

THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, January 3, 1894.

No. 1.

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MISCELLANEOUS:

HOW TO AVOID TAKING COLD.	
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HOW TO AVOID TAKING COLD.

A RECENT article in the *Cosmopolitan* on the best methods of resisting colds will be of peculiar interest to women. Autumn, according to the writer, is the most favorable season for cultivating the power of resistance to disease, and the cure may be wrought at home and without expense.

The first important point to be considered is the skin, for the skin supplements in functions almost every organ of the body. So intimately related to the vital processes is the skin that a burn of even slight severity extending over more than three fifths of the body is usually fatal. The influence of cold upon the skin causes a temporary blanching of the surface. The minute blood vessels contract and the blood recedes and accumulates in deeper and more protected structures. The circulation, usually sluggish, is profoundly disturbed, the nervous system is profoundly impressed, and various undesirable symptoms indicate an imminent illness. These results attend because there is failure to react at the point of exposure, and prompt reaction presupposes pure blood and plenty of it circulating in a healthy skin. Pure blood can only be made from proper food—not medicine—as assimilated during exercise in pure air not too warm. A healthy skin is a clean skin, one from which all the organic debris has been removed by thorough washing, not by moistening the greasy impurities and then distributing them evenly over the surface—as we polish a shoe; nor, if it be permitted to add to the picture, by wiping off, woman fashion, with the corner of a towel through the week

and taking a half-hearted sponge bath Sunday. Now, the month's treatment recommended by the physician who wrote the article should be commenced immediately and consists in keeping the skin clean by frequent, thorough, and energetic bathing, followed by much friction. At the beginning it is well to employ massage occasionally until the skin becomes hardened to rough usage.

Immediately upon rising move leisurely about the room for a few minutes, day by day increasing the exposure of the body, until soon you can take an air bath of five or ten minutes' duration without discomfort. This exposure should always be followed by brisk rubbing before dressing. Soon the body may be dampened all over with the hand moistened in water which has stood exposed over night and is nearly the temperature of the room. Next use a sponge slightly moistened; then one which is not so dry. Soon the cold bath may be taken with impunity and may become more prolonged and more beneficial as the skin becomes accustomed to it. These baths must be followed in all cases by brisk and prolonged rubbing of the skin, and they are merely the skin gymnastics, not taking the place of the thorough cleansing bath, which must be attended to at some other hour.

As the weather becomes colder the morning temperature of the room and the bath should become gradually lower, until when you are habituated to them you may venture to open the window a little on warmer mornings and expose the nude body to a slight draft. During the night the mucous membrane should be hardened by leaving the chamber windows open, guarding only against drafts. Keep the feet warm and dry, the body dry, and during the day remain outdoors as much as the weather will permit, resisting the impulse to put on heavy clothing. Avoid violent changes and the long-continued cooling of a single part of the body. Remember that the draft through a two-inch aperture is often more dangerous than the wind through an entirely open window, and that the Thanksgiving dinner is as active in causing a cold as the November blasts.

After a careful test with cut and wire nails in the Watertown arsenal, it was found that cut nails hold into wood about twice as hard as wire nails. Builders should take notice of this fact, and look into it.

The total value of exhibits at the World's Fair in bonds was \$14,500,000.

INCOME OF WIVES.

There is no greater injustice that can be inflicted upon a mother than for a mother to allow a daughter to enter womanhood or widowhood without practical knowledge of a household and its requirements, writes Edward W. Bok in "At Home with the Editor" in the *January Ladies' Home Journal*. I care not how easy her beginning may be made for her, how everything may be provided her by generous parents when she begins her new career, nor how many servants she may have at her call, a woman is cruelly handicapped who comes to her own home without an intelligent conception of its management. It is a popular thing in certain "smart sets" to scoff at the utility of housekeeping, but nothing more surely stamps the intellectual calibre of a girl than an indulgence in such feather-brained commonplaces. The girl who believes she becomes fashionable by being untrue to the best instincts of her sex is the girl who some day wakes up to wonder why other women are so happily married, and she still retains her single blessedness (?). Wealth does not lessen the necessity of a knowledge of home-making and home-keeping on the part of a girl. The largest retinue of servants requires a head, and an intelligent one, just as the largest business requires a master, and servants, whether in a home or in an office, are quick to discover incapacity and take advantage of it. The woman who comes closest to the solution of the servant-girl problem is the woman whom her servants know is as capable of doing their work as they are themselves. Servants of any kind work best and only under direction, and proper direction requires knowledge. No study is more vital to a girl than this. Many a girl, after marriage, has wished that she knew less of conic sections and more about cooking. The strongest love of a husband for a wife is not a safeguard for the discontent which is sure to enter a home where the wife betrays constant domestic incapacity. If the husband be the master of his business he expects his wife to be the master of her home.

Writers and public speakers have done much harm in referring to cooking as a homely art; on the contrary no practical art exists which is more graceful. A woman who fills her home in every sense of the word elicits more true applause, worthy at all of the having, than the women gifted of any other quality. This fact cannot be too strongly impressed upon our girls.

AMUSING IRISH BULLS.

About seventy years ago the grand jury of the county of Tipperary passed the following resolutions:—

1. That a new courthouse shall be built.
2. That the materials of the old courthouse be used in building the new courthouse.
3. That the old courthouse shall not be taken down till the new courthouse is finished.

Here is a bull, or rather a mixed metaphor, which appeared in an English newspaper. In a leading article in the *Morning Post* in 1812 occurs the following passage: "We congratulate ourselves most on having torn off Cobett's mask and revealed his cloven foot. It was high time that the hydra head of faction should be soundly rapped over the knuckles."

Irrigation companies are forming to build canals from rainy regions to the sandy deserts. In Eastern Oregon and Washington, over three million dollars are to be invested in this way.

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Farm for Rent.

That I may not have to leave the ministerial field, I wish I could rent my farm to a good brother in the church, who will take care of it, like he would of his own. The farm consists of 40 acres, plenty of good water for family and stock, good orchard, house of 4 rooms, corn crib, granary, good stabling for stock, new chicken house, 8 miles southeast of St. Joseph, Missouri, a city of 53,000 inhabitants; 2 1/2 miles north of Agency, Missouri, a little village of about 200 or 300, with railroad station there. For terms and further particulars address, J. L. BEAR, PECK, Sanilac Co., Michigan.

B. D. FLEET,

General Merchandise, LAMONI, - IOWA.

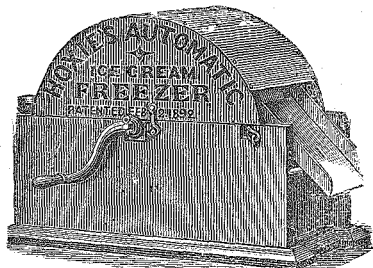
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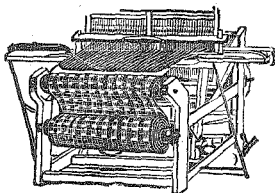
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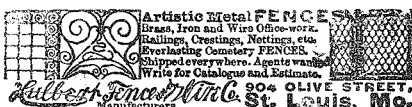
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Abstract of Evidence

TEMPLE LOT SUIT.

A limited edition of this timely work has been issued. Every elder and every one interested in advocating and defending the general and specific claims of the church should have a copy of the evidence it contains.

It is compiled from the sworn testimony of Plaintiff's and Defendants' witnesses in the suit of the Reorganized Church versus the Hedrickite faction for the title to and possession of the Temple Lot property at Independence, Missouri.

The testimony of old Latter Day Saints who were with the church in its early days, who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, is given; also their statements under cross-examination and re-cross-examination.

Evidences from the three standard books, from other publications of the original church, from those of the Reorganized Church, from the Hedrickite faction, and from the published works of the Utah Church, are presented.

The arguments of counsel for Complainant, now in print, accompany the Abstract until the supply is exhausted.

Price in advance, including arguments, \$3.

THE TWO RECORDS

combines the Book of Mormon and the New Testament (Inspired Translation) in one volume, in large (pica) type. The new index to the Book of Mormon is included.

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CONCORDANCE TO THE DOCTRINE AND COVENANTS.

Paper covers, 32 pages..... 10
VISIONS OF JOSEPH SMITH, THE SEER.

A 48 page pamphlet, 32 pages of which contain an account of the angel's visits to Mr. Smith, the finding of ancient plates—the records from which the Book of Mormon was translated. It briefly recounts the leading events connected with Mr. Smith's early experiences up to the organization of the Church, in 1830. Three additional chapters describe American Antiquities, and Hebrew Relics, one containing the statement of Dr. Lederer, a converted Jew, etc., all corroborative of the claims of the Book of Mormon. Paper covers, 10c.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, January 3, 1894.

No. 1.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, JANUARY 3, 1894.

WAS IT TEN OR TWELVE?

TEMPLE, Tex., Dec. 15, 1893.

Editors Herald.—Please give information through the *Herald* by answering the following questions:—

1. Were all the eight witnesses to the Book of Mormon ever ordained elders in the church?

2. If so, when, or at what date?

3. At what date and time was Martin Harris, one of the three witnesses, ordained an elder?

4. Also the Book of Commandments, chapter 15, verse 7, reads: "And now behold, there are others which are called to declare my gospel both unto Gentile and unto Jew: Yea, even unto twelve."

I have underlined a few words to call attention. Now did the Lord mean in this verse that those who had been called and ordained were included in the quorum, and that the two, Oliver and David, were to search out others, just enough more to make it *even unto twelve*?

Please answer through the *Herald* and oblige.

Respectfully,

ELIAS LAND.

Replies:—

1. We have not the data at hand from which to answer whether all the eight witnesses were ordained elders or not; but from the fact that the most of them officiated in callings requiring such ordination it is evident that they were. For instance: Christian Whitmer was ordained to the high priesthood in Missouri in 1833, and was chosen one of the High Council in Missouri, in 1834, which office he held at his death, November 27, 1835. Jacob Whitmer was driven from Jackson county, Missouri, with others in 1833, and was with the church in Clay and Caldwell counties, where he filled the office of a high councillor, and was also on the building committee at Far West. Peter Whitmer, Jun., was "called" as a preacher in June, 1829, and we presume was ordained. In September, 1830, he and O. Cowdery were called together, and in October, he accompanied P. P. Pratt, O. Cowdery, and Ziba Peterson on the mission in which Sidney Rigdon joined the church. These four with F. G. Williams held a council at Independence, Missouri, in February, 1831. He was with the church till his death, September 26, 1836.

John Whitmer was one of the earliest and most active missionaries; was with Joseph Smith in the first mission to Colesville, and was at the meeting

at Harmony, Pennsylvania, when the revelation on the sacrament was given, August, 1830. He was "called" in September, 1830, to preach and labor continuously; and chosen historian in 1831. He was afterwards one of the seven sent up to stand at the head of the church in Jackson county. In 1834 he was ordained "assistant president of the church in Clay county." He was at the dedication of the temple at Kirtland, and assisted as a representative of the church in Missouri. Joseph Smith, Sen., was ordained Patriarch and President of the High Priesthood, in 1833, and was a member of the first High Council, organized February 17, 1834. Hyrum Smith was an active missionary with others from his baptism in June, 1829, and was chosen counselor to Joseph Smith in 1837; so that he must early have been ordained to the eldership.

Samuel H. Smith was ordained April 6, 1830, being one of the six present at the organization of the church.

2. Answered as above.

3. We have not the data from which to reply.

4. It is evident that the Lord did not mean that Oliver Cowdery and David Whitmer were to be included in the Quorum of Twelve, apparently there provided for; as the revelation in the Book of Commandments, referred to, chapter 15, verse 28, further states: "And the twelve," that is, these twelve to be chosen as directed, were to be called "*the twelve*;" in contradistinction to those whom he had already stated were like his ancient Apostle Peter. "And the Twelve" are again named in verse 29; and in verse 33 the Lord addressed himself directly to that Twelve.

And that the two were not intended to be so included, but the twelve were to be the full complement of twelve others besides the two is clearly shown in verses 42 and 43:—

And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken; and by their desires and their works, ye shall know them; and when you have found them you shall show these things unto them.

We have long failed to see how anyone reading a document like chapter 15, in the Book of Commandments, can be so easily bewildered by an isolated and unfinished portion and build a presumptive argument upon it, as the question and underscored portion of the chapter quoted seem to imply.

David Whitmer and Oliver Cowdery as the ones to whom the instruction

was given, and Joseph Smith through whom it was given, must certainly have understood what was meant, and acted accordingly; hence, the name of neither of the two who were commanded to seek out and appoint the Quorum of Twelve appears in the list of disciples chosen as "the twelve." It is simply incredible that so grave a blunder as the leaving those two leading witnesses out of the twelve would have been had it been the intention of the divine mind that they should have formed a part of that quorum, would have been permitted. And it is about as incredible for one to believe that had it been the design to have had these two men included in the quorum, the twelve, that the language of the direction to these two to choose the others should have been so clearly, definitely exclusive of themselves. If the language had been something like this: Ye are mine apostles, and ye shall choose others besides yourselves, even ten, who with you shall be the twelve; then there could have been no mistake. It is to the credit of both David and Oliver, for modesty and the absence of a spirit of self-exaltation that they did not mistake the Lord's words and presumptuously select themselves as being within the meaning of the direction.

The questioner quotes from the Book of Commandments, the unfinished production of 1833; as if it were a fully accredited and accepted work; which it is not. But, take the sentences as they stand in that work and the Doctrine and Covenants; and the meaning as we have given is clear. "Even unto twelve," in the Commandments; "Even twelve," in Covenants. What is there in this suggestive of fatal difference? What is there in the first that is not in the second? The limit was twelve in the first; and that is what it is in the second.

"There are others who are called." How many others? "Even twelve." "Even unto twelve." And, they, these others, twelve others, shall be my disciples. "And they are they who are ordained [chosen] of me to baptize in my name, according to that which is written; and you [David and Oliver] have that which is written before you." Here are "they," the twelve; and "you," Oliver and David, in the same sentence, one in the third person, the other in the second, showing clearly that the office work of the two bodies, and the persons composing them were different, and not to be confounded together. This followed by the direct command, "and now, be-

hold, I give unto you, Oliver Cowdery, and also David Whitmer, that you shall seek out the twelve, who shall have the desires of which I have spoken;" all the while keeping the distinction clear as to whom the Lord meant to do the seeking and who were to be the ones sought out.

The subsequent filling of the quorum, while yet the church was in Missouri; the marvelous attestation of the work done by it in its first organization, all indicate the correctness of the rendition of the command here given, and the action of David and Oliver on it years ago.

JUSTICE IN ILLINOIS COURTS.

SR. JENNIE RANDOLPH, writing from Kibbie, Illinois, December 19:—

A debate between Bro. E. Curtis and Elder Inman of the Christian faith, has just been closed here in which we have been able to see 2 Timothy 3: 3-4 literally fulfilled. Inman made but little effort on his proposition; he seemed not to be satisfied with what he had done with Bro. Curtis' proposition and kept going back on it. The work has met with much opposition here. The adversary don't like light nor truth. About two years ago, when the gospel was first introduced here, he raged and sent his army to mob, or capture us; but they were reported to the Grand Jury, and a bill found against them, which has been baffled along, until last week they stood us for trial, in which they proposed to show us that the Latter Day Saints was not a religious body recognized by the law of our land. Quite a number of us stood in defence of the truth, and our rights, which were granted. The fine and cost awarded against the rioters amounted to \$65 each. Their lawyer, one of the leading lawyers of our county made but little plea against us, and treated us with respect, did not call us Mormons nor charge us with polygamy; and after trial took the Voice of Warning, and asked where he could get our literature. The sheriff told us afterward that some of our elders could preach in the court house when court was not in session. I think this matter ought to be looked after at once; for it is our county seat and much good could be done there now. If any of the elders can come write us at once and arrangements will be made. So the good work moves on. Surely the Lord's hand has been over us all the while.

GOOD, BRO. PARRISH.

WE commend the spirit of the following notice taken from the Sharon, Pennsylvania, Daily *Telegraph*, for November 27, to some of those who think the editor of the HERALD is a little too set in his idea of mild pulpit treatment of those holding different faiths adverse to ours:—

EVANGELICAL MEETINGS.

Elder Parrish, of Kirtland, Ohio, who has been holding a series of gospel meetings at the Latter Day Saints' church on Elm street the past week, closed the series last evening. The services were well attended, and the doctrines of primitive Christianity clearly set forth. Some more are beginning to believe. As stated heretofore, this church is not at all connected with Utah Mormonism; on the contrary its ministers are preaching pure Bible truth; and it is therefore an evangelical church. One very good feature about these gospel sermons has been that the speaker has not arraigned, directly or indirectly, any

other church, but spoke of all, when he did refer to them, kindly, showing that both he and his church desire all to be saved. In delivering his closing lecture he took occasion to say that he felt free, when not engaged with his own meetings, to attend any other church he saw fit, and to add somewhat emphatically, that his flock had the same privilege. He is not such a man as, either in public or private, would speak derogatively of any other church's doctrines. It would be well, indeed, if that could be said of every minister of all denominations. Elder Parrish will preach next Sunday night. He is in Hubbard this week.

THE HERALD.

OUR readers will notice that the HERALD enters upon another year with some improvements in its mechanical make-up. It is stapled, and trimmed, and appears in a white cover, the latter permitting the binding of the covers with the regular pages; a necessary change, as many of the articles on the cover are valuable and worthy of preservation.

The HERALD will be further improved from time to time as found practicable. Its policy is a progressive one; improvement is one of its mottoes.

The traveling ministry, district and branch presidents, and Bishop's agents, are requested to solicit subscriptions for the HERALD, the official publication of the church.

The Saints everywhere are also requested to sustain the HERALD.

To work for the HERALD is to work for the general interests of the church. It is a church publication.

BRO. JAMES CAFFALL grows indignant now and then at the theory and practice of bad lying and gets after the libelers in a characteristic way; the following from the *Independent Era*, published at North Platte, Nebraska, of December 15, 1893, tells just what he means when he defends when assailed by senseless charges of false worship.

A CARD TO THE PUBLIC.

Editor Independent Era.—That we advocate, indorse, and practice religious rites, to which others are opposed, we readily confess. But that we have or do advocate that Joseph Smith was an angel, or that the said Joseph Smith was crucified, hence the Savior in lieu of Christ, is as false as God is true. Yet, sir, I have learned that the above silly twaddle has been circulated in the vicinity of the Mylander schoolhouse, and solicit the privilege to make an unqualified denial in the event of such a claim having obtained in public or private.

I recently delivered three discourses in the above schoolhouse from a Biblical standpoint, but had not the remotest thought of, much less essaying the advocacy of such debasing doctrines. But, sir, if indulging in such hypocritical cant affords anyone pleasure, I would not want to deprive them of such pleasure.

Further, there is a small church building at Cottonwood Springs, Lincoln county, Nebraska, erected by a few hard-fisted sons of toil, without the aid or influence of Utah Mormons, church fairs, bazaar, etc., which on a timely application to Mr. F. E. Knapp,

Cottonwood Springs, Nebraska, may be obtained by any respectable person, in the above locality who really believe us so ignorant and depraved as to believe as above stated, with a guarantee of due deference while essaying to raise us to a higher plane of thought, with a pledge that we will not descend to the low moral grade of misrepresentation after his departure. Still further should anyone essay the task after night's shadows have settled around, we will provide shelter or hospitality as far as ability permits, as we would expect if on a similar errand.

JAMES CAFFALL,
Elder in the Reorganized Church of
Jesus Christ of Latter Day Saints.

EDITORS HERALD:—We read that there is a period when laborers are sent into the highways and byways to *compel* them to come into the kingdom. Has that time arrived, and is *now*, or is it yet to come, and how are they to be *compelled*? This has been so long a subject of thought that an answer through the *Herald* would be thankfully received.

We are not certain as to the period of missionary work referred to by the questioner; but from the fact that those to whom the gospel message is being proclaimed, still have the will and power to say it nay, we conclude that the "compelling time" has not yet come.

We anticipate some other features of prophetic history to transpire first; such as a wider and more systematic appeal to the Gentile and Jewish, the old as well as the new world; by competent, chosen ministers, and a more complete organization of the Lord's people in the land of Zion, before the compelling time.

REBUILDING WASTE PLACES.

FROM the Haverhill, Massachusetts, Daily Evening *Bulletin*, for Monday, December 18, sent us by some good brother or sister, we learn that the work of rebuilding in the spiritual "waste places," continues. There were Saints at Haverhill years ago, and the reflection that once again the gospel is preached there, is encouraging. Bro. George Robley is a stirring young elder and deserves commendation for the steady effort he is making.

LATTER DAY SAINTS.

REORGANIZED CHURCH OF CHRIST IN THE MORMON FAITH.

There has recently been organized in this city a Latter Day Saint Church of Christ, having a membership of eleven. Elder G. W. Robley of Providence, R. I., is the preacher but not a resident pastor. Sunday services are held in a private residence, No. 146 Water street and are attended by a small but apparently earnest number of people. The church is called the Reorganized Church having been formed on the principles laid down by Joseph Smith, the founder of Mormonism in this country and repudiates polygamy. Converts are being made and on Sunday two, a man and woman, were baptized into the faith by immersion in Merrimac River near the engine house, Water street. In order to secure water space sufficient for performance of the rite the ice had to be cut away. Quite a large number of people assembled on the shore to witness the ceremony. The converts were appropriately costumed and the rite, accompanied by singing and

devotional exercises, was performed by Elder Robley. At the close the company repaired to the house, where the usual service was held. The elder preached a sermon in defence of the faith held by the church, during which he endeavored to prove that the latter saints were the descendants of the lost tribe of Israel spoken of in the Old Testament.

In proceeding the elder, who is a young and gifted speaker, referred to the plate dug from the earth by Joseph Smith in the town of Palmyra, New York, about the year 1828, upon which was written in an unknown language the Book of Mormon, and which was translated by Smith under guidance of a heavenly influence. This new found revelation as spoken of in the twenty-ninth chapter of Isaiah eleventh and forty-second verses. The elder had his theme well under control, and backed all his statements with passages of Scripture. The services were of a somewhat novel and interesting nature to the hearers whether believers or not.

EXTRACTS FROM LETTERS.

BRO. J. W. WIGHT says in note to resident brethren:—

We have had some remarkably hot weather here for time of year. Commercial and financial depression has passed the "bedrock" stage, hence brighter times are apparent. By the time this reaches you we will be on the point of leaving, if not gone. Gomer is mastering the situation manfully and will doubtless do well in this land. All are well.

BRO. I. M. SMITH was at Chester Station, Michigan, December 19, whence he wrote as follows:—

I am, at present, at Chester Station, Michigan, battling for the truth. I came here three weeks ago last Friday; expect to leave for Ray, Indiana, next Friday. There is quite an interest here. Am preaching in the First Congregationalist church to large and attentive audiences. The work is entirely new here: no Saints at all. Bro. E. C. Briggs preached two or three times in this neighborhood some twenty years ago, and that is all. Am hopeful of good results.

BRO. L. W. WALLS wrote from Latah, Washington, December 17:—

Myself and family were baptized four years ago and still feel to stick to the truth. At that time the Christian Church here was prosperous in numbers and influence. They persecuted Bro. Haws and us, saying he ought to be hung. Dissensions arose among them soon afterward and they are now divided worse than ever, and their church has been sold to the Baptists. Bro. John Davis has done good work here of late. We are poor folks and can do but little. Times are hard in Washington. Wet seasons have spoiled most of the crops. Farmers are in some cases out of seed which will cause great distress. But, thank God, the Saints in these parts are blessed with enough to eat and I think they have seed for next crop. We would be pleased to have any of the elders call here.

EDITORIAL ITEMS.

THE holiday week has brought us an unusual supply of letters. We are obliged to summarize their contents because lacking space to insert them in full.

BRO. J. W. WHITLEY wrote from Bridgeport, Douglass county, Washington. He has found many good-hearted people among his neighbors, to whom he strives to impart the word. He rejoices in the work and labors that others may learn and know the truth. He expresses love for the

Saints and manifests earnestness in his work.

Sr. Emily Keeton is the only Latter Day Saint in Buchtel, Ohio, a city with a population of one thousand, to whom she tries to impart the doctrine of Christ. She loves the work of God and works and prays for its success.

Bro. Thomas M. Parr, of Spokane, Washington, writes of the hard times prevailing in the Northwest. Though crippled by sickness and out of employment, he is cheerful and does what he can to preach the gospel. Some are believing his message. He expects to take the field and remain in it if the way opens.

Sr. Sarah P. Carrell, of Pittsfield, Illinois, wishes to remind the ministry laboring in that field that there is a good chapel belonging to the Saints, at Pittsfield, but no one to occupy it. She hopes an elder can labor there.

Bro. W. S. Taylor wrote from Sherwin Junction, Kansas, recounting blessings in healing bestowed upon the faithful in that field. There had been much sickness, but many blessings had been received through administrations.

In his late tour in the Galland's Grove and Little Sioux districts, **Bro. Heman C. Smith** occupied twenty-four days and preached twenty-four times. In Persia, three; Panama, three; Galland's Grove, five; Dow City, two; Moorhead, two; Woodbine, two; Magnolia, three; Logan, two; and Missouri Valley, two. He reports excellent liberty and good attention.

There is an institution in New York, called the National Conservatory of Music, the object of which is the advancement of the musical art. The managers offer prizes for musical themes; have the best of talent engaged for teaching, charge moderately for tuition, those able to pay; and persons who may have a remarkable talent, but without means, are taught free of charge. All kinds of instrumental music, and whatever attaches to successful singing are taught in the Conservatory, Nos. 126 and 128 East 17th Street, New York. **Charles Inslee Pardee**, Secretary, will send catalogue on application.

We acknowledge receipt of good letters from **Sr. Tena Martin**, Walnut Hill, Massachusetts; **Bro. G. H. Dunn**, Tama City, Iowa; **Bro. F. H. Barrett**, Reyno, Arkansas; **Sr. C. H. Vincent**, Applegate, Michigan; **Sr. E. L. Van Why**, Newton, Pennsylvania; **Sr. Sweetland**, Charlevoix, Michigan. Press of matter has limited us to the number that appear. We hope these sisters and brethren will write again.

Bro. D. L. Shinn was at Lough, Calhoun county, West Virginia, December 20, wrestling with lagrippe and the combined opposition of Methodists and Disciples. The latter are strong in numbers and influence in

that State. One of them is reading up with the intention—as supposed—of giving him battle. **Bro. Shinn** sends a reprint of an article written by him and published in the *Glenville Pathfinder*, in which he corrects some misstatements and popular errors concerning the faith, and upon which the editor comments in a friendly spirit. He is getting the faith before the people both by pulpit preaching and press correspondence.

Bro. Fred A. Smith left Lamoni for the Des Moines district on Saturday the 30th ult. **Brn. Heman C. Smith** and **William Waterman** depart for Iowa points during the week of the 1st inst.

President Joseph Smith and **Bro. R. M. Elvin** delivered the discourses on the last Sunday of the year at Lamoni. The usual Sunday school and social services were held, all being well attended.

The HERALD is now dated Wednesday, the day on which it is mailed. It will reach the homes of most of the Saints in time for Sunday reading. With that object in view Wednesday has been retained as its "mailing day." It wishes for all the Saints a happy and prosperous New Year.

TO THE HERALD PATRONS.

WITH this number we begin volume 41 of the SAINTS' HERALD and at the outset ask you to examine it closely and critically and then answer each for himself the following questions:—

1. Can such a paper be gotten up without labor, money, the best and latest improved machinery, and a commendable degree of skill?

2. How is it that the HERALD is able to furnish to its readers 1,040 main pages of reading matter, 624 pages of Sermons and Leaflets, reading matter, and an Extra Supplement containing complete report of General Conference minutes for each year for only \$2.00 per year for each subscriber?

3. Is it possible the HERALD has done all this and yet the subscription price has not been paid? Look at the label containing your name and see.

4. If your subscription is not paid and you cannot send the money at once, will you notify the office if you wish the paper continued?

The past year we received complaints from some because when the time to which their subscription had been paid a year or two before was up, the HERALD was continued, as papers often are, thinking to accommodate the parties; but imagine our surprise then, under such circumstances, at receiving a communication demanding to know if we thought it right and just for them to pay when they had not asked the paper continued?

SUBSCRIBERS MUST TAKE NOTICE THEN; and send us a postal card and

say CONTINUE HERALD, if you cannot renew at once. The office will feel it a pleasure and duty to aid and accommodate any subscriber at any time who is trying to do his best to pay his subscription. We know that no Latter Day Saint can grow with the church and keep pace with the work unless he READS THE HERALD, hence we have a double purpose in this—the actual good of the body as also the individual subscribers.

If we do not receive your subscription or card notifying us to continue, your name will be dropped from the subscription list. Please DO NOT FORGET THIS!

To our patrons, we desire to say further, that we need money to run the paper. If possible for you to send in your subscriptions, do so at once. We are determined to give you full worth and over for the subscription price. If, however, the subscriptions come in and swell the fund, the balance is not ours but yours. Every member has an individual interest in the Herald Office. Shall this interest be kept full up at par?

Send moneys or cards of notice directed to

DAVID DANCER,
Business Manager.

LAMONI, Iowa, January 1, 1894.

Mothers' Home Column.

EDITED BY FRANCES.

THE NEW YEAR.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

—Mary G. Brainard.

THE FUTURE.

It is true, dear fellow workers, that before the future God kindly hangs a curtain no human hand can lift and that upon life's journey we know not what a day or an hour may bring forth; but it is equally true that we are to apply ourselves to the working out of the great principles of righteousness and truth, with just as much zeal, fidelity, and patience as though the panorama of the future lay before us, with all of its triumphs—all of its seeming defeats clearly marked out.

Faith demands of us to "Cast our bread upon the waters." Can we trust the promise that, "We shall find it after many days"? We must, or life work becomes for us a failure, for we are not working in faith hence are not working in harmony with God. We have called them *seeming defeats*, using the term advisedly, for to those who are working in harmony with God, there can be no such thing as defeat. The clouds may lower and the heavens gather blackness and our plans all seem to fail, but above all these and in them all steadily the purposes of God move on to victory and triumph. Let us

move with them keeping step and pace with the onward march of truth, until the grand consummation is reached. It may be that some of us are destined to fall in the midst of the conflict and that, too, before the year draws to its close. What matter! If we fall at our post, who may say that our freed spirits will not rejoice in seeing the cause we love steadily moving on to conquest and victory.

WILL THEY LOVE US THEN?

When we close our eyes in slumber
For the last time here below,
There is something I have wondered,
And would so much like to know.

We shall know each other surely,
For the Scriptures so explain,
But the question is unanswered:
Will our loved ones love us then?

There will be such perfect pleasure
In the rest we shall obtain;
Not one single cloud of sorrow,
Not a shade of mental pain.

When we reach that land immortal,
Free from all our earthly care,
While surrounded by such glories,
Will our loved ones love us there?

When I ponder on this question,
And I think it may not be,
All my hope and pleasures vanish,
Dark despair hangs over me.

Then in fond imagination
I can see them calmly wait,
Feel their tender, fond caresses,
As I enter at the gate.

Back to earth I soon am carried,
Back to mortal pain and care,
But my burden's not so heavy,
Or my cross so hard to bear;

For my sorrows are but earthly,
And with patience I could win,
Were I only sure my loved ones,
Faithful still, would love me then.

Should I when my days are numbered,
Reach this bright and happy sphere,
If just one wish God will grant me,
I shall have my loved ones there.

DOLLIE.

LAMONI, Iowa, November, 1893.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, Jan. 4.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Hebrews 2: 1-3; Alma 10: 1.

Thursday, Jan. 11.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Second chapter of Titus entire.

Thursday, Jan. 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Alma 3: 8, 9; Psalms 41: 1.

Thursday, Jan. 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—2 Nephi 2: 2, 3.

HELPING HAND.

INDEPENDENCE, Missouri, Dec. 21.

Dear Sister Walker:—According to appointment fifteen sisters met this afternoon. On looking at the little gathering, we failed to see a few who were accustomed to meet with us, joining in the exercises of the hour and giving us the benefit of their experience as mothers and daughters in the church. At another place, a short distance from where we were assembled, was another group of earnest, devout sisters met to pray and testify to the truth of the work; and the query with some of us is, after similar exercises having been engaged in at the branch prayer meeting, Would it not require a little sacrifice on their part to meet occasionally with the Daughters of Zion and add their kindly aid and sympathy?

To-day, after the programme was carried out, the suggestion in the *Herald* as to uniting our work with that of the Prayer Union was read, and with a few it is evident that there is a difference of opinion as to changing the day of our meeting so as to conform to the subject of prayers. In some of the branches, prayer and testimony meetings are being held regularly every Thursday afternoon, yet they do not fully indorse the idea of the Prayer Union to pray for certain objects on certain days. They cannot see the benefit of being thus restricted. Where this is the case, little inducement is offered for the Daughters of Zion to unite their efforts with the work of local sisters' prayer meetings.

We hope all will soon see the wisdom of meeting on the second Thursday in the month, and that ere long every sister in sympathy with the Prayer Union will meet with us. Several more have added their names to the roll and we continue hopeful of excellent results following our humble efforts.

Already some of our number have been rewarded for their perseverance in attending our meetings, and signified their approval of what the work of the Daughters of Zion has done for them, and believe it will prove to be a source of inspiration to every lover of truth.

Your sister in the glorious cause of the latter days,

ABBIE A. HORTON.

EXTRACTS FROM LETTERS.

SISTER SARAH E. BOUTON, in sending her name to the Daughters of Zion, says: "I am confident this noble work among the mothers and daughters of Zion will be the means of great good to the rising and unborn generations. It is a subject I have thought a great

deal upon for the last few years, and I assure you that you have my prayers and best wishes in your grand undertaking."

Sr. Lou Thomas, writing from Illinois, says: "I feel most deeply interested in the Daughters of Zion movement. It surely is what was needed. I believe the work, or those who instigated it, were inspired of God and that he will bless their labors. I have been surprised at the opposition; and yet it is not surprising when we remember how every good work, even including the work of Christ, has been opposed, and that, too, by pious people."

Sr. L. M. Richards, of North Platte, Nebraska, writes: "I have carefully watched the Home Column and am convinced that the thought moving the hearts of many is to do something to-day that will make families and children better. I have been pained over the wickedness of the people. Children taking the name of God in vain, quarreling, fighting, lying, and parents seem to be perfectly at ease. I have stood near a large school when the scholars were dismissed and the language was enough to make one heart-sick. This is the case everywhere I go, there is no nearly about it. When you tell people of their sins they get very angry, and what I wonder over again and again is, how are these people going to be made better. I am well pleased with the work the Daughters of Zion are doing. May God bless all the efforts of the pure in heart. I see in *Herald* the leaflet, "A talk with mothers." I said then it was the best thing I ever heard. If a mother is bad it would seem a freak in nature that she would or could raise a good man or woman. I was glad indeed to hear James Caffall and M. H. Bond speak in such a sensible way of woman's work in the church."

PROGRAMME.

Programme for Daughters of Zion meetings:—

JANUARY.

Opening hymn, No. 392, Saints Harp.

Prayer.

Hymn No. 311.

Reading of chapter 10, Hints on Child-training.

Reading of leaflet No. 5, Our Boys and the Public Schools.

Question box.

General remarks on mothers' work.

Hymn No. 129.

Closing prayer.

FEBRUARY.

Opening hymn, No. 129.

Prayer.

Hymn No. 729.

Reading of chapter 11, Hints on Child-training.

Reading of leaflet No. 6, Responsibility of Parents.

Question box.

General remarks on mothers' work.

Hymn No. 52.

Closing prayer.

MARCH.

Opening hymn, No. 386.

Prayer.

Hymn No. 168.

Reading of chapter 12, Hints on Child-training.

Reading of leaflet No. 7, Talks With Mothers.—No. 2.

Question box.

General remarks on mothers' work.

Hymn 182.

Closing prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Brother J. E. Gunsolley, of Mondamin, Iowa, requests your faith and prayers in his behalf, that his eyes may be healed and his eyesight restored, if it be God's will.

Sr. Orrel Young, of Clatskaine, Oregon, solicits your prayers for her little daughter, Lillie, who has long been afflicted with a troublesome disease, that God may be pleased to restore her to health and that her family may be blessed with health.

THE IDEAL WOMAN.

FROM a recent sermon by the Rev. J. W. Richardson, of Plainfield, N. J., on "The Ideal Woman," we quote the following:—

"Young women may mingle with those about them in parlor, office, and store, and yet increase that dignity of virtue which repels anything that verges on boldness and indecency. O young woman! Suffer social ostracism rather than stain the white of a pure womanhood. Avoid any reading, any conversation, and association, that will draw black lines on your soul. Much of the current literature is too trashy for a clean mind. Much of the society gossip is flavored with the suggestive and impure. Many of the customs and costumes of modern society are fearfully compromising. But the ideal woman is brave enough to defy any custom and costume that would compromise her womanhood. One young lady said to another, 'Why did you not take my brother's arm last night?' And the second young lady frankly replied, 'Because I knew him to be a licentious man.' And the first, with a sneer, responded, 'Pooh! if you undertake to refuse the attentions of all licentious men, you will soon be without any attention at all.' And with the color rushing through her cheeks, and a bright sparkle kindling in her eyes, till her rather plain face looked majestic, she replied, 'Then I will go without the attentions.'

"God bless her! She is an ideal woman. And to-day society is yearning for a host of true women like her—who will rise to the tall stature of a true womanhood—boldly resist current customs—and thus purge the parlor and public hall of the presence of immoral men."

THE COMING WINTER.

All the usual signs, as observed from the Missouri to the Yukon by the farmer, the hunter, and the Indian, seem to indicate a hard winter in the west. The Alaskan Indians are agreed with the Indians of Oregon and Washington that the snows will be heavy and the frosts keen and long. Already the snowstorms have killed large numbers of sheep in the mountains of Klickitat county, Washington, and in Missouri the farmers, now that hog-killing has begun, are telling that the lard runs jagged, an infallible sign, they agree, of a coming winter of unprecedented severity.

Letter Department.

MAGNOLIA, Iowa, Dec. 20.

Editors Herald:—As the *Herald* is the accredited organ of the church to bear the good tidings of the progress of God's work in these last days to the Saints and friends interested in the same, I wish to contribute my mite to its columns. I am not able to report very glowingly, but I can vouch for the truthfulness thereof. The work in the Pottawattamie district might be much improved, if all who claim an interest in it would do their duty; first, at home in their families; second, in the world, in their dealings with mankind; third, in the church, by prompt attendance to the means of grace therein provided, and by strict observance of the instruction given by the Spirit of God, through the appointed officers, and by prompt obedience to the temporal law of the church. I am satisfied that a strict observance of all these duties would bring greater blessings to us as individuals, and greater prosperity to the cause at large. I do not charge that there are none who are trying with all their might to discharge those several duties, but I do say that all are not thus diligent; hence our lack of many of the graces and gifts that embellish the true Christian life.

"It is written," "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How can I live by the word of God unless it enters into my being, becomes a part of my nature, and controls my conduct? When this is the case my whole nature will be transformed and closely resemble the nature and character of Christ, and the graces that adorned his life will adorn mine, and I shall need no outward "badge" in the shape of a "three-leaved clover" to show to my fellows that I am a Latter Day Saint; but the "threefold badge" of "faith, hope and charity" will stand out in bold relief, bearing witness of my relationship to the world's great Exemplar and Redeemer; and unless that word does control my being all the badges of gold, silver, or brass, will be vain, empty, meaningless baubles. May God help us to let our light so shine, that men seeing our good works, may be led to glorify our Father which is in heaven.

On October 22, according to previous arrangement, Brn. H. N. Hansen, J. P. Carlile, and Robert McKenzie assisted me in organizing a branch with eleven members, including one elder, one priest, and a secretary, in the vicinity of Hazel Dell, Pottawattamie county. Some of these were old members, others were the results of the labors of the above-named brethren and others. The branch was named the Boomer branch; Delorma Parrish presiding elder, John Lytham priest; Richard Gillings is the secretary. Two more members were added to them by baptism on the 29th of October, and many more profess to be deeply interested, and I trust will ere long show "their faith by" their "works." While laboring in the vicinity of Neola two young people came forward to dedicate their lives to God, and were baptized and confirmed November 21, and the prospect there is good for additions at an early day.

Our quarterly conference was well attended, and a pleasant and profitable time was had. S. V. Pratt of Crescent City was called and ordained an elder and Samuel Underwood of Neola township was ordained a priest. Bro. George Needham of Wheeler was appointed to assist Elder Butler in Adair and Cass counties. Elder Butler reports the work in Adair as being injured by lack of love and unity among the Saints there; interest among the outsiders not great at time of report. Elder T. W. Williams reports condition of the work in Council Bluffs as fair, yet susceptible of improvement. He had been called to preach a funeral sermon last Thursday at Loveland, and on my visiting that place on Saturday and Sunday, I heard that expressions of surprise had been largely indulged in by the citizens; they seemed astonished that a Latter Day Saint should be capable of telling so much truth in so masterly a manner. Similar expressions were made upon the effort of A. M. Fyrando who visited that vicinity a few Sundays ago.

The writer was permitted to occupy the Methodist pulpit in that place last Sunday night, which occupation was the result of the labors of the two brethren named. Elder S. V. Pratt and Priest John Evans were appointed at the last conference to labor in that vicinity, but they had not found their way there up to the time of my visit.

I trust the brethren will honor their appointments, lest another take their crown; and what I say to these brethren I say to every officer in the district; and I trust each one will labor in the field allotted to him as much as conveniently possible. Let the presidents of branches see that regular meetings are kept up in their branches as far as can be. Let every officer do his duty in building up the Saints, and warning the world, not forgetting the obligations of the temporal law. Prove by your works that you honor the appointment of the Bishop which was made according to your recommendation; viz., John P. Carlile as Bishop's agent.

At my request Elder Joshua Carlile was appointed assistant president of the district. Please respect your own appointment, Saints, by giving him your prayers and confidence. May the new year bear a record of the faithful diligence of every child of God, and bring heavenly blessings to our souls, is the earnest prayer of your brother and coworker,

CHARLES DERRY.

TUNCURRY, N. S. W., Nov. 23.

Editors Herald:—After writing last we maintained an increasing interest in Sydney, baptizing one more, with others ready, but withheld by their better (?) halves. Gomer performed the rite.

From witnessing a very remarkable healing of a child, a young lady had desire that we should solemnize her marriage. This we did at the home of Bro. and Sr. Flood, Gomer acting as one of the "best" men. During the day Bro. F. took us in his cab all through the principal streets of Paramatta,—at one time the capital of New South Wales,—and all over her beautiful park. We thoroughly enjoyed ourselves, save perchance when the horse was stopped opposite the asylum for weak-

minded; and as we watched their peculiar and varied antics we thought how awful such misfortune must be.

The most interesting item of historical and past misfortune pointed out was the small monument marking the last resting place of the one-time wife of a former governor, who had been thrown from her carriage and instantly killed while passing through the gateway leading to the government house.

The Sydney Saints seconded our every effort with commendable zeal. Some have given their names for baptism since our arrival here. As we expect to leave either in January or February for the States the *Herald* readers will note that no letters can reach us here after they see this. Honolulu, Hawaii, care C. H. Luther, or San Francisco, care C. A. Parkin, will reach us.

As ever,

J. W. WIGHT.

WASHBURN, W. Va., Dec. 18.

Editors Herald:—I have been working in Doddridge county. I baptized two there recently. The work is in good condition; the fight has been long and fierce there for years past, but the walls of the enemy's forts are at last crumbling, and the victory is the Lord's. One lone sister, Mrs. Eliza Leason, who joined the church in the Western States somewhere under the ministrations of Bro. I. N. Roberts, called for an elder in the year 1880, and Bro. L. R. Devore being at Clarksburg at the time went to her rescue and opened the fight on Cabin Run. Your humble servant followed him to keep up the good-begun work, and the result was a public debate with an M. E. preacher by the name of E. J. Taylor, "Dock." Our preaching and the debate together "broke up" the Methodist class at that point, and Mr. Taylor himself was so shaken that he quit the church and has since belonged to the "Invisible Church." Not long after this Bro. T. J. Beatty came to our assistance and some thirteen souls went into the water of regeneration, and subsequently the Cabin Run branch was organized with Bro. C. G. Ruly president. In referring to the history of this branch, by the way, I would state that among the people of this section there was a hard time owing to drought, followed by sickness during one summer and winter, so that many families were reduced to want and suffering. An appeal for aid was made to the Saints through the *Herald* and many of the Saints responded with money and our brethren and sisters of the Cabin Run branch received the timely aid as if by the special interposition of divine providence. Some time afterward jealousies arose in the hearts of some and evil things were said about Bro. Ruly and others. This was all wrong, and never should have been done. Bro. Ruly and the Saints who kindly responded with their donations have laid up treasures in heaven, for great good was done, and that too just in time. The *Herald*, it would seem, from that time to the present, refused to print other such appeals, but gave instructions to Saints in need as they were, to write direct to the Bishop. Whether this was the proper thing to do or

not I will not venture to say, but one thing I mean to say is, that there was no wrong done on the part of Bro. Ruly or the branch in this matter. What I say I am able to prove.

I am now at Bro. and Sr. Huffman's, on Indian Creek, Ritchie county, hard by the meetinghouse of the "true Christian Church" late of "the wilderness," "clear as the sun, bright as the moon, and terrible as an army with banners"—that is, the Campbellite denomination. We have set the time for the convening of our conference on the 17th and 18th of February, 1894, but we learn that our brethren of the Ohio district have the same time set for their conference. If they would advertise their meeting we would know how to miss them in making our arrangements. We read in the minutes of their last August conference that the next conference would be held at a certain place the first Saturday and Sunday after the full moon in February, etc., a queer way to make an appointment. Hope they will say by their secretary just when they intend to meet.

D. L. SHINN.

ANGOLA, Kan., Dec. 13.

Editors Herald:—I have just arrived home to kiss my dear mother, loving wife, and sweet babe; to stay one day at home, then start to Webb City conference. They laugh at me because my little boy did not recognize me, and say that he will not lay his little head on my satchel and cry when I leave home, for he won't know me if I do not come home oftener, or stay at home longer when I do come.

I am pleased to report the baptism of Bro. John D. Kelley, Jr., the head of a pleasant and happy family; his noble wife (whom I baptized in October) and three bright, cheerful girls. The place of baptism is in the beautiful Grand River, Delaware district, Indian Territory, at their ferry, the loveliest place I ever saw.

I arrived there late the 9th inst., making a trip of from thirty-five to forty miles that day; and as I had an appointment seventeen miles distant at eleven o'clock the next day, we went to the water that night. As we started we beheld in the sky a large and most glorious body of light, with a distinct perpendicular light, perfect in shape and exquisite in beauty and grandeur, pointing to the heavens. Under the light was a cloud of inky blackness. It was situated in the direction of the ferry and remained until the ordinance was over. It answered for our guide. Bro. Kelley said, "When you left the last time you had not been gone but a short time when I began to wish many times that I had been baptized before you left. I thought I had sufficient evidence of the work, but now I have tenfold more." I am surprised to find them progressing so fast since I first met them in August. He opposed the work quite bitterly at first, keeping his wife from uniting. One seldom sees a more happy being than she was when he said he was ready to follow her.

In their vicinity there seems to be quite a number of generous and fair-minded people, some of whom it is hoped will trouble the water as they seem to be inquiring after truth and righteousness. Their conversion is

mostly due to the noble and saintly life and persistent efforts of Sr. Susan Duncan. Others have declared their intention to join. Two south of here anticipate coming and trying the water where I had the privilege of baptizing five others this summer. If there are any friends or Saints who desire an elder to visit their locality in the Indian Territory, write me at Vinita, Indian Territory, and I will endeavor to answer.

In bonds,

A. C. HART.

GROVE HILL, Io., Dec. 12.

Editors Herald:—The question has been asked me, "Should we always wait in testimony meetings for the promptings of the Holy Spirit before testifying?" The thought prompting the individual to ask this question, has no doubt arisen from the oft-repeated declaration from our elders "Speak as you are prompted by the Holy Spirit." As a people we believe that by "one Spirit" we have all been baptized into "one body." We will understand by this language of the apostle, that the Spirit prompting Paul to enter the church also prompted Peter and the rest of the apostles. While Paul's conversion was of a miraculous character in that the Holy Spirit said unto him, "Saul, Saul, why persecutest thou me?" we would not infer that the same degree of inspiration is required to bring others into the church or convince them of the truth. Paul says, "As many as are led by the Spirit of God, they are the sons of God." So we see, that if we have been properly led into the church we will know of our adoption and be ready to give a reason for the hope we entertain.

How many times the elders in Israel have been pained at heart while presiding over meetings to see God's children sit dumb, without one word to say in relation to their hope, only waiting for Jesus to again command them to testify of him, while indeed they have known him, being led by his hand to walk through the "gate" into the church.

Dear children in the kingdom, would it not be very unjust for us to expect our earthly parents to bless us every time we would call them our parents, after bestowing temporal blessings upon us all through life? What the elders in Israel mean by saying, "Speak as you are led by the Spirit," is this: When the Saints are assembled and one is especially endowed, that person should not sit still and quench the Spirit; for as Paul says, "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." That is, we should be alive, having obeyed the righteous law of God.

As an elder in Israel I believe that the Saints many times give occasion for the evil one to step in their meetings and display his power. If we always wait for a prompting of the Holy Spirit, Paul says Satan himself is transformed as an angel of light, therefore it is no great thing if his ministers also be transformed; and in order to appear as the minister of righteousness, he will give signs that so closely resemble the gifts of God that he will be very hard to detect. Therefore, as the children of light, let us walk in obedience to Christ's commands, and have the light of

life to be our guide, for he that will not own him before men will not be owned before the Father.

Yours for truth,

J. R. SUTTON.

ST. JOSEPH, Mo., Dec. 20.

Editors Herald:—Our city is being visited by an epidemic of lagrippe. The health officer reported a thousand cases in the city. The Saints have had their portion, many being stricken by it; yet by prayer and the ordinance they have passed through and we are now having fair health again. It is the best policy possible for the Saints to use the means God has revealed and patiently "bear the burdens of body of which the Spirit of healing from the Lord in faith, or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon all."—D. and C. 119: 9.

By observation I learn that those who follow this injunction the nearest come out the best in the end. So much complaining about health of body or unfavorable circumstances tends only to add to the burden and lessen the amount of sympathy from others.

Sr. Bronson is still very feeble and growing no better, from cancer on inside of throat. We are completing our auditorium and will begin using it about the first of the year. Bro. Joseph Luff and the Bishop have promised to give us a protracted effort which will commence January 7.

Our conference of the 16th and 17th inst. passed very pleasantly. It was well attended. How nobly the Saints did in caring for the visitors. Twenty-one at one house Saturday night and others in proportion. We sympathized with the sisters. Not a murmur was heard but it was with them like the street cars in our city, "always room for one more." When we bade good-bye to one she turned away in tears because of the separating time. May the good Father bless the Delano branch and bring them off victors at last. Bro. Hilliard did all the preaching. He hewed to the line and laid "righteousness to the plummet." Words of commendation were heard on all sides. He will visit each branch of the district after the holidays.

There is a strong tendency with the Saints to live better and do more. The visit of Bro. Hilliard to the district will do good. His teaching both by example and precept is calculated to build up the Saints. May God bless him and all his faithful ministers.

Yours for truth,

J. M. TERRY.

MAURINE, Mo., Dec. 17.

Editors Herald:—It may be of some interest to some to hear from this place. Maurine is located on the K. C. A. and S. Railroad in the northern part of Henry county, about fifteen miles northwest of Clinton. It is a small town of about fifty inhabitants and has fine farming land all around it. Big Creek runs about one mile west of town with lots of good timber. Wood is worth from one dollar seventy-five to two dollars per cord delivered, yet there is lots of wood going to waste that can be had for cutting and hauling from grounds.

There is plenty of coal which is worth nine cents per bushel delivered, but the demand is light. We have a saw mill, also a grist mill for grinding corn and chopping feed for stock. Farmers are well to do and the most of them out of debt. Land is worth from twenty-five to forty dollars per acre and rents for two fifty to three dollars cash. There is a good opening here for a doctor with small line of drugs, as neither are here.

Myself and family moved here November 1, and opened up with a general line of merchandise. I shall try to arrange my affairs so I can give part of my time to the ministry. The gospel has never been presented in this region of country and there seems to be a large field waiting for the true ministers of the Lord. The spiritual condition of the churches seems to be at a low ebb, and those calling themselves Christians have nothing but a *dead form* left.

I have preached once since here and conducted one funeral service. Have an appointment out for to-night and have made application at other points, and expect to soon have the work started in which to labor. I was here only about two weeks until I was chosen superintendent of the Sunday school. This I must surrender as I must be gone on Sundays. I pray God to give me wisdom to open up the work throughout this region of country, that when once established it may continue until Zion is redeemed. There must be a radius of fifteen to twenty-five miles that the restored gospel has never been sounded, except at one or two points, and that north of Clinton about five miles. Blirstown, Petersburg, Huntingdale, Ulrich, Norris, and Garland are small towns from three to eight miles from here, and none of them has had any preaching near or in them by our people. Who will be the elder that will come and assist me in opening up the work? I have written Bro. I. N. White if he could send one, but the answer is, "The field is great and the laborers few, and no one to send." I have felt that the Lord has guided me in coming here that salvation might be offered to this people. I desire to do God's will. May he help me to perform it to his glory.

Yours in Christ,

D. C. WHITE.

SNYDER, Okla., Dec. 5.

Editors Herald:—I fear your readers have concluded, from my long silence, that I am either dead or doing nothing; but I am neither. I am still struggling to keep the glorious ensign of our great Captain and King to the front.

It has been so long since my last letter that I scarcely know where or how to begin this; but presume that I will have to imitate most of the elders in writing from their several fields of labor, in telling of their battles, their struggles, their charges, their toillings, their maneuvering, and (shall I say it?) once in a while their retreats; and then, after the smoke of conflict has cleared away and the battle ground is surveyed, tell of the vast number of "prejudices" that have been slain and lie promiscuously around, the enemy having all safely escaped; which, of course, means a renewal of the conflict, and that the same

ground is to be fought over again; which battle will very likely end as did the preceding one, by laying a few more of those wicked "prejudices" under the valley sod. So it goes, and so they write, and I presume I must write as they do.

In view of this I will here remark that I feel truly thankful that ours is not a warfare in which the victory depends upon the number of the enemy slain or captured; for if it was, I fear many of our crowns would be devoid of jewels, many of us would go hence laden with but few sheaves for the Lord's garner, as trophies of our success. If I comprehend the matter rightly the victory does not so depend. It is to the true, faithful, reliable soldier; the one that is true to duty, faithful to his God, to his fellow man, to himself, and reliable under all circumstances, in all places, and at all times. To such a one the lacking sheaves and jewels will be supplanted by a plain, solid crown bearing upon its forepiece in living letters of light these words: "Faithful in all things."

I often get discouraged and downhearted when seeing the reluctance of the people in obeying the gospel of Christ; to see them turn away from its blessed light and feed greedily upon the husks and barren pastures of modern sectarianism. I sometimes think that I have not a sufficient amount of the Apollos about me to do the necessary watering; but when I consider that I have done the best I could, and that by the power and approval of God's Spirit, I feel that my work is done and that the result of their choice must remain with themselves.

Since last writing I have opened up several new places besides laboring a part of the time in places opened before. Have labored in six different counties at various places. I have, as a general thing, had fair audiences and good attention, but poor success as to baptizing, having administered the ordinance to but three persons. I have just returned from a short trip to the Chickasaw Nation, Bro. R. H. Wolf having sent for me to administer St. James' ordinance to Sr. Wolf, she being seriously sick. I found her much better. I held four meetings in this vicinity with fair attendance, good liberty, and attention. Bro. M. Settle, a member of the old Armstrong Academy branch, (now defunct,) lives near here. While here I was convinced more than ever that a person never gets too old to learn. I have in my lifetime learned of a good many ways of men being called to the ministry to preach the gospel; I have heard of them being called by the Scriptures, by impressions, by dreams, by visions, by angels, by the Holy Ghost, and being called "as was Aaron;" but a good old Campbellite preacher here eschewed all these and said he did not claim any such foolish calling, but his old woman had "trigged" him up and told him to go and preach the gospel. There now, you "as-was-Aaron" called men, what do you think of such a calling as that?

I visited Keokuk Falls, a small town in the Sac and Fox country, a short time since. Your readers will probably remember this place as it was written up by Bro. J. N. Perkins some twelve months ago, as a very tough town, and I judge correctly too, from

what I have since learned of it. Here I saw another instance of that innate principle in every human heart; that of shielding his or her own dear reputation from reproach. When I began meetings here it was almost impossible to get anyone out to hear me, although the place of meeting was right in the main part of town and the meetings had been thoroughly announced by Bro. Perkins. Do you ask what the matter was? They were afraid of their sweet reputations. They could very easily affiliate with the robber heroes, the Jameses, the Youngers, the Daltons, the Starrs, etc., and readily associate with the barroom set, the manslayer, the horse thief, and the lady of Magdalenish proclivities; but they dare not go and hear a Latter Day Saint preach for fear of their reputations! After a few days preaching and a great deal of coaxing by Bro. Perkins, they partly came to themselves, and no doubt concluded that they "could not spoil a rotten egg," so I had some fair audiences after that. I held several meetings here and left a few interested, one or two deeply. I hope for good results in the future. I found the two Brn. Perkins, father and son, kind, sociable, and composed of the right material for true Latter Day Saints. May the good Father be as kind to them as they were to me.

I stopped on my way home from Keokuk Falls, at Jay post office, and enjoyed the kind hospitality of Bro. Eri B. Mullin for a few days, and held a few meetings, but with little interest. Bro. Mullin desires the prayers of the Saints that the good Lord will bless him in his isolated and lonely condition.

Am holding meetings here now with some interest. Trust that good may result from our efforts. Am laboring here in connection with Bro. S. Butler.

But my letter is getting too long, so will have to close for this time. Will write again ere long and give more of my experience in Oklahoma.

As ever,

THOMAS J. SMITH.

IS SCIENCE QUACKERY?

Against the proposition that science does not appeal to faith and is not dependent on it, the *Christian Commonwealth*, London, says:—

"Besides the extraordinary mania of Mr. Drummond for evolutionary fantasies and Mr. Stead's spookological caprices, this age has been treated to some singular displays of scientific and metaphysical bungling. The medical world ran mad after Dr. Koch immediately that his consumption cure was announced. Who now says a kind word for Dr. Koch? And why is the name of the notorious Pasteur now suggestive of a blank negation of any use at all in attempting to cure hydrophobia? It is so in all directions. Modern science is every whit as dependent on the faculty of faith as is religious teaching, and it is as fatally prone to abuse that faculty as is the popular religious propaganda. The time is approaching when there will be a crisis in the conflict between religion and science. Now, it is a popular error to suppose that the collision is between faith and science. Not so, for science is constantly appealing to faith, and is as dependent on it as is religion. Scientific sneers at faith are scientifically suicidal."

To make 1,000 cubic feet of illuminating gas, eight pounds of coal, costing two cents, and four gallons of naphtha, costing 12 cents, are required.

Original Articles.

A STATEMENT.

EDITORS HERALD:—In the issue of the *Herald* for December 2, page 769, is contained the insertion of the minutes of the Pittsburg and Kirtland district conference. In preparing and condensing the minutes for publication the clerk did not copy in the report of the Bishop's agent, thinking that a mere reference to it and the action had was quite sufficient. The agent thinks an injustice was done him by the report being left out, and requests that it be printed in full, which is as follows:—

PITTSBURG, Pa., Oct. 1, 1893.

Partial report as I have not time enough to give an itemized report in full:—

Amount on hand last report.....	\$ 127 34
Received cash in full since.....	1,023 84

Amount received in full.....	\$1,151 18
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Expenses in full to date.....	\$1,483 30
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Cash received.....	\$1,151 18
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Amount overpaid by agent.....	\$332 12
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Will report in detail next conference. I am very sorry to report this condition of the treasury, but attribute it to the shabby treatment our district has received at the hands of the ministry since last conference, and partly to the dullness of the times.

FRANK CRILEY, Bishop's agent,
Pittsburg and Kirtland district.

Copy of report as submitted to district conference held at Kirtland, Ohio, October 14 and 15, 1893. D. H. PROPER, Sec.

This report speaks for itself! And it may readily be seen why the conference acted as it did. The ministry laboring here were General Conference appointees, and were under the direction of the presidents of the mission, who were under the direction of the First Presidency. The conference took the ground that if the agent or anyone else had accusations to make against the ministry, they should lodge their complaints with the missionaries in charge, unless they too were involved; and in the latter case they should be sent to the First Presidency, and not to a district conference. That while it is proper to respect the judgment of every one who is laboring in the interest of the work so far as practicable, yet the ministry is not laboring under the direction of the Bishop's agent, and may or may not labor in harmony with his judgment as to what is first and most important to be done. It is obvious that the ministry cannot labor to suit the judgment of every one. It is an easy matter for one looking on to criticise and find fault with others' work and methods. The conference held that the agent drew largely upon his imagination when he presumed the right to castigate the ministry before the district conference by open charges.

There was no personal ill feeling manifest towards the agent at the conference, but rather a feeling of re-

gret that he had taken that occasion to report as he did; and no one had been made aware, that the writer is informed of, of any discontent. The agent was sustained by the conference by unanimous vote as Bishop's agent, showing that it had confidence in his ability and integrity, but held that he had not the right more than others to make such a sweeping dash at the ministry because their labors did not comport with his idea of things; and even if he did have the right the conference possessed the right to dispose of it as it saw proper, which it did.

Respectfully,
WM. H. KELLEY.

MAN NOT BORN IN SIN.

BEHOLD, I was shapen in iniquity; and in sin did my mother conceive me.—Ps. 51:5.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1:15.

The first of these passages has gone the rounds of the civilized world, to the intent and for the purpose of convincing all men and women that they were born in sin although it is asserted that God made them. Yes, the question is asked of all children in orthodox Sunday schools, "Who made you?" If the child is not able to answer the question the teacher is supposed to know, and answers the question in a manner suitable and agreeable to his faith.

The answer invariably is, "God made you," and in almost the next breath the child is told that it was "born in sin;" and yet God is the Maker! Should the child be old enough to think reasonably on the matter it would wonder how that could be, and should the question and the answer puzzle the child, the teacher seizes the opportunity of reading the fifty-first Psalm. If the parents of the child happen to be members of the same faith as the teacher, when the child states the case to its parents they of course agree with the same. The child grows up under this teaching and by and by it becomes a teacher and hands out the same kind of food to other children.

But they, certainly, read God's word to little benefit or comfort to themselves who deal out such stuff as an encouragement to their offspring. Now, if the parents have been born again, as they profess, if their sins are all pardoned, and if, after this new birth a child is born to them, is it in truth a little sinner? born in sin? If so, when is it relieved from the burden that attaches to it at birth? Answer, In the formula of sprinkling, no doubt. But they do not know even then that the child is free from sin. They are still of the opinion the child is a sinner; for the same instructions are given after the child grows up to

be able to go to church and Sunday school. It is impressed by the lessons from the pulpit as well as the lessons in Sunday school that it still is a sinner. Then, what good in sprinkling?

Again, it is supposed by all professed Christians that God joins together in wedlock through his appointed means all that are married; and it is remarked, "That which God hath joined together, let no man put asunder." See—shall I say it? Yes, I will—the imbecility of minds professing to know God, but in deeds denying him and his glorious gospel. They dare not say that Isaac was born in sin, neither John the Baptist, nor our Savior. That might create a difficulty. Yet, it was God who promised Abraham a son, also Zacharias, and Mary the mother of Jesus. The same being is said to be the Maker of all the human family; and yet we are born in sin. So far as your writer is concerned, he says nothing of those who never were born again—born of God, born of water and the Spirit; but the children of those who have been born of God and retain their sonship by faithful, holy lives must be clean, pure, and in a condition to pass to the paradise of God, should they die in infancy.

Now, as regards the words of Paul at the head of this paper, we can hardly think that the apostle to the Gentiles wished to convey the idea that he was the chief of sinners. Your writer has believed for many years that Satan was and is the chief of sinners; but, like the sweet singer of Israel, Paul could look back to the time when he was a bitter enemy to the church of Christ. Not that David ever was an enemy to God; but he too could remember when the heavenly Father raised him from a very low condition to the highest position of an earthful character that it was possible for a man to attain; namely, to be king over all God's chosen people. He felt very humble, as many of his psalms prove; hence in his humility he could say, as he no doubt felt, that he was conceived in sin and shapen in iniquity.

So, with the apostle, looking back on the past, to the time he persecuted the church and was accessory to Stephen's death, he could not but think seriously of what he then was, and what, by the grace of God, he became after his conversion. Hence, his sincere humility was so great that he felt that he never could wipe out the past of his sins, but that God in his loving-kindness had rescued him, and by his grace saved him and placed the high and holy calling of an apostle upon him, so that what he once destroyed he now was engaged in building up.

David in his own estimation was very small when contemplating the

wonderful works of God; the fact of having been raised from the herding of sheep and cattle to be king over Israel was certainly enough to make any honest man humble. When David was under the influence of the Holy Ghost he was a man powerful for good; but when not under that power he was, to a certain extent, arrogant in his ways, as for instance, in the case of Uriah; also in his sin of numbering Israel.

He was then out of his place either as a king or as a man that professed veneration for God's laws, as he had. But, he showed his sincerity, in that when confronted by the prophet charging him with the sin he had committed, he humbled himself, and God finally accepted of his humility; not like some of the kings of Israel, who the more the prophets reproved them the more hostile to God and his prophets they became until, finally, their wickedness culminated in the destruction of their city and their captivity under Nebuchadnezzar, not to say anything of their final dispersion and the destruction of their city by the Romans.

Then, the doctrine of total depravity is no good; for if God created us, we must be good at birth, and until we reach the years of accountability, when we know right from wrong; and should we then choose the wrong we must expect to be answerable to God for our wrongdoing.

We cite believers in total depravity to Paul's sayings in 1 Corinthians 7:14 as regards believers; that is, true saints:—

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; *else were your children unclean; but now are they holy.*

One would think that orthodoxy would blush at its ignorance when reading such good sound sense from the pen of a man it so much venerates. By the same fiat that ordered man to propagate his species, the cattle of all classes upon ten thousand hills, the denizens of the waters, and the birds of the air, great and small, were ordained to do the same thing. Are they born in sin? I must say, No.

I am willing to admit that man, made in the image of God and endowed with faculties of intellect far superior to any of his earthly creatures, is the first one to violate the sacred trust committed to him, and the last one to yield obedience to the author of his being. The cattle and beasts of all kinds know their appointed times. The feathered tribes prepare their nests, as has been the case since the command went forth to multiply; they build their nests, lay their eggs, and faithfully perform the duty assigned them. So with the fish of rivers, lakes, and the mighty deep; all loyally fulfill the duties assigned them. But man, poor, puny man, can

and does raise his heel against the Builder and Maker of all things that are good; he has been so prolific in inventions in spiritual things, such as he claims to be spiritual, that it would puzzle a wise man to enumerate one half of them.

T. F. STAFFORD.

LEWISTON, Illinois.

MORMONISM AND CHRISTIANITY.

WE frequently hear the boast being made, even in the pulpit, "I am a Mormon;" "I believe in Mormonism," etc. Now if the entire congregation understood that "Mormonism," so-called, was nothing else save the purest and best phase of Christianity it would not sound so much out of place; but alas! the common idea is that Mormonism is the opposite of Christianity and as antagonistic to it as is Mohammedanism. Mormonism or the teaching of the Book of Mormon, is pure, Christian doctrine or the doctrine of Christ and is Christianity as much so as is the teaching of Paul, or Peter, or James, or John; and what Nephi, Alma, Mormon, or Moroni taught is as pure Christianity as the teaching of Peter or Paul, and is no more Mormonism than Peter's teaching is Peterism, or Paul's doctrine is Paulism. And Christ first, last, and all the time, was the theme of all of these preachers of righteousness. Paul would know nothing among the people "save Christ and him crucified;" nor did Mormon, or Moroni, or any other of the writers of the Book of Mormon. It is because the world does not believe that the Book of Mormon or Mormonism is the doctrine of Christ is where the harm is done by our calling ourselves "Mormons" or believers in Mormonism. But we should ever make prominent the fact that the teaching of the Book of Mormon is the doctrine of Christ, and ever hold Christ up as the grand theme of the book, and his exaltation and honor the chief object of the book, which is the fact. It is because it exalts and honors Christ so much that furnishes the chief attraction of the book. Take Christ out of the book and it becomes a dry narrative. It is because a true believer in the teachings of the Book of Mormon is made a better Christian thereby that the chief value of the book is found.

It detracts from the glory of Christ to call ourselves "Mormons" so long as the world thinks and believes that Mormonism is the opposite of Christianity. And not until we can show that we are Christians and better Christians than others will the world see that the Book of Mormon is any advantage to us. Mormonism is Christianity in the best form and shape. Did it teach a different or conflicting doctrine I would have no use

for it, but my faith in Christianity as taught in the Bible is increased four-fold by the harmony between the two books. The fact that the Bible teaches that Jesus had "other sheep" than the Jewish fold or the tribe of Judah at Jerusalem, which should hear his voice and should with Judah become "one fold" under "one shepherd" (John 10: 16), and that the Book of Mormon reveals that Christ came to this land and taught the same gospel as he did to the Jews at Jerusalem, proves the oneness of the gospel and his consistency. Had he taught differently, we would either have doubted his divinity and consistency, or questioned the authenticity of either one or the other of the records. But how could he have taught differently and be "Jesus Christ, the same yesterday, to-day, and forever"? If the people on this continent had heard a different doctrine than did those at Jerusalem, they could never have become "one fold," and yet the enemies of the Book of Mormon call the similarity of the teaching a "plagiarism," yet if the teaching did not agree they would have denounced the Book of Mormon as being false. But even if copied from the Bible, if it is truth in the Bible it is truth in the Book of Mormon if precisely the same. It cannot be the gospel truth in the Bible and falsehood in the Book of Mormon and yet precisely the same language and the same doctrine. A truth is a truth whether printed in the Bible, or written on a blackboard or printed in an almanac. Whether the Book of Mormon be a true record of events and truths recorded by true prophets and apostles on this land from sixteen hundred to over two thousand years ago, or was the creation of the brain of Joseph Smith, whatever truth found in the Bible and discovered also in the Book of Mormon,—if ever a truth it remains a truth still; although in one case it might be a prophetic and in the other case a historical truth or prophetic or historical in both cases.

Truth is truth wherever found,
On land or sea the wide world round.

Mormonism, whether rightfully or wrongfully, is associated in the eyes of the world with polygamy, and for the time at least he that calls himself a Mormon is supposed to be at least a believer in that abomination.

If a man cannot be a Christian and believer in the Book of Mormon neither can he be a Christian and be a believer in the Book of Discipline of the Methodist Episcopal Church, or in the Westminster Confession of Faith of the Presbyterian Church, or in the Church of England Prayer Book. If these books teach Christianity they do not do so a whit more nor so clearly nor so fully as does the Book of Mormon. If the world really believes that the Book of Mormon was

Reverend Solomon Spalding's romance, so fond of novel reading is it that ten thousand copies would be read to one that is now read; but they are afraid that it is true and its record undeniable and impeachable, and its doctrine pure and gospel like, and such a rebuke to their carnal minds that they will have nothing to do with it. But much of it being the words of Christ it will judge them "in the last day;" but if they believed it was a novel they would speedily and greedily devour its contents. The inconsistency of the world is seen, for even as fond of novel reading as it is, it will not read the Book of Mormon, a romance, as they hold it to be, nor as a religious historical work as it really is, and a true history of its times as the discovery by archaeological researches of cities, towns, temples, etc., described by it amply proves. In fact the external evidence of the truthfulness of the record is far beyond in volume that found in favor of Bible history.

The Book of Mormon being true, and the Bible also true, it is not strange that the two books corroborate and sustain each other as they do. No, I am not a Mormon, nor a Paulite, but what is far better, a Christian or follower of Christ.

T. W. SMITH.

EPHRAIM IN PROPHECY.

IN order to fully understand the great work to be performed by Ephraim in the last days, and the special blessings to be enjoyed by him, it will be necessary to notice briefly some of the purposes of God in the distribution of man upon the earth, in connection with his directing and overruling providence in the same. By reading Acts 17:24-27, Deuteronomy 32:8, Genesis 15:18-21, Exodus 23:31, Numbers 34:3-12, and Acts 10:34, 35, it is made clear that God takes cognizance of all nations; that he sets the "bounds of their habitation" and hath "determined the times" when they shall dwell thereon; that he commands all to "seek the Lord," and promises that they shall "find him;" and that he is "no respecter of persons," but is willing to accept and bless all that "fear" him and work "righteousness," regardless of their nationality.

But while accepting and heartily indorsing the foregoing facts, we are forced to admit that in the execution of the great purposes of God certain nations, tribes, families, and even individuals, have been prophetically called to fill special positions, the nature of their work and the blessings promised being pointed out and described long before the persons so-called were born. And notably among the nations and tribes who seem to be thus specially favored are the tribes of Israel.

God chose Abraham for the purpose of blessing all the families of the earth through him and his seed. And, although he gave him the land of Canaan for an "everlasting inheritance," and set the "bounds of their habitation," "from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18), yet he tells us through the prophets that the posterity of Abraham (Israel) is to be scattered all over the earth:—

My people hath been lost sheep. . . . Israel is a scattered sheep.—Jer. 50:6, 17.

Yea, my flock was scattered upon all the face of the earth.—Ezek. 34:6.

Thou hast increased the nation, O Lord, thou hast increased the nation: thou hadst removed it far unto all the ends of the earth.—Isa. 26:15.

As all nations are to be blessed in Abraham, it is only natural that his posterity should be scattered to all parts of the earth, that the knowledge of the God of Abraham might the more readily be communicated through his posterity to all of earth's nations. True, Christ is the seed (Gal. 3:16) through whom the nations are to be blessed; but the knowledge of the Christ comes to the nations through Israel, for the Jews have much advantage, Paul says, and the chief advantage is, "because that unto them were committed the oracles of God." (Rom. 3:2.)

Again, in speaking of his brethren "according to the flesh," he says:—

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.—Rom. 9:4.

And this statement is confirmed by that of the Savior when he said:—

Salvation is of the Jews.—John 4:22.

Yes, Christ is "the seed" through whom the nations are to be blessed and saved, but the nations cannot be saved in Christ until they believe in him, and they cannot believe in him until they hear of him. They hear of him through the gospel, and the gospel comes to them through the Jews (for "the covenants, and the giving of the law, and the service of God" pertain to Israel), and hence it is that "salvation is of the Jews."

But our subject has to do with the posterity of Joseph, more particularly with that branch of it known as the tribe of Ephraim. Jacob, just before his death, tells his sons "that which shall befall you in the last days" (Gen. 49:1), and in doing so he compares Joseph to a "faithful bough by a well, whose branches run over the wall." He says he shall be blessed with the "blessings of heaven above," and that, too, at the "utmost bound of the everlasting hills," in a land that is "above" (superior to) the blessing given to Abraham, Isaac, and Jacob (the land of Canaan), and that these blessings are to be on the "crown of the head" of

Joseph. (Gen. 49:22-26. See also Deut. 33:13-17.)

Both Ephraim and Manasseh (Joseph's two sons) are to share in these blessings, for Jacob, in blessing them, said:—

God . . . bless the lads; and let my name be named on them, . . . and let them grow into a multitude in the midst of the earth.—Gen. 48:15, 16.

And Moses says of them:—

His horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth.—Deut. 33:17.

Both are to be blessed. The name of Jacob is to be "named on them." It is together that they are to "grow into a multitude in the midst of the earth." Both are to be used as instruments to push the people together to the ends of the earth." But still it seems that the chief blessings promised to Joseph are to be "on the crown," or "top," of his head. And the "crown" of Joseph's head would evidently be that one of his posterity who stands out preëminently above the rest; and, if so, Ephraim is the "crown," as is shown in the prophetic blessing of both Jacob and Moses. Jacob in blessing the two sons of Joseph put his "right hand" upon "Ephraim's head" and told Joseph that "he shall be greater" than his brother, and he "set Ephraim before Manasseh." (Gen. 48:14, 19, 20.) And Moses says of them, "they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. 33:17), thus making Ephraim greater than Manasseh as ten to one.

But his greatness consists not alone in being "set before Manasseh" but in standing "in the last days" at the head of the whole house of Israel. Jacob adopts those two sons of Joseph as his own and says of them, "As Reuben and Simeon, they shall be mine." (Gen. 48:5.) And in verse 16 he says, "Let my name be named on them." This of course places them only on an equality with the other tribes,—as Reuben and Simeon,—but the writer of Chronicles says that the "birthright" was taken from Reuben and "given to the sons of Joseph." (1 Chron. 5:1, 2.) This, while it places the two sons of Joseph above the other tribes, leaves them on an equality in holding the birthright. Not so, however, with the following:—

Behold, I will bring them from the north country, and gather them from the coasts of the earth; . . . I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.—Jer. 31:8, 9.

This establishes Ephraim's claim to the "birthright" in the "last days," in the days of the gathering of the children of Israel "from the north country," and from all "the coasts of the earth." It is then that he is to be the "firstborn;" that is, the first to be born into the "new" and "everlasting

covenant." And, as he is to be the first to embrace this new covenant in the gathering dispensation, we want to find out, as nearly as possible, *where he will be* at that time; and this will help us to understand *where* God's work will commence.

Let us keep in mind that Joseph's "branches" are to "run over the wall," receive a greater blessing than Jacob's progenitors, and that too at "the utmost bound of the everlasting hills;" and that it is there they are to be blessed "in the last days" with the "blessings of heaven above." In connection with those things please read the following:—

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it and be glad. . . . I will hiss for them, and gather them. . . . And they shall remember me in far countries; and they shall live with their children, and turn again.—Zech. 10:7-9.

"In far countries," from Jerusalem.

I will not return to destroy Ephraim. . . . They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.—Hos. 11:9, 10.

"From the west."

The lords of the heathen have broken down the principal plants thereof: . . . her branches are stretched out, they are gone over the sea.—Isa. 16:8.

"Over the sea."

Now the "principal plants" of Israel are evidently the "branches" of the "fruitful bough," the ones that have the "birthright," hence Ephraim and Manasseh, Ephraim being the greater, the "crown of the head," the "firstborn." And "in far countries," "over the sea," "from the west" at the "utmost bound of the everlasting hills," from Jerusalem, could be none "other than the two Americas. Hence, to America we look for the land of Joseph. And truly it is a land "above" the land of Canaan; a land blessed with the "precious things of the earth" and the "chief things of the ancient mountains," and also with the "good will of him that dwelt in the bush." It is here then that Ephraim and Manasseh are to "grow into a multitude;" it is here that the Lord is to "hiss" for Ephraim; it is here that Ephraim is to "remember the Lord," "turn again" and "live." And, as he is to be the first to "turn," the first to "live," the "firstborn," it is here that the great work of God must commence in the gathering dispensation.

But some will say, "If this is Ephraim's land, and he is here, why don't we know him?" For the best of reasons:—

Within threescore and five years shall Ephraim be broken, that it be not a people.—Isa. 7:8.

Ephraim, he hath mixed himself among the people. . . . Strangers have devoured his strength.—Hos. 7:8, 9.

Ephraim is smitten. . . . And they shall be wanderers among the nations.—Hos. 9:16, 17.

They of Ephraim shall be like a mighty

man. . . . I will sow them among the people.—Zech. 10:7, 9.

The reason then that Ephraim is not known is because he has been "broken," has been "sown among the people," has "mixed himself among the people," become "wanderers among the nations," and thus lost his national identity. His genealogy is lost, and he does not even know himself. But "in the last days" his posterity are to be made known, and they are to be among the people," as is witnessed by the following:—

But ye shall be named the priests of the Lord: men shall call you the Ministers of our God . . . I will make an everlasting covenant with them and their seed shall be known among the Gentiles, and their offspring among the people.—Isa. 61:6, 8, 9.

This, of course, is spoken of Israel, but it is to be in the day when God shall make an "everlasting covenant" with them that they "shall be known among the Gentiles," and, as Ephraim is to be the "firstborn" in this "everlasting covenant," his seed will be the first to be made known "among the people." How they are to be made known is not so plain. But as God is the "same yesterday, to-day, and forever," it is to be presumed that he will always act like himself; and if he does, he will cause to stand up," in the gathering of Israel, "a priest with Urim and Thummim" through whom the genealogy, not only of Ephraim but of all the tribes of Israel, shall be made known. (See Ezra 2:63 and Nehemiah 7:65.)

Having located Ephraim, let us now turn our attention to the lifting up of the "ensign" in the last days. From the evidence already adduced, one would naturally expect to find that the ensign is to be lifted up on Joseph's land. We shall see:—

And he will lift up an ensign from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.—Isa. 5:26.

"From far" would certainly be "in far countries," where Ephraim is to remember the Lord when he is gathered. (Zech. 10:7-9.) "From the end of the earth" would be at the "utmost bound of the everlasting hills," where Ephraim is to receive the "blessings of heaven above" "in the last days." (Gen. 49:25, 26.)

Again:—

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, . . . saying, Go, ye swift messengers, to a nation scattered and peeled. . . . All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isa. 18:1-3.

According to this the Lord is to lift up "an ensign" and blow "a trumpet," and "all the inhabitants of the world" are to be called upon to "see" and "hear." This ensign is to be carried by "swift messengers" to a nation "scattered and peeled," the messen-

gers to be sent from a land "shadowing with wings, which is beyond the rivers of Ethiopia." But what countries were included under the head of "Ethiopia" in ancient times?

Originally, all the nations inhabiting the southern part of the globe, as known to the ancients; or rather, all men of dark-brown or black color were called Ethiopians (Gr. *aithe*—*ops*, sunburned). Later, this name was given more particularly to the inhabitants of the countries south of Libya and Egypt, or the upper Nile, etc.—Chambers' Encyclopedia.

"Beyond the rivers of Ethiopia," "as known to the ancients," would be "over the sea" in "the west," or southwest, of Jerusalem; and, as the ensign is to be lifted up at the "end of the earth" from Jerusalem, we find ourselves again landed in America, the land of Joseph.

If any are in doubt as to what is meant by the ensign, please read the following:—

There shall be a root of Jesse [Christ], which shall stand for an ensign of the people; to it shall the Gentiles seek.—Isa. 11:10.

Read also verses 11 and 16. Christ is the "ensign," and he is held up to the nations by preaching the gospel to them. Peter says:—

This is the word [the living word, the word that was made flesh, the Christ] which by the gospel is preached unto you—1 Peter 1:25.

Hence it is that we find the expressions, "preached Christ," "preached the word," "preached the gospel," used synonymously in the Scriptures. If Christ is the ensign, and if he is presented to the nations through the gospel, then, when we read that God will "lift up an ensign to the nations," we are to understand that he will preach Christ unto them, proclaim the gospel to them, and that the lifting of the ensign in the last days is simply the restoration of the gospel of Christ. This being true, we will now hear how this work is to be commenced:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Rev. 14:6, 7.

The gospel then is to be brought from heaven by an angel. When the gospel is thus restored it is to be "to every nation, and kindred, and tongue, and people." And when the ensign is lifted up "all ye inhabitants of the world, and dwellers on the earth" are commanded to "see" and "hear." (Isa. 18:3.) When this angel brings the gospel he is to declare that "the hour of God's judgment is come;" and when the ensign is lifted up, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isa. 11:4.) Surely this too is the hour of judgment.

Hence it is clear that the angel bringing the everlasting gospel to preach to them that "dwell on the earth," and the lifting up the "ensign to the nations," is simply one and the same thing.

For further evidence as to how this work is to be commenced and carried on please read the following:—

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3:7.

Putting the foregoing scripture together we see that a prophet must be raised up in the day of the gathering of Israel, to whom this angel shall come and who shall make known the secret of the Lord; and that this prophet, under the direction of God, must then lift up the ensign (Christ) to the nations of the earth by preaching the gospel to them.

Is there any evidence that this prophet will be of the tribe of Ephraim? We think there is.

1. This ensign is to be lifted up "from far," at the "end of the earth," the very place where Ephraim is to remember the Lord when he is gathered.

2. The "priests of the Lord" and the "ministers of our God," in the gathering dispensation, are to be Israelites.

3. Ephraim is to be the "firstborn" in the new covenant, hence the "chief priest" or principal minister "of our God" in the great latter-day work.

4. "In the last days," at the "utmost bound of the everlasting hills," Ephraim is to be blessed with the "blessings of heaven above;" and the gospel of Christ, committed to him by an angel, would certainly be among heaven's most "precious things."

5. The great things of God's law are written to Ephraim, and are to be "counted as a strange thing."

6. When Israel is again gathered into one nation "the stick of Joseph" is to be "in the hand of Ephraim," and is to be called "the stick of Ephraim," even as the Bible is called "the stick of Judah." (Ezek. 37:15-20.)

7. "His horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33:17.

This last quotation puts it beyond question that Ephraim and Manasseh are the ones that God will use in the last days to "push the people together to the ends of the earth," and that Ephraim is to be superior to Manasseh in this work as ten is to one. Hence he is the "chief priest," the "principal minister," the "firstborn," first to receive the "everlasting gospel" at the hand of the angel, the prophet to whom the Lord "revealeth his secret."

To the foregoing please add the following:—

Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver.—Ps. 108: 8.

And they of Ephraim shall be like a mighty man.—Zech. 10: 7.

Yes, "Ephraim is the strength of my head." He is indeed "like a mighty man."

We will notice when this is to be done, what is its object, and the peculiar events that are to transpire at and shortly after its commencement.

Behold the Lord God will come. . . . Behold, his reward is with him, and his work before him.—Isa. 40: 10.

Behold, thy salvation cometh; behold, his reward is with him, and his work before him.—Isa. 62: 11.

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.—Rom. 9: 27, 28.

The work then is to commence just before the coming of the Lord, at the "hour of his judgment," and is to be, in part at least, for the salvation of the "remnant" of the "children of Israel," and more particularly to *prepare* them, with all God's people, for his coming.

Go through, go through the gates; prepare ye the way of the people; . . . lift up a standard for the people.—Isa. 62: 10.

See also the eleventh verse, in connection with Isaiah 59: 19, 20.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . . And I will come near you to judgment.—Mal. 3: 1, 5.

Just before the Lord comes "to judgment," just before the "offering of Judah and Jerusalem shall be pleasant unto the Lord," he shall send some one to "lift up a standard" (ensign) to "prepare the way before him." It is to be then a work of preparation. And we are told that "in the day of his preparation" "the chariots shall be with flaming torches," "shall rage in the streets" and "jostle one against another in the broad ways," and shall "run like the lightnings" (Nahum 2: 3-5), and that when he shall "lift up an ensign . . . from far" and "hiss unto them from the end of the earth," they shall come "with speed swiftly" and their "horses' hoofs [iron horses—steam engines] shall be counted like flint, and their wheels like a whirlwind," and that "their roaring shall be like a lion" (Isa. 5: 26-29); also that the ambassadors, sent to scattered Israel from "beyond the rivers of Ethiopia," are to be termed "swift messengers." (Isa. 18: 2.) Another peculiar characteristic to accompany this work is that, when God shall commence it, it will be only "a very little while and Lebanon shall be turned into a fruitful field." (Isa. 29: 14-17.) This is to be a "marvelous work and a wonder," and the great things of God's law written to Ephraim are to be "counted as a

strange thing," the same work, but called by different names.

Now, reader, the Reorganized Church of Jesus Christ claims that this great work has already commenced, that it commenced a few years before 1830, and that Joseph Smith and Oliver Cowdery were the "firstborn."

Which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand.—D. and C. 17: 1.

Also that they are of the tribe of Ephraim, "and they [the ten tribes of the north countries] shall bring forth their rich treasures unto the children of Ephraim my servants. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim." (D. and C. 108: 6). This claim that Joseph Smith and Oliver Cowdery, who were the "firstborn" in this work, were of the tribe of Ephraim, is strictly in harmony with the foregoing prophecies, and also verifies Paul's statement that the "covenants, and the giving of the law, and the service of God, and the promises" pertain to Israel.

Now, reader, please allow me in conclusion to show you how beautifully this work, in its claims, place, time, and conditions, harmonizes with the prophecies of the Bible.

1. Joseph Smith's claim of being an Israelite harmonizes with Isaiah 61: 6 and Romans 9: 4.

2. His claim that he is of the tribe of Ephraim (he being the first to receive this work) accords with Jeremiah 31: 9.

3. His being in "far countries," at the "utmost bound of the everlasting hills," "west" of Jerusalem, when the Lord called him, strictly harmonizes with Zechariah 10: 9, Genesis 49: 26, and Hosea 11: 10.

4. His lifting up the ensign (proclaiming the gospel) "from far," at the "end of the earth," from Jerusalem, corresponds with Isaiah 5: 26 and 18: 1.

5. His being "mixed among the people" at this time agrees with Hosea 7: 8 and 9: 17.

6. His being made "known among the Gentiles" at the time one did "stand up with Urim and Thummim" is in harmony with Isaiah 61: 9 and Nehemiah 7: 65.

7. His claim that God did place the "stick of Joseph" (Book of Mormon) in his hand is in perfect agreement with Ezekiel 37: 15-20.

8. His claim that this "stick of Joseph" contains the "great things of my law" written to Ephraim (not by him), and it being "counted as a strange thing," a "marvelous work

and a wonder," agrees most beautifully with Hosea 8: 12 and Isaiah 29: 14.

9. His claim that it was a "sealed book," and came "out of the earth" corresponds to Isaiah 29: 11 and Psalms 85: 11.

10. His being "not learned" accords with Isaiah 29: 12 and 1 Corinthians 1: 26-29.

11. His being a "young man," in connection with his claim that the angel told him the ten tribes should soon come from the "north country" and inhabit Jerusalem again, agrees with Zechariah 2: 3-6.

12. His claim that the "everlasting gospel" was restored to earth by an angel, and his preaching that the time is near when Christ will come in judgment, harmonizes with Rev. 14: 6, 7 and Malachi 3: 5.

13. His proclaiming this gospel as "a standard for the people," and calling on them to "prepare" for the coming of the Lord, agrees with Isaiah 62: 10 and Malachi 3: 1.

14. His commencing this work in a day when the chariots "seem like torches" and "run like the lightnings;" when "their wheels" are "like a whirlwind" and "their roaring" "like a lion," agrees with Nahum 2: 3-6 and Isaiah 5: 28, 29.

15. It being the earliest period of the world's history when those sent to "scattered" Israel could be termed indeed "swift messengers," corresponds with Isaiah 18: 2.

16. A railroad having been built to Jerusalem since the commencement of this work, so that Israel can "come with speed swiftly," is in perfect accord with Isaiah 5: 26.

17. His commencing this work only "a very little while" (twenty-two years) before the "former and latter rains" were restored to Israel's land, thus causing it to "yield its increase" and once more be "turned into a fruitful field," is in exact fulfillment of Psalms 85: 12 and Isaiah 29: 17.

18. His claim of being a prophet, called of God to bring forth and establish this great latter-day work for the gathering of the children of Israel, is in harmony with the following: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."—Ezek. 20: 36. "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."—Hos. 12: 13. In like manner, in the same way; hence "by a prophet." "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets."

19. His organizing the Church of Christ according to the New Testament pattern, and preaching the same gospel, with all of its ordinances, blessings, promises, and powers, stamps him a man of God according to the

following: "He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 1: 9.

Could worldly wisdom or human ingenuity get up an imposition and make it harmonize so beautifully with God's word? Could it be possible that Joseph Smith "just happened" to be in line with all these prophecies, and the remarkable events that have transpired since this work commenced? No! No!! Surely God's hand is in the work. God is at the helm directing, overruling, and overturning; hence the beautiful harmony, hence the complete and perfect adjustment of the work, in all of its parts, to the word of God as contained in the Bible.

ISAAC M. SMITH.

RAY, Indiana, Dec. 16, 1893.

Conference Minutes.

NODAWAY.

Conference convened at Guilford, Missouri, November 11 and 12, 1893; M. P. Madison president, J. N. Byergo secretary. Ministry reporting: Elders J. Hawley, W. Woodhead, W. Powell baptized 5, C. Williams, J. Thomas, A. Jacobsen, C. Christenson, O. Madison, J. L. Gunsolley, M. P. Madison; Priests A. Haley, A. Jensen, J. B. Heide; Teachers H. Froyd, T. Cochran; Deacons H. Smith, R. Nelson. Branch reports: Platt 100, gain 2. Sweet Home 48, gain 9. Ross Grove 32, loss 2. Rising Hope 14, no change. Total membership of district 194, gain 9. There were four recommendations for ordination: J. B. Heide and Arthur Haley to the office of elder, and Edward Fannon and R. M. Jeffers to the office of priest. By request Bro. Arthur Haley's ordination was deferred. The other ordinations were provided for. Preaching by John Hawley, James Thomas, and J. B. Heide. Adjourned to meet at Union church the fourth Saturday and Sunday in February, 1894.

INDEPENDENCE.

Bishop's agent's report, omitted in minutes of last conference:—

Balance due agent last report \$1.08; received since \$1,042.67; paid out \$1,007.25; balance on hand \$34.34. On hand as bills receivable \$813.45.

A. H. MILLS, Sec.

FAR WEST.

Conference convened with the Delano branch, December 15-17, 1893; T. W. Chatburn president, T. T. Hinderks assistant; C. P. Paul secretary. Branch reports: St. Joseph 290, German Stewartville 72, Pleasant Grove 77, DeKalb 65, Kingston 63, Edgerton Junction 33, Stewartville 97. Ministry reporting: Elders T. W. Chatburn baptized 28, J. C. Foss, J. B. Belcher, F. C. Graham, A. J. Cowden, R. Phillips baptized 1, R. Archibald, J. M. Terry baptized 5, J. Lampert, W. Summerfield baptized 3, B. Dice, A. W. Head, J. C. Elvert, J. Rounds, W. Lewis, J. T. Kinnaman, W. Kinney, T. T. Hinderks baptized 3, J. D. Flanders, C. P. Paul; Priests J. S. Constance, C. Householder baptized 5, P. Peterson, F. Uphoff, R. Winning. The St. Joseph branch sent a synopsis of reports of visiting officers of that branch, which was read. Bishop's agent's report: received and on hand \$626.70; paid out \$514; on hand \$112.70. Auditing committee reported; report adopted. Committee on tent reported; Thomas Flanders was added to it, and it was requested to be ready to purchase the tent by next conference, if possible.

The following resolution was passed: Whereas, it has pleased the Almighty, in the dispensation of his providence, to permit the removal by the hand of death of Bro. R. H. Atwood, one of our esteemed fellow laborers in the cause of Christ, therefore be it resolved that while we deeply feel our loss and miss the kind counsel and companionship, we humbly bow to the divine will, believing that God doeth all things well. And further; we sincerely sympathize with the bereaved relatives and friends of our beloved brother, especially with a loving sister (Sr. Putney) and family with whom he made his home for nearly twenty-five years. We pray that God may sustain them in this trial. Resolved further, that a copy of this resolution be published in the *Saints' Herald*, also that a copy be sent Sr. Putney.

Missionaries and officers were sustained for the coming three months. A request and recommendation from Edgerton Junction branch that T. J. Mauzey be ordained an elder was granted and Bro. Mauzey was so ordained Preaching by Elder G. H. Hilliard. Adjourned to meet with the St. Joseph branch, March 10 and 11, 1894.

Miscellaneous Department.

MONEYS RAISED.

Moneys raised on Independence church debt, to pay off interest account, by Saints in Independence, Missouri, December 17, 1893:—

A. Atwell.....	\$20 00
R. May.....	10 00
Hawthorn Society.....	12 00
Sisters' Aid Society.....	50 00
G. Hayward.....	10 00
W. Williamson.....	10 00
J. W. Brackenbury.....	5 00
W. H. Mills.....	5 00
S. Hendrickson.....	5 00
Sr. Hendrickson.....	5 00
O. James.....	5 00
G. Bartholomew.....	5 00
A Sister.....	5 00
Sr. G. Bartholomew.....	5 00
Bro. Dumbauld.....	5 00
Thomas James.....	5 00
Sr. J. A. Robinson.....	5 00
Sr. Belle Robinson.....	5 00
E. Etzenhouser.....	5 00
Sr. B. C. Smith.....	5 00
Sr. George Hayward.....	6 00
A. H. Mills.....	3 00
Mary Clement.....	3 00
W. N. Robinson.....	3 00
Sr. Fannie Williamson.....	3 00
George Hidey.....	3 00
C. M. Mills.....	3 00
Hulda Mossell.....	3 00
Dr. Berg.....	3 00
Abbie Horton.....	2 50
John Allison.....	2 00
Cyrus Mooney.....	2 00
John Wasmund.....	2 00
Sr. Tessie Williamson.....	2 00
Emma Mills.....	2 00
L. M. Tottey.....	2 00
William Roberts.....	2 00
Joseph Lively.....	2 00
H. R. Mills.....	2 00
Sr. Jennie Murphy.....	2 00
Sr. Joseph Luff.....	2 00
Sr. Millie Street.....	2 00
Sr. J. C. Foss.....	1 00
Mamie Foss.....	1 50
John May.....	2 50
Sr. Watson.....	2 00
Willis Campbell.....	2 00
Nealie Mills.....	2 50
T. J. Franklin.....	1 00
Sr. R. May.....	1 00
Sr. J. H. Thomas.....	1 00
Benjamin Lively.....	1 00
Bro. Cathelle.....	1 00
Sr. Layton.....	1 00
Dell White.....	1 00
Sr. Bertha Mills.....	1 00

Willie Mills.....	1 00
Sr. Clark.....	1 00
John Luff.....	1 00
George Harrington.....	1 00
Sr. F. C. Warnkey.....	1 00
Joseph Tousley.....	1 00
Wm. Bushnell.....	1 00
Sr. S. R. Berg.....	1 00
Sr. T. W. Smith.....	1 00
Wm. Crick.....	1 00
Bro. Lush.....	1 00
Sr. Benjamin Lively.....	1 00
Sr. Winsor.....	1 00
Eda Mossell.....	50
Sr. John Luff.....	50
Sr. Flowers.....	35
Samuel Olson.....	25
Bro. Sly.....	50
A. Rudolph.....	25
By collection.....	7 68

Total.....\$281 03

NOTICES.

In behalf of the Eureka branch, Bay Point, Florida, I respectfully inquire after the whereabouts of the following persons whose names are recorded upon the records of that branch:—

Martha E. Owens, Narcissa Strickland,
Martha E. Strickland, Jackson W. West,
Amanda E. Miles, James H. Reed,
Mary Reed.

Anyone who can give any information concerning any of the above-named members will confer a favor upon said branch by corresponding with me, giving addresses, standing, etc. Your brother,

C. I. CARPENTER.

BAGDAD, Santa Rosa county, Florida,
December 20, 1893.

PROPOSED CHANGE IN SELECTING SUPERINTENDENTS OF ASSOCIATION AND SCHOOLS.

One of the most important items of our work in the church is the proper indoctrinating of our children in the pure principles of the restored gospel. God requires that we shall see that our offspring become obedient unto the first steps in the gospel principles, and it is not left optional or discretionary with us, for he says: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.—D. C. p. 200.

Man's home is his "castle," and there more than any other place may he expect to enjoy the greatest freedom and authority, especially in the government of his family; nevertheless the law has laid the responsibility upon certain church officers to visit this sacred retreat, *the home*, and there in the privacy of the family, exhort each and all to the discharge of duty. The church being the family, and the Sabbath school the minor child, all being under the same divine government, and it being clear, that the parent being responsible for the instruction of the child, the analysis in this case leads me to the conclusion that, as the Sabbath school work is church work, therefore the church, in her several divisions, as branch, district, and the body in general, should have supervisory watchcare over the work minor—the Sabbath school. But whereas there are those who think quite differently to me, and whereas I believe the time has fully come when we should unite in all church work, that our unselfishness be increased in greater

good in the future than it has been in the past, with a view to an amicable adjustment of adverse opinions, I will submit for the consideration of the next session of the conference of the Decatur district, a resolution as follows:—

Resolved, That it is the judgment of this body that the superintendent of the Sabbath school should be chosen by the branch, and the superintendent of the district association, by the district conference.

I have no personal end to serve, other than to seek for the good of the cause of Christ. As our faithful ministers become aged and are relegated to the list of the superannuated, their successors will be recruited from the ranks of those taught in the things of God in the family and the Sabbath school. To give all who are interested in this subject ample opportunity for consideration and be prepared to act, is my excuse for this publication.

For truth,

ROBT. M. ELVIN.

LAMONI, Iowa, Dec. 21, 1893.

BORN.

KELSO.—At New Canton, Illinois, December 9, 1893, Nellie A. Kelso was blessed by Elder J. C. Crabb. Born August 6, 1888, in Pike county, Illinois.

BEEBE.—Jennie Fern, daughter of M. F. and Laura Beebe, was born near Cameron, Missouri, December 12, 1892; she was blessed at Delano branch on December 17, 1893, by Elders J. M. Terry and G. H. Hilliard.

SHAW.—To Bro. A. E. and Sr. Emma Shaw, Allendale, Missouri, June 27, 1893, a daughter, and named Stella E.; blessed at home, November 6, 1893, by Elder Joseph Snively.

ISLEIB.—Lillian Gertrude, daughter of Bro. Charles F. and Sr. Jennie Isleib, was born at St. Joseph, Missouri, October 17, 1893; blessed at Saints' church, December 24, 1893, by J. M. Terry, and R. A. Marchant.

DIED.

CAIN.—At the house of her daughter, Sr. Susannah Atkinson, in Lamoni, Iowa, at 6:30 p.m., December 19, 1893, of acute pneumonia, Sr. Susannah Cain, widow of Bro. Peter B. Cain, formerly of Nortonville, California. Sr. Cain was born July 31, 1819, at Healey, Cambridgeshire, England; was baptized at Antioch, Contra Costa county, California, September 20, 1868, by Elder Orrin Smith. At the time of her departure from this life she was aged 74 years, 5 months, 18 days. She was the mother of six children; one son died in infancy, one was killed while working in the mines of British Columbia; she leaves four daughters, two being present at her funeral; twenty-five grandchildren, and eleven great-grandchildren. She was a woman of great faith, integrity of purpose, and purity of thought and life. She was buried in the Saints' church, in Rose Hill cemetery, Bro. Asa S. Cochran in charge; President Joseph Smith pronouncing a short eulogy on her character and life, December 21.

TURNER.—At Manchester, England, September 30, 1893, John Turner, Sr., teacher of the Manchester branch, aged 61 years. He was highly esteemed by all who knew him as a reliable and honorable man, and to the Saints as a humble servant of the Lord, a wise counselor, a faithful brother, and friend. He was received into the church by baptism July 11, 1882; ordained teacher April 5, 1885. He lived a faithful and consistent life, and departed in peace to rest with the justified in the paradise of God, until the resurrection of the just. Funeral services and sermon by Elder Joseph Dewsnap, Sr.

ARMSTRONG.—At Manchester, England, November 14, 1893, Jane, the beloved wife of Elder Wm. Armstrong, aged 63 years. Joined the church in 1848; indorsed and accepted the Reorganization, September 16, 1876, and remained faithful unto death, trusting in her God. "Blessed are the dead, who die in the Lord." Was much esteemed by all who

knew her, as evidenced by the many beautiful floral tributes placed upon her grave at the interment, while the sweet songs of Zion there sung raised the thoughts of those present from the scene of sorrow and death, to the glorious reality of the resurrection of the Saints. The funeral services and sermon by Elder Joseph Dewsnap, Sr., who in a sympathetic and touching discourse showed the certainty of the faithful Saint passing through the death of the body into the paradise of God, to come forth again, in the resurrection of the just.

BAILEY.—Near Davis City, Iowa, December 15, 1893, of pneumonia, Brother George H. Bailey, aged 56 years, 9 months, and 8 days. From his childhood he was known as a lover of truth; and as a man he was noted for his honesty and for keeping his agreements, if within possibility to do so. He was baptized May 1, 1861, in Dodge county, Minnesota. Bro. E. C. Briggs officiating; was ordained a teacher in 1864 by his Brother Samuel, and in 1871, when the Sherman branch, Mason county, Michigan, was organized, he was chosen to preside. In 1880 he and his family removed to Decatur county, Iowa, and here his wife, Susan, died in 1882. On Sunday morning, December 17, his funeral sermon was preached by Bro. H. A. Stebbins, in the Lamoni chapel, and his form was laid to rest. His wife, two sons, one daughter, and his brothers, Samuel and Oliver, were present at the services, as also a large congregation of Saints and others.

WIGHTMAN.—At Clarinda, Iowa, December 15, 1893, of debility of body and impairment of mind, Sister Louisa C. Wightman, aged 49 years, 9 months, and 20 days. She married in 1866 and became the mother of three sons, two of whom survive her. By nature she was a woman of excellent qualities of heart and mind, and, after her acceptance of the gospel in 1877, (being baptized by Bro. Emsley Curtis,) she became and continued to be an earnest and faithful lover of the work of God. She was a member of the Lamoni branch, and her body was brought here for burial. According to the wish that had been expressed by her, Bro. H. A. Stebbins preached her funeral sermon, this and the sermon for Bro. Bailey being combined in the one service. Bro. A. S. Cochran assisted in the ceremonies.

ORR.—At Shingle Springs, California, November 15, 1893, Thomas Orr, Sr. He was born in Scotland, December 18, 1800; emigrated to America in 1833, remaining in New York with his family four years, at the end of which time they removed to Illinois, which place they left in company with the Saints, in 1846, reaching Utah with the first emigration in 1847. In 1848, accompanied by a number of families, they removed to Utah Valley. Arriving in California in 1850, they settled at Salmon Falls, at which place he lived until one year before his death. He was baptized into the church in 1839 or 1840, and admitted into the Reorganized Church in San Francisco on his former baptism, in 1889. He leaves one son and two daughters to mourn his departure, his wife and two sons having passed on before.

RICHARDS.—At Higbee, Missouri, December 14, 1893, Ida May, daughter of Bro. William and Sr. M. A. Richards, aged 5 years, 1 month, and 17 days. Fire was the cause of her death. She had been learning the 117th Psalm to compete for the prize in Sunday school, and while in the most terrible agony she repeated this Psalm.

MCCUTCHEON.—Sr. Rose McDavid was born May 26, 1812, at Kilbarchan, Renfrewshire, Scotland. She was married to John McCutcheon, November 20, 1835, at Johnstone, Scotland. The family born to them was two daughters and three sons, who were called away in infancy, except one, now Sr. John H. Lake, the eldest one. The father died in Pittsburg, Pennsylvania, in 1854, since which time the mother has remained a widow. Sr. McCutcheon was baptized August 17, 1840, in

Bridge of Weir, by Elders Wright and Millner, missionaries from America to Scotland. She died firm in the faith; and as she had lived a most consistent and upright life, she had nothing to fear at her departure, but looked forward with a bright hope of sharing in the joys of the redeemed. She died in Kirtland, Ohio, December 9, 1893.

KEOWN.—At Lamoni, Iowa, September 25, 1893, Silvia Ellen, daughter of Bro. John and Sr. Mary E. Keown, aged 10 months and 14 days. Prayer at the house by Elder S. V. Bailey, and burial at Pleasanton, Iowa. A promising child called home ere its feet had trod the thorny path of life.

STOVER.—At Davison, Michigan, October 27, 1893, Lottie, infant daughter of Bro. Leonard and Sr. Carrie Stover, aged 1 month and 29 days. Funeral sermon by Elder L. Phelps.

Bro. B. F. Ordway, of Peoria, Illinois, has succeeded in establishing an excellent business in useful specialties. Meritorious articles and business energy combined have brought him success.

The following testimonial from one of his general agents speaks for his goods:—

WHITLEYVILLE, Tenn., Nov. 6, 1893.

MESSRS, ORDWAY & Co.,

Peoria, Illinois:—

This is to certify that early in the spring of 1893 I took an agency for the sale of Ordway's Portable Bed Springs in Jackson county, Tennessee. I commenced under the most discouraging circumstances, on foot, and the country had been overrun with bed spring agents, but I soon sold fifteen sets and started out to put them on, and as I delivered them I took orders at nearly every house. Then the panic came, but it did not effect the sale of Ordway's Bed Springs much, for I and my sub-agents have sold springs right on through the hard times, selling up to the above date over three hundred sets, and now orders are coming in from other territory by mail. So put me down as being in the bed spring business for a long stay. I have taken as high as thirteen orders in one day.

W. F. JENKINS, General Agent.

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ITEMS OF INTEREST.

Bradstreet's weekly report dated December 22 estimates the number of men out of work at 3,000,000.

Brazilian rebel forces from Santa Catalina were defeated by government troops at Itajahy December 19. The rebels lost 400 men but they had the government troops so badly penned in that surrender seemed unavoidable. The rebels are well armed. President Peixoto is gaining at other points. Admiral de Gama who commands the insurgent fleet in Rio harbor when Admiral Mello is at sea, has done great harm to the insurgent cause by his open advocacy of the restoration of the empire. Officers have deserted because of his monarchical views.

VIENNA, Dec. 23. — Intelligence has been received here from Constantinople that the Porte has dispatched troops to Asia Minor, owing to the troubles caused there by Armenians. It is also said the directors of Turkish newspapers have received copies of an imperial tirade directing them henceforth to notify the Porte of the source of any news they may receive.

London cablegrams say the Pope is in feeble health; that those about him do not expect him to live through the summer. Speculations are indulged in concerning his successor.

Throughout Europe there is estimated to be 130,000 more men under arms than at the same time last year.

Berlin advices say that rumors circulated in foreign newspapers that the position of Chancellor Caprivi is critical are unfounded.

The Brazilian Minister of Foreign Affairs, acting for President Peixoto, has given out a statement to the effect that the Brazilian revolt has been reduced to a small space in Rio Bay. The rebel blockade of the port of Rio Janeiro seems to be of little effect.

ROME, Dec. 23.—The latest news as to the fight between Italian troops and Dervishes near Agordat Thursday is that, exclusive of officers, 102 were killed and 125 were wounded on the Italian side. All the killed and wounded were natives. In the artillery, which was manned partly by Italians, nobody was killed or wounded. It is impossible to learn exactly the loss of the Dervishes, although their killed and wounded are known to number more than 1,000. The Italian warship *Voltorno*, which was at Aden, was ordered yesterday to proceed at once to Mas-sowah. The newspapers express elation, but for financial reasons deprecate any expansion of Italian interest in Africa.

RIO JANEIRO, Dec. 24.—The report of a bloody battle at Itajahy, state of Santa Catharina in which 400 insurgents were said to have been killed, has no foundation in fact. It was discredited generally from the first and is now authoritatively denied. All foreigners but Americans and Germans are said to be aiding the revolutionists. President Peixoto has ordered a draft for 12,000 men in five provinces. General Telles, prominent in the government service, has died of his wounds.

BRUSSELS, Dec. 24.—The Berlin correspondent of the *Independence Belge* says the construction of a military camp at Malmédy on the Belgian frontier is the first step toward the general transfer of the army maneuvers from the interior to the frontiers. The object of this change is to avoid the damage done to crops by the concentration of troops in the most fruitful districts in the German Empire. Similar fortifications will be constructed probably near the boundary between Bohemia and Saxony and on the frontiers of Pomerania and Posen. This explanation is regarded here as a subterfuge. France is expected to begin fortifying its northeaster frontier to counterbalance the effect of Germany's action at Malmédy. This action will compel Belgium to maintain an army of 30,000 on the German and French frontiers.

Kansas bandits robbed passengers and mail and express matter of train No. 32 on the Missouri Pacific Railroad near Coffeyville, Kansas, December 24. Much valuable property was secured. Masked men stopped a Southern Pacific express train north of Los Angeles, California, on the 23d, and forced open the express car, but failed to open the treasure safe.

LONDON, Dec. 24.—The British steamer *Eton* from Soolina, at the Danube's mouth, for Rotterdam, has been detained at Gravesend for twenty-four hours for fumigation and examination. There have been three cases of cholera aboard it. The man who was stricken last had recovered December 13.

ST. PETERSBURG, Dec. 24.—There were twenty-seven fresh cases of cholera and fourteen deaths here yesterday.

ROME, Dec. 24.—Great disorder prevails in Sicily. Anti-tax agitation has led to rioting and several persons have been hurt. Troops have been called out to suppress disturbers of the peace.

Berlin advices say the Greek government is practically bankrupt and is said to be contemplating a virtual repudiation of its debts. The nonpayment of Greek coupons on the gold loan of 1890, due January 15, has resulted in the appointment of a committee which has asked the Foreign Office to interfere in Athens. The committee holds that Greece will be virtually bankrupt if it refuses to pay the interest on its debt, despite the fact that its resources are sufficient to meet all claims if it reduces at once its army and navy. The question of Greek finance has assumed a distinctly political aspect, as, if the powers unite

to compel Greece to pay, it will be obliged to abandon its military preparations.

Russia and Germany have reciprocated in lowering tariff duties.

MADRID, Dec. 25.—The *Epoca* estimates the indemnity Morocco ought to pay Spain in view of the difficulties at Melilla at 60,000,000 francs. The ministerial newspapers consider the attitude of Muley Araaf, the Sultan's brother, who conducts the negotiations with Gen. Campos at Melilla, as satisfactory, yet recommend the retention of the large force at Melilla and the concentration of another in Andalusia until the payment of the indemnity shall have been fully guaranteed through the receipts of customs duty. The Spanish Minister in Tangier telegraphed to-day that the Sultan was expected to arrive at Markesch to-morrow.

AMSTERDAM, Dec. 25.—The Congress of Dutch Socialists in Grohingen quarreled all to-day over the constitutional question submitted by the Executive committee. A motion of "no confidence" in the leader of the Dutch Socialists, M. Nieuwenhuis, was lost by a few votes. The congress adopted resolutions to the effect that Dutch Socialists ought to shape their course independently of the French and German Socialist parties and that only reporters for Socialist papers should be allowed to attend the sittings of the delegates.

ROME, Dec. 25.—The French Ambassador last evening congratulated Baron Blanc, Minister of Foreign Affairs, upon the victory of the Italians over the Dervishes near Agordat last week. To-day the British Charge d'Affairs called upon Baron Blanc and congratulated him and the Italian Government in behalf of the Queen. In diplomatic circles the opinion is that the victory will strengthen the relations between Italy and England in the Egyptian Sudan.

Trouble is brewing in Madagascar. French influence is on the increase. It is said that the dissatisfaction is so great with the despotic acts of the premier that 5,000 men might take the whole country if the people were assured of religious freedom.

The Austro-Hungarian government will prolong coercive measures in Bohemia until excitement and opposition among the young Czechs subside.

ROME, Dec. 25.—An entente between Russia and the Vatican has been formed on the nomination of Bishops of Poland. Russia has removed its interdiction of Catholic Bishops going to Rome and Friday the Pope gave an audience to a Polish Bishop.

On December 24 the Brazilian minister at Washington informed the United States government that President Peixoto's forces were in control of every island in Rio Bay except Villegaignon, Las Cobras, and one other, an unimportant one. The government expects to soon crush them. It entertains no fear except from the cruiser *Aquidaban*. The minister states that Senator Barbosa and Admiral Mello may leave the insurgents because displeased with De Gama's scheme for a monarchy.

The State of Georgia has passed a law prohibiting mob violence and prescribing punishment therefor.

The city of Chicago has provided that applicants for help who will not labor on the public works must leave the city.

MANAGUA, Nicaragua, Dec. 26.—The Government of Nicaragua has been collecting forced war loans from American citizens resident here in violation of the treaty. United States Minister Baker made a vigorous protest against such proceedings.

Policarpo Bonilla, who returned to Nicaragua December 17, has gone to the frontier, near Somotillo, to head off the Hondurian insurgents who have invaded Honduras. Manuel Bonilla has laid siege to Choluteca, and the Nicaraguan troops are massing at the north to lend assistance.

Bedford and Huntington, Pennsylvania, ex-

perienced shocks of earthquake sufficient to awaken sleepers, on the 24th ult.

Secretary Gresham has instructed Minister White at St. Petersburg to inform the Russian government that "assisted" immigrants will not be allowed to land in the United States.

Judge Caldwell, of the United States Circuit Court of Minnesota, has issued the following injunction against employees of the Northern Pacific Railroad: "The officers, agents, and employees . . . of the Northern Pacific Company, and the engineers, firemen, trainmen, train dispatchers, telegraph operators, conductors, switchmen, and all other employees of said railroad, and each and every one of you and all persons, associations, and combinations, voluntary and otherwise, whether employees . . . or not, and all persons generally, and each and every one of you in the penalty which may ensue, are hereby strictly charged and commanded that you desist and refrain from disabling or rendering in anywise unfit for convenient and immediate use any engines, cars, or other property of said Northern Pacific Company, and from interfering in any manner with the possession of locomotives, cars, or other property of the said receivers or in their custody, and from interfering in any manner, by force, threats, or otherwise, with men who desire to continue in the service of said receivers, and from interfering in any manner by force, threats, or otherwise with men employed by the said receivers to take the places of those who quit the service of said receivers, or from interfering with or obstructing in anywise the operation of the railroad, or from any interference with the telegraph lines; and from interfering with any and all property in the custody of the said receivers, whether belonging to the receivers or shippers or other owners, and from interfering, intimidation, or otherwise injuring or inconveniencing or delaying passengers, freight, and mails being transported or about to be transported over the said railroad until the further order of this court."

LONDON, Dec. 26.—The *Times* to-day contains one of its series of articles on the situation in Sweden and Norway. It says if the coming elections in Norway result in a large and militant Radical majority the Conservative ministry will be bound to retire. The King will find himself face to face with the necessity of accepting the Radical interpretation of the act of union, thereby surrendering the unity in the foreign policy, upon which the alliance of the kingdoms consists, or of enforcing the Swedish reading of the act. Against the determination of the Norwegian people Sweden, it appears, is prepared to use force. The King is confident of the support of the Swedes, and he will not surrender the Norwegian crown nor sacrifice the union, which he believes to be indispensable to the safety and prosperity of both Sweden and Norway. Opinion in Norway is in the meantime raised on only two issues—union and monarchy or separation and a republic. But among the contingencies acute observers detect a third course—the creation of a throne in Norway, with Prince Waldemar, youngest son of the King of Denmark, as King.

The order enforcing the full levy of men for the Italian army is not well received by the people. The government recognizes the need of maintaining the strength of the garrisons in upper Italy.

RIO JANEIRO, Dec. 26.—The government has established a new fort on Governor's Island, recently captured from the insurgents, and is daily increasing the cannon at other points. That Admiral de Gama, who commands the insurgents' vessels in the harbor, is in a critical position is admitted even by his friends. It is believed there will be a decisive struggle in the near future.

The United States government will have five war vessels at Rio Janeiro to protect American interests.

ITEMS OF INTEREST.—Continued.

CAPE TOWN, Dec. 26.—A dispatch from Maj. Forbes, commanding the field forces of the British South African company, says the Matabele have been completely subjugated. King Lobengula has fled and apparently has no intention of returning.

Paris Anarchists threaten to destroy public buildings.

LONDON, Dec. 26.—According to mail advices from the Congo the tribes along the Upper Welle, under the command of the Sultan of Samio, have defeated the Soudanese Mahdists, driving them toward the Upper Nile. The Mahdists threaten the Bahr-el-Ghazel district.

A teacher at Raymond, Illinois, has been requiring all pupils to stand every morning and repeat the Lord's prayer with her. In obedience to instructions from Father Daugherty the Catholic children remained in their seats and refused to repeat the prayer. The teacher then appealed to the principal and the school board to compel the children to repeat the prayer, but they refused to sustain the teacher's action.

TACOMA, Wash., Dec. 27.—Agent W. D. Hutchinson, representing the Russian Government and the Amoor Steamship Company states that the Russians will equip a fleet of steamers in connection with the Siberian Transcontinental Railway. It has purchased C. P. Huntington's Rio steamers and will build twenty more, besides some barges. The headquarters of the company are now in New York, but the chief officers will be located on the Pacific coast. The company will do a general freight and passenger business in connection with the railroad and the navigation of the Amoor River.

It is said that President Carnot, of France, will probably have little or no opposition in his candidacy for reelection.

JOHANNESBERG, South Africa, Dec. 27.—A conflict has occurred between the natives and the Europeans employed at the Witwatersrandt mine. Sticks and stones and assegais were used by the combatants, and 100 men were wounded, six of them seriously. The police dispersed the rioters.

The Berlin *Tageblatt* prints an article by Eugene Wolf, based on letters received from Uganda to July 15. He says that the Mohammedans have again been expelled from Uganda, and that he believes their power in that country is ended. He predicts, however, that a war between the Christians and Mohammedans is probable, and that Unyoro will be the scene, also that peace between the Protestants and Catholics is not likely to endure, as the Protestants have failed to carry out their share of the agreement and are demanding exclusive possession of the country.

Advices from Rio Janeiro and other Brazilian ports dated December 27, state that the Brazilian Government is endeavoring to arrange with the insurgents for regulations that will permit unrestricted commerce and prevent international complications from damage to merchandise or ships.

Peixoto's sailors abroad are not discharged. Admiral Mello is reported as losing ground.

San Salvador advices of the 27th ult., say that Honduras rebels have been defeated in battle.

The Central Relief Association of Chicago is dealing successfully with the problem of relieving the poor and unemployed. Charitable associations have been asked to cooperate, and relief stations have been established throughout the city, each of which is under the management and control of the committee. Begging from house to house is discouraged. Men are furnished tickets for food on condition that they labor on the public works. It is expected to so systematically deal with the trouble that all who will work will be helped while those who can and will not will be compelled to leave the city. Visit-

ing workers are investigating the home conditions of poor families. Business men are raising the funds to sustain the effort. The object is to prevent suffering, encourage self-help, and prevent riot and trouble. The plan adopted is businesslike and gives satisfaction.

French and English marines lately destroyed villages and punished the cannibals of Pentecost Island for murdering American and French traders.

The Atchinson, Topeka, and Santa Fe Railroad is unable to meet the interest due on its bonded indebtedness, and has passed into the hands of a receiver.

ROME, Dec. 28.—The anti-tax agitation in Sicilian cities and villages continues to spread. At Travanusa, a town of 8,000 inhabitants, 400 men supposed to be members of the Fascio secret society, a revolutionary organization, attacked the villa of Prince Trabia, drove off the servants, and took possession of the building and grounds. Infantry has been sent from Caltanissetta to dislodge them and restore order in the neighborhood. The revolutionary movement has spread throughout the whole Province of Palermo. Socialists are exhorting the peasants to resent the action of the government in sending the military to put them down and to answer force with force.

Giuseppe de Felice, Socialist Deputy for Catania and founder of the Fascio, has arrived at Palermo, where he will take part in a Socialist congress of all Italy. This congress will meet January 1, and will sit three days. The chief subjects of the discussion will be the injustice of the tax system in Sicily and the general discrimination of the authorities against the poor. It is feared this congress will greatly accelerate the progress of the revolutionary movement. In several societies of the mainland the infection of the Sicilian unrest is beginning to be apparent. Naples is already threatened with street riots.

LONDON, Dec. 28.—A deputation of unemployed workmen waited upon Mr. Gladstone to-day and asked that the government provide work for the unemployed by building light railways in London. Mr. Gladstone said it would be difficult for the government to engage in work that was beyond its usual powers. There were parties that desired the government to become the owner of all the railways. To a certain extent he shared in this desire, but it was a complex question which could not be decided without mature consideration. For the present it was impossible to consider the question, but he promised to do so when the time was opportune.

The Rothschilds have conveyed their shares of the Borinage mines to the Belgian Societe Generale, which, it is supposed, aims to nationalize the mines.

Trouble exists between Albanians and Montenegrins.

MADRID Dec. 28.—General Campos has been appointed special envoy to the Sultan to arrange with him the terms of the settlement between Morocco and Spain. The bulk of the Spanish troops now at Melilla will leave camp forthwith, but will be massed at strategic points along the southern coast of Spain and the north coast of Africa, pending the final settlement. Two of the Riffian chiefs are in the custody of General Campos.

Bismark is ill again.

RIO JANEIRO, Dec. 26.—The insurgent cruiser Almirante Tamandare was worsted to-day in an engagement with the government forts at Nietheroy. The loss of the insurgent steamer Meteor is also confirmed.

Patrick Eugene Prendergast, the assassin of Mayor Carter H. Harrison of Chicago, was found guilty of murder and sentenced to death. The jury pronounced the penalty. The defense was based on the plea of insanity. An application will be made for a new trial.

Relations between the Pope and the Czar

are said to be strained because Pope Leo has complained of the persecution of Catholics in Poland.

Emperor William and his ministers have reached an understanding on financial problems.

The Saints' Herald.

(Established 1860.)

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Address communications for publication to the Editors.

Business letters, subscriptions, remittances, changes of address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by post office or express orders, drafts on Chicago, or lastly by registered letters. Do not send checks.

Advertising rates, forty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; three months, fifteen per cent; six months, twenty-five per cent; one year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For reading notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial notices, twenty-five cents per line; discount as above.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, January 10, 1894.

No. 2.

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THE RECORD OF 1893.

ON THE eve of a new year it is both pleasant and instructive to take a retrospect of the old year, to show what has been accomplished, whether the world has progressed or retrograded in certain directions—in short, to give a comprehensive record of the year's doings, which not only may be of interest to the general reader, but of profit to those who are specially or professionally interested in mundane movements. This *The Tribune* has done for its readers and its columns this morning attest the results, made up as carefully and accurately as the circumstances allow.

In what may be called the world's moral departments some of the statistics have a hopeful look, so far as this country is concerned. The number of murders and homicides of various kinds, amounting to 6,615, shows a slight falling off as compared with 1892, when there were 6,791, whereas for ten years previously they showed a steady increase. The record of suicides on the other hand is not so encouraging, as it numbers 4,436 as against 3,860 in 1892. For the last fifteen years indeed suicides in the United States have increased steadily and out of proportion to the increase of population. The enormous disproportion between males and females is shown by the fact that while 858 of the latter took their own lives there were 3,578 of the former, which opens up the question whether women are not braver than men in bearing the burdens of life. A curious feature of this record is the large number of physicians who have committed self-murder as compared with clergymen and lawyers. During 1893 no less than fifty-three physicians have shuffled off their mortal coils by their own hands,

while the number of clergymen and lawyers combined is only fifteen, and the record of physicians increases each year. Perhaps some one in the profession may state the cause and suggest a remedy. As the outcome of murders and other crimes 126 persons have been executed legally, as against 107 in 1892, and 200 have been lynched, as against 236 in 1892. The increase in legal and the decrease in illegal hangings would indicate healthier conditions in the operations of justice, for it is the first time in fifteen years that the record of lynching has shown a decrease. The statistics, as usual, point to the South as the favorite locality of Judge Lynch and mob law. While 17 have been lynched in the Northern 183 have been lynched in the Southern States, and of these 183 no less than 154 were colored men. Notwithstanding these suggestive comparisons there is room for hope that respect for law is increasing and that the popular sentiment of the country, joined to the efforts of some of the Southern Governors in securing legislation and penalties against mob law, is beginning to have some influence. A peculiarly discouraging feature of the moral record is the huge aggregate of public and private stealings by fraud, forgery, embezzlement, and bank wrecking, amounting to nearly \$20,000,000, as compared with \$8,837,547 in 1892, and this only takes account of large sums. It is a black picture, but its gloom is offset by that other bright picture of public and private philanthropy and of earnest effort in behalf of religion, education, charity, and popular entertainment. While nearly \$20,000,000 has been stolen, over \$33,000,000 has been contributed, where each individual donation was \$10,000 and upwards. In this great and good work Chicago has done more than its share, having contributed about one tenth of the total amount.

Disasters by sea and land have been frequent and in many cases have involved serious loss of life, but the general showing of 1893 is more favorable than that of 1892. Disasters in the Old World which were of importance enough to be telegraphed have occasioned the loss of 34,775 lives, mostly in China and Japan, where human life always is insecure. At home there have been 6,638 lives lost by miscellaneous accidents and 4,603 persons have been killed in railroad casualties which were unusually numerous during the last month of the World's Fair owing to the crowded condition of the roads. Those who

go down to the sea in ships have been specially unfortunate. The ocean has been strewn with wrecks and over 6,000 sailors and passengers have been lost in its depths. The pestilence has added over 66,000 to the grim list, though its ravages have not been nearly as severe as in 1892, and in battle, though there have been no great wars, over 11,000 have perished. Conflagrations in this country have wiped out property to the value of over \$188,000,000, a large increase over the losses of 1892. In reaching this estimate the *Tribune* has taken cognizance of every loss, however small, that has been received by mail, exchanges, or telegraph.

Death, as usual, has been busy in the ranks of the world's active workers. Among those who have passed away are Benjamin F. Butler, ex-President Hayes, Justice Lamar, the Rev. Phillips Brooks, James G. Blaine, Taine, the French historian; Emin Pasha, the explorer; Booth, Mrs. Kemble, and Murdock, actors; Hamilton Fish, Marshal MacMahon, Tyndall, the scientist; Eichberg, Dwight, Cusins, Gounod, Hellmesberger, Tschaikowsky, and Wachtel in the musical world; the artists Beard, Mueller, Casilear, Yvon, and Madox Brown; Dr. Norvin Green, Rufus Hatch, Allen Manvel, Leland Stanford, and A. J. Drexel in the business world; Lucy Larcom, De Maupassant, Jowett, William Smith, Dr. Schaff, and Francis Parkman in the literary field. Such is the record of 1893. What will 1894 bring forth?—*Chicago Tribune*.

INDECENT AND OUTRAGEOUS.

The many worthy men known as evangelists are often brought into discredit by the intemperate utterances of a few of their numbers. For instance, one of them named Munnhall in Chicago the other day denounced the World's Fair as a curse of God. And another in Baltimore declares that the killing of Mayor Harrison was a judgment inflicted on him by God to punish him for his course in politics. Such utterances are becoming altogether too common and they are doing much to bring about that alienation from the churches which Prof. Briggs so graphically describes. They are an outrage not only on Christianity but on common sense and decency.—*New York Tribune*.

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"Papa," said Benny Blivens, "New York is called the Empire State, isn't it?"
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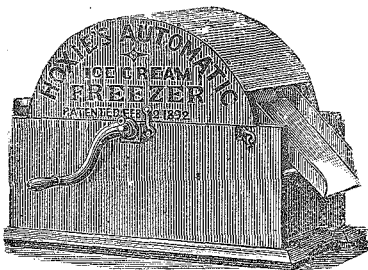
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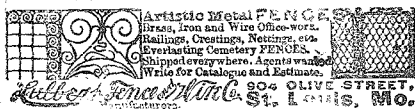
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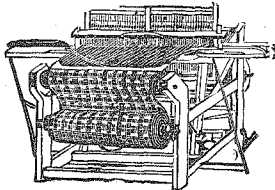
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It is compiled from the sworn testimony of Plaintiff's and Defendants' witnesses in the suit of the Reorganized Church *versus* the Hedrickite faction for the title to and possession of the Temple Lot property at Independence, Missouri.

The testimony of old Latter Day Saints who were with the church in its early days, who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, is given; also their statements under cross-examination and re-cross-examination.

Evidences from the three standard books, from other publications of the original church, from those of the Reorganized Church, from the Hedrickite faction, and from the published works of the Utah Church, are presented.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, January 10, 1894.

No. 2.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALTARDS - ASSISTANT EDITOR.

LAMONI, IOWA, JANUARY 10, 1894.

1853 TO 1887.

In the House of Representatives of the United States, pending the discussion upon the bill admitting Utah to statehood, delegate Rawlins, of Utah, in his speech favoring the adoption of the bill, among other things said:—

The leaders of the Mormon people had for years said to them that this thing had been commanded by the Almighty, and that they would be protected if only they would conform to this tenet or doctrine of their faith. In spite of all the propagandism of polygamy that was brought to bear among the Mormon people from its establishment in 1853 down to the cessation of its teaching in 1887, it even having been urged that this practice was essential to the salvation of the members of the church, there was never but a small percentage of those people who practiced this doctrine, as is shown by official reports which have been made from time to time to the President or to the secretary of the interior.

Speaking of himself and his motive in representing Utah, and favoring her admission as a State he said:—

I say that the former applications for the admission of Utah into the Union have been largely made on the part of the Mormon people or the representatives of the Mormon people. I come not here as the representative of the Mormon Church or any other church. I come not here as an advocate of the practice of polygamy, for I believe it is vicious and ought to have been suppressed as it has been. But I do come here, I am proud to say, as the representative of the people of Utah, irrespective of religion, creed, or politics, and if there is any opposition in that Territory now to the admission of Utah into the Union I have been unable to discover it.

As it has been intimated by the gentleman from Massachusetts [Mr. Morse] that the present Delegate from Utah has some sinister motive in advocating the admission of Utah under the bill favorably reported by the committee, I would like to invite his attention to the fact that it is very cheap and easy to stand up and denounce a thing which all around you condemn, when you are in the popular current, when there is nobody opposed to what you say; but the highest evidence of sincerity is that when the current of popular sympathy is against you, you are outspoken in your convictions. I was born in the Territory of Utah; I have witnessed all the stages of its progress and development. And I did not wait until it became popular to say that polygamy ought to be discontinued and that the church ought to take its hand out of politics.

In 1885, at a public meeting in the theater in Salt Lake City, I said to the Mormon people themselves that polygamy must and should be given up, that it would be suppressed, and that they would save themselves much misfortune and suffering if they would

acquiesce in the sentiment which so thoroughly prevailed in the nation that it would not be balked or thwarted. I said to these people then and there that the union of church and state in so far as it had existed must cease to exist. And in 1887, when I was invited to participate in the constitutional convention as the chairman of a Democratic club, I said that that club was in favor of the admission of Utah upon these conditions, that the sentiment of the people of the Territory should become predominant in favor of obedience to the law and the cessation of the practice of polygamy, and that the church cease its interference in political and civil matters. I stated that when I was convinced that this condition existed in the public sentiment of the Territory, I would gladly cooperate and do what I could to procure for the Territory admission into the Union.

Now, when those utterances were made they were made in sincerity. In 1885 many of those with whom I had been associated believed differently. I was subjected to some criticism. I recur to that occasion to make this allusion. When any gentleman intimates or hints to me that I have any covert purpose here in advocating the admission of the Territory of Utah in order that polygamy may be revived, I ask him to read the history on this subject. I will compare records with him or anyone.

Now, Mr. Chairman, in conclusion let me say that a change has taken place in Utah. How that change has been brought about may be interesting to gentlemen who are not familiar with its history. The making and the enforcement of the laws by Congress has had something to do with it. There is no question about that. But there has also been developing for many years past in the Territory of Utah a sentiment among the people who have been born and brought up there, which has had a great deal to do with this change. The eradication or discontinuance of polygamy is perhaps due first to external pressure, but still more largely to the efforts of people within the Mormon Church itself to bring about the reform of the organization in that respect.

It should be borne in mind that but a very small proportion of the Mormon people have ever practiced polygamy. Those who did not practice it saw the evil consequences which flowed from its practice, the unhappiness which it caused in families, and that it rendered the people of Utah obnoxious to the prevailing sentiment of the age. Its practice disturbed the tranquility, impeded the progress, retarded the growth, darkened the character, and destroyed the prosperity and happiness of the people.

Thousands of non-Mormons have come into Utah and made their homes there. Our schools are free; attendance is required; they are nonsectarian. Education has been freely disseminated. Under such conditions, polygamy having once been suppressed or extirpated, is not likely to be revived.

Mr. Van Voorhis of New York: I would like to ask the gentleman whether there has been any revelation on the subject of polygamy recently; or does the head of the Church claim there has been?

Mr. Rawlins: The Mormon people claim that their duty with reference to the practice of polygamy has been defined by a revelation. The present President of the Mormon Church on the 26th of September, 1890, issued a manifesto in which he forbade the Mormon people from contracting marriages in violation of law. At a great conference of the Mormon people, ten or fifteen thousand being present, embracing all the various or-

ganizations of the church, it was moved that this declaration of the President of the church be regarded by the church as authoritative and binding; and that motion was unanimously adopted by the vote of that great congregation.

The Elders of the Mormon Church got up and said that this came to the people with all the force of a revelation, and was binding upon them; and many of the Mormon people have testified in court when occasion has arisen, when such testimony would be relevant, that they regard that as a revelation from Almighty God; that they no longer believe polygamy and its practice to be right; and in effect it is not only discontinued as a practice, but so far as the great mass of the Mormon people is concerned, it is eradicated as a belief. But the people of Utah—I think I can speak for them on this question—mean, I believe, what they say. They are engaged in no scheme of fraud or treachery by which to deceive the nation. Having made this pledge and on this pledge asked this action by the American Congress, I think I can say for them that they will stand by it though the heavens fall.

What we have quoted above is taken from the speech of delegate J. L. Rawlins as the same was reported and published in the *Deseret News* for December 22. We call attention to a few points in the statements of Mr. Rawlins, which are strongly corroborative of the positions taken by the Reorganized Church, on the subjects named. First; Delegate Rawlins makes the date of the establishment of polygamy to be 1853, and its rule as a dogma to run until 1887. Second; That there was never but a small percentage of the people that practiced the dogma. Third; That he was born in Utah, is thoroughly acquainted with the territory, its people, and its history, having lived there all his life. Fourth; That he does not appear in congress as an advocate of polygamy, because he believes "it to be vicious and ought to have been suppressed, as it has been." Fifth; That the protestations of the Church and people of Utah in regard to the abandonment of the dogma and its practice are made in sincerity and that they, the people, mean what they say. Sixth; That a great and radical change has taken place in the sentiment in Utah in regard to polygamy. And in accounting for that change he enumerates two causes; one, outside pressure; the making and enforcing of the laws of Congress; the other, the growth and development of a sentiment against it among those born and brought up in Utah. Seventh; That the practice of plural marriage, polygamy, "disturbed the tranquility, impeded the progress, retarded the growth, darkened the character, and destroyed the prosperity and progress of the people."

On these several points Mr. Rawlins speaks as if from the book; but it reads queer as published in the *Deseret News*, under headlines of strong commendation, which the editor in his comment says were sincerely felt and deserved. Years ago when the Reorganized Church charged that the belief and practice of plural marriage were destructive of the peace and prosperity of the people, it was alleged by the defenders of Utah's religious policy, that we were laboring in darkness and ignorance: but the events happening in Utah and among the people there since 1885, when Mr. Rawlins began his career as a politician, seem now to justify our conclusions; and the testimony of such a public representative, made before one of the highest legislative assemblies in this world, carries weight with it, commensurate in its degree with the object had in view by him for making the statement, and the august body before which it was made.

We were in Utah in 1885 and spoke in the Opera House several times; in some of which addresses we suggested that the younger element on which the cares and burdens of the State would soon rest, had the power to control the minority and finally to compel the cessation of polygamy, and that in our judgment it was the duty of such younger element to do what was suggested.

Of course it is not likely that what we said had anything to do with shaping anybody's action politically in the territory, we being accounted as a foreigner and an enemy; but it is gratifying now to look back and see that similar thoughts as those suggested to us from a consideration of the situation were made to others as well, and in them have borne legitimate results.

The question of Mr. Van Voorhis, whether there had been any revelation received upon which the abrogation of polygamy had been determined, is a characteristic one. In 1882, parties appeared before Congress and upon examination before proper committee claimed that the people of Utah practiced polygamy by reason of a revelation from God to them enjoining it; and now when Mr. Rawlins states that the same people had ceased the practice the question rises pertinently; if instituted by revelation, has it been abandoned for the same reason. Mr. Rawlins answered, Yes; that the present head of the church, Wilford Woodruff, so declared, and the declaration was accepted by the people; therefore, as sacredly as they had adhered to it before, so were they now bound to refrain from it. So it rests. Utah becomes a State; with the pledges of the people, Gentile and Mormon, that the dogma and practice

of polygamy, so long the cause of contention, is eliminated forever from the faith of the church and the constitution and laws of the State.

I KNOW!

IN nothing, perhaps, is the contrast between Saints and others more conspicuous to the outward observer than the manner and character of their testimony in social assemblies. The frequent and confident use of words which indicate an absence of doubt regarding the doctrine accepted, sometimes impresses the listener unfavorably at first and he is disposed to ascribe it to fanaticism or bigotry. Upon mature reflection, however, he is led to ask whether or not the fulfillment of Christ's promise made in John 7:17 would not make all the favored ones fanatical or bigoted in the same sense, and after weighing the reasons assigned by those testifying, he inwardly confesses that the contrast between them and those of other faiths is decidedly in favor of the Saints. If they do not know, after obedience to the primitive doctrine, how can Christ be relied on further? If they do know, why should they not testify? This kind of reasoning within the mind of an honest hearer is invariably followed by a desire to share in the knowledge referred to, and to such a one the gospel story is good news indeed, by whomsoever told. Pride of name, position, and other forces may combine to outweigh the conviction of duty that follows, and may delay or prevent obedience, but the case is settled as to where that duty lies. The theory is indisputable, and now a determination is born to watch the development of that theory as it finds expression in the lives of those to whom such unquestionable assurance has come.

Surely those who *know* their faith and church to be God's direct creation will voice that certainty by an investment of interest, whether material or moral, without hesitancy or question. Surely no man, thus convinced, will consider any contribution extravagant or any effort wasted, that gives support to such a system. Others may give, or toil, or endure, in limited ways, to build up what they hope will be approved of God, and their hesitancy in moving beyond those limits may be excused because they lack that element of absolute certainty which is here announced. They experiment on the basis of popular assent and figure on recompense *if* the institution they support shall be favorably regarded of Christ in the crowning day; but these have received from heaven direct the information that annihilates doubt and leaves no ground for fear. Happy people! They may invest safely and count with certainty on

returns in the shape of "treasure in heaven." An entire life, a social position, an immense fortune, may all be sacrificed at this shrine, for *they know!* Let us note carefully the voicing of this absolute certainty in the contribution of wealth and talent and compare it with the things without, where uncertainty prevails.

Not only does the observer from without thus soliloquize; but as we sit and listen we are carried forth in thought and some questions intrude themselves upon us persistently as we hear the oft repeated words, "I know this is God's work." Perhaps the reader has not indulged such thoughts and does not care to, but we submit a few of them at the risk of having them footballed:—

Is the acquisition of knowledge concerning the divinity of the doctrine to be the limit of our ambition, or is that knowledge designed to be the basis upon which we shall invest, without fear, all our moral and material interest for the advancement of the truth of which it gives us assurance? Will the possession of that knowledge by us stand to our credit at last or will it stand to the credit of him who furnished it? Will we be rewarded then for the credit belonging to God or our own? Will the question asked in the accounting day be, "How much did you know?" or will it be, "How much better was the world made because of what you knew?"

Undoubtedly the Son of Man had knowledge that the work he entered upon was of God, and that certainty helped make toil and sacrifice for others a delight. There was no limit to his investment—all he possessed was tendered as a cheerful contribution toward the accomplishment of the work he entered upon, and lastly, life itself was yielded. In the course of his ministry he invited others to share his burden, and his baptism of suffering; but to all the obedient ones he offered an assurance which he considered was sufficient: "He shall know of the doctrine whether it be of God." It is a fair presumption that like assurance will inspire like confidence and service in all good men. It was intended that all should *know* that the doctrine for the advancement of which they were called to labor and endure, was of God, and it was not unreasonable to expect that once that knowledge was imparted, it would inspire men to imitate Christ in the consecration of all things at their command for its promulgation.

Latter-day Israel delights to bear testimony of *knowledge* in contrast with belief and speculation in others. How much better will this world be made by that knowledge, unless it leads to freer consecration of our means to the extension of the truth than a mere belief would inspire? If we know—absolutely

lutely *know*—can there be any risk taken in any investment we may make? Is a tenth of our means a venture? Is a donation of our "surplus" an experiment? Is consecration a lottery? Is our talent, time, moral prestige—our life itself—an extravagant contribution? Do we really know that we are yokefellows with Jesus the Christ, that we are not our own, but are bought with a price—the precious blood of the only begotten Son of God? Do we remember that love does not wait to know how much is exacted by written law, but moved by that law which is graven in the heart gives all it is able?

Of him to whom much is given, much will be required. This is admitted in our common reasoning; but too often we confine its application to the question of money. Why should not the man to whom the most knowledge is given, be expected to do more than the one who labors by faith alone? If we compare our positive and undoubted evidence of our work, with the doubtful and irregular impressions of others who have had no communication from heaven, we find cause for glorying, but to whom does the glory belong, and how do we ascribe it? If the men of other faiths do equally well with less evidence than we possess, wherein does our Father in heaven receive more honor from us because of the knowledge of which we boast? Will the very blessings of which we speak so decidedly and confidently prove a partial cause for condemnation hereafter?

It may be well to remember that it is not so much what a man gets as what he uses properly, that brings credit to him. The money hoarded in banks by a millionaire may be a source of gratification to him in a carnal way; but what comfort is there for the starving thousands to-day in the thought that somebody has wealth locked up in vaults. The necessities of suffering ones suggest a way by which that wealth may be made a means of good to the world and of honor to the possessor. It is the use and not the ownership of capital that brings credit. And this is not only true of money in the hands of those without the fold; but of capital—wealth within—wealth of knowledge—moral prestige, influence, position, or whatever else may be at our command as so much capital ready for investment. The man to whom a treasure of knowledge concerning this work has been committed is under divine obligation to invest that treasure, as much as the man who has money beyond his household needs. Nor is that obligation discharged by rising in prayer meeting to say, "I know this work is of God." There are neighborhoods and homes where our personal influence may be brought to bear,

though no elder would be received there as a preacher for the present. How many of us are silent in such places upon the gospel theme, while communicative on everything else. Are we nursing our knowledge and hiding it lest it escape, or are we investing it in hope of returns that will honor him who gave it? How many of us are afraid that our social standing or society position will be affected by a testimony for Christ and the restored gospel, hence have little to say about it except when among Saints?

We expect the brother who is wealthier in money to-day than he was a few years ago to give more now than he did then. If he fail to do so, we would not be surprised to hear him say that he did not enjoy his religion as well as he once did. If he should ask us for a reason, we would tell him that God expected more of him now than before, in proportion to his increase; that he must not expect as much of the blessed Spirit now as a reward for giving five dollars as for the same amount before. When he could give no more, God did not withhold because of the smallness of his offering, because it was the best he was able to do. God will bless us in like manner to-day if we do our best—but our best ten years ago and our best to-day are not alike in the amount contributed.

Will not this argument apply with equal force to capital other than money. If with the limited knowledge and influence we possessed shortly after entering the church, we did all we could, and were blessed abundantly, was not that abundant blessing an increase of our capital, and if so do we not know more to-day than we then did? Are we investing as much of our capital in proportion now as we did then? What of the increase? May not more of sacrifice, toil, and endurance be lawfully expected of us now than before? Are we doing our best if we fail to meet that expectation? If not is that not reason enough why we do not enjoy ourselves as well as when we did our best? If we have more knowledge, understanding, influence, ability, and hold better position in consequence, do we take any more risk in investing the increase than in volunteering the little we started with? While the books on high have been piling up entries of credit to God for the increase of knowledge of which we testify, have the credit entries on our private account been equal, because of the faithful employment of the increase as it came?

The exhortation of the Spirit to "come up higher," implies that we shall rise with the increasing privileges and ability, above the level of our former limited estate, that God may be more fully reflected in our en-

larged condition than before. It is the reflection of God in us that gains the conquest. All that we own or control is a part of us in the sense of obligation and every element therein, whether of moral or material character, can be made to represent the image we carry in our hearts. With disinterested love in our hearts, absolute knowledge of truth in our minds, and Christ as an acknowledged character model before us, we become an invincible army, and every item of experience or knowledge added makes the conquest more certain and speedy if it be but consecrated forthwith to the end for which we have enlisted.

With every increase of knowledge of Christ, there should be a proportionate elimination of self. With every receipt of divine love there should be a corresponding loss of love for pleasures of the world. With every inlet of the Spirit there should be an increase of power, wisdom, peace, and truth, and a corresponding outlet of folly, strife, and wrong. These changes give full and free course to the entering graces and in due time the new occupants direct the life and we witness the improvement in deeds of charity and services of love, in visiting and ministering to the sick and needy, in purer tone of conversation, in an absence of bickering, enmity, fault-finding, in holy activity everywhere, in a replenished treasury, all of which evidence a proper use of our increase in righteousness. All these are indications of growth in grace, and all tend to the culmination desired, when the beauty of Zion shall woo the Savior back to earth to abide with the pure in heart.

If the testimony of our lips agrees with that of our life service and both bear evidence of an intimate acquaintance with Christ, then it may be truthfully said that to know God is life eternal to us. Otherwise knowledge may be possessed to our shame and discredit. Others with less divine favor may show a better record as the product of their belief. Let us, therefore, seek to know of the truth of the work, then act so that heaven and earth, as witnesses, may agree that our lives are hid with Christ in God. We would not have Saints receive less of knowledge, but would rejoice in the consecration of their increased measure that fruit in proportion might abound unto life eternal.

THE INDEPENDENT PATRIOT.

The Independent Patriot, of Lamoni, in its issue for January 4 devotes its second page to a description of Lamoni and a statement of its trade, population, business houses, wants, general prospects, together with prices of lots and farms, its schools, prospects for a college, etc.

The description and growth of our young city as given in the article are reliable, and presented in compact, readable form. Those interested in the new city of the Saints can rely upon the statements and data furnished as conservative and trustworthy.

The *Independent Patriot* is a high class family and general newspaper, and as such we commend it to our people as worthy of their patronage and support. It is a newspaper that can be freely circulated in any family because its policy is to properly educate and elevate its readers. It is ably conducted, and is nonpartisan in tone politically and religiously. It advocates broad views and correct principles.

The *Patriot* differs widely from the general weekly newspaper. Its policy is liberal; its treatments of social, political, and general questions are intelligent and conscientious; its moral tone is first class.

In his conduct of the *Independent Patriot* Bro. D. F. Lambert is doing a good work and in a sphere where such work is greatly needed. We bespeak for the *Patriot* the patronage usually accorded the ordinary newspaper. Its subscription price is one dollar per year. Address the publishers, Lambert Brothers, Lamoni, Iowa.

QUERIES AND REPLIES.

IS THE president of a branch a transgressor of any law of the church because he calls the brethren holding the priesthood together, and suggests to them that they go two and two, including himself, and visit the Saints of the branch and give them a word of encouragement, and teach them their duty as saints of God, and the brethren all agree to go and do so, and afterward report being blessed in so doing; those brethren holding the office of elders, priests, teachers, and deacons?

No; none that we are acquainted with.

Has a deacon a right to preach and invite men and women to come to Christ?

The seventeenth section of Doctrine and Covenants says that the deacon's duty is "to warn, expound, exhort, and teach, and invite all to come to Christ." (D. C. sec. 17, par. 11.)

Is it the duty of the teacher to visit the houses of the members of the branch? If not, how is he to find out whether there is iniquity or hardness with each other, or lying, or backbiting, or evil speaking? And how can he see that all the members do their duty and see that the church meet together often if he does not visit the houses of the members of the branch?

The teacher is not a visiting officer made so by the law. There are plenty of ways and methods by which he can do what his duty in the law requires him to do, without visiting from house to house hunting for gossip, backbiting, lying, scandal, and as a consequence, hardness with each other. If the teacher is a visiting officer by the

law so is the deacon, as the law says the teacher is to be assisted by the deacon in all his duties if occasion requires. The teacher may visit the house of a member, or the houses of the members in the pursuit of his calling, and discharge his duty if he chooses, or finds it necessary; or he may be requested to act as a visiting officer by the branch, and may consent so to act.

MYSTERIES OF LIFE.

THE mysteries of vegetable life are not all yet explored. An Indian botanist has made experiments which induce him to say that some plants can see. Whether the inference can be accepted or not, these experiments go to show that the plants made an effort to reach supports placed at a little distance, and grew towards the supports, wherever placed. The plant was convolvulus, and when a long pole was placed near it, and in such a way that the tendrils would have to turn away from the light to reach it, they invariably did so, and within a few hours twined about it. That certain plants have the sense of touch is well known.—*Medical Times, New York.*

It was Thomas A. Edison who expressed the belief that all nature—inanimate, so called, as well as animate—was permeated by or endowed with a life principle; that in the course of his investigations and experiments as a practical physicist and general scientist that conclusion had been forced upon him. This, with the above clipping, is in striking harmony with the statements of Genesis concerning the creation; that God had created both plant and animal life spiritually before placing it in the present state.

EDITORIAL ITEMS.

BRO. JOSEPH LUFF was lately at St. Louis, Missouri, preached thirteen sermons and baptized eight. Others are about ready. Bro. William T. Bozarth and C. H. Jones assisted in the preaching services. Bro. Luff was to begin a series of services at St. Joseph on the 7th.

Bro. R. J. Anthony reports times in money matters close in Utah, at present. Very difficult for everybody to get along and keep things even.

Bro. Joseph S. Lee had reached his field of labor, and was feeling well on the 29th of December.

It is expected that Bro. Rudolph Etzenhouser will leave Utah for the East January 13, calling at Rawlins, Cheyenne, Denver, and North Platte on the way, doing what he can.

Bro. Hans N. Hansen was in Salt Lake City and would remain over Sunday, December 31. He would thence go to Pleasant Grove, and he and Bro. R. J. Anthony would make a trip to the south.

Communications for publication should be written in ink. Lead pencil writing is often hard to read; at times it is almost illegible.

President Joseph Smith and Bishop E. L. Kelley went to Kansas City and Independence on Saturday, the 6th inst.

Bro. C. Scott went to Cainsville, Missouri, to begin missionary work on Sunday the 7th inst.

Brn. J. R. Lambert and Heman C. Smith were with the Saints of Leon, Iowa, over Sunday the 7th.

Bro. J. J. Cornish baptized three at Reed City, Michigan, on the last Sunday of the old year.

Brn. Joseph Luff and E. L. Kelley will hold a series of meetings at St. Joseph, Missouri, beginning during the present week. President Joseph Smith will probably stop off and aid them on his return from Kansas City.

E. C. Briggs' mission address will be, Lock box 63, Galien, Berrien county, Michigan, until further notice.

Kate Field expresses the opinion that suffering would be reduced to the minimum if Christians would keep the golden rule. She urges the need of persons paying their debts, especially the small amounts, that creditors to whom such amounts are due are those who can least afford to wait for payment.

EXTRACTS FROM LETTERS.

L. A. HILL, Stafford, Kansas, December 24:—

You will please put this notice in the *Herald*, as Bro. Brown, of Leon, Iowa, was the first to offer his services to come to Kansas to preach and open a new field. I have received several communications from elders in the Latter Day Saints church in regard to the offer I made. Will say, am very thankful to those offering their service in the cause of Christ.

Bro. J. L. Boyd, Grouse Creek, Box Elder county, Utah, December 25:—

I love this latter-day work. I hope the people here will have a chance to hear the truth. They are an honest-hearted people of the Utah faith.

Bro. I. N. Roberts wrote from St. Peter, Minnesota, the 29th ult.:—

I am here holding meetings every night. But few come to hear, but the few are interested. Much sickness prevails; la grippe is the disease. Three deaths have occurred here this week; more are very low.

Bro. I. N. Roberts, St. Peter, Minnesota, January 3:—

I am sick, but am preaching every night. La grippe is the trouble. Five deaths here in ten days; others are quite sick.

RULED BY SCOTLAND.

The British Empire at the present moment may be said to be practically ruled by Scotland, and Lord Rosebery remark to the effect that wherever the world over there was a good thing there would be "a Scotchman sitting by it," is borne out by the appointment of a Scotch peer to the post of Viceroy of India, the most lucrative office in the gift of the crown. There are no less than six Scotchmen in the Cabinet, and every one of the Australasian colonies is at the present moment under the rule of a Scottish Governor, among the most conspicuous being the Earl of Kin'ore, the Earl of Hopetown, and Sir Robert Duff, while the Governor-General of Canada, the Earl of Aberdeen, is likewise a Scot.

Mothers' Home Column.

EDITED BY FRANCES.

What shall I do to be forever known?
Thy duty ever.
This did full many, who yet slept unknown.
Oh! never, never!
Thinkest thou, perchance, that they remain unknown
Whom thou know'st not?
By angel trumpets in heaven their place is blown,—
Divine their lot!
What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife,
Yea, with thy might! —Schiller.

OUR DUTY.

DEAR reader, if you had been looking over our shoulder a short time since, you might have read: "Dear Sister Walker:—I have something unpleasant to communicate and wish to get it off my mind before the old year dies. I am not going to find fault with anyone. Everyone must answer for themselves and no doubt have a right to their opinions, but I must confess that I felt mortified when some weeks ago I broached the subject of the Daughters of Zion to the sisters of a neighboring branch and was met in such a way as to fully convince me that the worst foe the organization will have to meet, his Satanic majesty excepted, is ignorance."

If we had seen you peeping over our shoulder just here, we would have closed the letter lest by some chance the name of the writer might become known and so the wrath of some have been kindled against her. We may say to you, however, that she is a modest, unassuming woman. A true daughter of Zion and withal so timid and retiring that nothing but a *sense of duty* would ever have impelled her to approach the subject, and when she was met with indifference by some, with ridicule by others, and with but two or three expressing the slightest interest in the matter, you may perhaps imagine her feelings.

And now the question comes to us, Ought she, ought we, to be discouraged?

Let us answer, It is not they who do their duty, that should feel discouraged. There were more in that room at the time of this occurrence than the sisters of the branch. The angels of God were there, as well as the powers of evil, and how they must have felt to hear the *laugh of ridicule* raised by mothers who should have esteemed it their highest, holiest privilege to seek to shield their little ones from the evil influences by which they are surrounded in this world!

Sister, be not discouraged, neither let the hot teardrops of mortification wet your cheeks, but thank God that you had the courage to do *your duty*, even while feeling your own weakness, and if they reject the good you would have done them, the loss is theirs, the gain is yours.

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers," was said by one of old, and from the morning of creation to the present time history repeats itself. There is not a worse foe to the cause of truth and humanity than ignorance; hence the Saints have been exhorted by the Spirit to "come up higher." Let us climb to a

plane where God may meet with us, for his glory is intelligence. Let the timid ones take heart and let those who feel the needs of this work stand at their post, for the battle is on and there will be no compromise with the foe.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, Jan. 11.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Second chapter of Titus entire.

Thursday, Jan. 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Alma 3: 8, 9; Psalms 41: 1.

Thursday, Jan. 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—2 Nephi 2: 2, 3.

CODY, NEBRASKA.

Dear Sisters:—How eagerly I read all your writings on the home and the training of our children, for it has always been my greatest desire to have my children grow up to be God-fearing men and women and to love right and truth. I feel that I am not equal to the task of instructing them aright without help from those of riper experience, and also from above. I sent for Silver Thimbles, but it does not quite meet the wants of the little ones that are not old enough to comprehend so long a story. Cannot some sister tell me where to find a selection of short Bible stories such as the little ones, from three to seven years of age, love to have repeated to them at bedtime? I am not good at telling stories, consequently would gladly avail myself of a work illustrative of the truths contained in the Bible, yet clothed in language suitable to the understanding of the little ones. I am the mother of a large family and realize it to be a field for missionary work, indeed, to train them for the Master's kingdom. When I read of the sisters being organized into a society called the Daughters of Zion, I very much regret that circumstances prevent me from joining this organization, for it would be a great comfort and help to me to be able to meet with the sisters, and in exchange for what little good I might be able to do, receive the benefit of their experience and instructions.

We have been so long away from the Saints that sometimes my soul cries out in anguish for the associations of those of like experiences, and were it not for the blessed privilege I have of reading the *Herald* and *Autumn Leaves* I would feel like giving up;

but when I read your comforting letters, knowing there are a great many in the same circumstances as myself, I take courage and press on, hoping that if I am never permitted to associate with the Saints in this world I may so live that I may have that privilege in the "sweet by and by."

Yours in the hope of eternal life,

SISTER SARAH.

[DEAR SISTER:—Is it not possible for you to order one of the books we are reading and either to read it by yourself or interest some of your neighbors and friends to read it with you? It is just what its name implies "Hints" on this most important subject of "Child-Training," but you will find it (if we mistake not) one of the best helps you ever found. Don't hesitate a moment to strive to interest others, because they are not of our faith. This work is for all who love their fellow man and desire to save the children from the evils which are in the world. Will some of the sisters please notice and answer through the Column the question asked about Bible Stories. "The Story of the Bible" is an excellent work for older children.—Ed.]

Dear Sisters:—I congratulate you on the good you are receiving by reading the column especially devoted to the sisters. I am sure it has made a great advance since last General Conference and we know not what it will be only that as its authors strive to follow Christ in doing good, they will grow more like him and their teaching approximate more and more to his.

Do not be discouraged because all the sisters do not approve of the mothers' society. All they want is careful and persistent teaching, and that work is yours and mine. Let us be up and doing, sowing the good seed with a liberal hand lest the enemy occupy the ground before us and we have a war to wage to get possession of the soil. There is not one of you, it seems to me, but what knows some Saint will need the teaching the society can give and many an innocent life hangs in the balance, waiting for your hands to clear the way that it may come here and have the experience of probation. Oh! my heart is sore to think the world is full of ignorant mothers who work not in the perishable material of earth, but in the durable one, of heaven! Let us strive to encourage all the sisters to read. This to me seems the first step. When I see a sister piecing a crazy quilt, embroidering every seam and yet she insists that she has not time to read the *Herald*, I think to myself, It is well called "crazy" work, for would sane people spend their time that way? Let us lay aside some of this work that so easily tempts us, and let our garments be plain and our bedding also.

Try to induce all to read the church publications and all the other good books and papers they can find time for. Try to save a little time by having a very few kinds of food at each meal. Have a good variety in the course of the week, but only a few kinds at once. Serve the fruit fresh or cooked as sauce and leave constant pie baking to those who find nothing better to do. It is said we

are a nation of pie eaters, and we are also a nation of dyspeptics.

In villages could not those busy sisters who nearly starve spiritually and intellectually get together with mending or sewing and let one read the *Herald* aloud? Study some way to help not only yourself but your neighbors.

Did you ever read that little poem, the refrain of which was, "Do something for somebody quick"? Well, it's the best way to cure your own trials and sorrows that I know of.

You remember in the description of the judgment it is said, "I was hungry and ye fed me not, naked and ye clothed me not, sick and in prison and ye visited me not." Not one word about what you believed. While believing right, goes before doing right, the doing must follow the believing or the believing will be of no worth. Faith without works is dead. Earnest, faithful, persistent work is what will bless our children and those about us.

I am interested in the children of all the Saints, but particularly those of the missionaries, and I pray that their mothers may be endowed with special wisdom that they may fill a father's as well as a mother's place to them. I want to see them grow up noble men and women who will be able to more than fill the places left vacant when their parents shall have passed on to their reward.

One thing that greatly hinders the progress of the mothers' society is the aversion of women to meeting together to consider matters. Go around to try to organize a prayer union or a mothers' society, and everywhere you are met by the objection of, "Want of time to attend what meetings are already held by the branch." May it not be possible you are doing some unnecessary work? Carefully consider the matter and try to gain a little time. Remember it is better to starve bodily than spiritually.

And now I must draw to a close lest I take too much room. Whenever you feel like speaking a word in the Column don't fail to do so. I have always felt as if I could not put my own name to my poor little letter and so when I have come I have signed it "A Sister;" but now I am too much in earnest to stand on personal preference.

Love to you all,

LIDA HULSE CAMPBELL.

MONDAMIN, Iowa.

Dear Sisters:—I have felt for some time that I would like to write you of my thanks for the good you bring. I am one of the lonely ones who have not the privilege of meeting with the Saints very often, but I have been cheered from time to time, however, by the presence of the Holy Spirit which helps me to feel how utterly dependent we mortals are. A dear little sister said to me once, "I have been thankful so many times that I ever met you." When first we met she was not a member of the church. I could not think of much I had done, only to read a little of the Bible with her and answer a few questions in my clumsy way; but if that little was a help to her, may we not keep doing the little things, which, when they are all gathered together,

will make one grand whole that will weigh in our favor at the day of reckoning?

We belong to the Little Sioux branch, and can go to church once in awhile on the train. There have been ten precious souls born into the kingdom there in the past few weeks among whom is Dr. Miller. Bro. J. W. Wight in far away Australia will remember a lonely little party that went with him from this place a few miles distant, to baptize the Doctor's wife some six years ago. I presume he will also remember that he told me that the Doctor would come too, after awhile. My heart rejoices in this work, and I feel very thankful for all God's mercies to me. I hope that I may be able to do good, keep the faith, and endure to the end.

Your sister in Christ,

C. A. STUART.

EXTRACTS FROM LETTERS.

SISTER C. WEST writes from Turkey, Ohio, wishing to bear her testimony to the truth of this work and thanking God that he ever brought her to a knowledge of the same. She enters a strong plea for the Saints to put forth every effort for the spread of the gospel and asks them to remember how glad they were when it was preached to them, and when they remember this to bring in their tithes and offerings that it may be sent to others.

Sr. Hannah Gilbert writes from Riverside, California, that she feels she must bear her testimony to the good she is obtaining from the Home Column, and would like to take each one by the hand and thank them for their untiring efforts, and adds, "I do thank our Father for the gracious words he gives to his servants who have left home and families that they may preach this gospel. I pray God to bless them that they may bring many into the kingdom that they may know the peace and joy the Spirit brings." She mourns the loss of a dear grandson who had recently removed to California, but her trust is in God. She speaks of his dear hands which once trained the roses and vines as,—

Thy hand is very cold, Bertie,

It answers not our clasp;

Full many a schoolmate long will miss,

Its free and friendly grasp.

Be comforted, Sr. Hannah, for you mourn not as those without hope.

THE FREETHINKER.

This is the way the *Presbyterian*, Philadelphia, describes the man who claims entire freedom in regard to religion:—

"The Freethinker is a mere negationist. His liberality consists in denying the religion of his fellow men. He regards all as superstitious but himself. They are tied down to creeds; he can think as he pleases; and that goes no further than to repudiate Christianity and to take up Agnosticism or infidelity, all of which are the religion of negation in some form or other. In all this there is nothing to be proud of. It requires no special genius, no great talent, no unusual discernment, no remarkable power to merely deny this and that. . . . Those who prate most about their independence of priestcraft and creeds are the veriest slaves—slaves to their own opinions. They are also the most illiberal of men, for they recognize none free to think and act religiously but themselves."

Letter Department.

LONDON, Eng., Nov. 23.

Editors Herald:—My last communication to your columns was written from Birmingham. From there I went to Stafford, followed in a few days by Bro. Thomas Taylor. During my sojourn there I preached six sermons to fair-sized and interested audiences, the results of which, of course, I am unable to predict; but hope that some good was effected. I was kindly received by the brethren there, and was domiciled at the house of Bro. and Sr. J. Dicke, whose kindness will not readily be forgotten. Elder George Greenwood is president of this branch; his Brother Joseph is of great assistance to the work of the church there. Our next stop was at Manchester. The work, I am glad to say, is making considerable progress of late owing to the faithful labors of the local elders in that city. Especially would I mention Brn. Joseph Dewsnup, Sr., and Elder Greenwood, president and vice president respectively, James Baty, president of the branch, Mather Armstrong, Jr., Bruton, and others; also many of the priests are actively engaged in rendering assistance to their superior officers. In the week preceding our arrival in the city, twelve were baptized by Bro. Joseph Dewsnup, Sr., and on the night of Thursday the 16th inst., I immersed six, the fruits of other men's labors.

On the 10th, Bro. Taylor and myself paid a visit to Wigan branch and remained with them over the Sabbath. In the meantime we preached four sermons between us. We truly experienced a good and profitable time. Bro. Spargo, his son, and grandsons having formed an orchestra, rendered some delightful music. The brother is carrying out the divine injunction regarding the "instruments of music of the reed and of the string" named in the revelation of 1887, and is worthy of every encouragement. He intends being present at the forthcoming Manchester conference, and will render valued and useful musical aid. Sr. Spargo, with whom we made our temporary home, spared no pains to make our visit enjoyable. If there was any fault to find with this good sister it was that she insisted upon our overburdening the digestive organs. On the morning of the 18th inst. I arrived in this city (London), and on the Sabbath met with the Saints in their place of worship. I came on a cheap excursion ticket with the intention of returning on Monday, but the Saints insisted upon my remaining another week at least. On Monday evening last I baptized Sr. Matilda Hewlatt, a fine and promising young woman who has been in almost constant attendance upon the meetings in London for a year past.

The branch is in fair condition, with ample room for improvement. I must confess that the branch has made considerable growth in spirituality within the last year; and it is to be hoped that every member will strive earnestly to do his duty before the Lord.

I find from experience I have had during the last sixteen years in the ministry that one of the greatest evils we have to encounter, and which seems to retard greatly the growth and spirituality of the Saints, is the

weakness that many have of finding fault with and depreciating their brethren. Some persons never seem to be happy but when pointing out the deficiencies of their brethren, forgetting that they themselves have shortcomings which are as equally apparent to others as their brethren's faults are to them. Of course oftentimes there are discrepancies in those who are supposed and expected to be examples to the flock, but these are to be borne with patience until the law governing such cases has had its course. No one is justified in making threats that if this or that thing is not done they will forthwith leave the church, etc. The Apostle Peter, writing with regard to Christ, informs us that "when he suffered, he threatened not, but committed himself to him that judgeth righteously."

The question is, Are we engaged in the work of the Lord? and have we received testimony of its being his work? If so, it is both our duty and interest to hold on tenaciously to the iron rod. The writer himself has been tried to the quick, and has often felt discouraged at heart while under a heavy cloud of despair and gloom, and he has naturally looked around for a gap to get out from the environment of duty and responsibility; but in such seasons the question invariably arises, Where, and to whom shall I go for peace, light, and liberty? And sweetly comes the gracious and divine answer, Thou, O Christ, "art the way, the truth, and the life." My testimony is that whenever I have felt that I was forsaken by both the Lord and earthly friends, and have gone to him in true humbleness, frankly confessing my weakness, and acknowledging my entire dependence upon him, that he has always come to my rescue by lifting the dark cloud both from mind and brow, and has given me the sweet assurance of his Spirit that my dependence upon him has not been in vain, and that he will ever prove my eternal refuge inasmuch as I continue to do his righteous will.

The following verse is expressive of a grand truth, and conveys a germ of heavenly comfort to our tried and stricken souls:—

God is the refuge of his saints,
When storms of deep distress invade;
Ere we can offer our complaints,
Behold him present with his aid.

Beloved brethren, let us press forward with faithful diligence toward the prize that is held forth to those that have come up "through great tribulation." May God bless his striving and struggling people, and the efforts and labors of his ministry; that Zion may be redeemed and the church be gloriously triumphant, and that to the honor and glory of him who dwells in the highest.

I am pleased to be able to announce that the great and disastrous coal miners' strike has come to an end; but not before it has inflicted untold distress on thousands of the suffering poor and destitute, of men, women, and children. Of course, much time must elapse before the dire effects of this calamitous movement have passed away.

We expect a large representation of elders at our European conference to be held at Manchester, December 23-25. The reason of our convening the conference at this time is that owing to the greatly increased facilities for travel at a reduced expense it is much more

advantageous than upon other and ordinary occasions, and the fact of its being a time of general holiday. My health remains good; and for this country especially at this time of the year, the weather is remarkably fine.

Bro. Evans writes that all is well in Wales. Bro. Sorensen writes from Denmark that he is sick. Will the Saints please remember him in their prayers.

Wishing you all a merry Christmas and a happy New Year, I bring my lengthy epistle to a close. Yours for eternal life,

GOMER T. GRIFFITHS.

PILOT OAK, Ky., Dec. 5.

Editors Herald:—I have been sick, but the Lord has raised me up. I am thankful for it. I was able to drive twelve miles to the Christian church to enter a discussion with a Mr. Cabe of their faith, each one to affirm his church as being the true Church of Christ, but when I got there he failed to put in an appearance, so I suppose I was not the one he was looking for. I hardly thought he would meet me, for this reason: About two months ago he had a meeting where I had been preaching, and being encouraged so by his brethren as to his ability he decided to send for me and challenged the church for a debate. When I got there I found a large congregation, so I informed him that I was willing to compare churches with him. He said if his brethren would indorse him he was ready. This was done readily by his brethren, they also informed him that I was an honorable, upright gentleman and worthy of his respect, so the propositions were signed by us. I then opened the meeting for him, when he arose he said, "I will attack the Latter Day Saints to-night as they have a man here to defend them, and I shall expect him to reply and score me just as hard as he can, for I intend to give it to him." He read the twelfth chapter of First Corinthians, and gave us to understand that the spiritual gifts there spoken of were under the Mosaic law; he also told us that there was no church until the day of Pentecost, for as the man was the head of the wife so was Christ the head of the church; and as there was no Christ until then, there could not be a church. He made many other blunders which I will not mention. When it came my turn the tide turned the other way to the satisfaction of the Saints and friends, and I think some of his folks as well; his brethren had to call him to order.

Well, I have been trying to teach the Saints that we could not afford to live on bread alone, but by every word of God. This district has never done much in tithes and offerings, but seems to think that it ought to have two or three elders from the north sent here; but its membership does not stop to consider that it takes money to bring them here. Some seem to think they will hide behind some elders and say they don't pay tithes; but, brethren, let us not do this any longer, for we cannot hide behind them in the day of judgment. If those that do not pay tithing will reign in the celestial kingdom of God, pray tell what will those that keep that law gain by so doing? I understand that those that abide a celestial glory will have to abide a celestial law.

The chance was never better here for preaching the word than now. There have not been many baptized here this year. It may be that we elders have not done our duty. Brethren, let us lay aside tobacco and horse trading and seek to build up the kingdom of God. Let us all strive to come up higher, in my prayer in Jesus' name. Amen.

C. L. SNOW.

WELLINGTON, Utah, Dec. 19.

Editors Herald:—I arrived here on the 3d inst. Bro. Fausett took me to the settlements south in this (Castle) Valley. We called on Bishop Johnson at Huntington and had a pleasant chat. He is a brother to our Bro. Johnson at Burlington, Iowa. I asked him for the privilege of preaching in the meeting-house, to which he consented, but said the house was occupied every evening and on Sunday, so that gave us no chance.

At Orangeville I was permitted to preach twice in the meetinghouse to good and attentive audiences, and while there was the guest of Bro. and Sr. Jewks, the latter having been a member of the Reorganization for many years. Bro. Jewks has not united with us, but treated me with much kindness and respect. A Mr. Curtis undertook to reply to me last Sunday night. He is a fluent speaker, and succeeded in making the work of the Reorganization appear insignificant and without foundation, to the uninformed, while the work of Brigham Young and his associates was lauded to the skies; but in his effort he shamefully misrepresented facts and wrested the Scriptures to suit his purpose. He made use of various yarns that have been spun to injure the work. For instance, he said that years ago when George A. Smith visited the President of the Reorganized Church the latter had said that there was more money in being the leader of the church than in practicing law, and that was the reason he assumed the position. I obtained permission to make a few remarks, but as soon as I got fairly started in correcting the misrepresentations I was stopped by the Bishop, who wanted no arguments on Sunday. I would much liked to have remained and followed him but other arrangements prevented, and it was not likely that the house could be had again for several days, as it was occupied most of the time. I trust the Lord will help the honest in heart that they may be made to see the truth.

I preached five times at Molen, where there seems to be some interest, and left some believing who intend to unite in the near future. While there I was cared for by Bro. A. P. Larsen and wife, who did all they could to make my stay pleasant, Bro. Larsen conveying me with team to this place, a distance of forty-five miles. I expect to preach here to-night, and perhaps to-morrow night, and then go to Provo. The meetinghouse here could not be had, as Apostle Lyman had counseled the Bishop to not let us have a house more than once; and as Bro. Anthony had preached here in October several times, they concluded that that was enough. We got the schoolhouse for to-night, however, and feel content, satisfied that the Lord will care for his own work. In bonds,

H. N. HANSEN.

NEBRASKA CITY, Neb., Jan. 1.

Editors Herald:—One week ago to-night, I arrived home after an absence of about seven weeks, during which time I have busied myself in trying to get a footing established in new localities for the cause I love; that is, where this gospel has never been preached before; and my short experience confirms to my mind the suggestion offered and urged by our present missionary in charge, Bro. Caffall, the importance of moving out into new fields, and to thoroughly work those fields, instead of wasting so much valuable time with the branches, where preaching has been done for the last twenty or twenty-five years. It seems as if all have been gathered into the gospel net that are worthy to be, for in some places a great deal of preaching, and good preaching too, has been done by some of our most efficient elders, with but little success.

On Sunday, the 24th, I had the pleasure of leading into the waters of baptism at Agnew, Nebraska, two former residents of Lamoni, Iowa; Bro. Gottlieb Keller and his estimable wife, whom I left on Christmas day, both rejoicing in the gospel of the Son of God.

I found one more lost sheep of the house of Israel at Agnew; a Sr. Stales; her maiden name I do not now remember. She was baptized by Bro. Leonard Scott, in Michigan some years ago. This sister was also made glad to know that she was no longer alone in the gospel, for as long as she had lived here, and as long as Bro. and Sr. Keller had lived here, neither knew there were Latter Day Saints near. So we find in all this broad State of Nebraska (or at least in the Southern district) that there are in almost every county a little group of one or more families scattered and isolated from the church who are famishing for the word of truth, which makes a nice opening for the preaching of the word in new localities.

That I may ever be found faithful and be able to assist in the further promulgation of this gospel, is my prayer.

J. W. WALDSMITH.

OAKLAND, Cal., Dec. 28.

Editors Herald:—I have been at home since the 17th of November, recruiting my health and strength by a rest and some simple restoratives, as my old troubles will return whenever I overdo myself. But, thank the Lord, I am feeling some better and shall leave here on the first day of the new year for Santa Cruz and other places, as wisdom and circumstances will permit; and I assure you and all of my brethren that I never was more in earnest in my labors and confident in the ultimate results of this work than at present.

Confinement at home worries me more as I get older, for I see more and more the need of every officer and every private being in the field doing all they can as the troublous times so long looked for are upon us. It behooves every one to be on the watchtower, keeping a double watch; first, upon himself, to see that he does his duty; second, upon the enemy of all souls, that he does not hinder us from performing our whole duty. And I pray that the Lord will send more means and more laborers into the field, for it is evident that

these troublous times are shaking Babylon from center to circumference, and with it everything else is being shaken, and the field is ripening and preparing for the harvest. Then let us not only pray, but also labor that none of us may be found wanting at the great roll call.

I can also see far enough ahead to know that the church will feel the effects of these troublous times, especially in her financial department. I can see that in this time of financial trouble that the church will be forced to economize time, labor, and means to a greater degree than ever before; for when I look back for thirty odd years and compare what has been done in comparatively peaceful and prosperous times with what must be done in these hard and troublous times, I feel like making a few suggestions for the consideration and benefit of all.

First, every individual, and every family, and every officer in the church should put into practice the strictest economy possible with physical laws and good health. This should be done in eating, drinking, and in wearing apparel; and especially in all superficial wants and habits this should be done from free will and good will towards the great work that we all profess to love and that we so frequently say we are willing to sacrifice for.

My next suggestion is that all conference appointees be required to do less traveling and more thorough and systematic labor, for we many times hear through the church papers of our missionaries having crowded houses and working up a great interest and then having appointments or some other excuse for going off and leaving the interest and those interested to be caught by the wolves in sheep's clothing. This is bad economy and a waste of time and labor; and the General Conference and its missionaries in charge should not only hold themselves responsible, but every officer that is known to work in this loose way should be instructed to never have an appointment ahead that would interfere with and hinder the progress of the work.

My third suggestion is to stop in the future what has been almost unavoidable in the past; to stop our missionaries from running over so much ground and baptizing a few in a place, and then going off and leaving them before they are sufficiently strong to withstand their surroundings. This has been a great drawback to the church in the past; but I now believe the time and circumstances have arrived that will force our ministers from an economical standpoint to confine their labors more to the many little nucleuses where there are a few members and then broaden their labors, working all the ground as far as possible from each one of these centers. In order to do this tents should be provided for the summer and means should be supplied to run them as long as the season will permit. Two speakers, as nearly equal in ability as possible, should be placed in each tent. These should be the best and ablest exponents of our doctrine that we have, and they should be supplied with plenty of books and tracts. In this way they would become independent of other churches and schoolhouses, and I know from a two summers' experience and from talking

with those who have had long experience in tent work that we can reach more than ten hearers to one and that too with less expense to the church in that way. It also works a great benefit to scattered members. Tents can be used in California for over half of the year by using a small stove.

I hope that the General Conference will see to it that two able men are sent to Oregon, two more into Nevada with a tent, and at least six or eight into California; as a tent can be run for five years right in Oakland and its environs. Every tent should have a contribution box, and people should be told to put in freewill offerings. This would give many honest, free-hearted people a chance to help us, and to help themselves, when it shall be said to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May God in his infinite mercy set all of my brethren and sisters to thinking, and may their thoughts be strong enough to produce wise actions in these as well as many other important matters.

Your brother in Christ,

A. HAWS.

BUNGAY, Ill., Dec. 25.

Editors Herald:—I have just closed a protracted meeting here; have preached eight sermons to large crowds with excellent interest and attention; I baptized three and another has given her name for baptism; all heads of families. The Newlights also have a congregation here. I expect to see more obey the gospel in the near future. There is also a large Sunday school, carried on by the wise direction of Bro. Henry Rankin. The people are very much interested in the Sunday school work. This is as it should be, and we can but say, God bless the Sunday school. I would be very glad to see many of our brethren and sisters more interested in this department of work. I think if many of them were permitted to visit this school but once it would be a grand lesson for them. It would at least stir up their pure minds by way of remembrance.

I go from here to other points. I am feeling well and am in the faith.

Your brother,

FRANCIS M. SLOVER.

MAGNOLIA, Iowa, Dec. 12.

Editors Herald:—Since last correspondence I labored at Moorhead, Brown, and Oliver schoolhouses previous to quarterly conference. I had excellent liberty at all three places, but the attendance was small, owing to the people being extremely busy in corn gathering. One was baptized at Moorhead, a young man who promises to become useful to the cause. His conversion was truly a marked one. None know him but to recognize a godlike change having been wrought.

Our quarterly conference and Sunday school convention held at Persia were both profitable and soul-satisfying. While the weather was extremely cold and stormy, yet a goodly attendance showed a commendable zeal. The evening exercises of the convention consisted of an entertainment given by the Sunday school at Persia wherein was shown a thor-

ough preparation, and in the selections rendered an acquaintance with what edifies and instructs was shown. The conference was blessed with an earnest, peaceful spirit, in which all showed a devotion to the best interests of the wondrous work of salvation. During the time of conference I was taken with a severe cold, or as some called it, la grippe. This prevented me from making any arrangement for present labor, although while yet quite bad, but slightly better, I complied with a dying request to preach a funeral sermon, and so far as I could determine I received no injury.

On Monday the 11th inst. I begun services at Woodbine, continuing until Wednesday night, when I was followed on Thursday and Friday nights by Bro. Heman C. Smith. On account of sickness and stormy weather small audiences greeted us. Bro. Heman and I then held services at Magnolia, Logan, and Missouri Valley, he doing the preaching, closing on the 21st. At Magnolia and Missouri Valley an excellent audience greeted us, and yet on account of sickness and death many others were deprived from attending who would have desired to. I returned from Missouri Valley to care for the sick at home, and am still confined there, my wife's mother being at this writing very sick, for whom I request the prayers of the Saints.

I notice during the three years' missionary work in this mission that while some branches and members are ever thoughtful of the needs of the missionary, local as well as visiting, yet others have been very thoughtless, especially of the needs of those who have been appointed to labor in this mission; so much so that the Bishop or agent has been under necessity to help. This need not occur if a proper consideration of duty was presented, for the district has had only two missionaries to look after the personal interests of. Personally, I have been well cared for most of the time, having no cause for complaint any of the time, not having been under the necessity of calling upon the Bishop or agent; but some of the branches have been thoughtless in regard to the personal needs of the missionary, and for this reason I pen these lines, for I am satisfied that had it not been thoughtless, all would have been equally anxious to respond to the recurring needs of the missionary without a special request being made, for it has been learned that it is more blessed to give than to receive. Probably no district has more cheerfully responded to the urgent requests and righteous instructions of our devoted Bishop's agent in the payment of tithes and offerings to sustain the families of the missionary, for which the name of God is praised: but I feel that the missionaries who labor should not be forgotten, but that they should receive sufficient to pay for clothing so they will always honor the cause by being the representatives of neatness, and for traveling expenses and postage so that their influence and power for good may not be hindered.

Many calls await answering on account of lack of laborers and opportunities of the few who are laboring of doing all they would desire. I pray that God may send forth more laborers, and that the way may be opened up

before them, so that the good they would do may not be prevented. May God bless all in this mission who have so kindly remembered me in the past, and remembered the needs of the missionary and his loved ones; and may he grant that all may feel an equal interest, and that those who minister may honor the position they are called to occupy, and thus show a practical appreciation of the kindnesses conferred and the assistance rendered. With love to all, and a desire for the salvation of all who desire salvation, I am,

Your brother and friend,

J. F. MINTUN.

GRIZZLY FLATS, Cal., Dec. 17.

Editors Herald:—As I was compelled to leave my field of labor—Oregon and Washington—I feel it my duty to inform my brethren of it. I left the field November 12; that is, I arrived here on that date to work on the mine for awhile. I don't know how long I will have to remain here. I will return as soon as possible to labor with my Master for the salvation of the souls of men.

The Lord was with me while in the field; I had better or larger congregations, on an average, than ever before. I met with a great deal of opposition, but the Lord will stand by his servants and carry on his glorious work. Sr. Rush sent me ten dollars to pay my fare to Heppner, Eastern Oregon. She was the only Saint in that part of the State, but through her good conduct and by distributing books and tracts she was able to get the Baptist church for me. I spoke in it eleven nights to good congregations. The minister challenged me for a debate, but wanted to speak five nights before entering into the discussion. I attended, and when he got through I wanted him to sign a proposition agreed to the night before, but he would not. I wanted him to sign the proposition to insure me that he would debate at the end of five nights or when he got through, but he would not. He misrepresented us so badly that I went out on the street and talked with some of the citizens. I told them I wanted a chance to reply to the reverend gentleman. They told me they would see that I had a building to speak in. They got the courthouse, which seats double the amount of people that the church does, and I had it crowded full, and the reverend was there. I spoke over an hour with good liberty, and next morning he came early with a proposition drawn up to suit himself. I looked it over and concluded to accept it; I did not want to be branded as a coward; I remembered our instructions at the last conference held at Lamoni.

We debated four nights for two hours each night. I think he was educated by the same teacher or governed by the same spirit as Clark Braden. He said he had a devil in him and wanted me to cast him out. I replied that I did not doubt the truthfulness of his statement, but if I should cast him out there would be nothing left but his boots and clothes. The last night he railed on Joseph the Martyr and the Book of Mormon. I challenged him to debate ten nights on the prophetic calling of Joseph Smith and the divine authenticity of the Book of Mormon.

I told him before that large congregation that I would bind myself in writing to produce two witnesses to prove that Joseph Smith was a prophet of God to any one prophet spoken of in the Bible, but he did not have time.

Suffice it to say, I preached seventeen times in that vicinity, debated four nights, and baptized seven. I made my home with Sr. Rush and her husband, who is one of the noble men of the earth and a friend to the cause. He says he knows that the Book of Mormon is true. He invited me to return. His team and carriage I had the use of whenever I wanted them. May God bless him and his companion.

I baptized eighteen since last conference. I am sorry to leave the field, but feel that I cannot very well do otherwise. I pray that I may soon be free to raise my voice to warn the people to prepare to meet their God.

Yours in bonds,

THOMAS DALEY.

P. S.—My address is, Grizzly Flats, El Dorado, county, California.

BRANT, Mich., Dec. 25.

Editors Herald:—I came here in October and confirmed two that were baptized by Bro. Dickhout, of Niagara Falls, Ontario. Before the brother returned to Ontario (as he was only here on a visit) he wrote to me and said that he would like to have me come and confirm Bro. F. P. Jubb and wife, whom he baptized; so I came, but my circumstances were such that I could stay only long enough to deliver four discourses.

In the latter part of November I returned and have since spoken in five different places. I baptized two shortly after my return, and yesterday I had the pleasure of baptizing eight more. The interest is good and many openings can be made in this county (Saginaw).

One of the ministers living here attacked us from the pulpit; and I announced at the close of his meeting that I would speak upon his subject at our next regular appointment, which would be the third evening following. At this time this man and another were holding a series of meetings in the Wilson schoolhouse, we only occupying the house for two regular appointments each week; and although he and his brother minister visited the people at their homes, I had the pleasure of talking to a full house and the interest seems to be on the increase. I expect to labor in this region all winter. I feel thankful to my heavenly Father for a perfect restoration of health. Your brother,

L. PHELPS.

HARLAN, Iowa., Dec. 22.

Editors Herald:—Bro. Peterson and myself labored according to our appointment by Bro. Lambert, in Pottawattamie district in November, until after our quarterly conference which convened at Hazel Dell. We had a time of rejoicing long to be remembered.

From there we started to Harlan, on the 9th of December. When we arrived we were made welcome by Bro. and Sr. Chatburn, as if we were their sons in very deed. Bro. Butterworth was laboring in Harlan at the time

of our arrival. We staid over Sunday, then went out east of Harlan about ten miles to a Danish settlement, where we held two meetings with good attention, but owing to not having any place to stay we came back to Harlan. Our meetings were quite well attended and with good attention, more so than usual in that neighborhood, and we think good was done. We will return after New Year's Day and renew the work.

Bro. Peterson left for home after our return, having some business to attend to. I have preached three times in Harlan in the Danish language, once in a private house, and twice in our church. Bro. Butterworth spoke a little the first night, and Bro. Chaburn assisted me the last night. I think there is an interest among the Danish people to hear more of our preaching. We will try and labor more in Harlan on our return. The brethren and sisters in Harlan are very kind to us, and with the help of the Master we hope to do a good work in Shelby county among the Danes. Your brother,
J. J. CHRISTENSEN.

MISSOURI VALLEY, Iowa, Dec. 27.

Editors Herald:—On November 5 Bro. David Chambers, assisted by Bro. A. M. Fyrando, organized a branch here with sixteen members. Since then seven have been added by letter and certificate of baptism, while there are yet twelve or fourteen whose membership should be with us. We hope ere long to have a strong branch, one that will be known for its spirituality as well as its numerical strength. Our greatest drawback to success here has been the lack of a place to hold meetings, but we have overcome that, for the present at least; having rented and seated a good commodious building, we are prepared to give a warm welcome to any elder who may chance to pass this way.

On the evenings of December 20 and 21, Bro. H. C. Smith gave us two excellent discourses, which were well received by both members and nonmembers, judging from the favorable comments heard from all. Some predicted that because our church was so far away, on the outskirts of the town, our congregations would be small, but on Bro. Heman's nights there were good crowds, notwithstanding the fact that the building was yet unfinished and was cleaned and seated less than twenty-four hours before the first meeting. And I am confident that had he staid a week our house would have been full to overflowing.

We are now suffering some inconvenience on account of all public gatherings being prohibited in an effort to stamp out that dread scourge, diphtheria, which has of late assumed terrible proportions, quite a number of children having died in the past ten days. La grippe is also with us again, and now and then claims a victim; but with the exception of Sr. Eliza Parker and Bro. Myron Hirst, the health of the Saints is good. Bro. Hirst is suffering with something of a rheumatic nature; Sr. Parker is troubled with asthma. Will the Saints kindly pray for their recovery.

Bro. Alma Fyrando has done most of our preaching for a year, and has been continued here for another quarter. He is well liked,

and while his teaching may have no immediate, visible effect, yet we are satisfied that the truths he has spoken have found lodgment in many hearts, and that the harvest will come in due season; especially if we who have embraced the work demonstrate by our lives that there is a power in the gospel to make men and women better.

At our branch organization the following officers were chosen and ordained to their respective offices: T. H. Parker, president, ordained to the office of elder; A. L. Parker, priest; W. H. Kinder, teacher; H. L. Fry, deacon. May God grant that they may receive grace and strength sufficient for their work; and may we, the membership, be ever ready and willing to sustain them in their efforts that the grand work may roll on to ultimate triumph. Your brother,

W. F. DONALDSON.

SELIGMAN, Mo., Dec. 27.

Editors Herald:—Bro. I. N. White and the writer came here last Saturday, occupying Saturday night, Sunday afternoon, and last night. On Sunday Bro. White outstripped any effort I ever heard him make before. Two preachers were in the congregation. One of them replied to him Sunday night. Was at the Christmas tree Monday night; Bro. White trimmed him last night.

Bro. White left for Rich Hill this forenoon, and I stay here and occupy the house to-night. The holiness people begin a revival in the same house on Thursday, and I go two miles into the country to a schoolhouse where I will stay till first Sunday, when will fill regular appointment in Seligman. Saints are desiring a Sunday school, and we will organize one Sunday. One was baptized on Monday; others are near. Hopefully,

W. S. MACRAE.

WESTPORT, Mo., Jan. 1.

Editors Herald:—Although no one that I am aware of has yet publicly sanctioned the vision called "One hundred years hence," I wish to state that I for one am an indorser of it, but not without the idea that lunar measurements and lunar years are intended.

In the beginning God appointed the sun and moon, "for signs, and for seasons, and for days, and for years;" which means, of course, that the moon has its way of measuring off the years for our earth, as well as the sun.

In the Book of Abraham, that patriarch is made to say, that the moon's reckoning of time as compared to the earth's reckoning of time, is not so many "as to its number of days, and of months, and of years;" and which means, of course, that there are not as many lunar years as there are solar years, counting through a given space of time.

For example; if from a given point in the earth's orbit, 365½ days are required for it to make a complete circuit of the sun, how many days would it take the moon, starting from the same point, to complete the same circuit, that is, in how many solar, not lunar days, does the moon make a complete circuit of the sun? While the earth in making its circuit of the sun, counts off 365½ solar days, the moon counts off only 354 of its own days,

which of course leaves it 11½ solar days behind the earth in the said circuit; and as the sum of 365½ and 11½ solar days equals 376½ solar days, therefore a lunar year comprises that many solar days.

Or, to get at the matter somewhat chronologically. If from the commencement of the Christian era to the present year, inclusive, there have been 1,894 years, counting 365½ days to the year, how many years has it been for the same space of time, counting 376½ days to the year? Not as many as 1894, certainly.

But how many solar days has it been, counting from the nativity of Christ to the present year inclusive? Just as many evidently as 1,894 multiplied by 365½ will express, which is 691,783½ solar days. But how many lunar years will that many solar days make? Just as many, evidently, as 376½ solar days are contained times in 691,783½ solar days, which are a little more than 1,837 times; and which means simply that this present year, solar time, is only the year 1837, lunar time.

But what year, solar time, will the lunar year 1845 be? It will be the year 1902 approximately, and which is found by multiplying the lunar year 1845 by 376½, the number of solar days in the lunar year, and dividing the product by 365½, the number of solar days in a solar year.

Also, What year solar time, will the lunar year 1945 be? It will be the year 2005, approximately, and which is found by multiplying the lunar year 1945 by 376½, the number of solar days in a lunar year, and dividing the product by 365½, the number of solar days in a solar year.

And now, as the intent of all this must mean, that that visional one hundred years hence has not yet begun, and will not begin before the close of the solar year 1902, and also that it will not end before the close of the solar year 2005, it is therefore meant that there is plenty of time left for its fulfillment, so far as that is concerned.

But what is there about the vision itself that would lead to the idea that it is all yet in the future? Inasmuch as the author of it is made to say that when his understanding began to be quickened, he found himself one hundred years ahead of "common life," it would seem that whatever year shall turn out to be the limit of common life to him, that same year will end just where his one hundred years hence will begin.

But what is the limit of common life? Threescore and ten years, of course, a fact that would seem to imply, in regard to the vision, that if the author of it is yet alive, and should live that long, he will be seventy years of age in 1902, and which would date him, of course, as having been born no further back than 1832.

As for my own part, I like the vision, and feel so impressed with its divinity that I do not seem to hesitate at all to hope for its fulfillment in every particular, and in the most literal sense.
A. J. MAPES.

The average growth of wood in the United States is forty cubic feet per acre annually. The wood area of the United States is 1,113,000 square miles, or an area amounting to twenty-five states the size of Pennsylvania. The present annual consumption of lumber runs from ten to fourteen billion feet.

Original Articles.

OUR PROBATION.

WHEN we look back to the beginning of the world and see the effect of the influence that caused our first parents to be expelled from the beautiful garden of Eden where peace and happiness prevailed; and when by tracing the course of history from that time to the present we see that this same influence, evil, has caused so many human beings to be plunged into the depths of what is called hell, we are led to ask why this was then and is still permitted? Why does our heavenly Father whom we believe to be a being of justice, mercy, and love, permit a thing that causes so many of the objects of his creation to be lured into degradation and consequent woe? Why were not good, pure, and ennobling influences alone permitted to prevail so that we might remain in the pure and innocent state in which we are when ushered into this life? If we believe him to be a God of love, as the book we accept as his word pictures him to be, it is hard for us to believe that it is according to his will and pleasure that so much misery and woe should be caused; and we are told that such is not his will, but rather that such should not be the lot of one of the objects of his creation; and we are informed that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance. Then it is not God's will that any should perish.

To find the proper solution of this question, it will first be necessary for us to learn to what use the Master intends to put humanity in the world to come. What will be our duty when we obtain the fullness of his glory, when we are accepted as worthy citizens of his kingdom? When we read that we shall be made kings and priests unto God (Rev. 5: 9, 10), and that we shall judge angels (1 Cor. 6: 3), it seems to me that it is quite reasonable to believe that we will be put to a very high and noble use.

The question is, Why was and is this evil influence permitted to prevent so many of us from fitting ourselves for this high calling? While it is true that we have to depart this life in order to pass into the next, the question still remains, Why is this evil influence permitted in our midst when God has the power to prevent it? I think it will not be doubted that it is for some good and wise purpose; for, can we believe God to be a being of infinite wisdom, justice, mercy, and love, and also entertain the idea that he would permit a thing that would not in some way be for our good? If he be unable to prevent this influence from having place here, is that a sign

of infinite wisdom and power on his part? Or, if he be possessed of the wisdom and power to prevent it, and permits it, is that a sign of justice, love, or mercy on his part, if there be no purpose other than to satiate his vengeance upon the objects of his creation? Unless there be a wise purpose for which this evil influence is permitted, if he have the wisdom and power to prevent it, it seems quite reasonable that at the beginning God would have installed us in the position of glory, honor, and power that is promised the faithful; for if there had been no evil influence none could have been unfaithful, and all would have been entitled to the fullness of his glory. My conclusion is, that we are placed here to prepare ourselves for what is promised; we are placed here to learn to appreciate it.

It will be unnecessary, I think, to produce evidence to show that we must obey God's law before we will be permitted to abide his glory. The Apostle Paul informs us that this law consists of love:—

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one toward another with brotherly love; in honor preferring one another; . . . rejoicing in hope; patient in tribulation; continuing instant in prayer. . . . Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. . . . Recompense to no man evil for evil.—Rom. 12: 9-17.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13: 8-10.

This, then, is the law we have to obey; and Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It is far beyond human comprehension in its greatness, grandeur, and fulness. On the other hand, we are informed that a reward quite in keeping with the power they love, awaits those who love the opposing, evil power.

The question now arises, Why in the face of these facts does mankind love that opposing power? Why do men violate the law of God and thus bring upon themselves to a greater or less degree, a misery the depth and breadth of which we cannot fully comprehend, a misery that how hard to bear we know not? I ask, why do they do this, when the opportunity is before them to earn a reward and glory that in its fullness, greatness, and grandeur, is inconceivable by mortal intelligence? The highest glory possible for man to enjoy on this earth is but

a mere foretaste compared with this. I ask, Why does man do this? Is it because he prefers misery to glory? No; it is very far from that; it is because that without the knowledge of both we are unable to comprehend either. Without the knowledge of one we are unable to comprehend the other; for it is by comparison that we learn what a thing is—by comparing it with something different. A person that is born blind has not the slightest idea what light is, or what darkness is, but a person who can see comprehends both light and darkness.

It is generally believed by the Christian world that when we are ushered into this life we are as innocent and guiltless as Adam was before the fall; and it is evidently so, else why does Jesus say, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven;" and, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." We are ushered into this life in pure and unstained innocence, and we then comprehend neither good nor evil, but it is only by comparing one with the other that we learn that the good is the more desirable.

I do not take the position that it is necessary to engage in evil in order to be able to distinguish it from good, for they are both before us from the cradle to the grave; but we are informed by our Savior that a tree is to be known by its fruits. Thus it is that by observing the fruits of an influence or power we may ascertain whether that influence or power is good or bad. That which is good is in accordance with God's law, and Paul tells us that "love is the fulfilling of the law." "Love worketh no ill to his neighbor." Then that which worketh ill is not good. If it worketh ill to nothing, but worketh to the contrary, it is good; and that is the way we may distinguish good from evil.

As stated before, I do not consider that it is necessary to engage in evil in order to learn to distinguish it from good; for they are both before us, and we may learn by observation. It is of course true that if every individual in existence would entirely abstain from evil we would have nothing upon which to base our observations, and my position would be without a foundation; but present indications are that such is not to be the case right away, and therefore my position, I think, will stand good for the present. And further; if the above-mentioned state of things should occur, the evil would be mustered out—we would have no more use for it; the millennium would be ushered in and we would leave off writing articles on this subject. But, alas, poor human nature! the difference between good

and evil is too often learned by actual experience. Good may be likened unto a rose and evil unto a thorn. Too often we feel the thorn and thus learn by actual experience that its effect is different, far different, from that of the rose. If one of us were living in a world alone (but just think of such an existence), it would be necessary for us to learn the effect of the thorn by experience; for there would be no other way by which it could be made manifest. But we are surrounded so much by its results—pain and sorrow—that by observation and comparison we may distinguish the rose from the thorn. And further; there is a portion of pain and sorrow that comes upon each of us that we cannot avoid and for which our own acts are not responsible; for instance, those whom we most dearly love, those for whom we would willingly give our life, are by death taken from us, and our bosoms are thus rent with the deepest anguish that can be visited upon us in this life; yet we are not responsible for it; no act of ours brings it about. It comes to the just as well as to the unjust; it is unavoidable that all must become acquainted with pain and sorrow.

Let us go back on the wings of memory to the days of our childhood; who of us that were fortunate enough to have kind parents and a happy home were entirely satisfied with our position? The ever watchful care of our parents was over us; no thought of trouble or care crossed our fair path; and sorrow seldom entered our domain, though sorrow is a visitor that will come; but when it did our first thought was of our parents. They were always ready and willing to sweep every obstruction from our pathway regardless of the cost to them; yet we were not satisfied. We thought the position of those who were always by our side at the approach of danger, the ones who would have forfeited their lives to save our own, was rather more desirable. We appreciated not the rose, for we had not known the thorn. But as we press on through life the care of our parents is gradually withdrawn from us, and we are thrown upon our own resources, and in the course of time we tread the thorn; and when we do so we learn to know and appreciate the rose that invariably hangs opposite it. Thus we learn to distinguish the rose from the thorn, and learn to love the rose, and to press forward with zeal to obtain it.

As I said before, no one will doubt for a moment but that we must abide the law of God before we can abide his glory; and before we can intelligently abide the law of God we must know why it is necessary for us to do so, we must know what would be the result of yielding obedience to the opposing law; and that is why this op-

posing law or the law of sin and death is permitted to have a place where it is possible for mankind to yield obedience to it; for when we receive the glory of God, when we are partakers of its fullness, we must be able to protect it; that is, protect ourselves in it; we must know the opposite of the celestial glory that will then be ours, and we must be able to repel the influence that would bring that about. While here on this earth good and evil are both placed before us that we may learn the difference between the two. Unless we learn both good and its opposite we will not be able to maintain the high position to which we may be exalted; for we would not know what conduct would bring upon us its opposite,—degradation,—as was the case with our first parents in the garden of Eden.

I do not suppose for a moment that if a person who had lived and obtained a perfect knowledge of good and evil, —knowledge, the object in view in Adam's case,—one who in Paul's language, "had fought a good fight," should be placed in the garden of Eden, in the presence of God, to walk and talk with him, and should have the fruit placed before him that would work such a change as the one wrought in connection with our first parents, that he would partake of it. Too well would he know and realize the consequences that would follow; that knowledge would be no longer wanting.

The idea is quite prevalent in the orthodox world, I believe, that when we get to heaven or the place of our reward, wherever that is, it will be utterly impossible for an evil thought to be conceived by anyone, and that if a person who is disposed to do evil could just get into heaven that disposition would leave; that is, it could not enter there; but I believe that we will be our own agents there just the same as we are here, for we are told by John the Revelator that a contest was once waged in heaven for we know not how long; a rebellion led by one who had been very near the Father; one who had been so bright that he had been called a son of the morning; and was opposed in his rebellion by the Son of God. That rebellion against the highest powers of heaven brought about a contest that engaged the entire hosts of heaven, and resulted in one third of them—Lucifer and his followers—being cast down to earth; expelled from their station of glory to wander in darkness with their leader. This is why I believe we will be our own agents there; for if Lucifer had not been his own agent how could the evil design that caused his downfall ever have entered his brain? And if that third of the hosts of heaven that followed him had not been their own agents; if they had

not been permitted to exercise their own pleasure in regard to whom they would serve in that contest, could they have advocated and defended the cause of the usurper? If they had been entirely subject to God, and had been able to do his will only, could they have opposed him? Would it have been possible for them to do so? I hold that it would not have been possible. Hence we will be our own agents, and before we will be permitted to enter our Master's domain, we must show ourselves competent and willing to defend it if there should be an attempt made to injure it as was once the case.

We are here engaged in a contest quite similar to the one I have just described. The circumstances may be different, but it is a contest between God and that fallen Son of the Morning. As our own agents we make our choice as to whose ranks we will serve in, and this matter of making choice is not a difficult matter, but the question is whether humanity alone can cope with so formidable an adversary as the one who drew away one third of the hosts of heaven. It does not seem reasonable to believe that we can, but that to conquer we must receive light and strength from the being we wish to serve. It is to God we look for this divine light and strength, but we must expect to give him something in return for it. He asks obedience to his law, and we must enter into a contract or into articles of agreement with him, agreeing to give obedience in return for what we ask. He asks us to enter into an agreement to dissolve all allegiance to foreign powers and become subject to his law, but it is not an agreement of slavery that he wishes us to enter into.

For complete obedience to his law he promises us power over all opposing forces. He said through Jesus Christ, as recorded in Luke 10:19 in speaking to the seventy,

Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

Thus we are given power over all that opposes God. In the sixteenth chapter of Mark the promise is recorded thus:—

In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

What more would we like to have in return for obedience? God, as the party of the first part, agrees to give us this power on condition that we, as parties of the second part, give him obedience. It is plain that before we enter into this agreement we must have faith, according to the following:—

He that cometh to God must believe that

he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

After this we must cast off all allegiance to foreign powers and turn our steps in another direction; viz., we must repent. Then come the articles of agreement the first of which is baptism. In Mark sixteenth chapter and sixteenth verse Jesus Christ in his last charge to his disciples, after he had triumphed over death, is recorded as saying, "He that believeth and is baptized shall be saved." It might be inferred from these words that all that is required is simply belief and baptism, that no further obedience on our part is demanded; but by reading the preceding verses we find the same individual saying, "Go ye into all the world, and preach the gospel to every creature," showing that it is the gospel we must believe; and we must not only believe, but obey it. Salvation is not promised on God's part unless obedience is given on our part: "He that believeth and is baptized shall be saved." And by an examination of the record it will not be found from the time of the ushering in of the Christian dispensation as far as the sacred record carries us that one person was accepted as a member of the Church of Christ without baptism. Thus baptism is a very essential article in our agreement with God, and one that will impede further progress if not taken.

The next objective point is the gift of the Holy Ghost. The Holy Ghost is the medium through which the light and strength we seek is to come; for Christ says:—

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

And in John sixteenth chapter and thirteenth verse he says:—

When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

The question now is, How is this Comforter to be obtained; what article of agreement will entitle us to receive it? In Acts 8:14-19, we read:—

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, etc.

In Acts 19:1-6 we read:—

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy

Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

In the ninth chapter and seventeenth verse, where the conversion of Saul is recorded, we read:—

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

From these examples it is clear that the Holy Ghost, the Comforter, was given through the laying on of hands; for, in regard to the first case herein referred to, if it could have been given otherwise, why was Peter and John sent all the way from Jerusalem to Samaria, a distance of many miles, simply to lay hands on those people? It does not seem reasonable that those men were sent all that distance for nothing, and it seems that it was for nothing if it was not necessary for them to lay their hands on those people in order that they might receive the Holy Ghost; for we notice that the only thing they did at Samaria was to pray for those people and lay their hands on them; and their prayers, so far as they are concerned, would have been as effectual if offered from Jerusalem as from Samaria. In the second case the persons referred to had been baptized unto John's baptism and were then and there baptized in the name of Christ, but they did not receive the Holy Ghost immediately after that baptism, and did not receive it at all until after Paul "had laid his hands upon them;" and the language there used indicates that that was the regularly ordained way for the Holy Ghost to be bestowed.

These two cases might lead us to believe that the Holy Ghost was given by the laying on of the apostles' hands only, but the third case shows that such authority was not limited to them, for Ananias was not an apostle.

It is generally believed by the Christian world that few, if any, of these articles of agreement, as we have been pleased to call them, are any longer a part of the plan of salvation. They believe that the necessity of observing them ceased at the death of the apostles. Now if the law requiring them to be observed was repealed, it was done by the one who made their observance a necessity in the first place. The last intelligence coming from that One that we have any record of in what the Christian world accepts as the divinely inspired Scriptures was through the apostles and John

the Revelator. Thus if this law was repealed it was done previous to the death of those persons; but it is not stated by any of them that it was so repealed, and the sole and only reason that we have to warrant us in believing that such was the case is the mist of tradition that has come to us from the dark ages of apostasy; no history, sacred or profane, informs us that this law is repealed. And now even these mists of tradition are being dissipated. The light that has burst upon the world in these latter days is slowly but surely lifting the clouds of darkness, and men are again beginning to believe that if we will make and keep this agreement with God, that "even the devils are subject unto us through thy [Christ's] name," and that the promise is to us also that we shall have power "to tread on serpents and scorpions, and over all the power of the enemy;" and that "in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And it is further promised that "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I [Christ] speak of myself." (John 7:17.) Here is a promise that if we do his will we shall realize the fondest dream of mortal mind, we shall receive the intelligence from heaven (for it can come from nowhere else) "that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17.)

With this assurance of the divine light and strength we seek, we shall be able to triumph over all opposition. We will be given a foretaste of power and glory, a fullness of which will be given to the faithful in the end (Heb. 6:4, 5); and by comparing this foretaste with what Satan offers for obedience unto his will (which we have already tasted), we shall know and appreciate the more desirable of the two (that which God offers in fulfillment of the promise), "He that overcometh shall inherit all things" (Rev. 21:7), which would not be the case if we could not make this comparison, for we would not know what the opposite of that inheritance would be; we would not know what gain it would be to inherit "all things;" for if you do not know where the bottom of the ladder is you cannot tell how far it is to the top. That foretaste will be an incentive for us to press forward to obtain the entire inheritance, and the more we strive the greater incentive will there be given; and when the inheritance is obtained we will know how to keep it, for we will know how we got it, that it was by constant endeavor and sacrifice.

For the sake of receiving this grand and glorious inheritance we read that some "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11:36-38.) I say again, when our inheritance is obtained we will know how to keep it; and more, we will know why we want to keep it, for we will know what it is to be without it. This we learn by experience, and in no other way.

E. C. LINDSEY.

ONAWA, IOWA.

Conference Minutes.

NORTHEASTERN KANSAS.

Conference convened at Scranton, Kansas, December 23 and 24, 1893; John T. Davis president *pro tem.*, James Baillie secretary. Branch reports: Scranton 79, Netawaka 57, Atchison 44, Fanning 44, Centralia 23. Ministry reporting: Elders J. T. Davis, J. A. Davis, J. B. Jarvis, W. Menzies, R. L. Ware, C. E. Guinand, G. George, J. Buckley, W. Gurwell, H. Green, W. Hopkins, J. Menzies, P. Adamson; Priest G. Gurwell; Deacons J. W. Burns, J. Patter-on, J. Baillie. Bishop's agent's report: Total receipts \$243.65; total expenditures \$243.65. Auditing committee's report was accepted. Resolved that expenses of district president and secretary be paid to and from all district conferences. Elder John T. Davis was chosen to represent this district at General Conference. General authorities and district officers were sustained. Adjourned to meet at Scranton, Kansas, June 16 and 17, at ten a. m.

WESTERN WALES.

Conference met at the Saints' chapel, Llanelly, December 9 and 10, 1893; Bro. G. T. Griffiths president, Sr. S. J. Gibbs secretary. Elders reporting: J. R. Evans, A. H. Edwards, J. Edwards, J. R. Gibbs, and G. Davies. Bishop's agent, J. R. Gibbs, reported: On hand last report £22. 9s. 6d.; received 19s. 7d.; paid out £9; on hand £14. 9s. 1d. Brn. J. Edwards, A. H. Edwards, and Lot Bishop were appointed auditing committee for Bishop's agent's report. Resolved that we uphold J. R. Evans as district president; that we uphold Bishop's agent and district secretary in our faith and prayers; that J. R. Gibbs and district secretary be authorized to write an appeal to the Welsh Saints with regard to the chapel fund. The president, G. T. Griffiths, gave a short address touching upon the chapel, its improvements, etc., and the manner in which the debt incurred should be met. He proposed that a vote of thanks be passed to the editors of the Llanelly *Mercury* for their patronage. Branch reports: Llanelly 36; 3 baptized, 1 received, 1 died. Morriston and Pontyates branches same as when last reported. Report of the chapel repairing fund: Received £11. 6s. 6d.; paid out £39. 17s. 4d.; debt £28. 10s. 10d. Resolved that all members sacrifice a dinner on the first Sunday of every month and forward the value of it to the secretary of the chapel fund. Resolved that we tender Brn. G. T. Griffiths and J. R. Evans a vote of thanks for their faithful labors and efforts in this mission, and that we petition the First Presidency, the Twelve, and General Conference to return the above-named brethren

to this mission. Resolved that in case Elders G. T. Griffiths and J. R. Evans be not returned to this mission, we petition the First Presidency, the Twelve, and General Conference to return Bro. Evan A. Davies to this mission next spring. Resolved that we sustain the quorums of the church in their order, Elder G. T. Griffiths as president of the European mission, and Elder J. R. Evans as president of the Welsh mission, in our faith and prayers. Preaching by Elders G. T. Griffiths and J. R. Evans. Adjourned to meet at call of district president.

WESTERN WISCONSIN.

Conference convened at Bradttville, Wisconsin, September 30, 1893, at three p. m.: A. L. Whiteaker president, W. A. McDowell clerk *pro tem.* All brethren present were invited to take part in the conference. E. C. Briggs was invited to preside. Branch reports: Evergreen 76, gain 7; Flora Fountain 36, gain 8. Ministry reporting: Elders W. S. Pender baptized 5, J. W. Peterson baptized 1, W. A. McDowell baptized 1, E. M. Wildermuth, A. L. Whiteaker baptized 3, C. H. Burr baptized 1, H. P. Curtis, C. W. Lange; Priest H. E. Wood. W. A. McDowell, Bishop's agent, reported: Received \$38; paid out \$38. Henry Wood, C. E. Closson, and Frank Hackett were appointed a committee for raising money to finish paying the indebtedness on the tent and to make all necessary arrangements to defray the expenses of running the tent next season. Resolved that a committee of three be appointed, of whom J. W. Peterson shall be president, to solicit financial aid for the purpose of defraying the expenses of a reunion to be held in 1894. And that said committee, when it shall have received sufficient moneys, shall have power to appoint time and place, and arrange as it deems best. The request of the Reed branch was granted, and it was made a part of this district. Preaching by C. H. Burr. Adjourned to meet at Valley Junction, Wisconsin, January 20 and 21, 1894, at 10:30 a. m.

DES MOINES.

Conference convened at the church in Des Moines, December 2 and 3, 1893, W. C. Nirk occupying the chair, assisted by O. B. Thomas; G. M. Jamison clerk, assisted by S. Armstrong. Branch reports: Angus 37, gain 1; Boonesborough 61, loss 2; Des Moines 119, loss 4; Newton 55, gain 3; Des Moines Valley referred back for correction; Head Grove 23, newly organized. No reports from Oskaloosa, Edenville, Richland, What Cheer, and Union. These branches will please take notice and report for March. Ministry reporting: Elders D. M. Rudd baptized 4, O. B. Thomas baptized 2, W. C. Nirk, S. McBurnie, C. E. Hand baptized 5, E. Hayer, F. A. Smith, M. H. Cook, and J. W. Morgan; Priests Merrill and W. Johnson. O. B. Thomas, tent committee, reported: Received by collection \$5.62; paid out \$1; on hand \$4.62. Report accepted and committee continued. A resolution that laws to be of force in the district, coming before conference, shall be tabled until the next conference, was disannulled. J. Miller, priest, and J. W. Morgan, elder, were granted licenses. Resolved that Frank Russell, of Grinnell, be ordained a priest by Elders J. S. Roth, D. M. Rudd, and F. A. Smith. Bishop's agent, W. C. Nirk, reported for five months ending December 2: Received \$352.01; paid out \$290.50; on hand \$61.51. Books and report audited and found correct. Bishop's agent sustained for next three months. F. A. Smith and D. M. Rudd were appointed to examine the minute book of the district and report to the next conference all objectionable matter. The resolution that members absenting themselves from four consecutive meetings shall be disfranchised from voting at the business meeting of their branch, was disannulled. George Shimel was chosen president for the next three months, G. M. Jamison sustained clerk.

Preaching by Elders Nirk, Hand, Rudd, and Smith. Will the different branches please report all marriages of Saints in the branches, all children blessed, all ordinations, and be particular to give all the items called for in your blank reports, and report regularly each quarter. Adjourned to meet at Grinnell, Iowa, the first Friday, Saturday, and Sunday in March.

POTTAWATTAMIE.

Conference convened with Hazel Dell branch November 25, 1893; C. Derry, president, Thomas Scott and S. V. Pratt secretaries. Branch reports: Council Bluffs 226, gain 6; Wheeler's Grove 90, loss 1; Hazel Dell 72, loss 3; Crescent City 139, gain 2; Boomer, organized November 22, 1893; 2 baptized since organization; total number 13. Andrew Hall, Bishop's agent, reported: On hand and received \$381.07; paid out \$318; on hand \$63.07. Bro. Hall tendered his resignation, which was accepted, and a resolution expressive of love and esteem for his unselfish devotion to the cause was passed by the conference. Crescent City branch recommended that Bro. S. V. Pratt be ordained an elder, and he was so ordained. Bro. Samuel Underwood was ordained a priest. Bro. C. Derry was chosen missionary in charge and district president, Joshua Carlile assistant; Thomas Scott was sustained clerk. Resolved that all elders who have not received appointment from this conference labor in their former fields. Preaching by H. N. Hansen and Robert McKenzie. Adjourned to meet at Crescent City the last Saturday in February.

FREMONT.

Conference convened at the Saints' chapel, Shenandoah, Iowa, Saturday, October 21, 1893, at 10:30 a. m.; D. Hougas president, J. R. Lambert and H. Kemp associates; T. A. Hougas secretary. All visiting brethren were authorized and invited to take part in the actions of conference. Reports were read and received from Elm Creek, Union, Plum Creek, Farm Creek, Glenwood, and Shenandoah. Written reports were received from Brn. H. Kemp, D. Hougas, N. L. Mortimore, A. Badham, T. A. Hougas, S. Orton, J. B. Heide, S. J. Roberts, and G. W. Needham. Verbal reports were given by Elders J. R. Lambert, H. Kemp, D. Hougas, A. T. Mortimore, N. L. Mortimore, J. B. Cline, M. W. Gaylord, W. D. Ledingham, H. C. Brunson; Priests J. B. Heide, L. C. Donaldson, F. G. Dungee; Teachers S. Dike, Jr., J. C. Moore, R. Hillyer, R. Kuykendall. The Keystone branch expressed a desire that W. Schick be ordained an elder, R. Hillyer a priest, and F. B. Wight a teacher. The request was granted and the ordinations provided for. The missions were continued as they were, subject, however, to the direction of district president. All elders, priests, teachers, and deacons were requested to labor as circumstances permit. D. Hougas was sustained president, T. A. Hougas secretary, and W. Leeka Bishop's agent. Brn. J. R. Lambert, H. Kemp, and J. B. Heide were sustained in their missionary labors. Preaching by Brn. J. B. Heide and J. R. Lambert. Adjourned to Shenandoah, Iowa, at call of district president and secretary, due notice to be given through the *Herald*.

BEGINNINGS OF HISTORY.

"Recent discoveries in Egypt and Chaldea," says Mr. Boscawen, "indicate that, although the monuments there carry us back about 5,000 years before the Christian era, they do not constitute the limit of our sources of history. They indicate the origin of these people to have been in Western Persia. Kurdistan and Luristan show more ancient remains than have been studied in any part of the world. The old Babylonian civilization and Chinese civilization both came probably from this region, and it may yet yield us knowledge of times far earlier than any that we yet know of."

Sunday School Associations.

SOUTHERN CALIFORNIA.

At a meeting of the Southern California district Sunday school association, the following resolutions were passed:—

Resolved, That it is the conviction of this association that it is the duty of the officers and members of the church to attend the Sunday schools, and assist by their presence as well as by their counsel to build up and forward the Sunday school work.

Resolved, That we request the First Presidency to publish their views in relation to this matter in the *Herald*, and that the secretary forward to them the above resolutions.”

VINA H. GOFF, Sec.

Miscellaneous Department.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report.....\$1,215 94
 Sr. L. A. Hartwell, Lamoni, Io.....\$ 50
 Sr. Maria Bradfield, Lamoni, Io.....1 00

Reported by James Kemp, Bishop's agent, Colorado.

George E. McConley..... 50
 Mollie McConley..... 50
 Emily Hall..... 50
 C. K. Hudson..... 50
 Mary A. Boyd..... 50
 J. A. Boyd..... 50
 Leona Boyd..... 50
 Susie Boyd..... 25
 William Boyd..... 50
 J. H. Boyd..... 25
 Hattie Boyd..... 50
 D. S. Boyd..... 50
 J. M. Blood..... 25
 Frank Phillips (mem. Christian Ch). 25
 A Brother, by J. S. Roth, Iowa.....25 00

AN APPEAL.

To the Welsh Saints:—Having incurred considerable expense in renovating the Saints' chapel at Llanelly, which is now in a first-class condition, we petition aid in favor of our chapel fund.

The chapel has been furnished with new seats throughout, a new platform, with banisters and pulpit, a four-foot wainscoting all around, and lighted by two brass chandeliers. It has also been painted and varnished, and supplied with new water conductors, and cemented on the outside. Any contribution which you would feel led to give will be very thankfully received. We feel very grateful to the few who have already responded, the which we will acknowledge through the *Herald* in due time.

Yours in bonds,

J. R. and S. J. GIBBS,
 Conference appointees.

N. B.—Please send all subscriptions to J. R. Gibbs, 23 Wychtree Road, Morriston, South Wales.

CONFERENCE NOTICES.

Conference of the Kewanee district will convene at Kewanee, Illinois, the first Saturday in February, 1894, at ten a.m. Saints are invited to attend. A cordial welcome is extended to all. JOHN CHISNALL, Pres.

Conference of the Fremont district will convene at Shenandoah, Iowa, Saturday, February 17, 1894, at ten a.m. The convention of the Fremont Sunday school association will convene at the same place, on Thursday evening, February 15, 1894, and will hold three sessions the following day. The programme will be published as soon as completed. We would like to see a full attendance at both

convention and conference, as there are matters of interest to come up before each.

Delegates to the April Convention and General Conference must be appointed.

T. A. HOUGAS, Sec.

Conference of the Eastern Iowa district will meet on Friday, March 16, 1894, at 7:30 p.m., at Amber, Jones county, Iowa. All trains will be met on the 16th. We hope that every branch in the district will send in a full report so that we can make a full report to General Conference. Send your reports to Miss Emma Bradley, Amber, Iowa, if you cannot come and bring them yourselves. We hope to have a good attendance. We hope that Bro. J. W. Peterson will be with us at that time.

J. S. ROTH, Pres.

SCATTERED MEMBERS.

By resolution of the Valley branch, Des Moines district, the following named brethren and sisters are requested to report their whereabouts to G. M. Jamison, president, or H. V. McKinnie, clerk, Runnells, Iowa, on or before February 17, 1894, or their names will be dropped from the record: Sarah Hushman, Marietta Copper, Jacob Myers, Charles S. Freel, Arthur Myers, Maggie Ennis, Melissa Myers.

IN MEMORIAM.

Whereas, It has pleased our heavenly Father in his wisdom to remove from our midst our beloved sisters and coworkers, Susanna Cain and Louisa Wightman, therefore be it resolved that we recognize our loss in the removal of our sisters from our community and from our Mite Society; that we gratefully remember their loving interest and helpfulness in the work of the Sisters' Mite Society; that we deeply sympathize with their bereaved families and friends in their great and irreparable loss, and that we earnestly commend them to Him who gave and has taken and "who doeth all things well." And be it resolved that these resolutions be published in the *Saints' Herald* and *Independent Patriot*, and a copy of them be spread upon the minutes of our society.

MINNIE NICHOLSON, } Com.
 ELLNA WHITEHEAD, }

LAMONI, Iowa, Jan. 5, 1894.

Bro. B. F. Ordway, of Peoria, Illinois, has succeeded in establishing an excellent business in useful specialties. Meritorious articles and business energy combined have brought him success.

The following testimonial from one of his general agents speaks for his goods:—

WHITLEYVILLE, Tenn., Nov. 6, 1893.
 MESSRS, ORDWAY & Co.,
 Peoria, Illinois:—

This is to certify that early in the spring of 1893 I took an agency for the sale of Ordway's Portable Bed Springs in Jackson county, Tennessee. I commenced under the most discouraging circumstances, on foot, and the country had been overrun with bed spring agents, but I soon sold fifteen sets and started out to put them on, and as I delivered them I took orders at nearly every house. Then the panic came, but it did not effect the sale of Ordway's Bed Springs much, for I and my sub-agents have sold springs right on through the hard times, selling up to the above date over three hundred sets, and now orders are coming in from other territory by mail. So put me down as being in the bed spring business for a long stay. I have taken as high as thirteen orders in one day.

W. F. JENKINS, General Agent.

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ADDRESSES.

E. C. Briggs, lock box 63, Galien, Berrien county, Michigan.
 F. G. Pitt, No. 897 North Halsted street, Chicago, Illinois.

BORN.

ANDERSON.—At Lamoni, Iowa, July 21, 1893, to Bro. Daniel and Sr. M. Annie Anderson, a son, and named Arthur Scott. Blessed October 22, 1893, by Elders H. A. Stebbins and Lewis Gaultier.

KELLEY.—At Lamoni, Iowa, October 16, 1893, to Bro. Edmond L. and Sister Cassie B. Kelley, a son, and named David Emlin. Blessed December 31, 1893, by Elders Robt. M. Elvin and Edwin Stafford.

MOWAT.—At Hersey, Michigan, August 3, 1889, to Mr. James and Sr. Caroline W. Mowat, a son, and named James Joan. Blessed December 31, 1893, by Elders Robt. M. Elvin and Asa S. Cochran.

MOWAT.—At Ensey, Michigan, October 19, 1891, to Mr. James and Sr. Caroline W. Mowat, a daughter, and named Millie Almira. Blessed December 31, 1893, by Elders Asa S. Cochran and Robt. M. Elvin.

MOWAT.—At Schererville, Indiana, September 7, 1893, to Mr. James and Sr. Caroline W. Mowat, a daughter, and named Alice Gertrude. Blessed by Elders Robt. M. Elvin and Asa S. Cochran.

MARRIED.

VANMETER—ROBERTS.—At the home of the bride, at Lamoni, Iowa, January 1, 1894, President Joseph Smith officiating, Bro. Joseph B. VanMeter and Sr. Ella Roberts, all of Lamoni branch.

LENT—BROWN.—Near Wirt, Ringgold county, Iowa, on Sunday, December 24, 1893, Mr. Charles W. Lent and Sr. Mary E. Brown, daughter of Bro. George Brown (formerly of St. Mary's, Canada), were united in marriage, Bro. H. A. Stebbins officiating.

DIED.

HOLDER.—Near Council Bluffs, Iowa, Winifred, infant daughter of Joseph and Hannah Holder, aged 21 months. Funeral services conducted by T. W. Williams.

GLADWIN.—At Council Bluffs, Iowa, Horace G. Gladwin. He was born December 21, 1810, and died December 14, 1893. He united with the church at Clinton, Connecticut, being baptized by W. I. Appleby, December, 1844. He and his family came to Council Bluffs in 1850 intent on going to Utah, but the glaring evils and inconsistencies of Brighamism opened his eyes and he left the church. He united with the Reorganization at Keg Creek, Iowa; was baptized by J. M. Putney. He has been a confirmed invalid for over five years. He leaves a wife and several children. Funeral sermon by T. W. Williams; subject, "Christian hope."

JONES.—At his home near Loveland, Iowa, December 13, 1893, Daniel W. Jones, aged 51 years, 3 months, and 28 days. Deceased was born at Richland, Ohio; was married February 25, 1866, and moved to Iowa, March, 1866. He served three years in the United States' army. Some twenty-six years ago he was injured while felling timber, and obtained an internal wound which baffled the physicians' skill. He professed faith in the church but never had the courage to forsake the world and follow his convictions. Funeral services were held in the Methodist church, which was filled to overflowing. Sermon by T. W. Williams, assisted by D. K. Dodson.

JOYCE.—At Irvington, California, December 15, 1893, Sr. Charlotte Joyce, widow of the late Bro. John Joyce, aged 67 years and 6 months. Deceased was born in Huddersfield, England. In 1844 she came to America and settled in Wisconsin, removing to California in 1852. She was baptized by Bro. W. W. Blair in October, 1868. Her life was one of purity and self-sacrifice. In the community she was highly respected, in the church honored and esteemed, and in her home well-beloved. She died as she lived, in hope of a glorious resurrection. She leaves two sons and two daughters. Funeral from the Saints' chapel Sunday, December 18. Bro. C. A. Parkin delivered the sermon, assisted by Bro. G. S. Lincoln. The choir from the Christian church assisted in the singing.

WILLIAMS.—At Middletown, Ohio, December 29, 1893, Sr. Lydia Williams, aged 80 years, 7 months, and 29 days. She was baptized into the old church in Missouri in the fall of 1835 by Elder Hervey Greene, and passed through much of the Missouri persecutions, being present at and an eyewitness of the Haun's Mills massacre. While the Saints were camped on the Missouri bottom lands in the winter of 1838-39 en route to Illinois, and before her sons were born, Joseph the Martyr told her that two of her sons would preach the gospel, a prediction that has been fulfilled in the Reorganized Church. She joined the Reorganization at Middletown, Ohio, in 1874. She leaves three sons and three daughters to mourn their loss. The funeral services were conducted by Bro. Bruce Jones.

ITEMS OF INTEREST.

The United States Circuit court of Wisconsin has served an injunction on John H. Sovereign, Grand Master Workman of the Knights of Labor, restraining him from ordering a strike on the Northern Pacific Railroad. It is understood that a like injunction has been served upon the head officers of every labor organization of any prominence in the country, whether it could affect employees of that road or not.

A few of the mines on the Gogebic range in Michigan will resume operations. Wages are reduced, but the miners gladly accept work.

LAHORE, Dec. 30.—The resolutions adopted by the National Congress of India declare 50,000,000 people are on the verge of starvation, and urge the government to take immediate steps to succor them. The closing of the mint, it is claimed, further burdened the people with indirect taxation and disturbed important trades and industries, notably cotton spinning.

ST. PETERSBURG, Dec. 30.—During a charity carnival that was being held on the Volga the ice broke and a large number of people fell into the river. Twenty-eight persons were drowned before assistance could reach them. It is thought some of those who were rescued will die from the shock and exposure.

France and Spain have agreed upon a commercial treaty.

LONDON, Dec. 30.—The shoemakers at Northampton will go on a strike Monday to compel the masters to erect workshops in connection with the factories in order to prevent work being done in dwelling houses.

HAMBURG, Dec. 30.—An outbreak of the foot and mouth disease among the cattle here has resulted in the issuing of a prohibition against the export of cattle and swine. All cattle and swine brought into the country will be killed.

BUCHAREST, Dec. 30.—The Chamber of Deputies has passed a bill modifying the tariff.

The losses by fire in the United States for the year 1893 aggregate \$188,356,940, a large increase as compared with the losses of 1892.

MADEIRA, Dec. 31.—A thousand deaths from cholera have occurred at Teneriffe, one of the Canary Islands, since the beginning of the outbreak. The officials have divided the island in quarantine districts, and have vigorously enforced their sanitary measures. The streets have been washed with lime, and residents and travelers have been constantly fumigated. Trade has been paralyzed as ships have avoided touching at the island.

LONDON, Dec. 31.—A dispatch from Cetinje, Capital of Montenegro, says: "The Albanians and Montenegrins are disputing as to certain territory near Zen which the mixed Turco-Montenegrin Commission awarded to Montenegro and which has already been occupied by the latter. Several Albanian tribes recently massed near Tusa, and, being watched by the Montenegrin troops, ex-

changes of musketry between the outposts resulted in two Albanians being killed and one Montenegrin wounded. The affair as yet has not reached national proportions. A bloody fight seems inevitable unless higher authority intervenes."

The Finance committee of the United States House of Representatives has agreed upon an income tax bill which provides for a tax of two per cent. on incomes exceeding \$4,000.

The new steel railroad bridge across the Missouri River at Leavenworth, Kansas, has been opened to traffic.

TORONTO, Ont., Jan. 1.—At municipal elections held throughout Ontario to-day a vote on a plebiscite was taken on the question of total prohibition of the manufacture and sale of intoxicating liquor in this province. A majority of over 10,000 was given in favor of prohibition. There was a majority in Toronto alone of over 2,000 for prohibition and the vote in the whole province was in favor of the measure by about two to one. It is expected a prohibitory liquor act will be passed by the Ontario government in accordance with the vote, making it illegal to manufacture or sell intoxicating liquors.

ROME, Jan. 2.—The anti-tax agitation is making rapid progress in Sicily. Several days ago the discontent in Campobello had become so threatening that the town council abolished the wheat octroi. As protests against this action the millers refused to reduce the price of flour and the bakers announced an increase in the price of bread. When these measures became known over a thousand men, women, and children gathered and set fire to all the public buildings, except the town hall. The fire spread to private houses. The police were powerless to suppress the mob, which freed all prisoners and set fire to the soldiers' barracks. The military were called out, but were forbearing, driving the mob slowly back at the point of the bayonet. Nearly a third of the town is in ruins.

At Salemi and Pietra-Perzia, towns of 15,000 and 11,000 inhabitants, similar uprisings occurred, but the soldiery succeeded in suppressing the rioters and stopping the burning of buildings. At the latter place the troops fired upon the mob, killing five and wounding many. Like disorder and uprisings took place at other points.

A mass meeting of all classes in Palermo appointed a deputation to report formally to the government what reforms were most needed in Sicily.

The distressing condition of affairs is attributed by some to two causes; the unions and brigandage. It is said that the laborers are uneducated and live like beasts, ignorant of their social duties and law. The signors live in Palermo and let their lands to the gabellotti, who sublet them to sub-gabellotti, who relet them to peasants, the contract system enabling them to suppress the latter.

The penal statistics of Sicily are the worst in Italy. The extreme verge of labor tyranny has been reached in the cases of the carusie, or mine boys, under twelve years of age, who carry sulphur out of the pits, climbing steep, narrow gangways more than 300 feet high. The picconieri, who extract the sulphur, engage the boys by advancing to their parents flour or corn worth 50 francs. So long as the parents are indebted the boys remain slaves, their masters being able even to kill them without risk. Recently one boy was killed by eight strokes of a pick and another by a kick in the stomach. Brigandage is the direct result of all this, the people having reached the limit of endurance. Those more honestly inclined have taken refuge in the fasci. Women have become the soul of the movement. They all aim at an equal distribution of houses and land. The fasci has established schools for children and adults wherein the value of money, the duties and rights of workmen, and the theories of socialism and collectivism are taught. Many

members have abandoned church-going, hating the priests as tyrants. The movement so far is purely nonpolitical, aiming only to secure decent means of livelihood and freedom from tyranny.

BERLIN, Jan. 2.—In November last the *Vossische Zeitung* of this city published a story from Kovno, capital of the government of that name in Russia, that the imperial authorities had ordered the Catholic church at Krosche, in that government, to be closed. With the purpose, it was said, of preventing the order from being carried out a large number of Catholics took possession of the church and held it, day and night, against the authorities. The Governor at last sent a troop of Cossacks to dislodge the defenders of the church and a desperate conflict resulted. Twenty of the Catholics were said to have been killed with swords or lances, while one hundred were reported to have been wounded. Those who were unhurt or only slightly injured fled from the church, pursued by the Cossacks, who drove them into a river, where many of them were drowned. The orthodox peasants were said to have aided in the massacre.

To-day the *Volks-Zeitung* publishes mail advices from Krosche, bearing out in every particular the first story of the killing of the Catholics.

Abdur Rahman Khan, G. C. S. I., Ameer of Afghanistan, has been created a Knight Grand Cross of the Bath by Queen Victoria.

A conference of the Scottish Labor party has adopted a resolution approving woman suffrage and another declaring the government should provide work for the unemployed.

ST. PETERSBURG, Jan. 2.—The Russian *Agricultural Gazette* takes a gloomy view of the prospects for 1894. The remarkable mildness of the winter so far and the absence of snow are regarded as of evil augury. The mild frost which set in lately continues, threatening the total destruction of the crops. Specialist Ivanonstchenkoff writing to the *Grajanin* predicts a widespread famine in 1894. This fear is largely shared in by well-informed persons.

An attempt was made to poison the Czar of Russia at a banquet held to celebrate the anniversary of the imperial order of St. George.

BUDA PESTH, Jan. 2.—Premier Wekerle yesterday received a deputation of liberals who declared their absolute confidence in the government. The Premier replied the government desired to execute reforms in a liberal spirit, but such as would not offend religious susceptibilities or infringe the church's rights. He forecasted further reforms.

PARIS, Jan. 1.—The police all over France searched the dwelling places of all supposed Anarchists last night. They visited 10,000 houses in all and arrested a number of persons, chiefly in St. Etienne, Lyons, Marseilles, and Paris.

LONDON, Jan. 1.—The *Pall Mall Gazette* publishes a letter from a well-informed correspondent saying a great change may be expected in the Brazilian situation in a fortnight's time. The Peixoto government, he says, is awaiting the arrival of five torpedo boats, which are expected to put an entirely different aspect on the naval situation in Brazilian waters. These boats, though built in Germany, were negotiated for by a British firm. Three of them left a southern English port Friday and the other two the day following.

Three shocks of earthquake were felt in Somersetshire, England, on the night of January 1.

Thomas Wilson, a well-known India tea planter just arrived at Victoria, British Columbia, from Siam, is authority for the statement that war may break out at any time between China and France, the Chinese finding in the French occupation of Siam an excuse for wiping out the score left standing since the Tonquin affair.

ITEMS OF INTEREST.—Continued.

SAN FRANCISCO, Cal., Jan. 3.—A cis-Mississippi commercial congress is to be held in this city February 13. The Governor of each State has the right to appoint ten delegates, county commissioners or judges, one to each county. Mayors of towns and cities, and commercial bodies may appoint delegates. The Congress will embrace all United States territory west of the Mississippi River and a portion of Louisiana lying east of that river.

SAN SALVADOR, Jan. 3.—A messenger arrived here to-day with news of a battle between Honduran rebels and a troop of regular forces. The report says that the regulars were forced to retire with heavy loss from their position in Escotillonos. Telegraphic communication with Nicaragua and Honduras is interrupted. Salvador will endeavor to maintain a neutral position. President Ezeta has not received news whether his mediation will be accepted by Honduras and Nicaragua.

London advices of the 3d inst. state that commanders of foreign vessels have requested the insurgent admiral not to bombard the city of Rio Janeiro unless first attacked by the government forces.

ROME, Jan. 3.—The situation in Sicily is regarded with increasing alarm by the government. Gen. Mocceni, War Minister, has called under arms another section of the class of 1869. This section is 6,000 strong. The troops now in Sicily number 40,000. Two hundred reserve officers also are reported to have been called out for service.

It is estimated that the area of the countries of the world where women have some suffrage is over 18,000,000 square miles, and that their population is 350,000,000.

PALERMO, Jan. 4.—Owing to the disturbed condition of Sicily and the fears that the Fasci del Lavoratori, the powerful secret Socialist society, might attempt to make further trouble a state of siege has been proclaimed throughout the island. Gen. Morra di Livriano, who was ordered to this city to take Sig. Colmana's place as Prefect, has been endowed with full power, both civil and military.

Great distress prevails among the poor in the Compartimento of Apulia, composed of the provinces of Bari, Foggia, and Lecce, and it is feared bread riots will occur. Every precaution has been taken to preserve order, but many of the people have been rendered desperate by hunger.

A severe blizzard prevails throughout Northern Europe including England. Traffic is seriously interrupted; business is almost suspended at some points. There is much suffering among the poor in some cities.

LONDON, Jan. 4.—The seventy-first and last of the original clauses of the parish council's bill was passed by the House of Commons this evening. The announcement of the fact was received with loud ministerial cheers.

MANAGUA, Nicaragua, Jan. 4.—the town of Cholulteca was taken by storm to-day. Gen. Vilella made a heroic defense. The loss in killed and wounded is said to have been 150 men. Vilella retreated on Rancherias, where battle was begun with the vanguard of the invaders, who hourly expected reinforcements. Gen. Ortiz, commanding the Nicaraguan forces, has been ordered to await a Honduran attack, and if made immediately to invade their country. The government has levied a forced loan of \$350,000 on merchants.

MONTEVEDIO, Uruguay, Jan. 4.—There is a pretty general feeling in Rio that the revolution will surely end this month and either through the result of a general naval engagement between the royal and rebel fleets or by means of a conference between representatives of both sides. The resignation of Senor Chaves, Peixoto's Minister of Marine, caused much comment, coming as it did just when the naval conflict was expected at any time. It did considerable damage to the government cause in public estimation. Rear Ad-

miral Coelho Neto was appointed yesterday to fill the vacant position. The government has sent forces to relieve the siege of the town of Bage. There is considerable suppressed feeling in favor of Admiral Mello at Pernambuco. President Peixoto has made a public statement of the condition of affairs in Brazil in which he denies that De Gama has been able to land any of his forces near Rio Janeiro and that reinforcements are coming to the aid of the insurgents.

The Russian Government will grant 200,000 rubles yearly for the purpose of promoting the colonization of Siberia and the Russian possessions in Central Asia.

Advices from Belgrade deny that there has been an outbreak in the Montenegrin-Albanian frontier. The recent reports of bloody fights refer to disturbances that occurred two months ago.

The Spanish Ministerial Council has instructed Gen. Martinez de Campo to make no extravagant demands of the Sultan of Morocco, as Spain wishes not to create the idea that it is seeking to cause a rupture with Morocco.

Washington dispatches dated January 5 report that United States Minister Willis called upon the Provisional Government at Honolulu, Hawaii, and made a demand for the restoration of Queen Lilioukalanui, which the Provisional Government refused. Its answer, which will go into the details of the trouble, is expected soon. The Queen is willing to grant amnesty to all who took part in the revolution and in subsequent acts of the government, in case she is restored.

The commission engaged in revising the constitution of the State of Louisiana has adopted an amendment which provides that males may vote at the age of twenty years.

PALERMO, Jan. 5.—The presence of large bodies of troops in Sicily and the establishment of martial law have not had the effect of quieting the disorderly element. At Marineo a bloody riot occurred. A band of men estimated to have numbered 9,000 gathered there in one of the low quarters of the town and started to parade the streets. Many revolutionary cries were uttered, and threats to loot the town were frequently heard. A strong force of troops was dispatched to disperse the mob. When the troops appeared they were attacked by the rioters, many of whom were armed with rifles or revolvers, and a desperate fight took place. Volley after volley was poured into the mob, and thirty of the rioters were killed. Fifty others were wounded. Owing to the strict enforcement of military law it is hard to obtain full details of the affair.

ROME, Jan. 5.—Dispatches received from Palermo late this evening say the proclamation of the state of siege in Sicily has made a good impression upon the people, and has been especially reassuring to the lawabiding citizens, who had become alarmed by the apparent impotence of the local authorities.

The arrest of Giuseppe de Felice, Socialist Deputy for Catania and the founder of the revolutionary Fasci dei Lavoratori, is regarded as a wise act, since by his personal influence alone he has been able to bring all Catania to the verge of rebellion.

Riots were reported to-day from Catania, Ragusa, Monteciaro, Leonforte, Gibellina, Salemi, and Naro.

A British captain and twenty-seven soldiers have been shot by French troops in the interior of Sierre Leone, South Africa. The attack took place in a district where the boundary line between French and British possessions is in dispute. Details are meager.

LISBON, Jan. 5.—In a fight at Rio Negro, in the State of Santa Catharina, Brazil, between the government forces and the insurgents the former were victorious. The insurgents lost forty killed and nineteen prisoners. The date of the engagement is not given. A number of guns and a quantity

of munitions of war fell into the hands of the government forces.

December 15, 16, and 17, three insurgent warships, aided by three launches, bombarded Rio Janeiro. Many persons were killed or wounded. The yellow fever season has set in at Rio Janeiro. There were seven deaths from the disease on January 2.

Traffic in England is almost suspended because of heavy snowstorms. Severe cold continues throughout Northern Europe.

The newspapers of Berlin say the recent massacre of Catholics at Krosche, Russia, by Cossacks was due to the express order of Gen. Kakhanoff, Governor of Vilna.

Advices from Apia, capital of Samoa, show that since the departure of the warships from Apia the natives have again become restless, and further trouble is feared.

Autograph letters on the religious situation have been exchanged by the Czar and the Pope. The disposition on the part of Russia and the Vatican to reestablish a religious entente is apparently firmer than ever.

The United States District Court at New Orleans has decided that war ships armed and equipped in this country to put down revolutions elsewhere shall not be forfeited. The decision has direct bearing on the Brazilian boats which recently sailed from New York to fight Admiral Mello.

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SCIENTIFIC ASPECTS OF THE TEMPERANCE QUESTION.

A. E. T. LONGHURST, M. D.

FIRST, let us ask, Does alcohol exist ready-made in nature, or is it formed within the body as the result of changes in the food taken for nutrition? The only scientific answer to these questions must be, No.

If we look to the properties of alcohol, we find scientists agreeing that in large doses it is a narcotic poison, killing by suffocation through its paralyzing influence on the respiratory nerve-centres; and in smaller, but continuous, doses, by the structural changes which it exerts in the several organs and tissues of the body. Chemically, it is hydrocarbon, devoid of nitrogen, hence can give no real or permanent strength.

By its action on the blood-cells it checks oxidation by limiting their power of absorbing oxygen and eliminating carbonic acid, and by its strong affinity for water it dries up the tissues, causing thirst. Alcohol, therefore, in any quantity, interferes more or less with the purification of the blood and the healthy oxidation of the tissues.

It is a common idea that alcohol produces a warming effect in cold weather. This feeling of warmth depends, in the first place, on the fact that the paralysis of the central nervous system causes an increased blood-supply to the surface of the body; and, secondly, in all probability, on the blunting of the sensibility of the central organs which are concerned in the sensation of cold.

The stimulating action which alcohol appears to exert on the physical functions is also only a paralytic action. Again, there is a strong belief that alcohol gives new strength and energy after fatigue has set in. The sensa-

tion of fatigue is one of the safety-valves of our machine; to stifle the feeling of fatigue in order to do more work, is like closing the safety-valve so that the boiler may be overheated and explosion result.

It is commonly thought that alcoholic drinks aid digestion, but in reality the contrary would appear to be the case, for it has been proved that a meal without alcohol is more quickly followed by hunger than a meal with alcohol. If, then, we ask definitely what is the most recent testimony of science as to the use of alcohol as a food, we very properly inquire what constitutes a food? The answer is, that the food employed for the nourishment of the body must have the same, or nearly the same, chemical composition as the body itself. The result of scientific research up to the present time is more and more against assigning any definite food-value, direct or indirect, to alcohol.

In connection with the sanitation of armies, thousands of experiments upon large bodies of men have been made, and have led to the result that, in peace or war, in every climate, in heat, cold, or rain, soldiers are better able to endure the fatigue of the most exhausting marches when they are not allowed any alcohol at all. A similar result is observed in the case of the natives.

That mental exertions of all kinds are better undergone without alcohol, is generally admitted by most people who have made the trial.

It appears certain that from 70 to 80 per cent of crime, 80 to 90 per cent of all poverty, and from 10 to 40 per cent of the suicides in most civilized countries, are to be ascribed to alcohol. Surely the day is past when upon dietetic grounds there is any indispensable case for the moderate or habitual use of alcoholic beverages. If we summarize the most recent scientific conclusions as to alcohol and its action on the human system, they will be somewhat as follows:—

It is not found in Nature, nor provided by her as a necessity of animal life.

It predisposes to disease; deranges the constitution of the blood; unduly excites the heart and circulation; paralyzes the minute blood-vessels; impairs the function of the digestive organs; disturbs the regularity of nerve-actions; lowers the animal temperature; lessens muscular power; is not a food; the highest health and longevity are attainable without it.

With so much evidence of the evils of alcohol, and such scientific expres-

sions against its use in the animal economy, it is high time that the profession of medicine should speak about it from the scientific aspect of the question.

For a man to say that he takes alcohol because he likes it, regardless of the consequences to health which it entails, or the possibility of a drunkard's grave, is at any rate honest; but when he says he takes it as a food, because his doctor tells him it is so, and is a necessity, then he defies science and brings a reproach on the profession of scientific medicine.—*Condensed from Westminster Review for Literary Digest.*

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MR. W. T. STEAD, the distinguished London editor, has been in America for some weeks, a part of which time has been spent in Canada. Mr. Stead has long been a warm friend of Lord and Lady Aberdeen, and his recent sojourn at Ottawa as the guest of the Governor-General has resulted in a very readable and complete character sketch of Lord Aberdeen and his accomplished wife, which appears in the January number of the *Review of Reviews*. The article is one which will be interesting in North America on both sides of the boundary line and interesting also in Great Britain. The article is profusely and attractively illustrated. It is followed by a summarized report of the address given by Mr. Stead in Toronto upon the mission and destiny of Canada, in which Mr. Stead dwells especially upon the position of Canada as a connecting link between the British and American halves of the English-speaking race.

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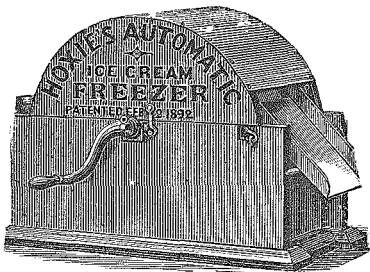
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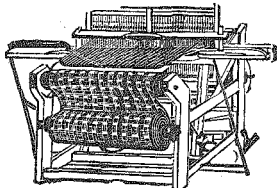
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Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, January 17, 1894.

No. 3.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, JANUARY 17, 1894.

FAITH OR REPENTANCE; WHICH IS FIRST?

In another column will be found a letter from Bro. Harry M. Atwell, in which the above question is asked, and we are requested to furnish scriptural warrant for the custom obtaining among elders of presenting faith first in their pulpit ministrations.

Several quotations from church standard works are made, which, to the brother's mind, convey the conviction that repentance has first place by right; hence his expressed "doubt," and appeal for a "thorough exegesis of the matter."

This latter request we may not be able to meet to the brother's satisfaction; but we venture a few thoughts as reasons for believing that faith leads. Before doing this, however, we frankly confess that so far as we have been able to see, the success of preaching does not depend upon a settlement of the question. Whatever view may be taken, if both the faith and the repentance be genuine, the mere fact of either having been named first in the elder's sermon cannot prove detrimental to the hearer who is moved to obedience thereby. If, on the other hand, obedience is not a result with the hearer, simply because of supposed irregularity in the order of the preacher's presentation of the two principles named, it may safely be concluded that such hearer is of the class who "make a man an offender for a word."

The brother has kindly given us Webster's definition of repentance in part. We here add another part from the same authority, which while agreeing with the first, furnishes the significant emphasis that rightly belongs to the word as found in the Bible:—

(Theological.) To be sorry for sin as morally evil, and to seek forgiveness; to cease to love and practice sin.

Webster further gives as an illustration the following quotation from Rambler, which we believe to be directly in point and correct:—

Repentance is the relinquishment of any practice from the conviction that it has offended God. Sorrow, fear, and anxiety, are properly *not parts, but adjuncts* of repentance; yet they are too closely connected with it to be easily separated.

In support of this we quote Paul to the Corinthians:—

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. . . . For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

Here a distinction is made between sorrow and repentance, one evidently leading to the other, and the definition of the latter being simply reformation. The context also shows that the moving factor which resulted in their sorrow and reform was a letter which the apostle had written the Corinthians. Their confidence in what that letter contained developed the after conditions of regret and improvement, or of *obedience*, as the fifteenth verse reveals. The natural "intelligence" of the Corinthians was not affected by what Paul wrote; but their faith regarding certain matters was either begotten or revived, and the exercise of it produced "godly sorrow," which in turn led to "repentance"—reform. Which then was first?

Peter, on Pentecost day, commanded his hearers to repent, by which he evidently meant reform; for they were "devout men out of every nation under heaven," but without confidence concerning Jesus. The Holy Spirit through the apostles threw new light on the Scriptures. David's prophecy took on new significance under the preaching, and "when they heard this they were pricked to the heart and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Then came the command to "Repent, and be baptized." Doubtless these people would rank with those of whom Brother Atwell says, "Every man has been given intelligence and a sufficient amount of it to enable him to distinguish between good and evil;" yet after all the signs, and wonders, and miracles wrought by Christ among them, they had taken him "and with wicked hands had crucified and slain" him, not believing him to be the Lord. It remained for the preaching on Pentecost to produce that belief. "When they heard this" they became convicted—they believed.

How significant here the words of Paul to the Romans:—

Faith cometh by hearing.—Rom. 10: 17.
It pleased God by the foolishness of preaching to save them that believe.—1 Cor. 1: 21.

Believe what? Why, the preaching. But what were they to preach? Our brother quotes, "say nothing but repentance." If, then, they were to preach "repentance," and salvation comes by *believing the preaching*, it would look as though faith in the preaching preceded action upon it, or repentance. That "they were pricked to the heart," implies conviction; conviction implies faith in what they heard. Pursuing this thought further we read:—

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God.

Observe the order here: First, the minister is sent to preach. (Suppose repentance to be his theme.) Second, upon hearing the word preached, the hearer believes. Third, he calls upon God (repents) and is saved. If faith comes by hearing the word of God and the word of God is "repent," is a man likely to repent before he believes the word? It would seem to us that the very command to preach repentance implies a necessity for such preaching, and if the necessity exist, it must be because men will not understand it without preaching. This conclusion presumes that ordinary intelligence in man is only the quality or element upon which it is intended to operate by preaching, in order to beget faith in the necessity for repentance—the thing preached. No honest man will be likely to repent, or do what the preacher advises, until he believes it to be proper or necessary, hence faith must precede in the hearer; and if so in fact, why not in order of preaching? This reasoning is upon the assumed position that repentance is the first theme of preaching; but we do not admit the assumption for we read that "without faith it is impossible to please him: for he that cometh to God *must believe that he is, and that he is a rewarder of them that diligently seek him.*"

It will readily be conceded that the "coming to God" here referred to can only be by obedience; hence we conclude from this passage that faith is an absolute necessity in inspiring the obedience of which repentance is a part. All intelligent effort, looking to the salvation of the party engaged, bases its hope upon the idea of pleasing God and reaping results. This presupposes faith in his existence,

justice, and benevolence. We can hardly conceive of intelligent repentance without motive or incentive, and it is equally difficult for us to conceive of the latter without faith. But, admitting its possibility, it could not be acceptable, for we read that "whatsoever is not of faith is sin."

We submit this from the Book of Mormon:—

And now as I said concerning faith: Faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on his name; therefore he desireth, *in the first place*, that ye should believe, yea, even on his word. . . . Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a part of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.—Alma 16: 21, 22.

Here we have Alma as a preacher, enjoining repentance (see verse 20, line 5), but explaining that faith was desired of God *in the first place*. The preacher then, in the following verses, represents the word as seed sown in the heart, which is admitted by faith on the part of the hearer, and which swells and germinates, yielding fruit in obedience.

Many of Alma's hearers came to him after his sermon and asked for further instruction, desiring among other things to know how they should begin the exercise of their faith. (See verse 25.) This called forth a lengthy reply in which they were urged to "begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins." (Verse 26.) A "personal acquaintance with 'Jesus' in the strict sense of the word is nowhere insisted upon, either before or after repentance, by any preacher with whom we are acquainted. All that is required, as in the day when Philip instructed the Eunuch (Acts 8: 37), is that men shall believe in Jesus as the Christ. Such faith, if genuine, accepts the words of Jesus as authority, and "Repent, and be baptized," is obeyed, thus revealing the fruit of faith. The question of time—before or after Christ's appearing—does not affect the case, for we read:—

And the Lord God sent his holy prophets among all the children of men to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them.—Mosiah 1: 14.

Should anything more explicit be required we offer the following:—

And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved, ex-

cept the conditions which I have told you: *Believe in God; believe that he is*, and that he created all things, both in heaven and earth; believe that he has all wisdom and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

And again:—

Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things, see that ye do them.

Comment on this is really needless, for it is the order of reason to believe in God, as having authority to command, before we honor his commands. It is the part of nature to wait for some inducement before investing in any enterprise, religious or otherwise, and some degree of confidence or faith must be reposed in the proposition before the mind, else the inducement would not inspire activity. The man who repents in a gospel sense, does so from conviction that God has required it. It is one of the ways by which he comes to God obediently, and if the apostle wrote correctly when stating that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;" then faith in God and in the reward of obedience is the impelling force, otherwise it is vain service. For a man to pretend to "repentance toward God," without believing that God is, if such a thing were possible, would be sin, for as we have shown, "Whatsoever is not of faith is sin." From Romans 2: 4, we learn that the "goodness of God leadeth . . . to repentance;" we believe gospel repentance to be an intelligent service, and if it is inspired by the goodness of God, it must be preceded by a consciousness of that goodness. Such consciousness is to us inseparable from faith in the being whose goodness is appreciated. But again we read:—

For the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and by the Holy Ghost. . . . And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far, save it were by the word of Christ, with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.—2 Nephi 13: 4, 5.

Here the order of Paul's writing is repeated. They had heard the word of Christ, then faith came, "unshaken faith," "wholly relying upon the merits" of Christ. By this they had been led "thus far;" viz., to repentance, baptism, and confirmation. We might settle the matter right here if desired by presenting the words of the verse following those above cited:—

And now behold my beloved brethren, this [as above shown.—Ed.] is the way, and there is none other way or name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and

of the Holy Ghost which is one God, without end. Amen.

Before turning from the Book of Mormon, however, we submit another passage for consideration:—

And behold this is the whole meaning of the law; [of Moses.—Ed.] every whit pointeth to the great and last sacrifice; and that great and last sacrifice will be the Son of God; yea infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; *this being the intent of this last sacrifice*, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men *that they may have faith unto repentance*, . . . while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the eternal plan of redemption. Therefore may God grant unto you my brethren that ye may begin to exercise your faith unto repentance, that ye may begin to call upon his holy name that he would have mercy upon you.—Alma 16: 28.

That in some instances, perhaps many, the word *repent* occurs before the word *believe* we admit; but in many cases, also, the word *believe* is not mentioned at all. The command to believe, however, may be found just as often, where repentance is not named, and the same may be said of baptism; but this fact cannot safely be employed as a reason for believing that faith is secondary as an operative principle leading unto salvation, any more than as an evidence that neither faith nor baptism is necessary at all because not named in all places where repentance is commanded. The conditions attending each instance justified the utterance used. There can be no use in talking "repentance toward God" to one who believes not in God or Christ. Baptism would be equally out of place. The command for either of these brings no consciousness of obligation to a disbeliever in their author; but once a man is made to believe that God is, repentance may consistently be taught him, then baptism and the laying on of hands as a means of pleasing God and confirming himself in his belief.

Thus the apostles proceeded. Peter needed not to teach belief to the inquirers at Pentecost, for belief was discerned in them, in that they "were pricked in their hearts" because of faith in what he had preached. It was wise, however to tell them what came next, hence he said "repent." Ananias was not under the necessity of teaching either repentance or faith to Saul, for both of these were clearly discernible in him, hence the command to be baptized and wash away his sins was in regular order. Peter and John needed not to preach faith, repentance, or baptism to the Samaritans (Acts 8) for all these had already been developed, hence the laying on of hands was their theme and observance.

It is folly to preach faith in God's existence to a man who is a believer

therein, it is equally foolish to talk the need of repentance to one whose life is already made sad by consciousness of wrongdoing, and whose hourly struggle is to reform. Nor is it any less inconsistent to exhort a man to be baptized and confirmed by the laying on of hands who is already legally within the fold. "Wisdom is justified of her children."

We confess to a little surprise, however, at our brother quoting 2 Nephi 6: 9 in support of his position. And our surprise is heightened at the suddenness with which he stopped. We find fault with our friends on other faiths for stopping too soon when making quotations, because they rob the texts of their signification thereby; but any of them might easily, and to good effect, retaliate upon the brother in this instance. He quotes, "and he commandeth all men that they must repent and be baptized in his name." Will the brother please notice that only a comma appears at the end of his last word in the Book of Mormon, and the rest of the sentence continues, "having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God." By giving the sentence complete, the position he is inclined to question would have been supported. "What God hath joined together, let not man put asunder." Hence as faith in the text referred to, is wedded to repentance, and evidently did the wooing, we will not divorce them.

Jesus did not seem to observe any particular rule of precedence in the naming of these two principles, for we find him saying on one occasion:—

I bear record that the Father commandeth all men everywhere to repent and believe in me.—Nephi 5: 8.

Yet in the course of the same address he repeats himself thus:—

And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit.—Verse 10.

This variation or reversal proves, if anything, that the order of presentation is not vital to the issue involved, at least under such circumstances as then confronted him. Those present had seen him and the wounds in his body.

By reference to Jonah 2: 5 and Matthew 12:41, in connection, we find the order to be, first preaching, then faith or belief among the hearers, then repentance and salvation from calamity. In Acts 19:18, 19, we find Paul preaching, many believing, and then repentance manifested, (destroying their unholy property,) to be the order.

Hebrews 6: 1-3, cited by the brother, is part of an address written to believers—saints—who had become to some degree slothful or negligent. The verses preceding and those following evidence this fact. The counsel given,

in which repentance is first named, is couched in peculiar language. "Not laying AGAIN the foundation of repentance from dead works, and of faith toward God." We take it that the "foundation" referred to was sin in returning to "dead works" under the old law from which they had once been delivered. Their first duty therefore was repentance, on the basis of which they might have "faith toward God" that he would restore them to his favor. The apostle simply exhorts them to avoid the necessity for such things by advancing instead of retrograding. This ought not to be considered as a condition similar to that occupied by those to whom the gospel is first presented, and in whom faith in that gospel must first be begotten by "hearing." We so think, at least.

The brother cites from the Inspired Translation verses 54, 61, 62, and 63, of Genesis, chapter 6. We give the verses below in their order:—

54. And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water?

61-63. Therefore I give unto you a commandment to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the Spirit which I have made, and so became of dust a living soul; even so must ye be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.

This time we will need to go back a couple of verses in order to find the part affecting the question under discussion; viz.: Which principle comes first—faith or repentance. Beginning with verse 51 we read:—

But God hath made known unto our fathers that all men must repent. And he called upon our Father Adam, *by his own voice*, saying, I am God; I made the world and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me and hearken unto my voice, and *believe, and repent* of all thy transgressions, and be baptized, even in water, in the name of mine only begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name and whatsoever ye shall ask it shall be given you.

Then follows verse 54, as above.

Here we have Paul's order again: first hearken, then believe, repent, and be baptized. We see no difference between this announcement and the one made on Pentecost, except, perhaps, that this one was made by God's voice direct and the other by the Holy Ghost through Peter. But we are asked, "Did these folks in Adam's time or in Nephi's time have a faith begotten in them by a personal acquaintance with Jesus?" We answer that nothing has

been presented to show that any man's faith was ever begotten by a personal acquaintance with Jesus. The word is that "no man can say that Jesus is the Lord but by the Holy Ghost."—1 Cor. 12: 3.

The Holy Ghost, as shown, comes after baptism; baptism follows repentance; repentance is the product of faith; "faith comes by hearing;" hearing the word is a consequence of preaching; preaching is done by those sent. But we are told, in effect, that if no "personal acquaintance with Jesus" created the faith in those in Adam and Nephi's time, then "down goes that theory so deftly adhered to by a great number." What theory? Why, that "when Peter stood up and said, 'Repent and be baptized every one of you,' he was talking to a people who had already begotten a faith in Christ." It may be even so, but if so, we are too obtuse to sense it. If one case is affected by the other we fail to see wherein.

Matthew 3: 17, is offered in evidence. It reads:—

From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.

We had always thought that this presupposed a faith in the people as to the kingdom of heaven's approach at some day, and the object was to convince by evidence available that that day had arrived. It is admissible to believe that when Jesus "began to preach" he set forth facts for their consideration regarding that kingdom and his connection therewith. These things they were required to believe, and repentance was to be in attestation of their faith.

It is hardly supposable that the command to "repent" would be heeded by those who believed not in the authority of the commander. The commission given to the apostles, when sent into all the world, was to "preach the gospel to every creature." Suppose we conclude that they were to preach "repentance," for that certainly must have been part of the gospel. Then what follows? "He that believeth and is baptized shall be saved." Believeth what? Why, the gospel they heard these apostles preach. Well, what had they heard? Repentance! So it resolves itself thus: "He that believeth in repentance, and is baptized shall be saved." Will that give repentance first place in the hearer? It would look as though he must at least believe that repentance was right first, and if so, what was there in Christ's and the apostles' preaching to show the hearer that repentance was right? Can we leave God or Christ out of preaching and yet show need for repentance? If we do, it is not gospel preaching; if we do not, then God and Christ are the objects of faith, towards whom repentance is shown, and faith in their

existence and authority must precede obedience to their command to repent.

As fitting texts to place alongside those referred to in the Book of Doctrine and Covenants by the brother, we suggest the following:—

Wherefore the almighty God gave his only begotten Son, . . . that as many as would believe and be baptized in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh but all those from the beginning even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after. . . . And we know that all men must repent and believe on the name of Jesus Christ . . . or they cannot be saved in the kingdom of God . . . and the Lord God has spoken it.—D. C. 17: 5, 6.

For this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled which he made to his people, and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they might believe the gospel and rely upon the merits of Jesus Christ and be glorified through faith on his name, and that through their repentance they might be saved.—D. C. 4: 6.

And behold, whosoever believeth on my words them will I visit with the manifestation of my Spirit and they shall be born of me, even of water and of the Spirit . . . for a desolating scourge shall go forth among the inhabitants of the earth . . . if they repent not.—D. C. 4: 3.

I will gather mine elect from the four quarters of the earth, even as many as will believe in me and hearken to my voice . . . open your mouths and they shall be filled, saying repent. . . . Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me or they can in no wise be saved.—D. C. 32: 2, 3.

I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God.—D. C. 34: 1.

In each of these the order of the brother's references is reversed, and we think sufficient evidence is found in them to at least remove the "doubt" under which he has labored; but lest such is not the case, we offer the following which to us are clear cut and explicit:—

Take upon you mine ordinances, even that of an elder, to preach faith and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands.—D. C. 54: 2.

Wherefore I give unto you a commandment that ye go among this people and say unto them like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment for the remission of sins; and whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of hands of the elders of this church.—D. C. 49: 2.

We have extended this "exegesis" beyond the ordinary limits of editorials for the reason that we were aware of the brother's statement being correct; namely, that the Saints generally have observed the order set forth in the last quotation we have given

above, and for the general good we were anxious to show to what extent the books supported it though we have not made a complete canvass. We are now confirmed in the opinion that such order has had and will have the sanction of the Spirit, though as stated in the beginning, we do not believe that the success of gospel preaching is made dependent upon the invariable observance of that order when enumerating the first principles in our ministrations. We do believe it however to be the legitimate order of their acceptance by all who are made rightful heirs under the gospel covenant, and are glad to know that the teaching of the ministry is almost uniformly in accordance therewith. In this lengthy article we may not have met the request of Bro. Atwell fully; but we have at least assigned our reasons for thinking differently from him and that too in good faith and with cheerful feeling.

"TO THE MINISTRY."

BRETHREN in the field under General Conference appointment are requested to not overlook the notice of Bro. H. A. Stebbins, Church Secretary, in this issue of the HERALD, entitled, "To the ministry."

Bro. Stebbins calls attention to the action of last conference which provides that ministry reports shall be sent to the Church Secretary before the conference convenes, in order that they may be issued by the publishing department as a supplement to the HERALD and be placed in the hands of members of the General Conference in printed form.

We repeat his statement that prompt compliance with the action of conference will be necessary to insure the insertion of all reports, and in their order. Reports should be in the secretary's hands not later than March 15. The General Conference season is a busy time at the Herald Office. The brethren will assist the office in its work and insure the publication of their reports by sending them in good time. Otherwise they may be omitted.

EXTRACTS FROM LETTERS.

BRO. J. H. WELLS, Knobnoster, Missouri, January 6:—

In am in the field all the time, preaching to these old mossbacks. Good interest and big crowds.

Bro. D. L. Shinn wrote from Adamston, West Virginia, the 1st inst.:—

I have been having excellent times in Doddridge and Calhoun counties. Two of excellent repute were baptized, and from all appearances many more are coming over to us. I am more firmly established than ever in the faith, if anything.

Sr. M. Woodstock, Johnstown, Wisconsin, January 4:—

We are some of the isolated ones, being about fourteen miles from the place of meeting. We prize the church publications which

we loan to our neighbors, hoping they will learn and obey the gospel. I hope and pray to be guided in training my boys—five of them—in the way they should go, and bring them into the fold. If when they were small I had had such precious advice as we now have in the Home Column, perhaps I might have done better; but I was then too prejudiced to read. I hope God will forgive and help me.

Bro. R. M. Miller, Olathe, Kansas, January 6:—

I am where I cannot get to church. I would like to be where I could meet with the Saints. I am a poor boy and have a hard time.

Bro. C. G. Lanphear, Sandwich, Illinois, January 6:—

I am trying to do what I can in the gospel cause when called upon by officials of the branch and ministry.

Bro. J. Scott wrote from San Bernardino, California, December 30:—

The work is improving here. I think the officers are realizing more the importance of occupying in the positions to which they have been called. The sisters have organized a branch of the Daughters of Zion. There is a great work before them.

Bro. C. H. Jones was at St. Louis, Missouri, the 9th inst., whence he wrote thus:—

We are getting along nicely here; the Lord has been with and has favored us. Brn. Luff and Bozarth were in the city and we held forth for some two weeks. The word was spoken in power and an interest has been awakened. Eight were baptized, the Saints were strengthened, and we are all encouraged. Our conference was a pleasant one. Bro. M. T. Short was with us and spoke words of cheer. We are now at Cheltenham where Bro. Short speaks for us to-night. He leaves for his field to-morrow. I shall remain if the interest continues. I trust the elders will be upheld by the prayers of God's people.

Sr. Y. Shannon orders Sunday school supplies to Stratford, Ontario. She writes January 8:—

Bro. R. C. Evans, his wife, and family were with us for a few days during the holiday season. He organized a Sunday school for us and preached one of the best sermons that it has ever been our privilege to listen to. Some who never heard the gospel were greatly pleased with it. He is to return in the near future and remain some time, when we expect much good will be done. There are about eighteen Saints here, and all are very much in earnest.

Sr. Polly L. Hyde wrote January 6 from Belmont, New York:—

I am alone in the faith here, but am encouraged to read how the work is gaining ground. I joined the church when young, being confirmed by Father Smith, father of Joseph Smith the Martyr. I wish the elders would come into this part of the State. My soul is in the work. I request your prayers.

Bro. W. B. Weston, Phoenix, Nebraska, January 7:—

I have baptized three since August 19; two at Clearwater, one in my neighborhood, at Turner. Two of them are heads of families.

Bro. F. L. Thompson, Springdale, Arkansas, January 10:—

We have found quite a community of Adventists and they propose to convert us. We do not propose to yield easily.

Bro. John Smith wrote from New Bedford, Massachusetts, January 10, as follows:—

There is considerable sickness in this vicinity at present; many suffering from lagrippe, which brings in its train other diseases, and an unusual number of aged

persons are its victims. My wife is very feeble from its effects at present; but I thank God that he through Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel." The times are perilous in industrial centers, with no visible prospect of any improvement.

EDITORIAL ITEMS.

BRO. HEMAN C. SMITH wishes us to state to the brethren of Western Iowa and others that he will commence a series of meetings on the 14th inst. at Persia, Iowa, to continue a week or more, and will spend the remainder of the winter in Western Iowa and Eastern Nebraska. Any of the brethren needing and desiring his help can address him through the post office at Lamoni, or until the 20th inst. at Persia, Harrison county, Iowa.

Bro. Nicholas Stamm is filling appointments near Grimes, Polk county, Iowa.

Bro. Henry Sparling wrote from Cabool, Missouri, the 6th inst. He is laboring in Willow Springs, Burnham, and at points near by. Some of our people are suffering from lagrippe, but those who keep the Word of Wisdom have the lightest attacks. The work is onward.

Bro. Hubert Case, of Moorhead, Iowa, writes, wishing to inform co-workers that the Lord is raising up an army of young men and women to carry on the work. Wise and efficient labor by Brn. J. F. Mintun and F. A. and H. C. Smith, has increased their ranks and greatly strengthened the Saints in that part of the field.

Letters from Bro. E. A. Erwin and Sr. S. Richardson state that the Saints of the Manchester, Texas, branch intend to build another house of worship, their chapel having been destroyed by fire some time ago. The faith is being better understood and the influence of the Saints is constantly increasing as prejudice disappears.

Bro. James Peat, of West Berkeley, California, writes of his conversion and obedience to the faith; of his present spiritual enjoyment in contrast with what he once experienced in other religious bodies. He will do what he can for others who are without light.

Bro. Isaac Vernon, of New Straitsville, Ohio, writes for the HERALD. He was baptized in September by Bro. H. R. Harder. We are obliged to omit his excellent letter with many other good ones that have been crowded out.

Sr. Melissa Wasson, residing at Linden, Guthrie county, Iowa, wishes the Iowa ministry to labor there.

Bro. M. J. Brunson, of Hannah, Michigan, appreciates the work and writes of the good it constantly brings to him.

Bishop E. L. Kelley arrived home from Kansas City on Friday, the 6th inst. He states that the Temple Lot

suit has been postponed until February 6.

Bro. Roderick May, Bishop's agent of the Independence district, requests the Saints of that district to take notice that he has arranged to receive tithes and offerings of produce and other merchandise as well as of money. See his notice in the Miscellaneous Department.

Sr. M. P. Matthews, of Fort Madison, Iowa, presents that place as one in need of missionary labor by elders passing between Burlington and Montrose.

Bro. D. H. McKown, of Anthon, Woodbury county, Iowa, requests a visit from some of the Iowa missionaries. The Christian church can be had for services. He wants a "good" elder; one well prepared to meet the probable opposition of the Christian or Campbellite philosophy.

A number of good letters have been crowded out of the present issue of the HERALD. They will be published or noted in our next number, as demands upon our space permit.

Subscribe for the HERALD, beginning with the present new volume.

Mothers' Home Column.

EDITED BY FRANCES.

"Whatever your work and whatever its worth,
No matter how strong or clever,
Some one will sneer if you pause to hear,
And scoff at your best endeavor."

But if we are firm in the cause of truth,
Remember the Lord has spoken:
And the countless ages of God are hers;
His covenant cannot be broken.

REPRESENTATIVE MEN AND WOMEN.

THE world to-day numbers her representative men and women by scores. High up on the roll of fame—fame won upon various fields and in many ways—these names are enrolled, but preëminently among these stand out a few like bright glittering stars in the midst of clustering thousands gathering around them. These men and women have blessed the world in their day and generation, and have not only spoken for the thousands who could not speak for themselves, but have bent all the energies of their minds, bodies, and souls, to the task of cheering and helping others over the rough places of life and encouraging them to do and to dare.

The Lord sent deliverance to his captive, enslaved people by the hands of Moses and Aaron, but were they ready when delivered to enter the promised land? History tells us of forty years' wandering in the wilderness, before they were permitted to enter it. In this day also God sends out his servants to gather in from the world those who will yield obedience to the gospel. What, then; are his people ready for his coming? Let the condition of the church answer. Has not the commandment been given, "Come up higher"?

To deliver his ancient people God sent *only* his servants Moses and Aaron, but when it became necessary to prepare them for entering into the promised land we learn through Micah, the prophet, that *God sent before them* Moses, Aaron, and Miriam. (See Micah 6:4.) Miriam was but the representative of the part and work required of woman in that dispensation, just as Moses and Aaron were representative men. In the gospel dispensation, Phebe, and a host of others who might be mentioned, were representative women and in this last dispensation, Emma Smith was chosen of God and ordained under the hands of her husband for a like work, and we are firmly persuaded that if the church had sustained her in the position to which God called her, the latter-day apostasy never could have taken place.

We have referred to these facts as indicating *basic principles* in regard to God's plan of redemption; and in that plan we find *ever*, that when the church was closest in communion with God, then woman was recognized as a *help*, not only in the sacred relations of home, but also in the work of the gospel. But upon the other hand, when in any dispensation the church departed from God, then the position of woman was changed and she was more or less looked upon as being the inferior of man.

God sent Miriam before his ancient people. Paul commanded the saints to assist Phœbe in her work (and we understand by this that they were to honor her in her calling), and in this last dispensation again as in the time of Moses, God sent Emma Smith to go before the sisters of the church to do among them the work needing to be done by woman, and she was just as much to be honored in her calling as was Joseph in his, and her work was just as important in its place as was her husband's; and if she and her work had been honored the church might have been saved from apostasy.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Your earnest faith and prayers are requested by Bro. and Sr. Edwards, of Charter Oak, Iowa, in behalf of their little daughter, Olive, who is greatly afflicted.

Bro. Teagarden, of Beaver, Texas, earnestly requests your faith and prayers that God may restore the members of his family to health and strength. They have been sorely afflicted for months with typhoid fever and some of the children are still suffering.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, Jan. 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Alma 3; 8, 9; Psalms 41: 1.

Thursday, Jan. 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—2 Nephi 2: 2, 3.

BURNHAM, Missouri.

Dear Sisters:—I have been a member of the church two years and a half. My husband and I were baptized the same day. He is an elder and spends all his time in the ministry, and that leaves me very lonely. I have received many blessings from our heavenly Father since I embraced the gospel, for which I am very thankful. We have a branch here of several members and have preaching semi-monthly, prayer meeting semiweekly, and Sunday school every Sunday. We have no sisters' Prayer Union or Daughters of Zion organized in our branch. I would be glad if we could have both, and would do all I could to keep them up. I send you my name for enrollment with the Daughters of Zion, and if we never have enough here to organize my prayers will be with you.

I am the mother of four small children, and as my companion is only at home on visits, it leaves me the greater responsibility of training our little ones in the way they should go. I feel that I need much instruction and I think if the mothers of each community would confer together in regard to child-training we might avoid many mistakes. My prayers are for all God's people, but especially for the missionaries' wives and children. Pray for me. Your sister,

JUDAH WARD.

[If there are but two, there are enough to meet, pray, and take up the work of Daughters of Zion. Think it over, read our programme in the HERALD of January 3, and try it.—Ed.]

A VISION AND ITS FULFILLMENT.

IN the year 1883 I was taken very sick and could not rest or sleep. I had lain awake for thirteen days and nights with the exception of one day while they were eating dinner I went to sleep for a few minutes, but that evil power that was trying to overcome me soon awoke me. I had the elders administer to me several different times, but seemingly without much effect. I would feel better for awhile but would soon be worse again. The thirteenth night as I lay awake, (all having retired except my husband, he being very weary with watching by my bedside, said he would lie down awhile to rest, but he went to sleep,) the room being quiet, and I, feeling no better, began to pray to our heavenly Father to know why I was so held down with sickness and why I could get no relief or sleep. While I was praying there came into the room three persons. They were in the images of men and wore dark clothing, but wore no hats. They were crowned with a bright halo or light around and above their heads which filled the room with light on the side where they were (the lamp having been turned down shone very dimly). They arranged themselves along the wall on the opposite side of the room from where I was. I watched them, wondering what they were

going to do or what they came for. I had no fear of them and thought they looked beautiful, but yet there seemed to be something that was not right about them. Of the first one that came in I could see his whole body, of the second one I could see only from just below the hips up, the third only from the waist up. They were all smiling and looked very pleasant. The one with the whole body reached out his hand and came toward me to shake hands with me; but while he was advancing I again prayed to God that he would give me the gift of discernment that I might know whether these were angels of light or of darkness (for I was impressed that they were angels). As soon as I had prayed for this gift there came a light streaming in at the window by my bedside, much clearer and brighter than the other, and bringing such a calm, peaceful influence with it. While I was looking at this grand sight I heard a voice in the midst of it which said, "I am your God. Put your whole trust in me. Though you will be brought nigh unto death's door, yet if you will put your trust in me I will raise you up." When I again looked toward the three persons they were no longer smiling, nor was the light around them shining any more, but all had turned to darkness around them. They looked very angry and turned to go. The first one as he turned to go out of the room shook his fist at me in rage and he seemed to be in great agony, so much so that his face became black and horrible to look at. He said to me, "As you see my body suffer so you shall suffer." He then went out.

The next one acted much the same and said, "As much of my body as you see suffer so you shall suffer." I could see his body only from just below the hips up. The last one acted about as the others, only I could see his body from the waist up. He also shook his fist at me as he turned to go and said, "As much as you see of my body suffer, so you shall suffer." And the impression that I received was that I would have to pass through three spells of sickness or burning fever before I would be raised from my bed of affliction.

The first seige came on me the next evening about sundown. I suffered terribly from my waist up, just as much of my body suffered as the last one that went out suffered. The fever lasted until the next evening, when it left me and I was better until the next evening. Then the second spell came over me and I suffered just as the second one did that went out from just below the hips up. It lasted until the next evening, and I was again better until the following evening. All this time relatives and neighbors were coming in to see me. I called for the elders to administer to me again. The folks were becoming alarmed at my condition. I was getting so weak that I could scarcely move my hands. I had up to this time told no one of what I had seen or heard concerning my sickness, but seeing my husband was getting very uneasy about me I told him that I had one more trial to pass through before I would get well, and that I knew I would get well if I did not put my trust in man, and call a physician, but would put my trust in God. He wanted to know how I knew I had another

trial to pass through. I then told him it had been shown to me in a vision, and that the last one would be the most severe of all. That evening the last trial began with a burning in the soles of my feet which soon spread all over my body, except my eyes and ears. I could see and hear, but by the next day could not speak or move except my head just a little, enough to say no when my husband asked me whether I wanted a doctor. The neighbors tried to persuade my husband to send for a doctor, but he told them no, not unless I gave my consent. They told him that I was unconscious of what I said, and that if he did not get a doctor I would not live until night. He asked me again if I wanted a doctor but I shook my head. He told them he could not go against my will. They said I would die without any help (of course they did all they could for me). I could see and hear but could not make any sign to them to let them know that I was not unconscious. They were expecting my death any time but when evening came, to their great surprise I began to get better. I knew that I had been very near death's door, but I felt that all would be well with me if I trusted in my heavenly Father. And so it was, for in a short time I was up and able to do housework and take care of my three little children, the youngest then being only about six weeks old. To our Father in heaven be all the honor and praise for saving me from the evils of the adversary and from death. I was at that time twenty-one years old and had belonged to the church only three years. I have no relations who belong to the church.

Your sister in the gospel,

MARY ROSS.

MOUND CITY, Mo., April 18, 1893.

CHILDREN'S RIGHTS.

MAY I enter your columns and say a few words? Not long ago I was called to visit a sick woman, and while there my heart and conscience were appealed to until every nerve was moved in sympathy for the children. Since then my mind has been drawn out in this direction, and I have felt impressed to write on this subject.

While there I was led to exclaim, "What right have you over your child? You have no right, not even the semblance of a right, to force the child into your own impulses, your own whims. You have no selfish rights at all, even if it be your own child. You have only received this innocent child into your temporary keeping, and the only right you have is to treat with reverence the trust committed to you, which you are to fill with the highest and noblest sense of responsibility which you can attain.

Some still cling to the idea that they have the sole right to the service of the brain and physical strength of a child as a source of their income.

Again, what rights have parents in regard to exacting immediate obedience on the part of the child and inflicting punishment? I think if parents (and when I speak of parents I mean father as well as mother, for the father has a great influence at home, or should have; then why blame the poor mother for all?) will look back carefully on their lives some

will confess to themselves that where they have quickly said "yes" or "no" to a child, it has been a matter of thoughtless impulse instead of thinking what was best for the child or for the child's best interest.

I think you have only to train the child by love. Even force if it must be used, should be the expression of love, and to teach the child the noblest and highest ideas of right. Let the child feel that your example is the highest, the noblest, and that it is those qualities you wish to develop and cultivate in him. The matter of punishing children has in the past been carried to extremes, so much so that it could be classed with barbarism. Again we hear, "Spare the rod and spoil the child." This has been the cause of many an unhappy home. Do not take me to mean that I think the rod should not be used, but we should use it with wisdom, or I would rather reverse the saying if a parent is to punish a child merely because he feels like it.

Again, many parents confess that they punish their children under the impulse of anger, out of personal spite, and not as a result of the calm, deliberate judgment that they were doing for the child what was best and most beneficial to him. Before we punish a child we should tell him the reason and explain why we are going to do it, and the evil to result to him if we do not. Some may differ from me, but I have seen children who were never allowed to grow up, but were absorbed by the selfishness of parental love (?).

I have noticed mothers who stood in the way of their children's best future out of what they called love, but it was selfishness, there was no love about it, but was just sacrificing the welfare of the boy or girl for the desire to see them forever by their side.

Firmness has a great influence over a child. If they find out we will not yield when we tell them anything or make them a promise, the result is good. Should we not be just as careful to fulfill our promises to our children? Children are very keen and intelligent and can understand more than we give them credit for. Bind them by love that they may have the memory of a happy home in childhood. Consecrate them to their Maker. Teach them to have faith and trust him.

Your sister,
ALVA LEEA.

HOME COLUMN MISSIONARY FUND.

Amount to date, Dec. 22.....	\$4,787 60
Bro. and Sr. E. E. Holman, Me.	\$1 00
Mrs. D. O. Campbell, Ill.....	3 00
Wm. Ballantyne, Tex.....	1 00
Celia Swenson, Mo.....	1 00
Martha E. Sharp, Io.....	1 50
J. H. M., Io.....	5 00
Mary MacAllister, Neb.....	5 00
Rodger Parker, Neb.....	50
Hand N. Loveland, Wis.....	2 00
I. A. Layton, Mo.....	30
Mrs. L. Albertus, Io.....	50
M. G. Chapman, Neb.....	50
Martha Carrington, Wis.....	1 00
Mary Hoague, Wis.....	1 00
H. G. Schmidt and family, Mo...	6 50
James Askew, Cal.....	2 00
M. A. Allen, Io.....	1 00
Laura Williams, Mo.....	1 00
A Sister, Io.....	20
	\$34 00
Amount to date, Jan. 12.....	\$4,821 60

Dear Sisters:—I would like to say a few words for the Sabbath school. As there are so many excuses made by some for not attending the school I will just mention a few. One does "not like the way the school is conducted. The superintendent has done something I do not like, and while he is superintendent I won't go, and do not care to have my children go."

Another does not think the teacher worthy. "He has broken the Sabbath, or don't do just right in all things and I do not want him to teach my children."

Yet another, "My children are just as good as those that attend the school." Another, "The hour is too early. I cannot get up early enough to get my children ready. I work hard all the week and want to rest Sunday morning."

Now I believe that if we were as much interested in educating our children in the principles of the gospel as we are in getting a big day's work done on a week day, we could get up just as early Sunday mornings as of a week day, and we with our children would be on time for school, and ready to take a part in the school and help to make it interesting.

To those who stay at home because the school is not conducted right, I would say, Go to your schools and help conduct them. Give your counsel and advice in a brotherly way that the school may be conducted right.

To these who have children just as good as those that attend, Send them and let them help the school along and it will help them to improve and perhaps their good conduct will help others, for there is more taught by example than precept.

Then there are some of the Saints who think that if a person belongs to the Sabbath schools and they in company with a church member go astray and do things that are not right, they have done worse than the one that does not belong to the school, or at least they will say, "They are pretty Sunday school scholars!" Now I believe it is just as wrong for one as the other, and one has just as much to do as the other to overcome this fault.

As I understand it, it is a church work and is just as much one member's duty to be a Sunday school scholar as another's. Then I would say, Come and join the school. Put your shoulder to the wheel and help roll on this good work of studying the word of God and teaching it to our children and others that they may be better prepared to teach it in time to come than we are.

I wish the school had been organized years ago, then I believe we would be better prepared to defend the cause of Christ than we now are.

I think the *Quarterlies* should be in the house of every Latter Day Saint in the church, as they are such a help in studying the Scriptures, and I think also that every Latter Day Saint who is in reach of a Sabbath school, whether they are old or young, should be in that school.

Some claim we have no revelation concerning it; if we have not what did the Lord mean when he spoke to W. W. Phelps in 1831 concerning the selecting and writing of books for schools in the church, "that little

children also may receive instruction before me as is pleasing unto me."

Well, I will close, hoping to hear from others who can do better than I, for I do not think we can say too much in favor of it.

I sign myself,
A FRIEND to the SABBATH SCHOOL.

Letter Department.

SHINNSTON, W. Va., Dec. 31.

Editors *Herald*:—I have been a reader of your columns since between two and three years before the death of Bro. Blakeslee. He sent it to me free, and I have been reading it and my good old Bible ever since. Dear Saints, I am nearing the shores of the great river of death and will soon cross over to rest with the dear ones gone before into the paradise of God.

I am strong in faith and can still testify that God has restored the authority to preach the gospel by the Holy Ghost sent down from heaven by sending a holy angel to Joseph Smith and others. This fact was confirmed to me by the Lord to my satisfaction about fifty-three years ago. I was told by one of the elders that the authority was restored to the earth, and that if I would call on the Lord I could learn this fact for myself. He said the Lord had heard and answered the prayers of others and would also hear me; and so I decided to call on the Lord for knowledge in humble prayer, and the Lord did hear and answer me. This is the way I became a Latter Day Saint. The first opportunity I got I called upon the elder to baptize me. His name was Samuel James. I was ordained an elder by him and Samuel Ewing. This was in the year 1840.

I continued to try in my weakness to fill the office of my calling. Elder George D. Watt was at my home when Joseph and Hyrum were killed, and when he got the news he started home for Nauvoo. After that the church appeared to be reorganized under Brigham Young, and we all fell out with him on account of polygamy.

I tried to stand faithful all through the dark days, until in 1880 I met with Elder Josiah Ells at my son's house in Clarksburg, West Virginia, and I united with the Reorganization on my original baptism. I am now in my eighty-first year and I am still comforted by the Spirit of the Lord, though I am so deaf I cannot hear preaching of any kind.

I am confident that this glorious gospel of our Lord and Master will triumph to the glory of God our heavenly Father and the eternal good of many of the honest in heart. I have only one son in the work, and now I cannot hear him preach any more at all. I am almost helpless, and poor in this world's goods. I cannot work to earn my living any more, and I am dependent on my children and friends. I ask the sympathy and prayers of God's people while I am permitted yet to tarry. "God hath chosen the poor of this world, rich in faith and heirs of the kingdom."

The dear *Herald* is a great help and comfort to me. This is the first (and it may be

the last) that I have ever attempted to write for its columns; but my prayer is that it may long continue to cheer and instruct the children of God until the evening of the age comes on and the Lord of glory "shall descend from heaven with a shout and with the voice of the archangel and with the trump of God."

In bonds of faith,

SAMUEL O. SHINN.

LAMONI, Iowa, Jan. 5.

Editors Herald:—With the opening of the new year, so near the conclusion of this notable century, a survey of the condition of the world, socially, politically, and religiously, may note plainly to all the increasing ominousness of the signs of the times. Remarkable events succeed each other with increasing rapidity the world over, and we cannot fail to see that we are being carried along to some destiny at a speed hitherto unparalleled. The agitation and fearful unrest take in their range all classes alike, both Gentiles and Jews.

South America, with its continually repeated revolutions, its mad rush to arms, renders it impossible for it to find rest. Blood and death, with all the horrors of war, rest over it like dark storm clouds with no intervening sunlight rays of hope or peace. In other parts of the earth where the war fiend is not so active, famine, as in Russia and Austria, is going forth conquering and to conquer, and taking by the hand epidemics; and death and hell are following in their wake causing not merely local but national disaster.

The whiskey demon is abroad, defying *all* "the powers that be" to bring him to armistice. Sorrow, tears, woe, and want, and crime, following in his wake. Anarchy is gathering strength, enlarging its borders, occasionally revealing its dark, devious course with riot and bomb, threatening the foundations of good government and peace; while the capital-labor problems and the financial stagnation now prevalent so unsettle business interests that great uncertainty and serious apprehension prevail almost entirely throughout the commercial world. These great problems so baffle the ablest statesmen of the nations that we are forcibly reminded that Jesus' prediction, "There shall be . . . distress of nations with perplexity," is being signally fulfilled, also the statement of Joseph the Seer; "All things shall be in commotion" (D. & C. 85: 25); and as the scandalous criminality in high and low places is developing, with governmental authorities, as recently in Germany in the robbing of the "Guelph fund," the Panama Canal scandal of France, whereby entire nations are involved, and political intrigue that everywhere manifests itself, we cannot fail to see the fulfillment of the prophecy: "And it shall come to pass, that there shall be a great work in the land even among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people, for I am God, and mine arm is not shortened."—D. & C. 34: 3.

These things, together with the quite universal agitation that prevails in religious circles,—that feeling for the foundation of reli-

gious superstructures, that realization by the people that something is lacking, the feeling of uncertainty,—convince us that a culmination is approaching, known, no doubt, as the "hour" of God's "judgment" on great Babylon; that it is at hand. One of the elements of judgment, and purpose, is a revelation, a bringing to light of hidden evils. "Their folly and their abominations shall be manifest [revealed] in the eyes of all people," as declared above.

The general state of the world is not encouraging, in many respects. Disintegrating elements are at work, separating, and dividing the people, bursting their political, and religious, and social bands asunder. The iron and clay will not mix. (Daniel 2.) Pulverized iron will not adhere as "mortar" anyway.

In the midst of all this babel, what of the fortunes and progress of the "little stone"? How is the latter-day work being affected by the present state of the world? Are the evil influences at work drawing the interest of the Saints from the gospel work, or does their interest in the cause deepen and intensify as the work moves on and the lines between "the two kingdoms" grow more intense and sharp? The children of the kingdom are armed with "the whole armor of God" and are in array "against the rulers of the darkness of this world." The war is one of holiness, righteousness, and godliness, against unholiness, unrighteousness, and evil of every character.

A greater degree of vigilance is demanded of all desiring to be Saints. Strict attention to the manual is demanded of all who would share in the victory awaiting the faithful. Shall we become "faint in our mind" or slacken our diligence, because the forces of evil are becoming more bold and desperate, more aggressive and determined? One thing is certain, comrades, the demand for labor is increasing. The widening field calls for "more laborers;" more honest and valiant-hearted men are needed. Labor for *all* departments of the Lord's army is demanded. Let us never forget, however, for a moment, that only those who strive *lawfully* are crowned. Let all Saints anxiously inquire, Can this increasing demand for laborers be to any extent supplied? Do we pray the Lord of the vineyard to *send* forth more laborers into the vineyard? and as we pray, Do we believe we are laborers together with God? And, are we laboring with him harmoniously with the law to the desired end? God is to "build up Zion" (Ps. 102: 16), but God will not build with "untempered mortar." He builds of living stones; "Zion shall be redeemed with judgment, and her converts with righteousness." "And Zion cannot be built up unless it is by the *principles* of the law of the celestial kingdom." The Lord's fiat is declared on this subject in these references. Shall we labor, then, in such a way as to not suffer loss at "the day" of fiery trial? (See D. C. 64: 5.)

Events in the great world are hastening, and results aggregating. Confidence in men generally is weakening; mistrust is at high tide in the world. This is proven by commercial wreckage. Government has not the power, morally and civilly, as hitherto.

Sixty per cent invested in armies and armor with only forty left for recuperative and staying purposes, is not an encouraging showing for governments on averaging things; yet such is the showing of recent statistics.

But is it the predicted "hastening time" of the church? Are we in haste to keep the divine commands, or do we receive them with doubtful hearts and observe them slothfully? How can the work hasten with *us* except we act diligently? Ancient Israel probed in the wilderness for forty years. Have we wandered a longer period? Much good has come to the church in the last year; experiences have been varied, but profitable, I believe. Her numbers have increased. Have knowledge and spiritual power been added? Has her unity been enlarged and strengthened? Her efforts of the near future will answer some of the foregoing interrogations, and far more decisively than can any stroke of the pen at this time. But what I wish to ask in brief, is, Are we as a church more able morally, mentally, spiritually, and financially to more nearly and fully respond to the demand required of us by darkened, benighted human souls who are longing with the intensity of those *lost* for the light and redemption that *only* the gospel in its fullness can bring to them? Let each Saint ponder this question and then answer to God and to himself, in the light of individual responsibility, with the knowledge that Christ has made us "the light of the world." And please remember that right here, with one stroke, Jesus comprehends every character of motive, and action, and word.

Are we "the light of the world"? and are we letting the gospel "light shine"? The eternal interests and welfare of human souls are here suspended. Right here the tide of the battle, so far as we are concerned, *turns*, and the direction it takes depends upon our acts. Here the ultimate weal of the church is hinged; and *we* are the church. Shall we act at once, decidedly, and accelerate the progress of the cause, or remain less active and retard the advancement of our glorious cause, and of God and of truth?

Of recent individual effort but few lines need be added. On October 12 I went to Afton, Iowa, where I labored till November 12, making headquarters at Bro. H. C. Hughes, who, with his faithful wife, stand for the defense of the work in every way available, having the respect of all who know them. Under the circumstances it was easy to preach there. I preached almost every evening while there, and twice on Sundays, except the last one. I occupied two schoolhouses in the vicinity, speaking some five times in the Seventh-day Adventist chapel in the village. Attendance at the services was fair and the attention excellent. I tried to give them the gospel as restored to ponder over. Some there are investigating; further results are awaited, anxiously.

On returning from Afton I called at Lucas, where I preached twice and attended a very pleasant branch business meeting. Regular appointments there are well attended, so the brethren inform me.

On November 15 to December 3 I was at

Davis City and at Leon, assisting Elder J. R. Lambert at former place, as referred to by him some time since in a letter to the *Herald*. During the eight days at Leon I preached eleven discourses and attended two good social services, something I have been physically unable to do before since the opening months of 1883. It seems marvelous to me. I was greatly blessed of the Spirit in labors at Leon, unusually so for some reason; so that none of the efforts failed so far as presenting the word was concerned. To God belongs the glory. Bro. John Denio presides there, and the Saints seemed united. I was kindly and considerably entertained by all the Saints at Leon.

On December 16 I went to Des Moines, Iowa, and remained till January 1. I preached every night except two while there. On those evenings other church work claimed our attention. Brn. O. B. Thomas, sub-missionary in charge, and Bro. J. W. Morgan, of Angus, Iowa, were there part of the time, assisting in the work.

A cloud has been shadowing the branch there for a long time, owing to chronic wrongdoing of some; but I believe that if wisdom governs the difficulties may be largely obviated, and brighter days await the Saints and work of God there. It is remarkable how the Saints have held up so well in the cause and what a goodly degree of power and spirituality attended their social and prayer services during the crisis they have lately passed through. I felt much blessed while laboring there. Brn. D. M. Rudd and Fred A. Smith are laboring in the Des Moines district with commendable zeal and with satisfaction to the Saints, so far as I was able to learn.

I go to Cainsville, Missouri, to-day, to aid in the work there as the way opens up. Desiring the welfare of the work,

Your brother,
C. SCOTT.

LIMERICK, Ohio, Dec. 27.

Editors Herald.—The numerous friends of Bro. T. J. Beatty will be pleased to know that he is steadily and rapidly improving, and is likely to soon be out in the ministry again. The Lord showed me when in Creola, before going to Limerick, the peculiar condition of the brother, and enabled me to see that now his full recovery and future welfare depended upon his cheerful trust in the love and power of God to bless and save to the uttermost, also in his strict compliance with the laws of life and health which the ministry so often, through unwise zeal, violate in overdoing and exposure.

I have preached here four times, had fair-sized audiences and excellent interest. Met Brn. James Moler and H. R. Harder who are battling away in fine spirits with good prospects for some additions to the church in this region. Before coming here I preached in Creola twice to very attentive audiences and felt assured the good word of God was leading souls to enter by the door into the sheepfold. Doors for preaching the word are opening on every hand; many of Christ's sheep are wandering on the mountains and are lost, and who will go forth and gather them into the fold!

When at the Parliament of the World's Religions I saw the deep yearning for the knowledge of God, and also saw the great conflict of religious opinions, I felt as never before the need of the full proclamation of the gospel in power, in the Holy Ghost, and in much assurance.

W. W. BLAIR.

DETROIT CITY, Minn., Jan. 2.

Editors Herald.—I arrived home from a month's visit in Minneapolis the 26th of December. While there I was the guest of Bro. and Sr. A. J. Smith. I had the pleasure of again meeting Brn. E. C. Briggs and E. A. Stedman. My time was well spent in visiting the Saints, in preaching and taking part in their other meetings. I found Bro. Stedman a genial "comrade" and one beloved by the Saints. My first acquaintance with him was four years ago when he made a short visit here. He had at that time but little liberty in preaching, but the Lord has blessed him by his Spirit, and I receive instruction and pleasure in listening to him. It seems to me that the city is his field for labor.

I also renewed acquaintance with Bro. and Sr. Hawkes, former members of this branch, and visited them at their pleasant home. Sr. Hawkes is superintendent of the Sunday school. Bro. Charles Shallbetter is president, the right man so say the Saints; Bro. Hilton priest. I find him out of work but not cast down, spending his time in reading and study; in fact I find most of the Saints trying to live as Saints should.

On Saturday the 23d inst., the Saints' Sunday school had a Christmas tree. The hall was well filled with Saints and their friends. The exercises for the most part were by the children speaking and singing. The hall was beautifully decorated and appropriate mottoes were hung on the walls. The writer was disguised as Santa Claus and everyone received an appropriate gift, and I received some gifts, for which I most heartily thank the givers. It reads, "It is more blessed to give than to receive;" but it is also good to receive. Some of the young Saints knowing my love for the children gave me two dolls which gave others as well as myself much pleasure. The evening passed very pleasantly and many an older school could pattern after this one in the getting up of an entertainment.

On December 21 we were surprised by a visit from Bro. and Sr. Roberts. It was prayer meeting night and Bro. Roberts' experiences were of that character to encourage and help all of us. They left for St. Peter the next evening. May God help and bless them in their labor of love. On Sunday the 31st I met with the Saints at Cormorant. It was a good meeting; in the testimony meeting everyone took part and the best of feeling prevailed. The thought expressed was, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I pray that we may all gain the prize. There is some sickness but the Saints are all pretty well. Your brother,

T. J. MARTIN.

KNOX, Ind., Jan. 8.

Editors Herald.—I came here one week ago and have spoken a dozen times, including a funeral discourse and an address to the G. A. R. on the eve of public installment of officers. Large audiences with apparent intense interest have been attending these meetings, and I really feel that something beneficial will result. Last eve we spoke upon the nature and relation of the social and economic problem to this latter-day work; subject advertised four days, chapel literally jammed; necessary to carry seats from the Christian church; aisles were packed, and a large congregation, I am told, returned to other churches for lack of room. I am glad there is such a revolution in Knox. May it achieve a magnificent victory for the cause of Christ. On Thursday eve, we left the voice ten miles south of Knox, and return for Sunday.

Christmas passed pleasantly with the Saints at Coldwater; an arch being constructed, the advent of Santa Claus being preceded by a sweet programme of a musical and literary character. Kriss Kringle remembered me very substantially from head to feet. I render unmitigated thanks to Saints and friends for the coöperation they gave Kriss in the matter. And may the loaf cast by them upon the waters return redoubled ere the tide of life is low. Saints in line of duty and much rejoiced in the blessings of faith.

Hopefully,
S. W. L. SCOTT.

ARKANSAW, Wis., Jan. 3.

Editors Herald.—Bro. C. H. Burr and I have just closed a four weeks' constant preaching at Porcupine schoolhouse. Our attendance was grand; the least number we have had out to hear us was seventy-five, and at our closing meeting last Sunday night we had two hundred present. One week ago Sunday was set for baptism, but the rain hindered three from coming who would have been baptized. Bro. Burr baptized one before a congregation of twenty-five in spite of the constant heavy rainfall. Quite a number seem to be ready now and will probably come in due time. We have the usual hindrances to contend with. Some of our Christian friends and their shepherds are thoroughly aroused, but to no avail. We were taken home with an M. E. brother on Sunday where a sumptuous dinner awaited us. We are making friends by scores.

Rev. Allen Brown, a spiritualist lecturer of Minneapolis, Minnesota, ran into us. I gave him as a subject to lecture from, "Who is Jesus Christ?" Here are a few of his sayings as I have them noted: "Christ is one that was sent before his time; he was a great medium." "He came as the Son of God, as all of us are sons of God." "Jesus performed not miracles but only used natural laws, of which men were ignorant." "Those he raised from the dead were not dead but in a trance state." "Spiritualism is built upon natural, scientific laws, not upon miracles." "What your own common sense tells you to do is that to do." "The places you call heaven and hell are not places but conditions." "You have no need to fear a personal

Devil, as there is none." I replied to the gentleman on the following night to an overcrowded house and to everybody's satisfaction. The event made us friends far and wide.

Elder Connor, of the M. E. Church, publicly attacked our tract, "The Kingdom of God," and labored hard to make the people believe they had to get the kingdom into them instead of getting into the kingdom. I had good liberty in defending the little leaf in the evening.

One of the local scribes of the Pepin county *Courier* misrepresented us badly last week; but, thanks to the editor he gave us a column in his paper to reply and to set forth the true teachings of the church.

We are now holding meeting in Cooley schoolhouse. It won't hold all the people. Four other places are awaiting us. If we stay a month in each place and preach every night it will take time. Bro. Burr and I both firmly believe in preaching the gospel thoroughly where we go, and then go back and preach it all over again until God calls his people out. I have an attack of lagrippe, but am getting better.

Yours in bonds,

H. P. CURTIS.

RICH HILL, Mo., Nov. 20.

Editors Herald:—Having for a long time cherished a doubt in regard to the consecutive order in which the Latter Day Saints teach the first principles of the gospel, and never having been able to satisfy myself on the subject, I thought it best to address you, give you my reasons for doubt, and await a thorough exegesis of the matter. The Latter Day Saints teach faith, repentance, etc. Now referring to Hebrews 6: 1-3, it reads: "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

In this quotation we have repentance named first. Now, some will say that faith must necessarily come first; that unless we have faith in the divine Being we could not repent. Such argument as this is of no effect, from the fact that every man has been given intelligence, a sufficient amount to enable him to distinguish between good and evil. Say, for instance, that I should avail myself of an opportunity to swindle my fellow man, and should continue this for a certain length of time, and after awhile I would repent of this; repent meaning, according to Webster, "To feel pain, sorrow, or regret, for what one has done or omitted to do;" "to change the mind, or the course of conduct on account of regret or dissatisfaction with what has occurred;" "to feel pain on account of, to remember with sorrow."

Now would I have to have faith in Christ and in God in order to feel sorry for what I may have or have not done? I answer no.

We have another theory advanced like this. When Peter stood up and said "Repent and be baptized every one of you," he was talking to a people who had already begotten a faith in Christ.

"And our father Adam spake unto the Lord, and said, Why is it that men must re-

pent and be baptized in water?"—Gen. 6:54.

"And he commandeth all men that they must repent, and be baptized in his name."—2 Nephi 6:9.

Did these people in Adam's time or in Nephi's time have a faith begotten in them by a personal acquaintance with Jesus? I have never found an account of any such thing; so down goes that theory so deftly adhered to by a great number.

"From that time Jesus began to preach, and to say, Repent," etc.—Matt. 4:17.

"Call upon the nations to repent."—D. C. 43:5.

"Say nothing but repentance unto this generation."—D. C. 10:4.

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior."—D. C. 18:4. (See also D. C. 32:2.)

"And this is my gospel: repentance, and baptism by water."—D. C. 39:2.

"And unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life."—D. C. 108:11.

By faith we are sanctified; so repentance precedes again. Now, I shall not attempt to add any more to this but would like to see the proof taken from the books to establish the order adhered to, with such comments as would be necessary.

Yours for truth,

HARRY M. ATWELL.

BRADEN, Ill., Jan. 2.

Editors Herald:—Sometime in October Rev. E. Barnes and I signed certain propositions for a discussion to be held in the vicinity of Xenia; and I then assisted on fixing the necessary arrangements, as there were three propositions; but he stated that he did not have the time. Afterwards I employed Bro. J. D. Stead, of Xenia, to write him, suggesting the amount of time necessary for each proposition. He did so but received no answer, only that he could not set an earlier date than the second Tuesday in December. At the close of my discussion with W. A. Inman I wrote Bro. Stead to know if further arrangements had been made with Elder Barnes. He answered that none had been made, that he had only succeed in getting the promise of a hall in Xenia at nights.

Just at this time I received a letter from home informing me that my boy twelve years of age was quite sick and other affairs demanding my attention. I at once wrote to Bro. Stead that if Elder Barnes came to arrange the discussion with him for some time in January, providing we could get him to agree upon a reasonable length of time to each proposition; and I took the train for home. Elder Barnes came, but made no arrangements for further time, nor was he willing to discuss with any but Curtis, notwithstanding the brethren proposed to get Bro. Hilliard, and to the joy of the brethren Bro. Hilliard came in just as Elder Barnes was leaving, and announced himself ready in my absence to meet the issue. But the Rev. Barnes took train for home, while Bro. Hilliard remained and preached until over Sunday; and on the 23d I arrived in Xenia, explained why I could not be present, informing them that I was willing and ready to meet

the Rev. Barnes at any time when proper arrangements could be agreed upon between us, notwithstanding some had rumored that it was a backdown on my part.

From Xenia I came here in company with Bro. I. A. Morris, who brought me thus far on the way to Tunnel Hill. Here we stopped at Dr. Ray's. The Doctor's wife had attended the dedication of Parrish church and became very much interested in the gospel, and shortly afterwards wrote me to come and preach, as she was anxious to be baptized; therefore we came to the Doctor's. He is one of those big-hearted men, having a noble family, and he received us gladly and made an effort to get us a house for preaching, and on failing to obtain it, opened up his dwelling house for preaching. The Doctor owns a good farm, and is a leading physician, and has a large practice. We commenced meetings last Friday night, closing last night, occupying two large rooms. We had excellent liberty in preaching. Yesterday was a warm and beautiful day, and at two o'clock in the afternoon I baptized Dr. Ray's wife. She has been afflicted for seven years and her disease is one that has baffled the skill of the best physicians. She is a woman of great faith in the Lord, and has lived a consistent life in the Missionary Baptist Church for twenty-one years. In her confirmation, on being administered to, the Spirit declared that if she was faithful she should be healed and blessed of the Lord.

We closed our meetings here last night, as we have been solicited to go six miles south to Rural schoolhouse, where we will hold forth for a time. In bonds,

EMSLEY CURTIS.

CURLEW, Iowa, Dec. 31.

Editors Herald:—I write in regard to the feeling of the people here toward the Saints. I am a barber and have been here but a short time. Since I came Bro. C. J. Hunt held meetings here and the people seemed quite anxious to hear him and promised him the church. He held services one evening, then gave it up until after Christmas, and then nobody knew where to find the key; but after a long search Bro. Hunt and Bro. Ford ran it down, but those holding it refused to give it up. Bro. Hunt then left for Marathon where he expects to hold meetings.

I have done some talking here in Sunday school and in my shop. I have not belonged to the church very long, but I feel a great interest in its welfare. While I am now writing the lady in the adjoining room is reading to her husband regarding the faith and practice of the Saints. And, dear readers, you would be surprised to hear what some people conjure up to turn persons' minds and stop them from further investigation.

Since Bro. Hunt left, the people have found I am a Latter Day Saint (for which I am not ashamed), and my work as a barber seems to be decreasing. It looks as if they were trying to run me out because I am one of the "Mormons," as the world calls us; but I pray God that I may be firm, let come what may. Let us put forth an effort to do our duty, and God will bless us.

Yours for truth,

A. J. COOK.

FRUITA, Colo., Jan. 4.

Editors Herald:—I came here from Montrose county where I have been holding services for about four weeks, blessing quite a number of little children; so I am gathering in the lambs. I arrived here December 29 and was kindly received by Bro. and Sr. Tomlinson, whom I baptized here one year ago. They are still firm in the faith.

On Saturday, the 30th, we went to see the Congregational minister to get the church to hold services. He said if I had come to win souls to Christ I could have the use of the church. I told him that was my mission. He then said he would hold up both hands for me to have the church; so we commence services Monday night, January 1, and will keep it up as long as they let us use the church; and if they close doors against us then we can get the use of a hall. I am also holding services in a schoolhouse about four miles from Fruita. I shall stay here as long as the interest keeps good. I am trying to push the work along in Colorado.

Yours in bonds,

JAMES KEMP.

JACKSON, Ohio, Jan. 5.

Editors Herald:—We are still laboring in the interest of the great work in this part of the vineyard. Though we are not baptizing great numbers, we are trying to make many of them believe that they need to be baptized. On the 22d of November Bro. H. R. Harder returned from a visit to his family. He began labor in Perry county, where he baptized one, making fourteen gathered in at that place by him and H. E. Moler. On December 12 Bro. Harder and I met at Sand Run, where we held one interesting meeting with the Saints. From there we went to Limerick, where Bro. Harder preached some interesting sermons. From there we went to Beecher, a new place in Ross county, where we held five meetings and presented the word to attentive audiences.

Returning to Limerick we found Bro. W. W. Blair, and had the pleasure of hearing him dispense the word of truth. On Friday, December 29, we began meetings at Pine, where we held nine meetings. Here the congregations were generally large and very attentive; many were convinced of the truth. Bro. Harder preached some very able sermons at this place, his preaching was well received. One (a young lady) was baptized last evening. The Spirit of the Lord was present in power, especially at the confirmation, where many were in tears during the service. Four or five others were arranging to be baptized last evening, but the enemy entered in while they tarried, and they became discouraged, and the adversary got the victory. To-morrow night, if the Lord will, Brn. J. L. Goodrich, H. R. Harder, and I will begin meetings in the city of Wellston.

The work in this district is in fair condition. Although we have not gathered in great numbers, all have labored diligently to roll on the work. Bro. Goodrich has been hindered the past month by sickness in his family. I find Bro. H. R. Harder to be a very agreeable companion to travel with; a willing, earnest, and able defender of the faith.

May he live long to lift the warning voice.

I see in *Herald* of January 3, that Bro. D. L. Shinn says, "We read in the minutes of the Ohio district conference that they were to meet at a certain place Saturday after the full moon in February." Well, if he did so read he has read something that I never read; and if he did read it he read a mistake, as the Ohio district adjourned to meet at Vale's Mills, Ohio, Saturday before the full moon in February. It certainly is a "queer way" to read in the minutes of our conference when they have not been published.

I am sorry to see that some of the Saints are introducing fairs and box suppers in their churches. I think Babylon ought to be allowed to enjoy those institutions without infringement. May the Lord bless his people, and may they walk wisely and bring forth much righteousness.

Yours for purity,

JAMES MOLER.

Original Articles.

THE QUESTION OF USURY.

EDITORS HERALD:—I ask space in your paper for the following letter which explains itself. I have thought a good deal pro and con on the subject before I decided to write it, knowing it would not be looked upon favorably by a great many; but the matter seems to me to be a duty, so I have concluded to write it and ask for space in the *Herald*.

The question is one on the taking of usury by brethren in the church from one another, and is founded on Deuteronomy 23: 19:—

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.

Without stopping to define the meaning of the word *usury*, further than to say we understand it to mean the taking of interest either little or big, we go on to the question at issue; viz., the practice in the church. Is it right? Well, if we may judge from the passage above-quoted, it is wrong. To me it is a very strange thing that a practice so much at variance with that other scripture, "Thou shalt love thy neighbor as thyself," should obtain so universally in the church, and that church too that claims to be the only church over and above all those who make similar claims. It seems to me that her light on this question should be a great beacon amid the Egyptian darkness of the world, and especially of the sectarian churches who are clamoring to be recognized as having something more than everyone else. But instead of showing a great light on this question the church has not shown any; she has not even an apology for a light. Perhaps she believes it is all right for brethren to take usury from one another, or, if she holds another opinion, concludes she does not want to meddle in an

awkward matter. If so, why should there be any church government at all?

If this were not a fundamental principle it might be passed over lightly and dismissed, but it will not admit of any such tinkering. Interest on money is a question of mathematics, and is now at the present time the cause of the stagnation in commercial matters; and the great numbers of idle men who have to be fed would not be in such a sorry plight if righteousness on this question had been the rule in the past.

Did anyone ever stop to consider that when one agrees to pay interest on money that in order to carry out his obligation it is necessary to create that interest? that it is not in existence? and though you may manage to meet your obligation some one in the world somewhere has to lose just the amount you agreed to pay? Such is the case, however, and until every child in the land is educated up to the knowledge of it there will be times such as we are now passing through; certain ones will be rolling up wealth at the expense of the balance of the population.

Interest, like the principal, is created by the fiats of governments; all the people can do in the matter is to send the best men to represent them in the government. Perhaps some one will say, What has the church to do with such matters? Well, I reply, she should not be ignorant of things that cause so much sorrow in the world; she should be posted in order that she might help her children over such hard times. Perhaps she will take the ground that the passage from Deuteronomy does not apply now. If so, I ask, Can principles of righteousness ever pass away? And in answer I cite our Savior's own words:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Thou shalt love thy neighbor as thyself.

St. Paul said, "Love is the fulfilling of the law;" and Jesus also said:—

A new commandment I give unto you, That ye love one another.

And if the Jews were commanded not to take usury of one another, how much more we who are under the new commandment; and in these days, too, when the overthrow of all earthly governments is expected soon, and that too, for their iniquity, the church should be a pattern to the unbelievers instead of dragging along in the old rut that the world has made. Her light should prove that she makes a truthful claim to be the true and only Church of God. Now I do not say that she is not doctrinally correct; perhaps the ground may even be covered by doctrine, but what is the good of it if the practice is wrong seeing her reward is to be according to her

works? In this hour when she is crying, Come out of Babylon, she should be free from Babylon's errors herself; and this interest question which has worked such ruin in all the civilizations of the past was one that the Lord sent the children of Israel down into Egypt to learn by hard and bitter experience, that they might never forget it, and that we through them might learn of it and avoid the rock which has wrecked the spirituality of every church and brought poverty to the rank and file, and will still continue to do the same thing as long as allowed to remain.

Yours in the faith once delivered to the Saints,

WILLIAM IMRIE MURRAY.

LAMONI, Iowa, December 1893.

IN WHOSE CHARGE?

At the business meeting held August 1 the Lamoni branch proposed to place the jurisdiction of the house of worship under the unlimited control of the branch presiding officer. This proposition is called in question because of what seem to be very valid reasons. First, the revealed will of God to us contemplates that the presiding officers—especially of large branches—shall be members of the high priesthood, the prerogative of which is "authority over all the officers in the church . . . to administer in *spiritual* things;" "to hold the keys of all the *spiritual* blessings." The lesser or Aaronic order holds the ministration of "*outward ordinances*." Teachers and deacons are appendages—additions to the original Aaronic order—in the same sense that the offices of bishop and elder, were appended to the Melchisedec order, each of them for a specific purpose. We read of elders in the Mosaic economy, but not of teachers, deacons, nor bishops. In the New Testament a number of facts and hints are given suggestive of their establishment and purpose, yet with all these doubly assured testimonies, confirmed by the brilliant light of present revelation, we yet appear to be unable to appreciate and fully comprehend the spirit and scope of their intent and value as aids in perfecting the work of these last days.

But it is cheering to realize that a gleam of light is now being manifested, enabling us to realize that the Bishopric is the presidency of the Aaronic order, and that to it belongs the right to the care of *all* the temporal concerns of the church.

At the call of the district president last spring, the ministry of the Decatur district convened in Lamoni for counsel and instruction, and were addressed by President Joseph Smith, in which he presented the priest as *the* visiting officer of the church for the moral and secular instruction of

the membership in their duty. He presented the teacher as not a visiting officer, but as the policeman to see that all moral and social obligations be properly discharged, and that the deacon is the legitimate and proper custodian of the local church property. If, then, it is the duty of the ministry for each to learn his duty and to magnify the office whereunto he is called, it is no less the duty of each and all to recognize and respect the right and office work of each department.

If the two orders are God-given, one for jurisdiction in *spiritual* things, the other the jurisdiction over *temporal* things, can we expect to be fully benefited without being fully cognizant of and obedient to the oracles as presented for the care of property and finances as well as the *spiritual*?

These four; elder, priest, teacher, and deacon are official representatives or agents of the local body, and when organized in proper council capacity form a committee or board of directors (so to speak) to work in harmony with each other, enforcing the will of the body in their respective departments; for when they act each one in the sphere of the ordination whereunto he was ordained, yet ever amenable to the powers that ordained and authorized them to act in this capacity, they are in duty bound to neither exceed nor fail in the performance of the instructions and the specific requirements of the various duties assigned them.

For many years the deaconship has been ignored and treated as though it were more ornamental than useful, but that position begins to loom up as an important factor in the house of God and is demanding the recognition it deserves. Then it stands us in hand to awaken to vigilance in the endeavor to honor the Lawgiver by a recognition of the means placed at our disposal for the perfecting of the Saints, the edifying of the body, and the perfecting of the work of the ministry. To whose charge, then, should we confide the local church property, the elder or the deacon?

JEHU.

LAMONI, Iowa, Sept. 18, 1893.

THE CLOUD OF WAR.

The great European war, which has been feared for twenty years, is still apprehended by no less a personage than Lord Salisbury. In a recent address before the National Conservative Union of Great Britain, sitting at Cardiff, he viewed with alarm the condition of the naval armament of his country, and pictured the danger of an unforeseen foreign combination securing possession of St. George's Channel. The resulting calamity to English commerce, he said, would not be recovered from in generations. Possibly if a fraction of the cost that Europe is incurring in preparations of war were expended in the interests of peace occasion for alarm would disappear.—*New York Mail*.

Selected Articles.

LIFE AND A CREATOR.

THE materialistic claim that all the phenomena of living things are explained readily by reference to purely physical forces has met with assent by some and bitter denial by others, the latter being much the more numerous. These occupy extreme positions, with few in the middle ground between them, unless those who are indifferent to the matter may be classed as mediants. On the one side "the reign of adamantine and unalterable law" is insisted on, and alleged "mistakes of nature" cited as proving the absence of intelligent creative act. On the other there is some admiration of the argument of design, stated by Paley, but the principal appeal is to revelation. It is held that the Bible tells us of a Creator and justifies denunciation of all who may dispute the authority or deny its statements.

In a recent number of the *Fortnightly Review* an English professor of chemistry tells of the progress made by chemists in reproducing synthetically a number of organic compounds. He says the discovery by Wohler that ammonium cyanate can be transformed artificially into urea "virtually gave the death-blow to the notion that the operations which are concerned in the formation of the chemical products of the organic world are fundamentally different from those which take place in the inorganic world." By demonstrating that urea can be made synthetically by ordinary laboratory processes and from substances inorganic in their origin, Wohler is alleged to have proved that vital force is only another name for chemical action, and that an animal is nothing more than a laboratory in which a multitude of chemical changes similar to those which occur in our test-tubes and controlled by essentially the same conditions continually is taking place.

This position is attacked by the (Philadelphia) *Medical News* as not only unsound but suicidal. That is, it disproves itself. "The facts knock the theory into infinite and utter smithereens." For it cannot be denied that the glorious synthetic chemist in making these poor end-products of vital katabolism, was possessed of and did verily exercise marvelous intelligence in his work. And the logical conclusion from this should be that to make the amazingly complex anabolic products of living tissues "requires a wee bit of intelligence also." To the ordinary unscientific observer the argument which is designed to degrade all vital processes to the level of mechanical forces really seems to demand of the creator of living tissues of astounding and unimagined complexity a proportioned intelligence of

awful and unfathomable degree. If the chemist should succeed in making protoplasm synthetically our admiration of him would be profound. If he should make artificially a ganglionic center, a whole nervous system, or a living organism even of a low order the veneration for him would be limitless. But there is a chemist who makes protoplasm easily and fills the earth with a million varieties of palpitant, beautiful organisms. The old name for that wonderful chemist was God. Caught in the crux of the illogical absurdity here suggested the scientist has found himself in an unenviable predicament. If thought and consciousness are the products solely of molecular changes in the brain, then right and wrong and freedom and religion disappear in the exceptionless laws of the conservation of energy and of rigid necessity.

Following the statement of this line of thought the *News* makes several quotations from well-known medical authors to show that the science they expound is the first to break through the unscientific dogmatism which assumes that the living and the non-living being are one, and that the facts of vital action are to be explained by physics and chemistry. One of these citations is from a lecture by Prof. Lionel Beale of King's College, London: "So far from any such life, properties, or powers having been proved to exist in any non-living matter whatever the direct contrary remains true, at least up to this very day; and the advocates of the unity of life and non-life have been driven to take refuge in the further assertion that the tendency of thought of the time is in the direction they indicate. But tendencies are not scientific."

It should be observed that all this is far stronger than any mere protest against the atheistic materialism which its leading exponents claim to be commending itself more and more each year to the common sense of educated thinkers. It strikes at the assumption as untrue, not being in harmony with known facts or accepted principles of logic. And this theological support from the medical schools should be all the more welcome, as the class furnishing it was for many ages frowned on by the churches as having no theological right to exist.—*Chicago Tribune.*

TO PURIFY MECCA.

The world's greatest pest hole is at last to be cleansed. The Sultan of Turkey has resolved to put Mecca into something like a healthy condition. The decision is the effect of an intimation from the British Government that unless the Holy City is cleansed it will take means to prevent the annual pilgrimages from India. The Sultan has decided not only to cleanse the town, but to erect at his personal expense a great lodging-house, capable of containing 6,000 persons.

Original Poetry.

HOW WE LOOK IN THEIR DRESS.

(TUNE WANTED.)

Elder V., who'd labored with zeal for the cause

He loved as his life,
Was moody one day at the conference, because
Of unsaintly strife.
He had counseled and prayed
And enjoyed for his aid
The good Spirit;
But spite his endeavor
Some members would never
Revere it.

At least so he thought, and he wondered how long

'Twould take to redeem
Fair Zion, if first his untractable throng
Must wisdom esteem;
For no matter what care
He would take to declare
Facts only,
Their objections they'd pelt
At his talk, till he felt
Quite lonely.

"I wonder," said he, "if the Master should send

Direct from his throne,
An angel to teach, would these cavillers bend
Their wills and be one;
Or would they undertake
To point out some mistake
And decide
They knew better than he,
And they would not agree
Though they died?"

"To make man a carper requires no grace—
Any man can pick flaws;

But once let these critics step into my place
To better the cause—
Their sermons might glisten
With truth as we'd listen,
Still I fear
There'd be some who would say
'Twas a new fangled way,
Rather queer."

"O, could they but learn," he exclaimed with a sigh,

"That none can please all;
For what's sweet to one, to another's well nigh
As bitter as gall:
And no preacher can span
The extreme views of man
And be true.
Plant your feet where you please
And the corns you will squeeze
Of a few.

"If Saints would but learn to do to each creature

As they'd be done by—
Observing the rule that I, as their preacher,
Urge them to apply—
They'd utter no word to
Disparage the virtue
Of his way;
But uphold what of good
They may have understood,
And then pray.

"But despite all my effort, each one again
To idols has turned:

I'm troubled in heart and I'm weary in brain
Withal; but I've learned
That the army of God
Has its real "awkward squad"
Where they are;
While the brave serried ranks
In the royal phalanx
Are elsewhere.

"Thus encouraged, I still hope for patience
and strength

T' endure as I ought.
If heaven can furnish those shelter at length

Who've brought good to naught,
I will sure say, Amen:
But just give me till then
To declare
That I haven't got use
For their polished abuse
Anywhere."

Then, except Brother J., the ministry near
All coincided,
And freely gave vent to their feeling sincere,
While J. presided.

They could not comprehend
Why the Lord should extend
Probation
To those who by croaking
Were always invoking
Damnation.

Rather than descend to such depths they
would quit

Making profession.
Faultfinding, they said, was a gift from the
pit;

For its suppression
With what should be ample
Of word and example
They had wrought,
And still so intended
E'en though they offended
The whole lot.

The president then made announcements
ahead

And meeting adjourned,
And for lunch to a Saint's house near by they
sped,

Where everyone learned
That the HERALD had come,
And, with eagerness, some
Sought to read.
But one copy would not
Reach all round, so, by lot,
'Twas agreed

That good Brother J., who was still with the
crowd,

Should entertain all
By reading the articles in it aloud,
Until luncheon call.

So he read them all through
And the interest grew
With each word,
Then one, without waiting
For turn in debating,
Cried, "ABSURD."

Then there followed: "That beats me!"

"Wonder what next!"

"Where are we drifting!"

"With this marvelous work I'm deeply per-
plexed!"

"Pretty clean sifting!"

"He's out, there, just the same;"

"But, he's hardly to blame,
He's so pressed."

"O, its really too bad—

The best paper we had!"

"Well, I'm blessed!"

"If that aint heresy, then I'm not a judge!"

"Lamoni's a trump!"

"Guess neuralgia owes our old faith a
grudge!"

"I'm all up a stump!"

"I don't care if he is
A Twelve, 'tis not his biz.

To review,

After once he receives
What the prophet believes

To be true!"

"Law me, I'm just sick; its no wonder the
Saints

Don't like the paper!"

"That's so, Brother K., there's good ground
for complaints!"

"Well, well, what a caper!"

"If I managed that sheet
I'd soon make a complete

End of such!"

"What we want is plain food;
All that truck ain't no good!"

"No, not much!"

"Don't care if they do think they're right; I do not!"
 "That will all depend!"
 "I've no use for so and so, after such rot!"
 "You need not defend!"
 "My brother I'm not green!
 Why, it's plain to be seen
 What they're at;
 But they'll never budge me
 By such authority
 As is that."

"Yes, taffy it over, if you've such a mind—
 It may suit your taste—
 But I for such balderdash am not inclined—
 It all goes to waste."
 This last speech—the word
 Of Brother V.—was heard
 By the crowd
 And to it about ten
 Of the lot said, "Amen!"
 Right out loud.

The few who persisted in holding the view
 That open debate
 In the paper was right, were divided, too;
 And they did orate
 On the merits revealed
 And the motives concealed
 On each side
 Of the subject discussed,
 Till a trace of distrust
 Was descried.

Meanwhile they'd partaken of luncheon, and
 all
 Expressed a desire
 That old Brother J., who'd not spoken at all,
 Should grant their require,
 And tell them what feeling
 Had o'er him been stealing
 To impress.
 "I will do it," said J.,
 "But first let us pray
 God to bless."

They knelt; and he thanked God for men
 good and true,
 In charge of affairs,
 Who'd courage to tell what they hoped or
 they knew;
 And who by their prayers
 Would prevail, and thus learn
 Ev'ry good in its turn
 Till the free
 Sons of God would uphold,
 As more precious than gold,—
 Liberty.

For the editors, too, he feelingly prayed,
 That they might not faint
 Because of cruel thrusts by faultfinders made
 In ruthless complaint;
 And then for the croakers—
 Those wicked provokers
 Of evil—
 Who, in heart, good desired,
 Though their work was inspired
 Of the Devil.

He asked that the Presidency and the Twelve,
 Might draw from on high
 The wisdom into all mysteries to delve
 And "see eye to eye:"
 That the High Priests might each,
 With the Seventies, teach
 The same thing;
 And the Elders and others,
 Like Saints and true brothers,
 To them cling.

That as we'd be done by, so might we all do
 Toward each creature;
 Having no use for polished abuse, eschew
 Its ev'ry feature.
 As we could not please all,
 (For to some sweet was gall,)
 We might not
 Be vexed if those higher
 Overstepped our desire
 When they desire.

Only those without fault should cast the first
 stone
 At vice when revealed;

But some had been pelting where wrong was
 not shown,
 At virtue concealed:
 While, meantime, exposing
 Themselves, and disclosing
 Unfitness
 To stand up and declare
 God's pure truth anywhere,
 As witness.

He then said, "Lord, I fear if an angel mote
 Thy counsel direct,
 Some whom thou hast called would be ready
 to vote
 His word to reject;
 And it must needs be long
 E'er the untoward throng
 Can attain
 To the standard of right
 On which Zion's bright light
 Doth remain."

"But, have mercy," he cried, "and open our
 eyes
 To dangers within,
 That we may become, and help others be
 wise—
 Amen, and amen!"
 Then the company rose
 And straight down his own nose
 Each man looked,
 As though he'd inspected
 And somehow detected
 That it crooked.

Then good Brother J., lifted his voice and
 said:
 "In ans'ring your call
 I'll ask that Romans, second chapter, be
 read—
 A part, if not all.
 Verses one, two and three,
 Will be plenty for me
 For a start;
 Still I'd like twenty-one,
 Two, and three, to be run
 In as part.

"And as reader, this time, we'll have Elder V,
 If he don't object;
 After which my remarks, I promise, will be
 Few, plain, and direct."
 So V. read; but each verse,
 Like Pharaoh's third curse,
 Unsettled
 All, at least in the head,
 For they scratched like "old Ned"
 When rattled.

When the Book was closed, Brother J. said
 he knew
 (By vision he'd had
 While they were debating) what they'd said
 was true;
 For surely he'd been
 With a most awkward squad
 In the army of God
 On that day;
 But beheld serried ranks
 In the great church phalanx
 Far away.

Each man of the "squad" had a glass in his
 hand,
 All spotted and greased,
 Through which he gazed at the disciplined
 band
 Whenever he pleased;
 But the dirt on the glass
 To the object would pass,
 (So it seemed,)
 And the looker would cry
 As the spots he'd espy,
 "Unredeemed!"

"Now, let some one interpret this, if he can,
 Is my conclusion:
 Don't be in a hurry away, every man!
 Why this confusion?"
 But they all made a start,
 For, "'Twas time to depart,
 Anyway."
 And each one, as he'd pass,
 Said he'd polish that glass
 Right away.

And, dear reader, this mirror, made with
 design
 For use anywhere,
 Will stand any climate, in rain, or in shine,
 If handled with care.
 It won't hurt to use it,
 But please don't abuse it,
 Nor hide it;
 And when it, as it should,
 Gives a hint that is good—
 Abide it.

ONE OF A SQUAD.

Conference Minutes.

ST. LOUIS.

Conference convened in St. Louis, Missouri,
 Saturday evening, January 6, 1894; C. H.
 Jones president, J. G. Smith clerk. Branch
 reports: St. Louis 249; 7 baptized, 2 received,
 2 died. Cheltenham 38; 1 removed, 1 expelled,
 1 died. Belleville 59. Whearso and
 Moselle branches failed to report. Elders J.
 E. Betts, Sr., W. H. Jemmett, I. Davies, J. G.
 Smith, and R. Archibald reported. Bishop's
 agent's report: Received, tithes and offerings,
 \$48; expended \$58.23; due the agent last re-
 port 54 cents; December 31, 1893, balance due
 agent \$10.77. N. N. Cooke agent. The above
 report was audited and approved. Preaching
 Sunday morning and evening by Elder M. T.
 Short. Afternoon, sacrament and testimony.
 The services were all interesting and in-
 structive. Adjourned to meet in St. Louis,
 Missouri, on Saturday evening, March 3, 1894,
 at eight o'clock.

NAUVOO AND STRING PRAIRIE.

Conference convened December 2 and 3, 1893,
 in Saints' chapel at Montrose; William T.
 Lambert president, Charles E. Willey secre-
 tary, George Essig assistant. Branch re-
 ports: Keb 31; Farmington 55; Montrose 95;
 New London 33, 2 baptized; Burlington 90.
 Ministers reporting: Elders J. McKiernan,
 W. Waterman baptized 2, C. E. Willey, B.
 F. Durfee, W. Lambert, J. H. Lambert;
 Priests D. Tripp, G. Essig; Teacher B. B.
 Herrick. Bishop's agent's report: Balance
 due agent last report \$4; received since \$86.50;
 paid out \$45.40; on hand \$37.10. J. H. Lam-
 bert, Bishop's agent. Preaching by William
 Waterman, James McKiernan, and William
 Lambert. Adjourned to meet with the
 Saints in Burlington, March 3 and 4, at 10:30
 a. m.

Miscellaneous Department.

TO PRESIDENTS AND CLERKS OF
 DISTRICTS.

By act of General Conference the annual
 reports of districts, as to their statistics and
 spiritual condition, have been abolished;
 therefore it is not necessary for you to send
 for such blanks, or to write to me or to the
 Herald Office concerning them.

H. A. STEBBINS,
 General Church Secretary.

NOTICES.

The following named persons are requested
 to report to the clerk of the San Bernardino
 branch within three months from date, or
 they will be reported scattered; Josiah Wat-
 son, Clarissa A. Smith, Martha Martin,
 Melissa A. Long, James Brooks, Mary D.
 Hughs, Adeline Kerny, Henry Hanson, Henry
 E. Worley, Mary Barnes, Mary J. Grenell,
 Sarah A. St. Mary, Andrew J. Moore, Ange-
 line Moore, Mary Williamson, Martin Girau,
 Joseph Mayes, James S. S. H. Jones, Mary E.
 Crow, Martha Wheton, Lydie Davidson, J.
 R. Young, Susan Bishop.

By order of Committee.
 CARSTON HENDRICKSON, Sec.
 SAN BERNARDINO, Cal., Jan. 7, 1894.

TO THE MINISTRY.

BLANKS FOR REPORTING.

Early in February the ministry may expect to receive blanks upon which to make their annual reports. According to the action of the last General Conference these reports are to be published as a supplement to the *Herald* before the next assembling. In order to make this possible it will be necessary, I am informed, for your reports to be mailed by March 15, or earlier, so that there may be time for their being prepared as copy, and their putting in type and printing so as to go out with the issue of *Herald* dated April 4.

And they should be sent early enough to be put in their official order in the pages of the pamphlet, each quorum, beginning with the First Presidency, being arranged consecutively. They can then be referred to more easily, be more quickly found, but it is also proper that they should be so arranged, instead of their being mixed. But, to so arrange the reports, they must come in time.

Not having the field addresses of all the brethren it will be necessary for me to send many blanks to their home addresses, unless they shall write me where to send in the field. Where such blanks are sent to their homes will their families or friends please to forward to the brethren, but they cannot be forwarded under the one cent stamp.

There are others whose addresses I have not, and the following are invited to write me where to send their blanks; namely:—

Evan A. Davis, J. B. Lytle, J. L. Mortimer, Fred Gregory, J. L. Bear, Senterlow Butler, W. S. Macrae, C. J. Spurlock, F. J. Sawley, G. M. L. Whitman, R. W. Davis, W. J. Booker, L. L. Wight, Geo. Eaton, J. A. Currie, W. H. Kelley (Indiana), Swen Swenson, R. M. Maloney, J. B. Roush, J. B. Heide, H. P. Curtis, B. J. Scott, W. R. Armstrong, and Adolphus Edwards.

If others besides the above fail to receive blanks by February 15 they may know that they have been lost in transit, or have not been forwarded from their home address.

Having been called upon by the Union Pacific, the Chicago and Northwestern, the Chicago and Rock Island, and the Burlington Cedar Rapids and Northern, for lists of those solely engaged in ministry work, I sent a list of those under General Conference appointment, whose addresses I knew. But if any have failed to receive the permits, or the blank upon which to apply for them, and they can use such permits in their fields then inform me and I will write the companies and endeavor to obtain permits. In Iowa the Rock Island and the Cedar Rapids and Northern are upon one permit. Also the Northwestern permit includes the Union Pacific system.

HENRY A. STEBBINS,

General Church Secretary and Recorder.
LAMONI, Iowa, January 12, 1894.

CONFERENCE NOTICES.

Conference of the Northern Nebraska district will meet with the Lake Shore branch, at or near Decatur, Nebraska, Friday, January 26, 1894, at 7:30 p. m. All persons desirous of attending will please take notice of the time and place, and it is hoped that all who can will attend.

G. M. L. WHITMAN, Pres.,
JAMES HUFF, Sec.

The Ohio district conference will convene at Vale's Mills, February 17, 1894, at ten a. m. All members who can (and especially all officers) are requested to attend. All the traveling ministry will be present; we also expect one or both of the apostles in charge to be present. All parties coming will in due time notify S. J. Jeffers, Arbaugh, Vinton county, Ohio, or Jasper Bowen, Vale's Mills, Vinton county, Ohio. All wishing to be assisted from stations will so state. Those coming on the C. H. V. and T. railroad will get off at Radcliff, and those coming on the K. and M. will get off at Carpenter. All

come on Friday, the 16th. Brothers and sisters, come with the Holy Spirit, and let us have a profitable time. Let all branch officers see to it that there is a complete report of their branches.

JAMES MOLER, Pres.

LIMERICK, Ohio.

The conference of the Central Nebraska district will convene with the Clearwater branch on the second Saturday in February, at one p. m. It is hoped that we may have a full attendance.

LEVI GAMET, Sec.

BISHOP'S AGENT'S NOTICE.

To the *Independence, Missouri, District*.—In consequence of the demand made upon the church to provide for the families of the elders who are laboring in the field, and also the worthy poor Saints among us that need help in these distressing times, I will receive, at Independence, tithes, offerings, and donations in products of all kinds, also live stock, as well as money.

We are commanded by the Lord, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

If the Saints will do as the Lord has commanded, we will see that there is a storehouse provided, and the Lord will perform his part of the promised blessing.

R. MAY, Bishop's agent,
Independence, Missouri.

January 12, 1894.

BORN.

HARDING.—At Council Bluffs, Iowa, October 12, 1893, to Bro. Samuel and Sr. Jane Harding, a son, and named Floyd. Blessed December 31, 1893, by Elders T. W. Williams and Frank Peterson.

DAVIS.—To Bro. William and Sr. Hannah Davis, near Hardy, Arkansas, December 1, 1893, a daughter, and named Amanda C. Blessed December 22, 1893, by Joseph Ward.

MCGUIRE.—Joseph T., son of Bro. A. M. D. and Sr. B. S. McGuire, was blessed September 2, 1893, by Joseph Ward.

EGHOLM.—At Council Bluffs, Iowa, November 22, 1893, to Bro. Chris and Sr. Mary Egholm, a son, and named Torvel Alfred. Blessed by T. W. Williams.

CHAPMAN.—To Bro. and Sr. Chapman, of Coal Creek, Colorado, November 9, 1893, a daughter, and named Amelia. Blessed by James Kemp.

MCCONLEY.—To Bro. A. and Sr. M. McConley: At Sterling, Colorado, April 8, 1885, Mary Jane; at Greeley, Colorado, Myrtle May; in Iowa, May 17, 1891, Thomas Arthur. These children were blessed by James Kemp December 18, 1893.

HUBBARD.—To Bro. S. and Sr. A. Hubbard, of Montrose county, Colorado, November 17, 1893, a daughter, and named Olive. Blessed by James Kemp December 26, 1893.

HARTSHORN.—To Mr. and Mrs. W. O. Hartshorn a son, at Marathon, Iowa, March 16, 1893; named Earl Manly. Blessed January 7, 1894, by C. J. Hunt.

WOODS.—Near Lamoni, Iowa, December 14, 1893, to Bro. A. N. and Sr. Melissa Woods, a daughter, and named Electa Jane. Blessed January 3 by Horace Bartlett.

DAHL.—To Mr. Peter and Mrs. Lucy Dahl, in Montrose county, Colorado: A daughter, named Drace, August 26, 1884; Annie E.; Randson, a son, October 19, 1893, all of whom were blessed by James Kemp December 26, 1893.

MARRIED.

PRICE—GREGG.—At the home of the bride's parents, near Bethesda, Belmont county, Ohio, December 24, 1893, Mr. Amos J. Price, of Eddyville, Nebraska, to Sr. Alice V.

Gregg, of Bethesda, Ohio, Elder L. W. Powell officiating.

SHEPARD—BARNES.—At the home of the bride's parents, at Hunter, Belmont county, Ohio, December 27, 1893, Mr. John W. Shepard to Sr. Alice Barnes, both of Hunter, Ohio, Elder L. W. Powell officiating. A select company of relatives and friends witnessed the union of these young people, and many beautiful as well as useful presents were received by them.

HAGEN—MCKIM.—At the Saints' chapel, Deloit, Iowa, December 27, 1893, Bro. S. E. Hagen to Sr. Edna McKim, Elder J. T. Turner officiating. After partaking of a sumptuous repast with a large circle of friends and relatives, the happy couple left for Sioux City, where they expect to make their future home. May heaven's blessings go with them.

DIED.

DEME.—At Oakland, California, December 20, 1893, George H., son of H. G. and Ida G. Deme, aged 1 year, 11 months, and 20 days. This child had been blessed. Funeral services at the house and grave by Elder A. Haws.

RIDER.—At his home in Black Rock, Arkansas, December 24, 1893, Reuben A. Rider. Deceased was born January 13, 1847. He united with the Campbellite Church in his youth, but was unsettled in his religious views until last winter, while at Rich Hill, Missouri, he was baptized by E. T. Atwell into the Reorganized Church. He lived a devoted Christian life, and passed away firm in the faith. He was interred in Black Rock cemetery December 24.

BARKER.—Ella J. Wier was born February 14, 1866, at Chichaming, Berrien county, Michigan; was married to E. Barker June 6, 1891, by W. Vickery; baptized June 2, 1892, at Montrose, Iowa, by J. H. Lambert, and died December 30, 1893. Her death was caused by lighting the fire with kerosene oil. She had poured a quantity in the stove, set the can in its place, lit a match and dropped it in the top of the stove, shutting the lid quickly, causing the gas and fire to come out at the front, setting her clothing on fire. She lived only four hours and fifty minutes. She leaves two small children, with her husband, besides relatives, to mourn their loss. Her remains were brought to the home of her father and mother, at Plano, Illinois, on New Year's Day, where funeral services were held January 2, 1894, by W. Vickery, assisted by Rev. Henry Lea, of the M. E. church, of Plano. Her remains were laid to rest in Plano cemetery.

TRUMBULL.—Phebe Elizabeth Credit was born August 30, 1836; married to Levi Trumbull in 1852; baptized July 1, 1889, by S. W. L. Scott, and died at her home, Hartford, Michigan, December 29, 1893. She was the mother of four children, three of whom are living. Funeral services by S. Bruce; text, 2 Corinthians 5:10.

BRYANT.—Oscar, son of Bro. M. and Sr. J. Bryant, was born August 21, 1890; died November 23, 1893. He was blessed by V. D. Baggerly, who also delivered his funeral sermon December 31, 1893.

MCKINNEY.—At the home of his parents, near Runnells, Iowa, Frank, son of H. V. and Mahala E. McKinney, aged 2 months and 19 days. A short discourse was delivered at the home by Elder N. Stamm.

ASKWITH.—Anna Delaney Askwith was born September 18, 1813, near Londonderry, Chester county, Pennsylvania, and died January 2, 1894, at the home of her son, 1,824 North Seventeenth street, Omaha, Nebraska. She was married to William Askwith April 10, 1834. They together came West in 1868 and resided in Council Bluffs until November, 1869, when they removed to Shelby county, Iowa, residing there until 1882. She was left a widow in 1885. She united with the church at Leland's Grove, Iowa, in 1878. She leaves six children, twenty-one grand children, and four great-grandchildren. She was highly

esteemed by relatives and friends for her large social nature and motherly ways. She was quite talented and well read in religious, scientific, and political affairs. Funeral from the home of her son; interment in Fair View cemetery, Council Bluffs. Sermon by T. W. Williams; text, "Shall he deliver his soul from the bonds of the grave?"—Psalm 89: 48.

SPRINGER.—At Council Bluffs, Iowa, December 27, 1893, Hannah Springer, aged 80 years, 10 months, and 4 days. She was born in Shropshire, England, and united with the church in an early day. She emigrated to America and resided some time in Nauvoo. Funeral from the M. E. church, at Hazel Dell, Iowa. Sermon by T. W. Williams; subject, "Rewards and punishments."

POST.—At her home in Leon, Iowa, January 5, 1894, Sister Mary E. Post, after an illness of six months, of catarrh and consumption. She was born at Barre, Wisconsin, April 9, 1860. Married to Bro James J. Post October 27, 1874. She obeyed the gospel April 11, 1890. Was the mother of five children, four of whom, with her husband, father, one brother, two sisters, and a host of friends, mourn their loss. She was, so far as we know, a good mother, a true and faithful wife, and from the time she received the gospel till her death, a devoted Saint. She passed away in the faith and hope of the gospel without a struggle. The funeral services were conducted by Elder J. R. Lambert, assisted by Elder Heman C. Smith, in the Saints' chapel, at Leon, on Sunday, January 7, at two p. m. A large and respectable audience listened to the sermon, and gave striking evidence of the high esteem in which our sister was held. Her remains were interred in the Leon cemetery. She has left us for a little while; but if we are faithful, we shall meet again. J. R. L.

POND.—At St. Louis, Missouri, December 21, 1893, William Pond. He was born April 24, 1827, at Oakham, Massachusetts; married to Miss Mary M. Stanton in 1843; baptized May 16, 1869, at Providence, Rhode Island, by C. N. Brown. He will be greatly missed, as he had ever a smiling face and a kind word for all. He was a worker in the Sabbath school, and the school will not soon forget his instruction. He leaves a wife, two sons, and one daughter. May the bereaved friends receive that comfort the kind Father alone can give. The funeral services, which were well attended, were conducted by C. H. Jones.

SAVAGE.—At St. Louis, Missouri, December 22, 1893, Walter Savage. He was born December 24, 1833, in Manchester, England. He was a member of the first church, being baptized in his native country. Funeral services at the home on Franklin avenue by C. H. Jones.

WASHBURN.—At New London, Iowa, December 26, 1893, Arthur Nelson, infant son of Bro. N. N. and Sr. Emeline Washburn, aged 2 months and 26 days. Funeral service at residence of parents; sermon by Charles E. Willey.

COTTAM.—At Fall River, Massachusetts, January 5, 1894, Sr. Charlotte Cottam, aged 60 years, 8 months, and 4 days. Funeral January 7, 1894, from the Saints' church, with sermon by Elder John Smith. The music was furnished by Srs. Ashton and Linney, Bro. G. W. Robley, and Mr. Booth.

MERRITT.—At Brockton, Massachusetts, January 7, 1894, Sr. Susannah Merritt, aged 63 years, 6 months, and 23 days. Funeral from her late home, January 9, with sermon by Elder John Smith. "One by one they are marching over."

ITEMS OF INTEREST.

The London correspondent of the Chicago *Tribune* in his telegrams of the 6th calls attention to the subordination of political to social questions in the House of Commons. He calls Mr. Foster's bill for the reorganization of local government throughout England "a distinct and avowed effort to put power

into the hands of the laboring classes, not political only or mainly, but social, economical, fiscal, and much else. The compulsory power of taking land for allotments is an example of the spirit in which the rights of property are dealt with. It is not the spirit of confiscation, for compensation must be paid at the market price, but it is the new spirit of state socialism, not yet openly avowed as a principle, but acted on in details.

"Mr. Burns' claim for further government supervision in trades dangerous to life or health and Mr. Asquith's promise to legislate next session are claimed by the Socialists as another step in the same direction. It is nothing of the kind; it is simply an extension of the principle long since embodied in the factory acts, the Railway Servants' act, and others. Mr. Asquith is pretty radical, but he is not John Burns" (the labor leader), etc.

The war department has agreed upon forty-eight hours as a week's work for employees in the Woolwich arsenal; in effect, eight hours as a day's work, without overtime or reduction of pay. This is a great victory for the trades unions. Socialism has made no such leap as that abroad, and anarchy none at all.

Two thousand anarchists are under arrest in France. The government is dealing vigorously with them.

The situation in Sicily is serious. Every day brings tidings of new disturbances. Attacks of the peasantry on municipalities are so numerous that something like a revolution has seemed imminent. Brigandage flourishes, and there are grievances agrarian, municipal, and otherwise. The Italian government has suspended the civil functionaries, proclaimed a state of siege, placing a general in command with unlimited authority, and increased the garrison to 40,000 men, will restore order at any cost. It will then inquire into the grievances. The French are charged with fomenting the troubles and the old time enmity between Italy and France is being reawakened.

LONDON, Jan. 6.—The *Times* to-day publishes a dispatch announcing the failure of Porty & Bressy, bankers of Saluzzo, Province of Coni, North Italy. The liabilities of the firm amount to 8,000,000 lire. Sig. Porty has committed suicide.

There is much suffering throughout Great Britain because of the intense cold. Railway, canal, and sea traffic is greatly impeded. Many sheep and cattle have been lost. Heavy snowfalls are general.

Berlin dispatches of the 6th say that rumors of irreconcilable differences between the highest officials of the empire and state governments continue to find credence, the intricacy of the situation serving to sustain them. To carry the project of tax reform the Prussian Minister needs the votes of the Conservatives, while the chancellor of the empire must fight these same Conservative agrarians to the utmost if he hopes ever to consummate the Russian treaty. The coming session of the Reichstag is expected to be an exciting one.

LONDON, Jan. 6.—The country was genuinely aroused to-day by news of the killing of British officers and men by French troops in West Africa. The affair is regarded on all sides as of grave international import. The affair has created a decided sensation in European diplomatic circles. A cabinet council will be called on Tuesday to consider the affair and further developments are awaited.

ST. PETERSBURG, Jan. 6.—A proposal to hold in this city in 1903 an international exhibition to celebrate the two hundredth anniversary of the founding of this capital has met with much approval, and it is probable that such an exhibition will be held.

The French government is pursuing a firm policy and is growing in popular favor.

ST. PETERSBURG, Jan. 6.—The Russian census shows that the population in 1893 was 124,000,000. It is believed these figures are

smaller than the actual population. In many districts the registration was improperly conducted, and in some of them it was necessary to have two registrations.

SAN FRANCISCO, Cal., Jan. 6.—A sailor of the U. S. Cutter Corwin states that deadly encounters have occurred in the streets of Honolulu. Captain Munger declines to say anything of Hawaiian affairs.

LONDON, Jan. 6.—The returns issued by the Board of Trade show that during the month of December, 1893, the imports decreased in value to the extent of £1,113,000 as compared with those of the corresponding month of 1892. The exports also decreased in value, the falling off compared with the exports December, 1892, amounting to £2,040,000.

A dispatch from Cape Town says Lobengula has appeared on the bank of the Zambesi River with 2,000 well-armed Matabele warriors.

ROME, Jan. 6.—At Rocca di Papa, fifteen miles from Rome, with 3,000 inhabitants, situated at an altitude of 700 meters, the snowfall is tremendous, reaching the second stories of the houses. A special relief service has been organized to provision the inmates of the snow-blocked houses.

Anarchists and Socialists paraded the streets of Rome and Naples on the 7th, shouting "Down with the taxes!" "Hurrah for the revolution." Berlin advices of the 7th state that the German foreign office is watching the Sicilian uprising. It fears that it may seriously affect the European situation, especially the triple alliance.

The Reading Railroad Company is reported to have lost \$606,000 and the Reading Coal and Iron Company \$195,000 in 1893.

Fire broke out in the World's Columbian Exposition buildings at Chicago on Tuesday, January 9. The Casino, Peristyle, and Music Hall were destroyed, and the Manufactures building was damaged. Goods in the French exhibit were damaged to the extent of \$45,000. All other buildings except the Art Palace will now be removed from the grounds. The fire is traced to tramps.

WASHINGTON, D. C., Jan. 8.—The Senate Judiciary Committee has decided to report adversely to the confirmation of William S. Hornblower as Justice of the Supreme Court on the ground of unfitness.

LISBON, Jan. 6.—Rio Janeiro advices dated December 26 state that an important battle has been fought in the state of San Paulo, in which the government troops were defeated by the insurgents. There were 10,000 troops engaged in the battle. Five hundred of the government forces were killed and the rest were taken prisoners.

SAN SALVADOR, Jan. 9.—Gen. Ortez attacked a force marching to the aid of the defense of Amapala and routed it. Fighting has been going on since yesterday on the road leading to Tegucigalpa, the capital of Honduras. The forces of President Vasquez to-day succeeded in flanking the rebels, who began a retreat, but Vasquez got between the Nicaraguans and the rebels, who taking advantage of his bad position, compelled him to seek safety, with a loss of more than 100 killed and many others wounded. Vasquez also lost 100 men, who were captured by the rebels.

GUATEMALA, Jan. 9.—Gen. M. Omez has decided to defend Amapala, where there is a garrison of 1,000 regulars and 600 volunteers. The populace favors President Vasquez.

ROME, Jan. 9.—A general raid was made on Anarchists' haunts yesterday by the police here and in the large provincial towns. Much literature was secured, and information obtained concerning past outrages and plans for others. Agitation in the Province of Bari is becoming worse. Rioting has been suppressed only by force of arms.

The bonded debt of New York City has increased nearly \$12,000,000 during the past year.

ITEMS OF INTEREST.—Continued.

BERLIN, Jan. 9.—The great mill works in the Franklin strasse, Charlottenburg, was burned to-day. It is believed the fire was started by an Anarchist. The damage is 400,000 marks.

The vote on the Wilson tariff bill will be taken January 29.

WASHINGTON, D. C., Jan. 10.—News received here to-day from confidential sources confirms the report that the Provisional Government is hereafter the Hawaiian Government. The Hawaiian Government stands as an independent sovereignty. It will be as its representative that Minister Thurston will continue diplomatic relations in Washington. Threatened danger at Honolulu is now believed to be past, and if any loyalist uprising is attempted it will be put down. It is understood that foreign governments have been instructed that their cooperation will not only not be required to restore the Queen, but also that interference with the Hawaiian Government will not be tolerated by the United States. This is regarded by many as equivalent to a protectorate.

Lagrippe prevails at Vandalia, Illinois, in a new form. In many cases it attacks children while at play, rendering them unconscious, in which condition they remain until death.

Vaillant, the French Anarchist, has been sentenced to death.

Premier Crispi denies absolutely that any foreign influence is being brought to bear in Sicily.

MONTEVIDEO, Uruguay, Jan. 10.—The correspondent in Rio sends word that the Dirigible balloon which President Peixoto ordered constructed for use in the campaign is almost completed. It differs from other war balloons in having an electric motor. This balloon is made of silk in spherical form. No metal other than aluminum is used in its construction. Dynamite bombs will be dropped from the balloon onto the rebel fleet. A messenger from Admiral de Gama carrying a note to Admiral Mello has been arrested in Rio. President Peixoto has fortified the coast line and is preparing to attack Islas das Cobras. Many sailors from Admiral de Gama's fleet have deserted because of the monarchical views of the Admiral. Revolutionist sympathizers in Buenos Ayers have circulated reports that the sentiment against President Peixoto is daily increasing in Rio.

The French Government has made an explanation to the British Government concerning the attack on British soldiers in South Africa by French forces.

ST. JOSEPH, Mo., Jan. 10.—At 6:40 this evening the Burlington fast train bound for Chicago, was held up by five unmasked men. The express and mail cars were robbed. The estimated loss is \$30,000.

Gov. Frank D. Jackson was inaugurated at Des Moines, Iowa, January 11.

GODBOUTE, Que., Jan. 11.—A heavy shock of earthquake lasting ten seconds was felt here at 4:07 o'clock this morning. The shock was also felt at Point des Moines and Pentecost at 4:10 o'clock and at Seven Islands and Moisie about 4:30 o'clock. It was not felt east of Moisie.

RIO JANEIRO, Jan. 11.—The two government columns under the command of Gens. Hipilito and Sampayo, the former marching from Libramento and the latter from Cerro Chato, which were ordered to proceed to the relief of Bage, in Rio Grande do Sul, should arrive to-day at their destination. These two columns together number 5,600 men. A battle will probably be fought at Bage before the end of the week.

Advices received to-day from Itijahy via Rio Grande do Sul give details of the battle fought there Dec. 10. The government forces completely routed the insurgents, killing Gen. Vasco Martins, their leader, and many of the insurgent troops.

Business is improving. In the first nine days of this month 85,000 sacks of coffee were shipped, against 54,000 sacks in the corresponding period of last January.

LONDON, Jan. 11.—In the House of Commons to-day William Byles, Liberal, asked if the government, before it embarked upon costly naval expenditures, could see a way to communicate with other European powers with a view to establish a policy of mutual disarmament.

Mr. Gladstone replied that the question was one of great importance. He added: I am not sure whether the House was aware of that when the Earl of Clarendon was Foreign Secretary he made an attempt in this direction. I do not know that it was done in a strictly official sense, and it was therefore not made the subject of a document communicating the fact to Parliament. He received an encouraging answer from one great European government. He was unable to carry the matter further. I am bound to say I am doubtful whether the present occasion is one when such representations could be advantageously made.

Emporer William and his family will probably visit at Alsace-Lorraine early in June. The Emporer will make short stays at Metz and Strasburg.

RIO JANEIRO, Brazil, Jan. 12.—Admiral Mello's flagship, the Aquidaban, is again in the bay before Rio. It ran the gauntlet of the forts at the entrance to the harbor this morning as safely as it did when leaving it some weeks ago.

MONTEVIDEO, Uruguay, Jan. 12.—News has just been received here from the scene of fighting in Rio Grande do Sul, Brazil, that the rebels have captured San Juan Bautista without meeting any opposition.

Brazilians in this city have received no word of Peixoto's reported resignation and consider it false.

Telegrams have been received by Brazilians here from Porto Alegre and letters from Senator Pinheiro confirming the report of the government victory at Itajahy. The defeated rebels embarked that night on the ships Urano and Meteoro and steered for Desterro.

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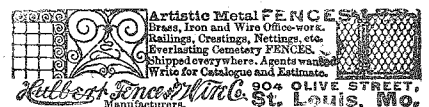
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, January 24, 1904.

No. 4.

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FAULTS IN READING AND PREACHING.

"SOME of our Faults" is the concluding article on the "Art of Reading," in *The Religious Review of Reviews*, by the Reverend James Fleming, its talented editor, who was a student of elocution under Macready the great actor, and was regarded by the late Lord Baconfield as the most correct and cultivated speaker and reader in the English Church. Canon Fleming says the clergy must guard against provincialisms, for it is an old adage, "No man's tune is displeasing to himself," and peculiarities arising from provincialisms often pass unnoticed by the individual who has contracted them.

Nervousness is also a common fault in the preacher, and it is difficult to say who is to be most pitied—the audience or the speaker.

Every speaker must determine, by an indomitable effort of his will, that he will, at least, control his nerves and fight the battle which, by degrees, will make him master of himself. The easy, self-possessed speaker imparts confidence to his hearers by his very manner. His natural utterance finds its immediate way to the sympathies of his audience.

Another fault is mannerism. This is generally the result of bad teaching. Those who are conscious of their shortcomings betake themselves to some teacher of elocution. Mr Macready warned Fleming, when he was a young clergyman, against putting himself into the hands of any teacher of elocution. The result of a course of reading and elocution is usually a fictitious style of stilted, artificial, non-natural speaking and reading. The pupil does not speak or read, but declaims what he utters.

Yet another form of mannerism is that fatal habit, into which the clergy fall, of having two voices, or rather two tones—one the natural, in which

they speak to their friends; the other, the non-natural, in which they preach to their fellow men the most solemn and moving truths. So complete is this mannerism that it would never be supposed that it was the same man whom you met in the parish on Saturday, who on Sunday gets into the desk or pulpit, and speaks to you in what may be called the "clerical voice." If he could only drop this mechanical and unmeaning tone, and adopt that conversational style in which yesterday he told you that good story, when you met each other in the street, he would be once more himself. The cure for mannerism is to *be yourself*, for simplicity holds as high a place in elocution as it does in every other art.

A third very common fault is apathy. To speak or read as if you were getting through something that must be done, and were wholly indifferent to the result. If our souls are not aroused by what we utter, how can it be expected that we should arouse or touch others? Earnestness is the language of the heart, and the very condition of persuasion. It is the direct product of the soul, and nothing can take its place. The mere parrot-reader of the printed page strips truth of its reality, and leaves nothing but the sound of words which die on the ear as quickly as they are uttered. Unlike the Apostle Paul, who, as he "reasoned of righteousness, temperance, and judgment to come," caused Felix to tremble.—*Literary Digest*.

THE WEALTH OF THE WORLD.

EDINBURG Review: Few people, even among professional politicians, have much idea of the wealth of the world, or of the manner in which that wealth is growing. Still fewer have any notion of the potentiality of wealth to increase. M. Jannet quotes the elaborate calculation of an ingenious author to show that 100 francs, accumulating at 5 per cent compound interest for seven centuries, would be sufficient to buy the whole surface of the globe, both land and water, at the rate of 1,000,000 francs (\$200,000) the hectare. The actual growth of riches has not hitherto assumed such inconvenient proportions.

M. Jannet cites various authorities to show that the wealth of the United Kingdom exceeds \$50,000,000,000; that of France, \$40,000,000,000; that of all Europe \$200,000,000,000; that of the United States \$70,000,000,000. If we place the wealth of the rest of the world at \$130,000,000,000 we shall ar-

rive at an aggregate of \$400,000,000,000. We should have, we may add, to multiply this vast sum 30,000 times before we reached the total to which, according to M. Jannet's ingenious authority, 100 francs accumulating at 5 per cent compound interest for 700 years would grow.

The figures are so vast that they convey no appreciable idea to the ordinary reader. It may assist the apprehension if it be added that France on an average possesses more than \$1,000, the United Kingdom more than \$1,250, for each member of the population. Just 200 years ago Sir W. Petty estimated the entire wealth of England at only \$1,250,000,000. Two centuries, therefore, have increased it forty-fold. But the chief additions to it have been made in the last fifty years, and we believe that we are not far wrong in saying that the sum which is annually added to the United Kingdom amounts to \$1,600,000,000, or in other words is nearly equal to its entire wealth at the time of the revolution of 1688.

COLD WEATHER RULES.

Never lean with the back upon anything that is cold.

Never begin a journey until breakfast has been eaten.

Never take warm drinks and then immediately go out into the cold.

Keep the back, especially between the shoulder blades, well covered; also the chest well protected.

In sleeping in a cold room establish a habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet. Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion and other diseases.

After exercises of any kind never ride in an open carriage or near the window of a car for a moment; it is dangerous to health or even life.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat be produced.

Merely warm the back by the fire and never continue keeping the back exposed to the heat after it has become comfortably warm. To do otherwise is debilitating.

When going from a warm atmosphere into a cooler one keep the mouth closed, so that the air may be warmed in its passage through the nose before it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to cold wind.

Since the conquest there have been twenty-four wars between England and France. In the last war, between 1803 and 1815, it is estimated the total destruction of human life amounted to 1,200,000.

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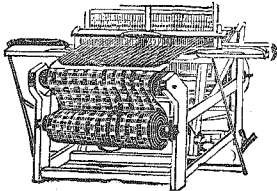
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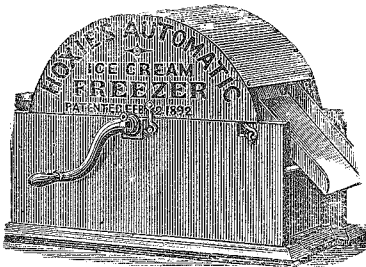
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Boston, Massachusetts, Howard avenue, Roxbury.

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Wigan, 1 Well Street, Birkett Bank.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, January 24, 1894.

No. 4.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, JANUARY 24, 1894.

TO WHOM IT MAY CONCERN.

PERHAPS there is no passage of Scripture more frequently quoted by our ministry and laity, in their intercourse with the world, than that found in Mark 16:17, 18: "These signs shall follow them that believe," etc. By its employment it is hoped to show the contrast between the religious experience common among worshipers at modern religious shrines and that which is possible under the true Christian *regime*. As a divine promise it is held up in conspicuous ways and places to advertise the fact that the gospel was originally designed to comprehend within its redeeming scope the physical, mental, and moral, as well as the spiritual in man. It is a convenient and effective factor in such service, and when applied within the bounds prescribed by wisdom, its use is to be commended, having the sanction of the Spirit and the confirmation of excellent fruitage.

After frankly admitting the above, we nevertheless confess ourselves committed to the fear that many have extended their authority beyond the limits referred to, and have made the receipt of the blessings named an occasion for odious comparisons and occasional, perhaps continued, boasting before the world; and this to their own loss and the injury of the work.

While to the mind of those who have been highly favored with the "signs" referred to it may seem the part of gratitude to often tell of them in public, and while it may appear that their testimony of such things will be the most convincing evidence they can furnish of the gospel's truth to the outer world, it should nevertheless be sufficient for them to know that the Master has commanded otherwise. It is our delight always to fall back upon the Savior's words, "Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world," when we are engaged in an effort to convince the world that nothing less than *all* that Jesus commanded will do. We should remember, therefore, that some of those commands are restrictive when touching on the subject before us, and that possibly as

much divine wisdom may be lodged in them as in those which authorize us to labor. By turning to Matthew 8:4; 9:30; Luke 8:56; and 9:36, we find that the persons healed of infirmities by the Son of man were forbidden to publish the news of those things abroad. It is true that some of them disregarded this counsel when given; but of those who bear the name of Christ's disciples something better than disobedience is expected. We are supposed to accept the Master's judgment in preference to our own, and if we fail to do so, it is just possible that we may be left to suffer the consequences of our refusal, or of our mental reservations.

When Saul brought back the best of the cattle and sheep which he had taken in his victory over the Amalekites, his motive is said to have been, that he might sacrifice to the Lord his God. Doubtless this was an excellent intention, judged as a single matter disassociated from every other fact. But there was one thing connected with the affair which robbed it of whatever virtue might thus attach, and that one thing was the fact that *God had commanded otherwise*, and Saul had undertaken the mission with a distinct understanding of what was required of him. Probably there lives no Saint to-day who has not used at some time the text containing Samuel's arraignment of Saul upon his return with the spoils:—

Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice and to hearken than the fat of rams.*—1 Sam. 15: 22.

Saul was rejected from his kingly trust because he abused it. God was not averse to burnt offerings; but an offering that involved disobedience could not be accepted. We often employ this circumstance, and connect with it the fact that God is unchangeable, in order to make effective our appeals to men to become obedient to the gospel. We have given them to understand that their oblations and sacraments were vain where disobedience was involved.

Are we ready to be measured by this standard? Let us see. Jesus has spoken to the church and from one of his revelations we have quoted quite frequently the words:—

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they re-

pent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, *not only to say, but to do* according to that which I have written.—D. C. 83: 8.

These words we have applied with varying emphasis, when contending against the evils of Utahism. This is right, and we would that the erring ones might be moved to repentance thereby, but it is possible for us to thus apply its force, and yet be under condemnation ourselves by the very judgment we render. What is it to "treat lightly" the things received? We offer a suggestion, and in doing it, use verse eleven of the same revelation as an illustration:—

In my name they shall do many wonderful works; in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak: and if any man shall administer poison unto them, it shall not hurt them: and the poison of a serpent shall not have power to harm them. *But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world:* for these things are given unto you for your profit and for salvation.

Is it not a practice quite common in some places, at least, for Saints to make the appearance of strangers among them, an occasion for the public relation of such marvelous manifestations as have been granted them in their past lives? Are not striking cases of healing, miracle, divine interposition, revelation, prophecy, etc., brought to the front and elaborated in testimony, to the intent that the strangers present shall learn that God is working with his people to-day? If so, does such course honor the above command? or may it not be considered one way of "treating lightly" the counsel of heaven which says: "Neither speak them before the world"? Will our intense zeal to influence the minds of our visitors favorably toward the truth be accepted of God as a sufficient reason for ignoring the above command? If so, what lesson can we learn from Saul's experience, and how can we consistently quote the words addressed to him by Samuel: "To obey is better than sacrifice," etc.? Would it be cruel in us to suggest right here that Romans second chapter and first verse be now read? Those who think not may read it at their leisure.

Substantially the same admonition as is contained in the revelation cited above may be found in section 102:7, and it may not be entirely amiss if we drop a hint here for the benefit of those who may be ready for it: We

become entitled to further favors and continued trust in proportion as we rightly use what has been confided in and to us. If we have, to any extent, abused that trust as above suggested, may that fact not account for another that some complain of; viz., that they are not receiving as many of such blessings as they once did. If Saul was deposed for abusing a trust, on what ground ought we to claim immunity from like sentence? If, as shown in the revelation above cited, these things are given for our profit and salvation, or as Paul announces in 1 Corinthians 12:7, "to profit withal," will not God take care of the influence he intends they shall exert upon others through us, if we take care that our characters make full exhibition of the divinity these blessings convey to us?

The wise man has declared there is a time for all things, hence we believe there may be time and place for the recounting of these blessings; but we are forbidden the belief that a parade of them before the world is to our profit or the sanctification of the world. It is true that "by the word of their testimony" some "overcame"; but it will hardly do for any to suppose that it was the testimony of Saints on earth concerning "signs" that is referred to where those words occur. (See Rev. 12:7-12.) If, however, those inestimable blessings are rightly utilized by us, the receipt of them will make us rich in charity, and prepare us to hasten the fulfillment of the Savior's prophecy, "By this shall all men know that ye are my disciples, if ye have love one to another." Thus they "profit withal," and their voicing in our service, as Saints, will be the testimony of virtue, the development of righteousness, the adornment of humility, the fragrance of truth. In fine, it will be the God-character in the church: the guarantee of the world's safety within its fold; the salt that seasons unto life eternal; the celestial treasure in the earthly vessel. Against such testimony as this there is no commandment or law.

THE *St. Joseph Gazette* for January 6 presents the religious belief of a peculiar body of people represented by one Mrs. Lockland, of Portland, Oregon, operating of late in the Missouri city. Their theory is that the human body is the dwelling place of Satan, hence purification by long seasons of fasting, called by the faithful, "going through the wilderness," is necessary. According to the account given, believers in the strange creed starve themselves and their children, even infants,—quit their employment, and neglect other interests while preparing for the final crack of doom, a few months distant, when they will be the

only ones saved from the crash of matter and the wreck of worlds. Mrs. Lockland had just finished her second journey "through the wilderness" and expected to soon announce the exact time and nature of the end of the world, which, according to the belief of the sect, will be sometime in the spring of the present year; the city of Chicago being the place where the great conflagration is to begin. We have kept track of some of the peculiar prophetic characters and queer sects that appear from time to time, and so note this one.

THE CONFLICT IN MICHIGAN.

BRO. C. G. LEWIS has sent us a copy of the *Michigan Christian Advocate* for January 6, published at Detroit, which contains a bitter and lengthy article against the Reorganized Church, written by one D. B. Reed of Freesoil. It appears that Bro. J. J. Cornish and others have been laboring at Freesoil where they have baptized about sixty into the church. This of course has stirred up some of the local lights of the various denominations, who secured "Rev. W. L. Laufman of Ludington, Michigan," "Rev. Andrew Brodie of Manistee," and "Rev. J. R. Bowen," who delivered a series of lectures on Mormonism.

It is not difficult to discern the spirit actuating this writer, for while repeating the old list of stories concocted by the enemies of the work in early days, he has added a number of his own invention, and, as usual, has overdone it to the evident injury of himself and the society he represents. He does not hesitate to denounce the Reorganized Church, equally with the objectionable features of Utah Mormonism, uttering the usual cry, "Beware of false prophets," etc.

It is probable that Bro. Cornish and others in that field have much to encourage them, even in this opposition. The angel's declaration to Joseph Smith that the work would increase the more opposed has been fulfilled on similar occasions, and notably so in their field of labor. It is generally an indication for good when the enemy rages in any particular locality. In such cases the fire must go through and sweep away "the refuge of lies." So it has been on the Western Reserve and in other sections where the Reorganized Church has reoccupied and rebuilt the waste places. The rising generation is not in bondage to creeds to the extent that its fathers were. Those among it who love truth and fairness will step out and affirm it as the elders make plain the character of the work the ministry are sent to teach.

Our Michigan brethren have found the battle a hotly contested one, but

so far results have been decidedly in their favor; and it is significant that wherever the members of the Reorganized Church have reoccupied the waste places—those from which the early Saints were wrongfully driven—they have been welcomed. This in itself is a confession that past misrepresentations and persecutions were untrue and unjust and that the church membership are regarded as useful additions to the moral and material interests of those communities. We have nothing to fear from any source in affirming the work; its position is invulnerable, and its advocates can be invincible. A false position only is to be feared. This fear the opponents of the work make manifest when resort is had to misrepresentation.

LATTER DAY SAINTS.

THEY TAKE THE CHRISTIAN RELIGION AS PREACHED BY THE DISCIPLES.

THE first meeting in Detroit of a new religious sect, called the "Reorganized Church of Jesus Christ of Latter Day Saints," was held last evening in Lincoln hall, 263 Dix avenue, and was addressed by Elder E. C. Briggs. About fifty persons were present. No doubt several of those present had come through curiosity, thinking it a propaganda of the Mormon Church of Utah. If so, they must have been greatly disappointed, for the sermon of Elder Briggs, outlining the doctrine of the new denomination, was a simple grouping of biblical passages showing the character of the theology taught by the one hundred and twenty disciples of Christ who, after waiting fifty days in Jerusalem before receiving the Holy Spirit, went forth on their mission of founding the Christian Church. The principles of the doctrine represented by Elder Briggs are "faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment." The sect is founded to teach the Christian religion just as it was preached by those early saints, and to follow implicitly the teachings of Christ, with the whole Bible as the creed. Preachers or expounders of the gospel are not graduated and trained, but are called by revelation. The whole study and duty of the pastor should be to ascertain the will and the ways of God and reveal them to the people. "God's thoughts and ways are not thoughts and ways of men," said the elder, and illustrated this by the sacrificial offerings of Cain and Abel. Each brother brought an offering that he sincerely believed would be acceptable, yet God commended Abel's and rejected Cain's. Abel conformed to the will of God; Cain consulted his own judgment in the matter and expected God to indorse his taste. One was of God, the other of man, and when the man-made theology was rejected the first act of religious intolerance occurred. When Paul was a zealous follower of a godless religion, he delighted in deeds of cruelty and persecution; but the moment he became a convert to the true religion, all his savagery left him and he became tender and merciful to all, not even harboring bitterness against those who shamefully abused him.

The elder and those of his faith believe that the preaching of Christ's teachings in their early purity and simplicity will bring a return of the baptisms of the Holy Spirit, just as at that time and in the same power; and the reason such results are not now attained is because man-made creeds have been substituted for the will of God, as in the case of Cain and Abel.

Elder Briggs says the new denomination

has about forty thousand followers in the United States, and as many more in various parts of the world. The headquarters are at Lamoni, Decatur county, Iowa. Lincoln Hall has been engaged for a year, and services will be held every Sunday evening at 7:30.

In the foregoing article the Detroit, Michigan, *Free Press* of January 15 favorably advertises the efforts of Bro. E. C. Briggs who has opened up the work in Western Detroit. Compensation comes in various ways and at opportune times. While the *Methodist Christian Advocate*, elsewhere referred to, contains an attack upon the church, its statements are refuted and more than counteracted by the *Press* article. In one case the work is misrepresented in a sectarian journal of limited circulation; in the other, a popular daily of extensive circulation throughout the State, if not the nation, the faith is presented correctly. Thank God for a free press, locally and nationally. To both we are indebted for justice and fairness in many instances when religious prejudices would have denied to us the right of correct representation. In the spirit of the above article the *Free Press* evidences the correctness of its name. Its title thereto is clear.

EXTRACTS FROM LETTERS.

BRO. J. S. ROTH is in the field again. He wrote from Amber, Iowa, the 14th inst., as follows:—

I am in the field again, for which I feel thankful. I will be at Amber over Sunday, the 14th; then I expect to be at Osterdock over Sunday, the 21st; then to Brush Creek; and then to Canton, as the interest may demand, and my health will permit. On Monday I will go to Fulton to see Bro. John Sutton who is very low with consumption. I expect to be in my field now till General Conference.

Bro. John Kaler was at Balmain, New South Wales, the 18th ult., whence he wrote thus:—

Seven have been baptized here (Sydney) since the branch was organized last January, and some are interested and attend preaching. Sr. Carr died last week, nearly seventy-seven years of age. She was the first woman baptized into the Reorganized Church in Australia. She was a faithful Saint, and loved by all. We go to Tuncurry to the conference to-morrow.

Bro. W. S. Montgomery, Parker, Colorado, January 10:—

I am trying to do what I can for the cause. Am not holding any meetings, but am talking of the work every opportunity I have. I am past seventy-three years of age; health not very good, am afflicted with deafness. I desire an interest in the prayers of the Saints.

Bro. T. W. Chatburn, Clarksdale, Missouri, January 15:—

Bro. G. H. Hilliard is with me, doing noble work, the results of which will be seen as well as appreciated.

Bro. A. J. Layland wrote from American Falls, Idaho, January 6:—

I left my home in Montpelier, Idaho, December 11, and have been laboring since in the Snake River country. The opportunities for presenting the truth in this section of country are good, and the people—both Gentiles and Mormons—are willing to investigate, and some are ready for baptism. All goes

fairly well here, but how badly we need more laborers! I hope that the church may be able to send and sustain a number of missionaries in this part of the Rocky Mountain mission in the near future.

Bro. A. W. Kriebel, Wellston, Ohio, January 13:—

Brn. James Moler, H. R. Harder, and J. L. Goodrich are laboring here holding meetings in the G. A. R. hall with increasing interest. Five were baptized to-day.

Bro. John Smith, New Bedford, Massachusetts, January 14:—

Thanks to our heavenly Father Sr. Smith seems to be improving.

Bro. Henry Hart wrote from Broughton, Kansas, inclosing the obituary of Sr. F. Sannaman, which appears in this issue. He says:—

I ask for the family the prayers of the Saints, as this affliction is very grievous. There is considerable sickness, but among the Saints all that have called for administration have received help except the sister who was called away.

The brethren at St. Joseph, Missouri, assisted by Bro. Joseph Luff, are holding a series of meetings, of which Bro. J. M. Terry wrote the 15th inst.:—

Our meetings are continuing this week. We had a splendid audience and sermon last night; "Beware of false prophets," etc., the subject. Expect Bro. Joseph to-day or to-morrow. Our general attendance is good. Papers notice us nicely. Bro. Luff is feeling quite poorly.

Bro. William Strange reports of the work in Chicago as follows:—

Elder J. B. Roush preached very acceptably to us last Sabbath, the 14th inst., in Elder Pitt's unavoidable absence to Independence. The work is progressing favorably here, although much to contend against and overcome. We are pleased to note that there are a few of the thinking class of other organizations who are regular attendants at our services and, we think, not far from obedience. Our prayer is that they may increase.

Bro. R. Etzenhouser, Provo, Utah, January 15:—

Finding North Platte is not between Denver and Kansas City I shall not call there. Let others on whose line of travel I may be take notice, and do service there if practicable. I authorized no one to report for me to *Herald*, where, or when, I should start from, go to, or stop at. The other points mentioned in current issue of *Herald* I shall do service at if practicable. When I have items that I think will be of interest in *Herald* will send them.

EDITORIAL ITEMS.

BRO. JOHN SMITH was holding a series of meetings at Herndon, Iowa, January 15, though the Methodist friends had captured the "Union" church from which he and others were excluded. He has good congregations.

President W. W. Blair arrived home from Little Sioux, Iowa, and eastern points on Tuesday, the 16th inst. He reports conditions very prosperous and promising at Mission, and quite fair at Plano, Illinois. The outlook at Little Sioux was excellent.

Bro. and Sr. J. F. Leverton, of Flint, Michigan, wish to make the acquaintance of other Saints who may live in that city. Their address is No. 125 Fenton street.

Conference of the Northern Nebraska district will convene at Decatur, Nebraska, on Friday the 26th inst., at 7:30 p. m. We note it by request of Bro. G. M. L. Whitman, district president.

On Sunday the 14th inst. Bro. Frederick B. Blair, assistant cashier of the Lamoni State Bank, was united in marriage with Sr. Bessie Cobb, at the home of the bride's mother, Little Sioux, Iowa; President W. W. Blair officiating. Bro. Fred is the youngest son of Bro. and Sr. W. W. Blair; his bride the third daughter of Sr. Alice E. Cobb of Little Sioux, Iowa. They will make Lamoni their permanent home.

Those of the *HERALD* readers who may be interested in California farming lands should note the advertisement of Mr. B. Marks, of Omaha, Nebraska, in this issue of the *HERALD*. We understand the location to be in the western part of Central California.

Brn. G. T. Griffiths and J. R. Evans of the European mission arrived home on the 13th inst. Both are in good health.

Prospects for the cause in Denmark are improving. Bro. Marce Sorenson is regaining his health and is holding regular meetings in the city of Aalborg. This we learn from late advices to Bishop E. L. Kelley.

Letters from Bro. G. J. Waller dated Honolulu, Hawaii, December 30, report that progress has been less in the past year than that of former years. Brn. Clapp and Waller will write fuller particulars at an early date. All were well.

Sr. Emily Keeton, living at Buchtel, Athens county, Ohio, wishes the traveling ministry of the Southeastern Ohio district to occupy the pulpit of the Baptist Church, which has been tendered them at her request.

Bro. Joseph Menzies of Bunker Hill, Russell county, Kansas, wishes brethren who labor in that field to call on and aid him in his efforts to establish the work locally. He fills appointments in places near his home.

Bro. James Thomas has been holding meetings at Guilford and Rea, in the Nodaway, Missouri, district. He has good attendance, and frequent calls for preaching.

Bro. A. P. Cantrell, living at Langan, Missouri, writes that his neighbors are more disposed to give his message a hearing than when first he began to introduce the work among them. They like the message better as they understand it.

In *HERALD* January 10, page 41, in birth notice, read James Ivan Mowat; erroneously given as James Joan.

The Herald Office will shortly issue the articles written by Bro. J. R. Lambert, "Objections to the Book of Mormon and the Book of Doctrine and Covenants Answered and Refuted,"

together with several articles in defense of the Book of Mormon by Bro. William Woodhead, in book form. Particulars and prices will be given later.

Pres. W. W. Blair preached the morning sermon at Lamoni on Sunday the 21st inst. Bro. Duncan Campbell occupied the evening hour.

Bro. Jacob Hershey and four other Saints located at Shelton, Buffalo county, Nebraska, would be pleased to have the labors of an elder at that point. Buffalo is on the Union Pacific Railroad.

New subscribers for the HERALD can obtain all numbers of present volume.

Mothers' Home Column.

EDITED BY FRANCES.

"Underneath the winter's snows,

The invisible hearts of flowers grow ripe for blossoming!
And the lives that look so cold, if their stories could be told,

Would seem cast in gentler mould, would seem full of love and spring."

"A CUP OF COLD WATER."

The Lord of the harvest walked forth one day,

Where the fields were white with the ripening wheat,

Where those he had sent in the early morn
Were reaping the grain in the noonday heat.

He had chosen a place for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:

"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and he called her name:

"Dear child, why standest thou idle here?
Go fill thy cup from the hillside stream,
And bring to those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;

And some who were fainting with thirst and heat

Went forth with new strength to the work so dear;

And many a weary soul looked up,
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart

On those who were reaping the golden grain;

I have thought in thy work I had no part,
And mourned that my life was lived in vain;

But now thou hast opened my eyes to see
That thou hast some little work for me.

If only this labor of love be mine—

To gladden the heart of some toiling saint,
To whisper some words that shall cheer the weak,

Do something to comfort the worn and faint—

Though small be the service, I will not grieve,

Content just a cup of cold water to give.

And when the Lord of the harvest shall come,

And the laborers home from the field shall call,

He will not look for my gathered sheaves,
But his loving words on my ear will fall:

"Thou gavest a cup of cold water to me,
A heavenly home thy reward shall be."—*Sel.*

SPEAK NO EVIL.

Nay, speak no ill; a gentle word

Can never leave a sting behind;

But O, to breathe each tale we've heard,
Is far beneath a noble mind.

Then let us reach a higher mood—

A nobler estimate of man—

And if but little good be known,

Let's speak of all the best we can.

Give me the heart that fain would hide,

Would fain another's faults efface—

How can it flatter human pride

To prove humanity but base?

For oft a better seed is sown

By choosing this the kinder plan;

And if but little good be known

Let's speak of all the best we can.

Nay, speak no ill but lenient be

To other's failings as your own—

If you're the first a fault to see,

Be not the first to make it known.

For life is but a passing day,

No lips can tell how brief the span;

Then, for the little time we stay,

Let's speak of all the best we can.—*Sel.*

EXTRACTS FROM LETTERS.

Sister Lizzie Cole, of St. Louis, writes: "I want to say a few words about the Birth Offering series Nos. 1 and 2. I think them grand little books and my two girls are delighted with them. We got one for each of them as a Christmas present, and I think if any of the sisters want to give their children a book either for a holiday or a birthday present, they should send for these. They are also very suitable for presents in the Sunday school."

STUBBLEFIELD, Ky., Nov. 18.

Dear Sisters:—I have just finished perusing your columns laden with spiritual food that is so nourishing and strengthening to me. I do so much enjoy reading the letters of my brethren and sisters from almost all parts of the world. I love to know how the good work is rolling on. I am young in the cause but I can truly say that the Lord has blessed me so that I greatly enjoy the work much more than words can express. I know that it is hard for us to give up the world, especially for the young. I have thought that when Satan has lost his hold upon anyone that he works harder than ever to get it back again, and he generally works in the dark, for he knows that if we could see where he was leading we would not be so apt to follow, and so he tries to entice us little by little, and every time we yield to him in little things it is much harder to resist in greater things. There have been times when I felt that there was no use in fighting against him, and those who have felt like that know nothing but the pure love of God can help us. "In the world ye shall have tribulations; but be of good cheer, for I have overcome the world." These words have been a great help to many in times of trial, and even so we can

overcome the world but only by the help of God. Sometimes we are apt to think God has given us commandments hard to keep, but if we would only remember that those very commandments are given in love we would not find them so hard.

Many young members are anxious that God would give them some great work to do, and yet they find the petty trials of life almost too much for them. I am sure that God has work for every one of us, and if we will only ask him he will show it to us; and let us remember that our reward does not depend upon the kind of work we do, but upon the manner in which we do it. My dear young Saints, let us not be troubled by the sneers of the world for it not only sneered at Christ but crucified him. Let us thank God for the restored gospel. I ask the older members to pray for us younger ones and let us all try to purify ourselves and do what we can to aid the cause. I believe that we should not let little things keep us from church and prayer meetings. We can learn something of value at each meeting.

We are expecting Bro. T. C. Kelley to be here in a few days to preach some for us. We have prayer meeting every Sabbath evening, and although there are but few of us God's promise, "Where two or three are met together in my name there I will be in their midst and that to bless," is verified to us. I pray that God may call more laborers into the field and prepare the Saints to support them that his kingdom may soon come.

Your sister,

ANNIE SNOW.

MEDITATIVE THOUGHTS.

MOST high and holy One, we thine unworthy, isolated child desire thoughts that are from thee. Thou knowest that we have trials within and trials without, and observe trials of friends, and of the members of our branch. We have participated in them in a small degree; that is, have talked them over and over, and thereby woven the subtle web around our own soul, and have made the troubles no better, only worse. It reminds one of an insect that has spun out all its activity, its vitality into its cocoon and must lie dormant until it arises a new being. O Father, thou alone art able to bring in truth and right, and shut out error and wrong. We pray thee to lift up now thine almighty hand in behalf of justice in the various cases to which we refer, and in all similar cases in the whole world. May the wickedness of each person, whether saint or sinner, be brought to the light, and be consumed by thy power through his or her repentance. Thou art a consuming fire; thou hast no respect for persons; and thou canst not look upon sin with favor; then, O Father, help us all, every one, to come before thee in the depths of humility, and accept a full pardon, a full cleansing. Help us that we may no more wallow in the mire, but be lifted up into the pure road of Christianity, that the gazing world may know that we have that which we claim to possess, and that we may know that we are abiding in the Vine. May those who are innocent, be liberated from the chains of injustice which do bind them. How long

shall they be withheld from doing the good they desire? Have they by great zeal and small knowledge placed themselves in a situation that tended to bring a curse instead of a blessing? If so, Father forgive them, forgive us, and help that no one may longer seek to devour another. May sin be vanquished and that Christlike love that once pervaded the bosoms of thy children be rekindled and fanned till it shall shine with a greater brightness than ever before.

We have not sinned that grace might abound, but have suffered ourselves to be led by the power of evil, and now are wallowing and chafing in the position we have placed ourselves. Thy watchful eye is still over us, thy hand is still stretched out to save us and we say: O, help us to grasp it, and henceforth lead us beside the still waters of righteousness and peace, till every one of us shall enter into that rest that remaineth for the children of God. May the clouds of darkness that have long hung over us pass on without harm to our souls, and may the power of the electric darts of sin be brought to naught and we each be more fully cleansed than ever before.

"How long, dear Savior, O how long
Shall that bright hour delay!"

How long shall we wallow in the scenes of time and sense! A still small voice whispers, "Till the soul is purged of its iniquities. Weeping may continue for a night, but joy will come in the morning—will come when sin is dispelled and the glory of God bursts in upon the soul."

Dear reader, that can never be till we relinquish our hold on sin, and grasp anew the favors of God.

Your unworthy sister,
ALMIRA.

ALLENDALE, MO.

Dear Sisters:—I feel strong in the work I have enlisted in, although I have not done as much as I might have done. I feel my responsibilities as a mother to train my little ones as I should. I have four intrusted to my care. Two of them are in the faith. I was afflicted for five years but it pleased God to restore me that I could work for my family, and I give him the praise. I take great delight in reading the letters, especially on training children.

As ever your sister,
ALMIRA A. PINKERTON.

ANGOLA, Kan., Jan. 6.

Dear Sisters:—I never see any letters from the sisters in this branch, and have wondered many times what the reason is that none of them ever write. We have a Religio-Literary Society here and think it is doing good. I love to read the hints on child-training. They are such a benefit to me. I have five little children intrusted to my care and feel a great responsibility resting on me, and my daily prayer is that God will give me wisdom to train them aright. Would like to join the Daughter's of Zion if I thought that I could do any good. Would also like to see something of that kind started here.

Your sister,
L. A. RYAN.

HELPING HAND.

SAN BERNARDINO, Cal., Jan. 10.

Sister Frances:—The sisters of San Bernardino branch met in the Saints' chapel on November 9, 1893, and organized a local branch of Daughters of Zion. Sr. Esther Rhorer was chosen president and Sr. Addie Mathews secretary. The second Thursday of each month was chosen as the day of meeting. The names of members are: Sisters Esther Rhorer, Nellie Holt, Angeline Ames, M. A. Mathews, Hannah Buck, Betty Harris, Sarah A. Roberts, Beckie Wixom, Orisie Lytle, E. Davidson, L. Motschmann, Sarah Teaters, Addie Mathews.

Yours in bonds,
ADDIE MATHEWS, Sec.

Sr. S. H. Wyman also writes from University, Los Angeles county, California, saying that the sisters of that place have formed a local organization of the Daughters of Zion in connection with a Prayer Union. We are much pleased to hear this, for the work we have undertaken requires the help of One who is strong and "Prayer moves the Arm which moves the universe." The sisters forgot to send for publication and enrollment the names of those who joined. Please let us hear again.

The work is gaining slowly but surely, and most decidedly. The outlook is clearer and brighter than ever before, and the field for the reapers spreads away, away one vast plain covered with bending grain ready for the reaper's sickle. But the zeal and courage of the laborers is rising equal to every demand made upon them.

Mothers, let us call your attention to two items which are intended to be helpful as means of teaching and training your children. We refer you to our Birth Offering volumes and to the Christmas Offering fund. We have often felt that neither of these were sufficiently encouraged and will have something more to say about them next week.

Leaflets No's. 1 to 4 and 5 can be had at Herald Office by inclosing a two cent stamp in payment.

Daughters of Zion.

Garland, Alabama: Lula C. Odom, Molly E. Parker, Mattie Booker, Elizabeth Vickery.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Louisa T. Carroll, of Oenaville, Texas, asks your faith and prayers in her behalf, that her sight and hearing may be spared to her while the Lord prolongs her days. She is seventy-four years old and her eyesight and hearing are both failing her.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears
And counts and treasures up my tears."

* * * * *

"Let prayer be the key of the morning and the bolt of the evening."

Thursday, Jan. 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—2 Nephi 2: 2, 3.

HOME COLUMN MISSIONARY FUND.

Amount to date, Jan. 12.....	\$4,821 60
George Murie, Neb.....	\$2 50
Hester Murie, Neb.....	2 50
Jimmie Hansen, Iowa.....	50
Thomas Hansen, Iowa.....	50
Ida Hansen, Iowa.....	25
Ann Webster, Australia.....	2 44
M. A. Saxe, Cal.....	1 00
E. Lowrie, Cal.....	1 00
Ellen Cameron, Mich.....	1 00
	<hr/>
	\$11 69

Amount to date, Jan. 20.....\$4,833 29

GOSPEL BOAT FUND.

Amount to date, Dec. 22.....	\$1,450 18
Mary E. Nosker, Oregon.....	\$1 00
M. A. Saxe, Cal.....	1 00
E. Lowrie, Cal.....	1 00
	<hr/>
	\$3 00

Amount to date, Jan. 20.....\$1,453 18

Letter Department.

LOCKHARTVILLE, N. S., Jan. 9.

Editors Herald:—Bro. Greene has written concerning my whereabouts since I last wrote until he left me at McAdam, Maine. I was sorry indeed to part with so enjoyable a traveling companion and feel that I had to face the cold winter months alone; but we cannot have everything as we want it. I spent two or three weeks in and around Calais. Once by special request I preached to the Orangemen, they walking in regalia to the church they had secured for this purpose. I endeavored to show them that it was the principle of the Protestant faith that their predecessors had pledged themselves to stand by, not simply their creeds; that when the Protestants had imbibed of the spirit of Romanism to the persecution of other religionists, they were bound to stand by the persecuted ones, no matter what their name was.

At Tower Hill I was requested to champion the Baptist cause in opposition to a rather positive Presbyterian minister who was preaching against their mode of baptism. I spoke some upon the mode but I am afraid I did not give the Baptists much more comfort than I did the Presbyterians, for I stated that it was unwise for that neighborhood to spend time and good will over a matter of so little importance as the mode, simply, of baptism while they were yet under a broken covenant; and if baptism was not performed for remission of sins, by authority, one mode was as good as the other, and either was as good as none at all. Then I preached the gospel.

I arrived home a few days before Christmas; found family and friends comparatively well. I spent a day or two at North Alton, where I generally have quite a large congregation of kind friends, but am not aware that there is one interested one in the place. Some have

been until they are satisfied that our claims are all right and there they stand, not justified of God. For about ten days I have been holding a series of meetings at South Rawdon, and feel much encouraged regarding the young in and out of the church. The Saints for the most part are striving to retain the Spirit, and while they were kind in conveying me to and from the station and caring for me, they also remembered that elders cannot travel without money, of which those not belonging to the church were also mindful, God bless them. Yet there are some things that must be overcome before perfection can be attained, however, the outlook is better than for years, and I came away feeling more encouraged than I have for a long time. They have a nice, warm, well-lighted, and cozy little chapel to meet in, and with the Spirit's presence it is an enjoyable place to worship. May they have it, is my prayer. May heaven's richest blessings be poured out upon all the true and faithful Saints and friends all over the earth.

Yours in and for the truth,

HOLMES J. DAVISON.

FIFE LAKE, Mich., Jan. 15.

Editors Herald:—In the new opening I made at Joyfield, I baptized seven, also one at Lake Ann, and one at this place, making nine of late. There is more of an interest here now than ever before. I am expecting to be at Joyfield the 21st to preach and baptize some who are waiting my return. I am feeling well in the work, and do not feel at all discouraged.

I understand that the church at Coleman is to be dedicated, and I expect to attend that, and also be with Elder Cornish at Gilmore when the debate comes off between him and Elder Rogers.

I met with the Saints at Kingsley, on the 14th, and preached to them and gave them instructions how to live, what they ought to do, and what they ought not to do. We then had testimony meeting and every one rejoiced in the gospel of Christ.

F. C. SMITH.

SHERWIN, Kan., Jan. 3.

Editors Herald:—I came here on Saturday and opened up to a fair house. Interest is good in most places I have visited. The Saints in some parts need labor as well as those we call "the world." It would seem that there are not enough Simon Peters now to fulfill St. John 21: 15-17, nor enough of those spoken of in Luke 15: 4-6 to bring back that which is lost. We should love to "prose-lyte" but rather weep over our own people.

I am glad to be among those who would learn only by experience for when the lesson is learned we will not be so quick to forget. As the Saints in Paul's day were looking forward to the glorious day of the Lord, so are we, and we know it is soon to come. The day will soon dawn when we will be expected to have heeded the admonition of the Spirit to "come up higher." We are doing what we can in Spring River district for the good of the work, though the wheels move slowly.

Yours for the cause,

R. M. MALONEY.

BYRNEVILLE, Ind., Jan. 8.

Editors Herald:—The work in this part is advancing, notwithstanding I have had to meet the arguments of the world, such arguments as rocks, but not in as severe a way as did Stephen; but as stoning Stephen to death did not stop the work then, so throwing a few stones at one of God's servants will not stop the work of God now.

I began preaching here December 30, having a fair-sized congregation each night and as the meetings continue the interest grows greater. On the 3d of January I had the pleasure of leading two precious souls into the waters of baptism, and on yesterday M. K. Scott baptized another. I believe more will come in before the meetings close. Bro. M. K. Scott left for home this morning, but J. M. Scott is with me. He will do the preaching, as I cannot get out yet on account of a severe attack of lagrippe. I think I will get out by to-morrow night.

There is much demand for preaching in this part of the field. I am striving to do according to my knowledge and ability to get this work before the people in such a way that they may comprehend what God requires at their hands.

In bonds,

GEORGE JENKINS.

MAGNOLIA, Iowa, January 11.

Editors Herald:—The fore part of November found us in the town of Cherokee, Iowa, where, through kindness of Brother Hayes and family, who reside seven miles south of town, we were privileged to occupy a hall for preaching eleven evenings. They were the first Latter Day Saint meetings ever held there so far as we know. I said "kindness;" so it was; hall rent, light, fuel, and board bill met by the above-named brethren for the work's sake, and it was a work of love and sacrifice; for they had financial obligations and tithing to meet and were paying all accordingly, and freely so. We went out into rural districts also and ministered, gathering scattered ones together and giving them of the "Lord's supper," and having them to meet on Sundays for social service under Teacher Hayes until such time as better arrangements may be had, as no branch exists in Cherokee county.

Having labored incessantly for several months, and in connection with preaching and other labor we were doing much of "literary work," nature admonished us that rest was becoming necessary. But as "rest" does not always mean doing nothing, but rather "a change of action," we have preached on Sundays the last three weeks and helped willing hands in other directions for entertainment during holiday season for Sunday school purposes. And not having been home for several Christmases a feeling of desire somehow found place to be with loved ones at that time. We leave to-morrow for the field again at daily service.

We feel thankful that we are able to say that the past year has added to our store of information upon God's work. New and harmonious ideas have come and enlightened the mind, gladdened the soul, inspiring and encouraging, filling the soul with divine joy. O, what a perpetual feast the spirit of the

gospel provides! Is it any wonder Jesus spoke to the woman that "Whosoever drinketh of the water that I shall give," etc? O, that the world would cry, "Lord, give me of that water!" "Whosoever will, let him take the water of life freely." How ever-satisfying and refreshing it is; how very grateful we should be unto the Lord for the gospel and all it includes! So much to think about, to learn, to acquire; a constant schooling; "precept upon precept, line upon line, here a little and there a little;" always accumulating, never diminishing. "I am the bread of life." We know it; we have eaten, and are convinced; "blessed assurance."

Are we over-confident? How can we be. Are the promises true? Have we not obeyed the original gospel, the divinely inspired plan? Does not the record say, "He is faithful that promised"? Why not every one who has named the name of Christ be earnestly engaged in the good cause? Why not, if professing to be Saints, be willing, ready workers; instead, as we regret to say, murmurers, and complainers, and standers by, obstacle creators? How much happier they would be and make others so, whereas by contrary action they are unhappy themselves and make it unpleasant for all concerned. We make no personal reference hereby, for experience and observation have taught us that opposites are of universal existence. But we need not follow where Christ does not lead. If others' good was sought, less selfishness would surely be maintained. But we are to hope, labor, pray, trust for the best.

Respectfully,

J. F. McDOWELL.

BAGDAD, Fla., Jan. 10.

Editors Herald:—To say that the work here is flourishing at this time I cannot, but think it is holding its own. On account of so much sickness and bad weather it is difficult to get people together here during the winter season, but fireside and wayside labor is plentiful. Several who became attracted and interested by Bro. Turpen's labors here in the fall are investigating and believing, and we are anxiously waiting for more favorable circumstances, when I think much good can be done in Florida; not idly waiting, however, for we are doing what we can to keep things moving and to prepare for a summer campaign.

On the 20th of December death took from us Bro. Henry Hall of "Hinote" branch. Bro. Hall's life and membership have been varied, but he died firm in the faith and reconciled to meet his God. He was eighty-one years of age.

I spent Christmas with the "New Hope" Sunday school at Bay Point, where I conducted the exercises by request of the superintendent. A very enjoyable time would have been had but for the presence of intoxicants. O, when will the Saints learn that "strong" drinks are not good, neither meet in the sight of our Father in heaven! How long will they worship and serve the gods of the world rather than the God of heaven? Elijah said, "If the Lord be God, follow him;" or in other words, if we accept the Lord as our God we should serve and worship him

and denounce all the gods or idols of the world, and if not, we should make no profession of worshiping him, but take upon us the name of that thing we follow after as our God. Are not money, liquor, tobacco, coffee, etc. gods or idols when they are foremost in our thoughts and our desires after them are allowed to come between us and the God of heaven? And are not those who allow such things to hinder the working of God's Spirit through them departing from the *faith* and given to idolatry? The Lord has said, "Thou shalt love the Lord thy God, and him only shalt thou serve;" and, "Thou shalt have no other gods before me." "Ye shall not make unto you gods of silver, neither shall ye make unto you gods of gold." God's Spirit will not dwell in unholy temples. How careful we should be, then, not to defile our bodies with the filthy and poisonous things of this world, nor our minds with unholy lusts and selfish and greedy desires, by which we defraud ourselves of the presence of God's Holy Spirit, the *Comforter*, in this life, and the crown of eternal life in that to come.

Your brother,
C. I. CARPENTER.

DERBY, Ind., Jan. 3.

Editors Herald:—Since last writing I have been busily engaged, with the exception of about three weeks at home, sick. I have labored in Crawford, Perry, and Davis counties, with varied success and to interesting assemblies. I have baptized one; Bro. John Robinson, at Marietta; a good man, who since his baptism has been called and ordained a priest, and is in charge of the branch at West Fork. We earnestly pray for the success of the work there. The Saints are few in number and opposition is strong against them, but if faithful they will overcome. We hope that by wise conduct they may gain favor with God and man.

The work is in very good condition where we have been, but the need is more laborers. We have very few local workers in Southwestern Indiana, and some are hiding their light. When will some learn that an ordination means something and that they will be called to account for it?

We had a good conference at Plainville December 23-25. It was a pleasure to meet the dear Saints at that place again. Over three years ago the writer baptized the first Saint in that county; the first sermon of the faith was preached at Thornhill by Bro. I. P. Baggerly and myself. However, Bro. Daniel had preached about thirteen miles from there. The branch now numbers seventy-eight and the work is still onward. Bro. Daniel baptized two while I was there. He and Bro. R. Etzenhouser have done a good work in that country.

We did not get to see Bro. M. T. Short, but learned that he was held in high esteem by many, and we rejoiced in that. Why should not God's ambassadors be held in high esteem by the world? The promise through the Choice Seer was that his people should find favor and grace in the eyes of the people. By right living God's people demonstrate the truthfulness of the work. Brn. I. P. Baggerly, J. M. Scott, and A. Barmore gave us

good discourses; and the veteran J. G. Scott made us rejoice with his strong testimony of God's marvelous work. The conference was a success, the Saints are learning, and the Hoosier State may yet be noted for her good Saints. We hope so.

We left Brn. Baggerly and Barmore there and came home to preach a funeral sermon, stopping over night at Oakland City with Mr. James Edwards, a Saint in belief and practice so far as being good and kind is concerned. We hope to see him and his excellent wife in the church ere long. We visited a Mr. Woods who was formerly a member of the Disciple school, but who is now building a church free for all people; for us as well as others. He desires our brethren to occupy as soon as it is completed, which will be in about a month. His mother was baptized into the church at Nauvoo; so the Lord is working for the spread of his truth everywhere. Surely it is a marvelous work and wonder to us. May we prove worthy and gain the prize.

Yours in the faith,
V. D. BAGGERLY.

ALPHA, Mo., Jan. 15.

Editors Herald:—Brn. John Rounds and T. W. Chatburn were with us the first of last month, and while here the Baptist brethren kindly loaned them the churchhouse, which they occupied to their own credit and the good of the cause, being greatly blessed while presenting the word. Many are anxious for their return. There is no branch here, and the gospel story is new to the people. We with many others hope that Brn. Chatburn and Rounds will be assigned this same field at the next General Conference.

Your sister,
DORA MILLER.

ST. LOUIS, Mo., Jan. 9.

Editors Herald:—I returned home from Indiana, my field of labor, December 6, and departed on the 30th ult. I spoke several times during my brief sojourn, and attended social meetings and the Sunday school, as well as the nice Christmas entertainment. I held forth seven times in Burlington, Iowa, in the new Saints' chapel. These services were fairly well attended with rival revivals to compete against. The festivities of the holidays were not entirely past and winter sports, traffic, troubles, contagion, hard times, and the usual round of a city life and other things too numerous and various to note or mention made and do make progress slow.

When people come out on the side of truth and right and believe, comprehend, and obey the gospel with all these manifold engrossing allurements, they are generally firm and steadfast in their most holy faith and worship. They have seen all phases of society, hence their choice. When many of our rural denizens who have a good record for morality change their abodes to the cities, they lose their heads, so to speak, in the vast fast throng. I would be too pleased if our church members invariably formed exceptions to the above rule. It takes integrity of heart, fixedness of purpose, a well-informed judgment, a vast amount of "Be sure you are

right and then go ahead," or conscientious will force, with the grace of God, and faith, hope, and charity, to always rise above the siren chant of unseen agencies and the visible environments of a gainsaying world.

I came into this city on last Saturday to attend conference and both receive and impart good. The business was transacted by the few present. On Sunday morning at the Sunday school the neat chapel was well filled, almost to overflowing, and sure it was a grand sight. The morning and evening services were devoted to the proclamation of the word. I have been absent so long that they looked on me as a kind of a new broom. If I failed to do the occasions justice, it is said that the old broom is all right to clean out the corners. The afternoon sacrament and social meeting was well attended. Brn. Luff and Bozarth's recent protracted effort in the city was crowned with much success. They are had in grateful remembrance by many, while Charles Jones, the missionary that is present, is praised and extolled to—well, very high. He appears to be the right man in the proper place. This desultory talk that it takes a fine scholar and a man of refined culture for the work in the city is more seeming than real. Peter abode not in Rome, but in Jerusalem. The unlettered Galileans were to teach the whole world, but they and the true children of the living God were in turn all to be taught of the infallible God.

I spoke in Cheltenham last night to quite a good house, and am to hold forth in our church house there again to-night. To-morrow I will take the morning train for Vincennes, Indiana, and go thence north a short distance to Oaktown, both of which are in Knox county. Many of my kindred live in that vicinity, as also former acquaintances. They know but little about my belief as yet, but I am bent and determined to give them ample opportunity to learn the straight of the old old story, even the famous Jerusalem gospel, all, as in days of old.

So far I am not satisfied with the visible results of my year's toil, for work, anxiety, opposition, and disappointment have been my lot. I have striven to be patient, humble, hopeful, and industrious; and, forsooth, the sacrifice of the society of my family, the expenditure of means, the lonesomeness of my sojourn, the weariness of my frame, prejudice, ignorance, blind zeal, and other things have caused the missionary cross to rest heavily indeed by times and often. When, however, we are through the gauntlet of any such experience we feel a sense of gratitude arise in the soul and enliven the heart, that we have not only been enabled to stand, but we feel to renew our courage and redouble our diligence. I crave the thunder and lightning, the storm and fierce tempest if so be that I can remain unscathed and unsullied and stem the tides and the tempest. Let me have, dear Saints, your fondly cherished faith, and, in turn, I will strive to merit your love and esteem. My family and self are in usual good health, and we have not had to go unclothed or hungry, but behold, we practice decent economy, and strive not to want everything.

M. T. SHORT.

FANNING, Kan., Jan. 15.

Editors Herald:—I am preaching in a schoolhouse three miles east of Fanning, in connection with Bro. J. T. Davis. We will hold meetings in and around Fanning for a time. The Christians have converted nearly all, I understand, but we will try to convert what are left and some of the Christians. I have just come from Atchison. I held several meetings there, also in the neighborhood of Wellsville, Kansas, in Franklin county, and at Scranton and vicinity. Prospects are not very flattering for an ingathering where I have been. I have had good liberty in dispensing the word. I haven't got lagrippe; no, it is only a severe cold.

Yours in hope,
R. L. WARE.

MAGNOLIA, Minn., Jan. 16.

Editors Herald:—I am having a good, lively time here. The Methodists have closed their church against me, so I had to go to the schoolhouse. I am having good attendance and good liberty. The people who are not Methodists are standing by me. The opposition that I am meeting is of low character, and done behind my back. The Methodists are having some kind of doings every night so as to keep the people away from my meetings, but, thank God, it has but little effect; a good work is being done here.

I am now setting forth the mission of Joseph Smith and the coming forth of the Book of Mormon. Will continue on that subject over next Sunday. I am examining history that is written against us. The contrast is so great that the thinking people, yes, the best citizens are taking it all in. The house is full every night. This conference year has been one of great experience to me.

My health is not good. In justice to myself physically I should lay up for awhile, but it is hard to do that when the demand for hearing our doctrine is so great. Lagrippe is my trouble; there were nine deaths in St. Peter while I was there.

Yours in bonds,
I. N. ROBERTS.

St. LOUIS, Mo., Jan. 10.

Editors Herald:—I am glad to say the work of the Lord in this part of the vineyard is still onward. The labors of Brn. Luff, Bozarth, and Jones have been greatly blessed; some have been added, but the greater benefit is the firm establishment of the Saints. Our young people are up to the mark and the older ones are not far behind; we have good spiritual meetings. Our late conference was a success; the peaceful Spirit of the Master was with the Saints; it was a time of rejoicing long to be remembered. There are and have been some sick, but in answer to prayer the spirit of healing and comfort has come, and some are rejoicing in the God of Saints.

I visited my niece, a member of the Whearso branch, near Linn, Osage county, and found the Saints there feeling well. I spoke of the necessity of a church house where the children could have Sabbath school, and regular meetings instead of meeting in private

houses; I found the Saints in favor of it, also friends *not members*, and a friend not a member of the church is willing to give an acre of ground upon which to build a house. He is also willing to help build it. Surely the Lord is turning the hearts of the children of men Zionward. A meeting of Saints and friends was called and all expressed themselves as pleased with the idea, and all were willing to do what they could until finished; so a committee was appointed to build, various sums of money and material were offered and accepted, and thus the good work goes on.

Your brother,
NOAH N. COOKE.

Editors Herald:—Will you permit me to call the attention of my colaborers to the action of General Conference of 1893 which provides that hereafter all reports of the general ministry, the Bishopric, and the Presidency, be sent to the Church Secretary at least ten days prior to the time of assembling of General Conference.

I charge none with negligence, but it's just possible that such items may be overlooked, but if all have a lively remembrance none will be injured. The order of reporting to the missionary in charge will remain the same, not omitting to state the number of dependents, etc. Address, No. 213 Harrison street, Council Bluffs, Iowa.

In bonds,
JAMES CAFFALL.

BROOKLYN, N. Y., Dec. 29.

Editors Herald:—I was forcibly struck by the remarks of a sister in *Herald* of December 9: "God never gives material faster than it is made use of, and does not give other talents until the first have been wisely used." This to me has a world of meaning and supplies much food for thought individually and collectively. After I was baptized I too found myself thinking if I could speak like some I would take part in services. I felt so keenly about it that I went to one of the elders and told him I could neither bear testimony nor pray in the meetings. His reply was, "That is all right; you don't know anything yet; you have not been born very long; you are a babe in the kingdom." To use a common expression, I felt small. But since then I have always felt thankful for those words, for from that moment I determined by God's help to make the attempt to both testify and pray in every meeting. Now after nearly four years experience in this great and grand work I am fully satisfied that just so fast as we use the material we have the Lord will keep up the supply and lead us by his Holy Spirit into paths necessary for our development temporally, morally, and spiritually.

The work in Brooklyn does not advance as rapidly as we would wish; yet we take comfort in the fact that it is God's work and that in his time it will move forward. I am satisfied that man's efforts unaccompanied by the Holy Spirit's power will not avail much, at least in church work. The Brooklyn Saints have much to be thankful for. In this time of need God has been a friend indeed; babes have been restored to their loving parents, wives to their husbands, and husbands to

their wives; some have been stricken down by epidemics, some by poison, and others by accidents; but in their helplessness they have appealed to their heavenly Father, through the ordinances of the gospel, and their prayers have been answered. Truly this gospel does not come in word only, but with power and much assurance. We should all feel thankful that we have part in this grand work, and make a proper application of its precepts to our individual lives, so that through us the gospel may become a power for good.

Last evening our Sunday school had their yearly entertainment and presents. Credit is due to Bro. Squire, superintendent, and those who worked with him in the Sunday school in making it a success; it being both instructive and amusing.

I feel very thankful for the many evidences of God's love while battling with self and striving to follow the Holy Spirit. The desire of my heart is that we may all so form our characters that they will meet the divine approval.

Your brother,
JAMES COCKS.

FARWELL, Mich., Jan. 11.

Editors Herald:—After reading the article in the *Herald* of January 3, about our church paper, I took the *Herald* to prayer meeting last night and read the article on page 2 and tried to show my brethren the good to be gained by taking the *Herald*; First, because it is the official paper; Second, because it belongs to the body; Third, because we cannot keep pace with the growth and advancement of the church without it. Times are close; three of the brethren, heads of families gave me their names for the *Herald*.

Yours for the advancement of the cause,
R. B. CAMPBELL,
President of Gilmore branch.

WELLSTON, Ohio, Jan. 15.

Editors Herald:—Please carry the following message to our brethren: Bro. H. R. Harder, James Moler, and myself have just closed a week's meeting at this place, it being the first opportunity we have had of "breaking the bread of life" in this city. Fair audiences, good order, and good interest generally prevailed. Bro. James will likely continue the effort after a week or so. After closing and benediction we were requested to continue, but the people having gone home, we thought best to let them digest the spiritual food already received. Bro. Moler will join Bro. Wilber Kriebel at Oak Grove schoolhouse, about three miles east of here, in a day or two.

We have also been holding meetings at the residence of Bro. Thomas Williams, in the western suburbs of the city, and in the eastern part of Glen Roy, at the residence of Bro. John Davis. There have been seven baptisms during the meetings round about, and there are several others much interested and hungering after the truth. Services continue at the residence of Bro. Williams. The way is gradually opening through Southern Ohio. Prejudice is surely, though slowly, giving way.

Bro. Harder and I expect to go to Pick-

away county on the 22d, to try and effect openings. I lived there some fifteen years ago. If there are any Saints in that county, please write us, at Byer, Ohio, that we may know where to call upon you, if we have opportunity. We expect to remain in Pickaway county until our district conference at Vale's Mills, February 17.

Bro. H. E. Moler, has been in the West Virginia mission for a time, and has arranged for a debate to commence on the 22d, inst., at Grimm's Landing, in that State.

The Saints in Lawrence county, will come to Byer, Ohio, on *Thursday* where I will meet them, and provide for their needs, till we can get a train for conference. Be sure to come on Thursday, all that come on the Cincinnati, Hamilton, and Dayton Railroad, as you cannot make connections so as to get to Vale's Mills the same day.

J. L. GOODRICH.

Original Articles.

THE LAW OF TITHING.

THE law of tithing, its proper place in the gospel economy, the practicability of and necessity for its observance, together with benefits designed by its Author, our heavenly Father, that should accrue to the observer, are among the things, according to the writer's observation, with which many, very many, if not a large proportion of not only the world but of the Church of God are unacquainted; and which may constitute our only apology, if any is needed, for writing.

It is written in the ancient Scriptures of the Jews and affirmed by the Savior that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

To "live," as defined by our heavenly Father, and as expressly represented by Jesus Christ, is to occupy in that condition of being that represents the highest, most exalted state of consciousness and happiness of which we are or to which we may be made capable of attaining. In other words, no commandment, counsel, or word ever given of God to his children can ever prove to be other than for their very best, and highest interest, no matter what the temporary or superficial aspect may be.

"Have faith in God;" "Believe also in me," were the words of him whom we call "our Savior." Faith in them—practical faith—we as a church teach to the world is always shown forth, manifested in God's sight and certified to men as demonstrated by our works.

Tithing, as defined in a word, is a tenth of one's increase; is applicable to and enjoined upon all who profess obedience to the gospel of Christ, and who understand the nature and expect to enjoy the fullness of its blessings.

What is the gospel of Christ? It is the power of God unto salvation. Salvation from what? We answer, from every ill, and in the supply of every need that flesh is heir to.

Life, as Jesus Christ found it here upon earth, and as we all still find it to-day, is, with even our ordinary ideals, very incomplete, unsatisfactory, and wanting. Few are satisfied, and in a sense ought not to be, obviously, because of its imperfections; so much so, that thousands take it, all that they are conscious of possessing, and by their own volition end it in suicide. Others, and many more thousands, drag out either an unhappy or indifferent existence, and are blindly waiting the eternal uncertainties or unconsciousness. With others the religious interest is struggling along with the uncertainties of a belief whose foundations in reason are to-day shaken by the challenges of the unbeliever. And yet, after all, the true idea and desire of all humanity we apprehend, is expressed by the poet thus:—

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

"'Tis life, whereof our nerves are scant,—
O life! not death, for which we pant;
More life, and fuller that we want."

To answer this cry of his children we believe that our heavenly Father sent his Son into the world to say to us, "I am come that they might have life, and that they might have it more abundantly." For this purpose he has sent his angel with the gospel in our day. And this is the gospel of glad tidings, on earth peace. "good will toward men," "of great joy . . . to all the people." Is it so? Let us see.

It is the everlasting gospel. Yes; we read that it was preached unto Abraham; yes; if preached to-day it would be the same; yes. Let us then "to the law and to the testimony."—

We read in Gal. 3: 8, 9:—

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.

What was his blessing? A landed inheritance. Where? Upon this earth. (Gen. 13: 14-17.) How are we under the gospel affected by this statement?

That the blessing of Abraham might come on the Gentiles through Jesus Christ.—Gal. 3: 14.

God has in our day sent forth the same gospel in fulfillment of the predictions of Jesus. (Matt. 20: 16; Luke 20: 18; Matt. 24: 14; Rev. 14: 6.)

That we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.—Gal. 4: 5-7.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have

been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—Gal. 3: 26, 27, 29.

What then is salvation, gospel salvation? It is to be saved from every real want and to inherit a supply for every real need.

What, in a word, is the sum of human want? Man needs, first, salvation from sin:—

For sin is the transgression of the law.

All persons who have arrived at the age of reason are conscious of the fact that they have, do, and are liable to transgress law; to sin. Hereditary influences are often against us, which instinctive justice says we are not responsible for. This is met by the promise that "As in Adam all die, even so in Christ shall all be made alive."

If death has passed upon all by inheritance, so by the resurrection shall all—independently of anything good or bad they may do—be resurrected to a physical life.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have *done good*, unto the resurrection of life; and they that have *done evil*, unto the resurrection of damnation.—John 5: 28, 29.

And have hope toward God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust.

If we, through gospel obedience to law regulating our moral and spiritual life here, are expecting the promise of a part in the first or "better resurrection" for which the ancient martyrs suffered (Heb. 11), that resurrection morning will still find us possessed of wants even as we now are possessed of them. True, we are to be "equal unto the angels," being "children of God," and "of the resurrection" (Luke 20: 36), but they have wants which Abraham's bread and meat supplied, and by which also Lot's hospitality was tested (Gen. 18 and 19); and his heirs in turn were fed by them in the wilderness:—

Man did eat angel's food.—Ps. 78: 25, 27.

The promise of God, "who giveth food to all flesh" (Ps. 136: 25), will never fail. The fact that "this mortal shall put on immortality" will not disrobe it of its wants. If Job is in the latter day to stand, clothed in the flesh seeing his Redeemer upon this earth, it must still yield to his wants.

Is there a just law by which provision for the future under more equitable administration, by which all our wants are to be provided, and the kingdom of God on earth translated into our sense and comprehension in a practical way? We answer, Yes. What is that law? It is the law of tithing. Abraham obeyed it; Jacob also. It served as a basis for the supply of the priesthood anciently, and the needs of the poor; and the cause of Jewish failure, and disaster,

and curse was laid by Malachi to a want of its observance.

Jesus enjoined it, and Paul without doubt taught it as a part of the gospel ministration. (See 2 Cor. 9:13; chapter 8, etc.) The New Testament record upon this subject is, of course, fragmentary and imperfect (John 21:25); but we who ought to "live by every word" that has proceeded "out of the mouth of God" are without excuse, for the volume of testimony is full and convincing to us who care to read and who have faith to believe. Nevertheless, we believe there is very much in both the Old and New Testament records that harmonizes with latter-day revelation upon this point. The parable of our Savior, as recorded in the sixteenth chapter of Luke is, we believe, in evidence; and as for illustration, we quote, and insert what we believe to be a rational explanation of the parable of our Savior as revealed in Luke 16:8:—

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

In what way was this steward commended? Certainly not for his injustice. What then, if not for the wisdom he had shown in making provision for his legitimate wants? No other interpretation in reason can be put upon this language of our Savior. Here is a man who found himself without goods or a habitation, and finding himself thus unprovided for, "said within himself, what shall I do?" "I cannot dig; to beg I am ashamed." What action does wisdom and forethought suggest? He makes friends with his lord's creditors, through the provision of what our Savior terms, the "unrighteous mammon." Fifty measures of oil, twenty of wheat, are turned into their account; all this, that he might for his forethought, wisdom, and service toward them be received by them into a *temporal habitation* and his wants be provided for; and with this illustration our Savior turns to his disciples and says:—

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Now, what did he mean by the term "everlasting habitations?" We believe that he meant the same thing as was alluded to in the sermon on the mount, when he said, "blessed are the meek for they shall inherit the earth;" and the same thing as was also said to St. Paul:—

And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. —Acts 26:15-18.

This was the idea, and the reward that Paul was commissioned to preach, and which we find him also teaching in turn to the Saints at Ephesus, thus:—

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.—Eph. 1:5-18.

Let us turn again to Luke 16:9-15:—

And I say unto you [the disciples], Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him.

What is the mammon of unrighteous-

ness? Earthly goods, treasures, property, money; is it not?

How shall we make unto ourselves friends of, or with these things in a way that we may be received into, or, in other words, secure for ourselves an "everlasting habitation"? If we can show, as we think we can, that it is through obedience and conformity to the law of consecration and tithing, let us be careful and let us not ignore or deride these things as did the covetous Pharisees:—

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Is it not so? Does not our gospel covenant enjoin upon us the keeping of all of his commandments? Or, can we serve ourselves, the world, and him at once? The unrighteous mammon must be made to serve God and us; it must become our servant, not our master.

He that is faithful in that which is least, etc.

If a man, and Saint especially, cannot endure a faithful, rational, and just proposition and law as pertaining to that which will perish with the using—if he cannot trust the word of God, if he has not faith in God's promises, if he cannot make wise insurance for the future, when this "earthly house" of his "tabernacle" is "dissolved," he can never be trusted with the true riches. If he is not faithful to his Lord in the use of that talent (it may be to make money legitimately, and use it for the building up of the kingdom of God), I am reasonably certain of the penalty that shall attach to him as referred to by our Lord and recorded in Matthew 25:24-30:—

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

In Luke 19:11-26 we have warning and counsel upon this question:—

And as they heard these things he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately

appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

The kingdom of God did not appear in its grandeur and power in that generation; and we have thought and have been looking and praying for it in this generation, and for half a century have thought, as did these, that it was soon coming and would almost "immediately appear," but it isn't here yet. As the promise is made that it shall come, what is the trouble?

A man who is unfit, and unfaithful, and covetous in the use of his talents, and fails to make the use and friendship of the unrighteous mammon with which God has blessed him will never rule in the realm of faith and wisdom over either five or ten cities.

To be able and willing to practice economy, foresight, prudence, etc., and by these means and gifts—or talents—secure to ourselves a goodly portion of the unrighteous mammon, may show character, ability, and worth; but to retain, hoard, or selfishly use this, is to negate character in the sight of God; to refuse to "lay up treasures where moth and rust do not corrupt."

To fail to remember those to whom has naturally been given fewer talents, the legitimately unfortunate, those more generous but less gifted perhaps, in these directions, to divide with those who work as hard and as necessarily, though not so successfully so far as accumulating is concerned, is to advertise our disbelief in the brotherhood of man and our want of faith in the revelations of God.

In Doctrine and Covenants 101: 2 we have this counsel again:—

Therefore, a commandment I give unto you that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; *but must needs be done in mine own way*; and behold *this is the way*, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low: for the earth is full, and there is enough and to spare; yea, I prepare all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

The judgments of God are upon the nations. Our country, especially at this time, is feeling the burden of result of the selfishness and lack of wisdom on the part of our rulers. God's voice has been heard by his people, but his word has been forgotten, his counsel neglected, or not mixed with faith, as in the case of ancient Israel; and that same rest promised to them has been offered to modern Israel. But they failed, and fell, at least the most of them have, outside of the promised rest and inheritance, as did their ancient types through the same example of unbelief; and if the analogy is to be preserved, their children may only return and inherit the promises made to Abraham through obedience to the counsel which their fathers forsook.

It certainly was the design of God in the inauguration of this work to fulfill that which has been spoken by the prophets of old, and that this should be a gathering dispensation, whenever a people could be found who were ready and prepared to abide the conditions. The writer foresaw, or was made to understand by a study of the revelations of God as given to us in the records, the natural and logical necessities that were then arising for the test of God's law and promises. Time and human events have only served to confirm. The second advent of our Lord must be preceded by such an event. The Scriptures from first to last are full of this testimony. Paul in 2 Thessalonians 2: 1 affirms it thus:—

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

Then follows a description of the moral and spiritual conditions of affairs among men, whose prediction no age save our own has ever witnessed so literal and complete fulfillment, thus, in verses 7-13:—

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord

shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.

The literal and exact fulfillment of this prediction as seen in the wonderful manifestations of occult force, the authority and origin of which are boldly announced as antichrist, anti-God, anti-Scripture, in our day and time indicate to the godly and reflective mind the wonderful and certain character of the influence that moved St. Paul in making these predictions.

In Doctrine and Covenants 98: 5 we have this:—

Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come," etc.

There follows in paragraph 6 of this same revelation—to my mind—a wonderful and prophetic parable in which the work of the Reorganized Church is clearly foreshown. And in paragraph ten the Lord said this to the church:—

There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.

And the cause of their failure in Zion and subsequent scattering and disappointment, was largely laid at their own door; thus, in paragraph 3:—

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strife, and lustful and covetous desires among them; therefore by these things they polluted their inheritances, etc.

But the promises of a regathering and of comfort are made in paragraph 4; but let us not forget the past nor the conditions that necessarily must first be met.

The mind of our heavenly Father is again clearly revealed in the communication to W. W. Phelps, in September, 1832, thus:—

It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and of burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church: their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of hosts. Yea, thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying: "And it shall come to pass, that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels

shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God. . . . And all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth." These things I say not of myself, therefore as the Lord speaketh, he will also fulfill.

This may sound severe to the covetously inclined, but it is, to my mind, one of the clearest things ever given by the inspired seer of latter days. I believe it to be true, and that the conditions will have to be complied with before the benefits of the gospel as preached to Abraham will ever be realized by us.

Let us remember the warning of Malachi:—

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

"Remember ye the law of Moses my servant, . . . with the statutes and judgments." (See Joshua 18:11.) Latter-day revelation simply reaffirms the testimony of Malachi,

For I am the Lord, I change not.—Mal. 3:6.

And he will send another Moses, Joshua, or "mighty and strong" one, who shall fulfill all his word and will in this matter, and "set in order the house of God and arrange by lot the inheritances of the Saints."

The days of darkness are upon us; God is coming near to the world in judgment as affirmed in Revelation 14:7 and by Malachi 3:5.

He will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?

What ordinances? How did they depart and how have we departed from them, and how have they and we not kept them? How shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed

with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith; saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

I believe these things are emphasized to and enjoined upon modern Israel, and are spoken to all of us.

How shall the kingdom of God come and his will be done on earth save through obedience to his counsel and law? Let the Bishop's or his agents' books be crowded with the names of those who expect a salvation that shall cover their necessities and real wants when the day of real need and want shall be revealed.

Five cents is tithing, as much as five thousand; the only difference is the conditions of the givers. The widow's mite was larger than the gifts of the rich because it was the gift of sacrifice; and that only, whether it be much or little, is an acceptable gift to the Lord. A gift of something for which we have no particular use or which the parting with constitutes no particular sacrifice, is no gift at all. God does not need the money or goods: "The earth is the Lord's and the fullness thereof;" "and the cattle upon a thousand hills" are his. Outside of this spirit and design a million of dollars in money might hardly benefit the church or enrich the Lord, any more than would the blood of Isaac offered upon the altar of sacrifice; but "they that are of faith are blessed with faithful Abraham."

The law of tithing was not designed for the rich alone by any means. The inheritance is for all, through faith that is certified by works. For instance; a young man or woman earns from three to ten dollars per week, and an effort is to be made to comply with the law of God and the rule by which our inheritance is to be redeemed and secured; and from anything up and into the thousands may be made to fulfill the law. Gauge your legitimate wants and supply them, with a pledge to the Lord in this regard "As he shall prosper you;" always remembering that "the liberal soul deviseth liberal things," in this regard; and scores and hundreds will be astonished at the new and favorable environments and conditions with which they may find themselves surrounded.

There are very many in the church possibly, who, like the unjust steward, maybe, have, with worldly prudence and forethought, bound themselves to a worldly organization by the payment of a stipulated monthly or yearly sum for the purpose of securing them-

selves or a family against want or disaster. Such an insurance policy providing for accident or death, good as it may be, has all the uncertainties that attach to an earthly corporation and at the very best makes provision for fleshly wants and in this life only.

To permanently "inherit the earth" is to secure so much of it as we shall need for comfortable and joyous existence and the conditions referred to by Isaiah 65: 18, 25, and also in Doctrine and Covenants 63: 13, will never be realized by us in this provision made by our heavenly Father save through obedience to his law: "Thou shalt live by every word that proceedeth out of my mouth."

The most of mankind are only just about half living; but to God's covenant children, who are children of God by faith in Jesus Christ and heirs with him, the highest order of life is made a possibility only through obedience to all his counsel.

Let us all take out an insurance policy, whose premium and payment will never be forfeited by the failures of men, or the uncertainties that attach to their organizations.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.—Luke 12: 32-34.

One of the old church hymns runs thus:—

The heaven of sectarians is not the heaven for me,
So doubtful its location, neither on land nor sea;

But I've a heaven on the earth,
The land and home that gave me birth,
A heaven of light, and knowledge, etc.

This may not be the highest style of poetry, but it is as full of fact as gospel truth can make it. To those trained in the religious uncertainties of the past it may savor of materialism, but we believe in material things, present and to come. St. Paul says:—

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.—1 Cor. 2: 9-12.

That which was revealed to the ancients, and to the apostles of Jesus, has been reaffirmed unto us, in our day, showing the way of the kingdom of God upon earth and the manner of its establishment; the day of darkness is or ought to be past with us concerning these things.

For what does the missionary of the cross leave business, home, and its comforts? Some of us think at least that we could make money, and I know that I am so constituted that I

can appreciate worldly enjoyments and the good things of this life, as well as others who do not go out from their own fireside. Why do we preach the gospel? I have faith in the recompense of reward. There are uncertainties attaching to all earthly accumulations, or their power to save, or to bring peace or happiness. I want a home and an inheritance under better surroundings and environments than are possible in the present condition of things. I am anxious, very anxious, that the Lord's prayer shall be answered, and that the order of things revealed by his Spirit shall be hastened toward an accomplishment, and that the legitimate and just honor attaching to a faithful and wise service in this calling shall be attained. (See Matt. 24:44-51; D. C. 98:8, 9.)

"Gather my Saints together unto me." Who are they? "Those that have made a covenant with me by sacrifice."—Ps. 50:5.

Are we, or shall we become "workers together with God for the accomplishment of the work intrusted to all"?

M. H. BOND.

WILLOUGHBY, Ohio, December 27, 1893.

THE VOICE OF GOD.

UNIVERSAL nature is an immense telephone through which the Lord speaks the blessed mysteries of his sovereign grace, all in diversified variety. The language of budding roses and blooming flowers appeals to the hearing of the soul, the acoustics of the heart. The gentle zephyrs kiss our fevered faces and cool the throbbing, aching brain. When these wavelets of delight, these messengers of health, are turned into a terrific cyclone, then the voice of death ensues. Terror and dismay are proclaimed by the furious storm, the mad rush of the awful avalanche, and the rumbling earthquake.

The keyboard of emotion and the whole gamut of passion are awakened by the echoes that roll along and die away in the theater of life and the field of existence. The winter's embrace seizes halting nature and lays her on a pillow of snow for rest and repose. The frost, yea, the biting frost, is surcharged with chemical nutriment for the soil. The earth, rejuvenated and enlivened, says to the rural gentry, "Come on with your seed;" for, behold the south wind and the vernal showers announce all in readiness for the overture.

Vessels go out of port for a voyage when the tide serves, and while it is off the clam diggers and scallop hunters operate. These seafaring men and hardy fishermen all heed the divine hand, in matters of pelf and earthly gain, in order to successfully ply their avocations, or even live.

The rustic swain knows full well,

not only the time to plant, but where and how to cultivate, as also to harvest and market. In all the walks of life our heavenly and divine, our eternal and supreme Benefactor speaks to us through a great multiplicity of avenues.

The ant is too wise to be indolent; the bee is too great a chemist to extract poison from the vegetable kingdom; the dove knows its mate. Birds, beasts, and fishes, and even serpents, bugs, and worms, are in their element and filling their destiny, while man alone is vile. The vultures police the land; the vivid lightning purifies the atmosphere; the silent night is the sleeping season, while the day is made for mental and manual toil.

Poor, puny man will often spend his last cent from his poverty-stricken family for tobacco, while the pig in the field would run through or around a tobacco patch to feast on the golden grain. Balaam's inspired animal knew more, at a certain time, than the wayward rider; and hence the ass became his instructor. When Omnipotence speaks by and through the lion, the king of the forest, the sound thereof is very unlike the twittering of the swallow or the chirping of the cricket. The hand of God may be seen in the vastness of the solar system, or in the exact completeness of the minutest organism. The seasons and the diurnal revolutions of the earth are rings and changes. Surely there are none so very blind and deaf as those who refuse to see and who do not wish to hear. In that a hen can call her brood to feast or warn the little velvety midgets to hide away from danger, our Father is quite able to supply our returning wants, and notify us to flee from the wrath to come. Whatever way he sees fit to speak his voice and words are clothed with all authority. When I can soil the rainbow and steal the seven hues therefrom; when I can dry up the deep, or take the brine out of it; when I can cool the sun, or even keep his rays out of the sky; then I may begin to doubt the Supreme Being, and call in question his very existence. The great I Am was, is, and ever will be; and having brought us forth, it stands to both analogy and reason that he can carry us along. Having given us the organs of hearing, he of course is capable of supplying us with the sound of his voice; which to hearken to is a tree and well of everlasting life.

Infinite resources are available by which the voice of revelation speaks through the visible organisms to the invisible occupant, the "inner man." The intelligent revealments from on high are wisely called "the precious things of heaven;" the "blessings of heaven above;" the "sure word of prophecy," etc. It is possible, proba-

ble, and certain; yea, it is desirable, essential, and necessary for God to herald forth his mind and will to mortals with no uncertain sound.

The book of nature is the primer for the race, but wisdom, knowledge, and understanding come largely from the fountain through the medium of devout, persistent, ardent prayer. When true piety, unfeigned love, and heaven-directed devotion characterize the worshipping Saints, even the alien is constrained to say, "God is in you of a truth."

It is both the privilege and duty of each and every son and daughter of the Lord to so think, walk, and act that the observer will detect in these the reflection and counterpart of the immaculate Lamb of God. They should be "living epistles," "lively stones," "the salt of the earth," and "the light of the world." "The word of God is quick and powerful;" it penetrates even the joints and marrow; it is the heart searcher; it abides all time; and Jesus Christ was the embodiment thereof. The Sacred Scriptures are but the record of the word, and that, too, only when faithfully transmitted and correctly translated. "We know in part, and we prophecy in part," committed to writing, is good as far as it goes, and "profitable to the man of God." Spiritual communications, whether written or spoken, need the attestation of omnipotence to place them, not in a book, but on the tablets of the heart. When they thus become indelibly written in the mind this engrafted word, this perfect law of liberty, is food and drink indeed.

The semi-barbarous peoples' conscience often either accuses or else excuses them; which is, relatively speaking, the voice of God to them. This monitor and guide brought the eunuch from the court of Queen Candace of Ethiopia to the Holy Land, and the Syro-Phœnician woman, from a far country to the presence of Jesus. When persons live up to all the light they have, and utilize all the means of grace at their command, their pathway will be lit up with glory from afar, and their march to an immortal destiny will be a blessed reality, an established fact. The great trouble is that there are too many lights under a vessel, or in some *secret* place. When we conclude that the Deity has had his say, or that he must communicate to and through some certain one, or in a given way and manner, or about this or that matter, we forget that as the heavens are higher than the earth, so are his thoughts and ways incomparably beyond all human conjecturing and worldly wisdom. Each day in the grand march of events proclaims forth, and the nocturnal hours confirm wisdom.

When we hear a strange sound we intuitively look for the source whence it proceeded. When we see any exhibition of nature, either great or small, from within or without, from beneath or above, now wooing and winning, or reproving, or rebuking, it is evidently the varied and manifold ways and means to call forth our attention and discipline the soul. The winter's cold is the forerunner of spring; the vernal days harbinger the summer season; the time of heat calls forth the flowers; while the autumnal period perfects the ripening grain. During the dreamy days, when the blue haze hangs over the varied landscape and the forest puts on airs with elegant hues; the swain looks well to the fruitage of fields, orchards, gardens, and the pasture where wild berries, grapes, plums, nuts, and the products of the forest reward his pleasing anxiety and cheerful toil. No professional man, merchant prince, artisan, or mechanic, can in his employment get so near the infinite as the employee in the raw, fresh, sweet, uncontaminated material. They who allow wit or wisdom, beauty or urbanity, the works of handicraft or the products of nature, the fine arts, and physical sciences, any or all such things to engage the time, talent, and entire attention, may, and doubtless will, become experts; but their much learning leads not to, but the rather from, the truth as it is in Jesus Christ.

Let the reader bear in mind that this scribe looks not with disfavor upon the anointed children of letters, but only so upon the extreme painstaking in the acquisition and the engrossing effect the possession and use of learning might and do have on many. Learning in the divine school brings absolute knowledge, and nothing less will produce happiness unalloyed and triumphant safety. As each bough will lead to the trunk of a tree, and each and every tributary will convey one to the principal stream, so in like manner will the faintest and feeblest voice of God, as manifest by his sovereign grace, bear the faithful adventurer through, across, beyond, and above, where all is serene peace.

In the absence of the gospel with its light, the people still have the avenues of prayer open to them for needed wisdom. The word, when discovered, is a light to man. The light is still and ever shining clear and bright. And that we may walk therein and persevere evermore in this workshop and treasure house of love, may the Lord grant.

M. T. SHORT.

An Alabama concern will soon start making water pipe thirty inches in diameter, to carry water from Jerusalem to Joppa.

The W. C. T. U. of California employs no speaker who uses tobacco.

Original Poetry.

THE INFINITE ATONEMENT.

BY O. F. HIATT.

Oh! hear the dying Savior groan
On Calvary's cruel tree;
The awful agony he bore
He suffered all for me.

My sins, the cause of all his pain,
For me his blood was shed;
For me the crown of thorns was placed
Upon his weary head.

The scoffs and sneers of men he bore,
And took our sorrows, too;
He died to save us all, my friends,
He died for me and you.

Those hands that soothed the sufferers
pain—
Those feet that walked the wave—
By cruel nails held to the cross
Our souls from death to save.

Hear'st thou the groan of agony?
See'st thou the suffering face?
See'st thou the thief on either side
Our Savior to disgrace?

Ah! from his lips bursts forth a moan
While nailed upon the tree,
"My God! my God!" oh! hear the cry,
"Hast thou forsaken me?"

At last, the cruel torture o'er,
The Savior bows his head,
"Father, forgive them," his last words—
The Son of God is dead.

But death o'er Christ no power hath,
He rose to life again,
And now on high with God he dwells
To intercede for men.

Can I not bear a little pain
Since he has died for me,
And suffered all that I might live,
My sin-bound life to free?

Ah yes, dear Lord, and as I am
I come in faith to thee;
I'll walk with thee from day to day,
Thy faithful servant be.

And when at last I've done this life
From care and sorrow free,
I pray thee, Lord, to take me home
To dwell in love with thee.

Sunday School Associations.

CONVENTION NOTICES.

Association of the Southern Nebraska district will convene at Wilber, Nebraska, February 17, 1894. Partial programme: Saturday forenoon, open session; short speeches from all present; afternoon, association work; evening will be devoted to literary exercises and singing. Sunday forenoon, one and one half hours will be devoted to class work. We would like to see each school in the district represented. A full attendance is desired, as business of importance will come up for transaction. Send all reports to

J. L. DIEFENDORF, Sec.

Twenty-ninth and E. streets, LINCOLN, Neb.

In a small village in the south of Scotland an elder of the parish church was one day reproving an old woman who was rather the worse for liquor by saying: "Sarah, don't you know you should fly from the tempter?" Sarah (not too well pleased)—"Flee yersel!" Elder—"O, Sarah, I have flown." Sarah—"Aweel, I think ye'll be nane the waur o' anither flut-ter."

There are 50,000,000 Lutherans in the world.

Miscellaneous Department.

CONFERENCE NOTICES.

The Decatur District Conference will convene in Lamoni on Friday and Saturday, February 23 and 24, 1894. (two business days,) at ten o'clock a. m. Presidents of branches are requested to comply with the resolution requiring branch reports to be made out on the published blank forms. The cost is but trifling (three for ten cents) and will save much annoyance. The elders also, should present written reports. A full attendance is requested as there will be the yearly election of officers, appointing delegates to General Conference, Sabbath school and other important matters to attend to.

WILLIAM ANDERSON, Pres.,
EDWARD L. PAGE, Clerk.

The Southern Nebraska district conference will convene at Wilber, Nebraska, February 18 and 19, 1894. As this is the last conference before General Conference, we wish a full report from each branch in the district, also would like to have each branch represented as there is special work for this session. All of the ministry who can make it convenient are invited to attend. Send all reports to

J. L. DIEFENDORF, Sec.

Twenty-ninth and E. streets, LINCOLN, Neb.

Mobile district conference will convene at Bluff Creek branch Mississippi, February 17 and 18, next.

G. T. CHUTE, Pres.

NOTICES.

The members of the Fourth Quorum of Elders are requested to forward to the quorum clerk their written reports of labor done, etc., before the convening of General Conference. This is in accordance with a long standing resolution. It is hoped that each member will respond to this call that the list of membership may be revised and vacancies filled. EDWARD L. PAGE, Clerk.

LAMONT, Iowa, Jan 19, 1894.

BISHOP'S AGENT'S NOTICE.

To the Independence, Missouri, District:—In consequence of the demand made upon the church to provide for the families of the elders who are laboring in the field, and also the worthy poor Saints among us that need help in these distressing times, I will receive, at Independence, tithes, offerings, and donations in products of all kinds, also live stock, as well as money.

We are commanded by the Lord, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

If the Saints will do as the Lord has commanded, we will see that there is a storehouse provided, and the Lord will perform his part of the promised blessing.

R. MAY, Bishop's agent,
Independence, Missouri.

January 12, 1894.

HAUN'S MILLS MONUMENT FUND.

Ellis Short.....	\$2 50
Nora Short.....	2 50
Elizabeth Short.....	1 00
Mary H. Raymond.....	1 00
Laura Fuller.....	1 00
Emma Nixon.....	25
Addie Henderson.....	25
Mary LaMay.....	25
Levi Cherry.....	25
	<u>\$9 00</u>

Send all offerings to T. W. Chatburn, Clarksdale, Missouri.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Reported to January 5, 1894.....\$1,248 44
 J. H. Powers, North Deer Isle, Me..... 30
 Benjamin Bowman, Dayton, Va.....2 00
 C. M. Morrison, Spickardville, Mo.....5 00
 E. Morrison, " ".....5 00
 S. J. Morrison, " ".....2 00
 Margret Hicks, Spokane, Wash.....1 00

BORN.

GROVER.—To Bro. and Sr. Grover, at Friberg, Minnesota, December 24, 1892, twins, and named Nathan Arthur and Sarah Alice. Blessed November 5, 1893, by I. N. Roberts.

ELLIOTT.—To Bro. and Sr. Elliott, at Friberg, Minnesota, September 26, 1893, a son, and named Gland Rodger. Blessed November 5, 1893, by I. N. Roberts.

DEWOLF.—To Mr. and Sr. DeWolf, at Lake Crystal, Minnesota, July 20, 1890, a daughter, and named Dottie Morn. Blessed January 16, 1894, by I. N. Roberts.

ANDERSON.—To Mr. Asa and Sr. Mamie Anderson, at New London, Iowa, October 27, 1893, a daughter, and named Gladys. Blessed January 14, 1894, by Elder Charles E. Willey.

DIED.

YOUNG.—Near Lamoni, Iowa, January 13, 1894, Sr. Florence Janette, daughter of Bro. A. B. and Sr. E. J. Young. She was born April 27, 1879, at Livermore, California. Baptized April 9, 1890, by Elder Thomas Daly. Shortly after her uniting with the church, the family removed to the vicinity of Lamoni, Iowa. There is left to mourn this one whom the death angel has borne to the paradise of God, father, mother, three sisters, and two brothers, with many other relatives. Funeral service at the brick church, January 15, 1894, sermon by Elder Robert M. Elvin, from Romans 5:19, assisted by Elder J. R. Lambert. Interment in Rose Hill cemetery.

SCHAAR.—At Juniata, Michigan, December 10, 1893, Mary E., wife of Bro. Charles Schaar. Sr. Schaar was born October 28, 1863, in Oxford county, Ontario. She was baptized March 27, 1887, by J. J. Cornish. She leaves a husband and three little children. Funeral Sermon by Elder E. Delong.

HANSON.—At Lamoni, Iowa, January 14, 1894, Bro. Malvin P. Hanson. He was born at Ottawa, La Salle county, Illinois, May 19, 1866; baptized at Lamoni, Iowa, July 22, 1883, by Elder Asa S. Cochran. Funeral service held in the brick church, January 16, 1894, Elder John D. Bennett in charge; sermon by Elder Robert M. Elvin, from Ecclesiastes 12:6, 7. There were present at the service, his wife, daughter, father, mother, two sisters, and brother, besides other relatives and many friends. His sojourn in this probation was 27 years, 7 months, and 24 days.

HALL.—December 20, 1893, of a complication of several diseases, Bro. Henry Hall of "Hinote" branch, Florida, aged 81 years. He left no family, they having gone before. He died firm in the faith and reconciled to his lot.

STEPHENS.—At Green River, Wyoming, December 5, 1893, M. Stephens, aged 62 years, 8 months, and 12 days. He leaves a wife, four sons, and two daughters to mourn his death.

FISHER.—At Providence, Rhode Island, January 9, 1894, Bro. George Fisher, in the seventy-fourth year of his age. About two months ago his wife was laid away, with whom he had lived fifty-two years. Seven children and a number of grandchildren mourn the loss of an affectionate parent. The brother held the office of priest, and was a faithful laborer in the cause, and passed away firm in the faith of the gospel, which had the power to save him, and which was his hope and stay in his declining years. Services at the Saints' hall January 12; sermon by Elder John Smith. The music was in charge of Sr. Bishop.

SANNAMAN.—In Garfield township, Clay county, Kansas, January 14, 1894, Sr. Frenzie, wife of Bro. Henry Sannaman, aged 42 years, 11 months, and 6 days. She leaves a loving husband and twelve children (the youngest but three weeks old) to mourn their loss. Funeral services on the 15th in charge of Bro. Henry Hart. Interment in Idylwild cemetery. "Blessed are the dead which die in the Lord."

MARTIN.—Eliza A. Martin was born in Pottawattamie county, Iowa, February 14, 1868; baptized October 3, 1880, by W. J. Cook, and died December 17, 1893. She leaves a mother, three brothers, and ten sisters to mourn their loss. For four years she suffered unceasing pain, but bore her afflictions with patience, never doubting God's promises. Funeral discourse December 18, 1893, at Woodbine, Iowa, by Elder Jos. Seddon.

ITEMS OF INTEREST.

Nova Scotia and Prince Edward Island were visited by severe wind and snowstorms on the 13th of January. Business by land and sea was suspended. The sea ran the highest it has been for twenty years.

Dangerous gales raged off the Oregon and Washington coasts January 13. The storms inland have also been severe.

It is believed that Guatemala and Salvador will shortly be at war. There is no prospect of peace in Central America.

William H. Waddington, the English Ex-Premier of France, died at Paris, January 13.

Premier Crispi of Italy is credited with exhibiting great astuteness in the conduct of the government. He permitted the Sicilian revolution to grow and show itself, waited until the public had obtained a glimpse of what anarchy would mean, then suppressed the trouble. The ministry, hitherto divided, became united under the danger that threatened. The country is warmly sustaining him.

LONDON, Jan. 13.—A dispatch from Free Town, capital of Sierra Leone, says the British troops operating in the interior have defeated a force of 4,000 Sofas at Konno. Two hundred and fifty of the natives were killed.

LONDON, Jan. 13.—The wages of the miners in the Northumberland mines have been advanced 2½ per cent.

Ex-Governor John H. Gear, of Iowa, was elected United States Senator, by the Iowa Legislature at Des Moines, January 16.

An American company is fitting out a new line of steamers which, it is said, will revolutionize transportation between Central America and the United States. The object of the company is to afford rapid facilities for conveying the products of the Republic of Guatemala, Spanish Honduras, Nicaragua, and Costa Rica to the United States, and also to export from this country such products as may be desired by Central America. At present these facilities are said to be inadequate.

PUEBLO, Colo., Jan. 15.—Indications are that Colorado will soon have another oil field. Natural gas with a strong odor and other indications of petroleum is flowing from an artesian well near Pueblo. Rich discoveries of gold, silver, and tellurium have been made in Clear Creek county.

DUBLIN, Jan. 16.—At a meeting of the National League Mr. Leamy, ex-editor of *United Ireland*, who presided, said he hoped the anti-Parnellite members of the House of Commons would insist that a bill for the relief of the Irish evicted tenants should be forced through the House at the earliest period next session. He added the Irish Parliamentary party would do nothing to imperil the government for a year or two, knowing it could turn the government out of office at any time it felt called upon to do so.

BUDA PESTH, Jan. 16.—Cardinal Vaszary presided to-day over a large meeting of Catho-

lics called to demand the repeal of the new education and civil marriage laws. Resolutions in accordance with the views of the meeting were telegraphed to Emperor Francis Joseph and to the Pope.

Advices from Servia concur that another political crisis is probable in that country. The situation is reported to be serious. The King is at loggerheads with the Radicals and frequently consults with notorious opponents.

ST. PETERSBURG, Jan. 17.—The Czar, in a telegram to the Government of Moscow expressing thanks for New Year's congratulations, says: "May God grant peace, rest, and general welfare to all nations, and more especially to my own dear country."

PLEASANTON, Kan., Jan. 17.—Mrs. Anna Austin was elected Mayor of this town yesterday by a majority of eight in a total vote of 338, of which women cast 123.

HASTINGS, Neb., Jan. 17.—An earthquake shock that rattled windows and made china-ware dance was felt here at 2:25 this afternoon. No damage was done, but in the office buildings the effect of the shock can only be compared to that of a two-ton safe falling through a floor.

SALEM, Oreg., Jan. 17.—Credible witnesses declare Mount Jefferson belched forth clouds of black smoke and steam at sunrise this morning. It was visible thirty minutes.

ROME, Jan. 16.—About 5,000 workmen have struck in Massa and Carrara. Both towns are occupied by troops. All the shops are closed. The inhabitants are frightened and many families are provisioning their houses as if for a siege. Bands of revolvers parade the roads making requisitions on the people for arms and food. Troops guard the railway at all points to prevent the tearing up of the rails. Some soldiers are in pursuit of bands in the mountains.

The Cabinet Council has given Premier Crispi a free hand as to the time when he shall declare the Province of Massa-Carrara in a state of siege. The proclamation will probably be issued to-morrow unless the situation improves in the meantime.

PARIS, Jan. 16.—The *Figaro* to-day publishes an interview with Sig. Crispi on the troubles in Sicily. Crispi declares the Sicilian disturbances will be ended within a month. He says he places no credit in the allegations that French Socialists were intriguing with the Socialists of Sicily.

The *Figaro* also says ex-Prime Minister Di Rudini of Italy said yesterday that the likelihood of war was now more remote than ever.

VIENNA, Jan. 15.—Dispatches from towns in Saros county, Hungary, say thousands of peasants there are on the verge of starvation.

LONDON, Jan. 15.—Dispatches which left Uganda August 4 arrived here last evening. They report fighting between Protestant and Mohammedan natives at Toro. The Protestants were trying to drive the Mohammedans from the country and pushed them to a river, where the fugitives were obliged to turn and fight. The Protestants were victorious, killing more than thirty and capturing 1,500 men, women, and children. Four Protestants were killed and many others were wounded. One of the British force afterwards offered his mediation and restored peace. A dispatch dated September 7 says the Mohammedans have desisted from all aggressions against the Protestants, that their leaders have fled, and quiet has been restored, and the country has been divided into districts among the Protestants, Mohammedans, and Catholics.

BERLIN, Jan. 16.—The Prussian Diet was opened to-day by the Emperor in person. The ceremony took place in the White Hall of the Castle. It resembled that which marked the opening of the Reichstag, except that the dais behind the throne was decorated with the royal purple flag instead of the gold and red imperial standard. In the speech opening the session the Emperor declared the

deficit in Prussian finances amounted to 25,000,000 marks. He added that an organic financial reform in the kingdom was necessary. The difficulties arising from agrarian distress must first be relieved. The present agricultural department was not pleasing, owing to the acrimony among those belonging to it. It was desirable to reconcile its workings with the welfare of the Fatherland. His Majesty announced that a bill would be introduced in the Diet to promote agricultural interests. The speech was received in silence by the members of the Diet.

Dispatches from Rome indicate that the efforts of Freiherr von Bulow, Prussian Minister at the vatican, and count Revertera, Austrian Ambassador, are likely to relieve the tension between the papal power and the Quirinal. Premier Crispi made the first advances by asking the Pope to assume a neutral if not friendly attitude toward the new Cabinet, promising at the same time to refrain from open or covert hostility toward the church. The Pope and Cardinal Rampolla, Papal Secretary of State, are said to be disposed to accept the truce, as his Holiness does not wish to hamper the legitimate efforts of the government to deal with the Sicilian revolt and the financial disorder.

WASHINGTON, D. C., Jan. 10.—The Secretary of the Treasury has issued a circular inviting proposals for five per cent bonds to the amount of \$50,000,000, redeemable ten years after date of issue. The bonds are issued by authority of the special resumption act of 1875. The action is taken to meet current government expenses.

The industrial outlook in the eastern portion of the United States is brighter. Many mills and factories are resuming, giving employment to thousands.

LONDON, Jan. 17.—The *Daily Telegraph's* St. Petersburg correspondent reports an interview with a well-informed political suspect in that city. The man dilated upon the hunger and misery now prevailing in Russia. Millions, he said, were worse off now than they were during the active Nihilistic period. Many of the worthiest and best known men were aware of the existence of secret societies and cordially wished them success. He predicted that plots and societies would multiply henceforth more than ever, and he hinted that big events were impending.

PARIS, Jan. 17.—The Extreme Left in the Chamber of Deputies adheres unanimously to M. Goblet's resolution proposing a revision of the constitution. This resolution declares that the document retains a monarchical character and is to be changed so as to harmonize with democratic aspiration.

The government newspapers ignore the rumors of strained relations between France and England owing to the disorder in Madagascar.

ROME, Jan. 17.—A royal decree, dated yesterday, countersigned by all the ministers, has been issued proclaiming a state of siege at Carrara and Massa di Carrara, the cities in which certain classes of workingmen have been acting in a riotous manner for several days. Gen. Hulsch has arrived at Massa di Carrara to execute the decree. He has been invested with plenipotentiary power. The day passed without disturbance. Heavy and steady rain kept most persons indoors. Troops have continued to pursue the bands of Anarchists who fled. In one house eighty men were arrested this morning.

PRAGUE, Jan. 16.—The trial of the seventy seven members of the Omladina Society charged with high treason and the three accused of the murder of Rudolph Mova began to-day. Before court opened a band of men wearing red ties and immense hats made a demonstration and the troops had to disperse them. The courtroom is so small the Judges were compelled to ignore the law which grants to every accused person the right to have three trusted friends present at his

trial. This caused a loud protest and turbulent demonstrations in the courtroom.

TACOMA, Wash., Jan. 16.—Between 12,000,000 and 15,000,000 bushels of wheat have been destroyed in the wheat districts of Eastern Washington by continued rains. In 1892 the yield from that district was 12,000,000. In 1893 the acreage was increased, and it was expected the yield would reach 15,000,000 bushels. A party of large wheat land-owners have returned from the wheat belt and report that the farmers would have been better off if they had not planted any wheat last year. Many thousands of bushels rotted in the field, but the rains have continued up to date and have flooded the granaries and destroyed most of what was harvested and rendered the roads impassable.

DES MOINES, Io., Jan. 16.—Senator Palmer, Chairman of the Senate Committee on Woman Suffrage, to-day introduced a bill providing for granting municipal and school suffrage to women. He also introduced a bill proposing the submission to the people of a constitutional amendment granting suffrage to women.

DENVER, Colo., Jan. 15.—A La Junta delegation from the employees of the Santa Fé called on Governor Waite Saturday. They said the engineers, conductors, brakemen, switchmen, and trackmen have received no salary since last October, and many of the men and their families are on the verge of starvation. Salaries for November and December, they say, have been promised at different times, but in every instance the pay car failed to materialize. Through long waiting the patience of the shopkeepers became exhausted, and notices were recently given that no more credit could be had. To add to the unfortunate state of affairs it is claimed the railway company ceased supplying the employees with coal, and, as a result, cold and starvation stare heads of families in the face.

BUENOS AYRES, via Galveston, Jan. 17.—Telegrams received from Rio de Janeiro to-day say that the insurgent flagship Aquidaban again forced the passage of the bar forts, Lage, St. John, and Santa Cruz, and entered Rio harbor without suffering damages. Admiral Mello has on board fresh troops for the insurgents, how many it is not known. Information from the rebel leaders makes it clear that they propose to effect a landing soon, probably to the south of Nitheroy. President Peixoto has concentrated 5,000 men behind the defenses of Nitheroy. A decisive engagement seems imminent.

DEMING, N. M., Jan. 17.—Another skirmish between the Tenochian rebels and troops has occurred in the Boca Grande country about thirty miles north of Ascension. Last Saturday night while a company of nine gendarmes was encamped in the mountains near Espai they were attacked by a band of rebels numbering fourteen. Three of the gendarmes resisted and were killed. Troops were at once ordered out from Ascension but the rebels had escaped into the mountains. Campfires can be seen every night on the mountain peaks. Bands of rebels were seen along the boundary line between Las Palomas and El Paso and are supposed to belong to Ochoas' party. Rumor is current that another battle was fought yesterday near the Mexican Central railroad in the interior and twenty-five soldiers killed, although the reports brought in by couriers from Palomas say it has not been verified. Mexican troops will be massed along the international boundary.

LONDON, Jan. 17.—A dispatch from Buenos Ayres, dated yesterday, says that advices from Rio Janeiro have reached there showing that rumors are current in the Brazilian capital that many members of the National Guard are deserting and going over to the insurgents. Several persons, including a number of Italians, have been killed by shells fired by the insurgents into the middle of the city. The friends of the Italians killed have demanded that the government pay an indem-

nity for their deaths. The government has informed the foreign residents that it will not accept any liability. The government forts are bombarding the insurgent storehouses on Enchados Island. President Peixoto's fleet is reported to have left Pernambuco for Rio Janeiro. The insurgents have received fresh provisions and now have large supplies. Insurgent vessels are blockading Santos. The clergy generally are said to favor the insurgents.

LA LIBERTAD, Salvador, via Galveston, Texas, Jan. 16.—The latest dispatches from the seat of war in Honduras convey the information that President Vasquez defeated a body of the invaders under the command of Gen. Manuel Bonilla at Apacillagua yesterday. Gen. Ortez, who was chief in command of the invading forces, has requested of Gen. Antonio Ezeta Salvador's assistance in the fight. Gen. Ezeta, who is fully authorized to answer for Salvador, refuses to lend aid to the invaders of Honduras, and declares Salvador will maintain a strict neutrality, but would be willing to act the part of a peacemaker if invited.

PITTSBURG, Pa., Jan. 16.—The railroad and river coal miners are going to make another attempt to strike. At a joint convention to-day it was decided to stop work until Monday, when a general and more representative convention will be held. At Monday's gathering another attempt will be made to establish a uniform rate of mining. If no agreement is reached with the operators by that time all the union men will be called out. There are between ten and fifteen thousand miners in the district, but not half of them will strike.

CLEVELAND, O., Jan. 16.—There was a meeting of the operators of the Masillon coal district this morning. It was decided to submit a proposition to the miners to cut the wages of the latter from twenty to twenty-five per cent in order to meet the cut in wages of Pittsburg miners.

The United States Senate has rejected the nomination of William S. Hornblower as Justice of the Supreme Court.

Another train robbery occurred at St. Joseph, Missouri, the morning of January 18. A Kansas City, St. Joseph, and Council Bluffs train was stopped and about \$40,000 or \$50,000 secured.

BRUSSELS, Jan. 18.—A dispatch from Rome says the intimate friends of Prime Minister Crispi believe, owing to the situation in Italy daily becoming worse, he will demand of the Chamber of Deputies that plenipotentiary power be conferred upon him for a year. Order is being restored in Carrara and Massa di Carrara by the military. The recent outbreak was due to the Anarchist propaganda, headed by desperate criminal classes in remote marble quarries, whom it is difficult to apprehend.

BERLIN, Jan. 18.—Unemployed workmen assembled in a suburb of the city in answer to the call of an Anarchist. The police dispersed the gathering and arrested the leader. Several conflicts have occurred between the police and assembled crowds.

VIENNA, Jan. 18.—A majority of the timber-workers in Vienna struck to-day and attacked the men who refused to join them. Those who wished to continue working fought vigorously. Many on each side were wounded with sticks and stones.

MADRID, Jan. 18.—Affairs in the Cadiz district are in an alarming condition, owing to the great number of idle men there. The men have been rendered desperate by hunger and the pillaging of shops and farm houses is of frequent occurrence. It is thought most of the crime there is the work of Anarchists. An armed band of men recently entered the village of St. Enil and kidnapped a rich farmer, holding him for ransom. Others stopped and robbed a mail coach.

New York contains more Hebrews than there are in Jerusalem.

ITEMS OF INTEREST.—Continued.

Smallpox is becoming terribly destructive in Cebu in the Phillipines. In one month 636 deaths occurred. There have been nearly 4,000 deaths since the epidemic started.

HONOLULU, Hawaii, Jan. 19.—Hawaii is to have a new government in the form of an independent republic. A constitution is being prepared and will probably be proclaimed, as was the constitution granted by the monarchy. Its form will be similar to the constitution of the States of the Union, with president and vice president and an Upper and Lower House of the Legislature. For voters in the Lower House the chief qualification is ability to read and write the English language. In this the native and half white vote will greatly predominate, and most of the Japanese will be excluded. For the Upper House there will be required of voters a considerable educational and property qualification, sufficient to secure the predominance of intelligent white citizens, who will also control the choice of the Executive. The government will not proclaim this constitution until after learning from Minister Thurston that there is no present prospect of any form of political union with the United States.

PITTSBURG, Pa., Jan. 19.—To prevent a general shutdown of the window glass factories the Workers' Union granted a loan of \$50,000 to the Chambers Glass Company today. This is the only case on record in which labor was asked to loan such a large sum to capital.

The governments of the United States and Great Britain are said to be negotiating a new Behring Sea treaty.

Indefinite conflicts between Brazilian insurgents and government troops continue. No decisive movement is indicated. Reports are current that the difficulty will be submitted to arbitration.

Anarchists in the mountains of Italy are to be starved out. The government has prohibited the carriage of food of any kind to them.

British troops have routed the Sofa slave traders in Sierra Leone, South Africa.

French imports and exports decreased 251,330,000 and 251,116,000 francs respectively in 1893.

VICTORIA, B. C., Jan. 19.—Advices from China by the steamship Empress of Japan say: "An earthquake of great magnitude, devastating an area of 9,000 square miles, occurred in the Tibetan district of Kada and a bordering province August 29 last. Houses belonging to native and Tibetan soldiers and their families were buried. Seventy-four lamas (priests) and one hundred and thirty-seven Chinese and Tibetans were killed, and many were wounded."

Managua advices state that the Honduran army under General Vasquez was defeated and disbanded near Choluteca. The government claims to have discovered a conspiracy here to aid Vasquez. Many leading members of the Progressist party have been arrested.

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Vol. 41.

Lamoni, Iowa, January 31, 1894

No. 5.

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THE MORAL EFFECTS OF PHYSICAL EXERCISE.

It is rather late in the day to undertake to demonstrate the advantages of physical exercise in the education of youth. The wholesome precepts of antiquity in regard to the necessity of not only developing the body as well as the mind, but of developing the body in order to insure a good development of the mind, were sneered at and slighted in the middle ages. From those ages came down almost to our times a notion that while it was well enough as a means of health to take bodily exercise, it was a matter of secondary importance, and should be relegated to an inferior place in a course of education. That notion is no longer entertained in the leading civilized States. In fact, the pendulum of opinion has swung so far in favor of corporeal exercises that there seems some chance of its swinging the other way. In some countries, notably the United States and France, there are thinkers entitled to respect, who seem inclined to take the position that too much time is now given in schools and colleges to outdoor games and sports, and that it would be well to take measures in the interest of sound learning and thorough mental education, to abridge the hours devoted to trials of skill and open-air contests. Not sharing these opinions, we wish to point out one argument against them which seems to be too little considered.

Exercise, even violent, is not only good for the physical health, but also most excellent for the moral health. For there are moral qualities which reading and reflection do not develop, and these are the qualities which belong to the man of action—boldness, resistance to fatigue, coolness in the

presence of difficulties and dangers.

In ancient times thinkers attributed to physical exercise a marked influence over the development of the moral faculties. Quite recently, a gentleman who writes with ease and elegance, M. A. Magendie, has elucidated this point in a little book, worthy of the most careful attention. He demonstrates in turn the excellent results of physical exercises from the point of view of the development of the attention, and that of perception of things exterior to the person. The child and youth are endowed with great aptitude for receiving impressions, that is, for perceiving things and instructing themselves. It is incontestable that games in the open air furnish varied and interesting means of exercising the superior senses. The mistakes made by any player are instantly perceived by his attentive comrades. Ordinarily, there is no need to call special attention to these mistakes; the awkward player himself recognizes them immediately, and almost at the instant discovers the way to avoid them thereafter.

From the point of view of interior perception, the effects of collective games are neither less sensible nor less favorable. The companionship and observation of his comrades enable the young scholar to study himself with more precision, by giving him occasion to make a rapid analysis of his own thoughts. Thence arises the influence of physical exercise on the development of the memory and the imagination. Games in the open air cause an active circulation of the blood, which, constantly purified, imparts intense life to the whole organism. Under normal conditions this increase of physical energy increases the force and vivacity of the imagination, and as, under the influence of feeling thoroughly well, the youth who plays is disposed to take a cheerful view of everything, his imagination becomes not only vivid, but filled with gracious and smiling images. Moreover, games in company favor the birth of generous sentiments among all the players and develop among them sympathetic inclinations, which are so closely allied to the imagination.

The case is the same in what concerns the judgment and the reasoning powers. By the force of things, each player observes attentively what is passing around him, in order to take, at the proper moment, steps useful for the game. The youth must take his resolution without an instant's delay, or his adversaries will derive

profit from his hesitation. In the course of the game, the youth always reasons closely, he observes too nearly what is passing to allow him to be at a loss when it is a question of recognizing and defending his own interests. Undoubtedly the reasoning of the players has not for its object the demonstration or the discovery of profound truths of any very high order; but, if the youth is obliged to reason in his games and especially to reason justly, the importance of these exercises will be evident to every one.

It is hardly necessary to go further and point out how self respect, emulation, and, in a general manner, the sentiment of honor are increased and fortified by the same means. The associations formed for collective games offer the advantage of uniting in the same groups youths of different and even opposite characters; of combining energetic players with companions disposed to be indolent and effeminate, of bringing together players of vivacity, of inconstant humor, and comrades who are calm, patient, and tenacious. By neutralizing, in a word, the defects of some by contrary qualities in others, sociability and a feeling of the solidarity of humanity become more easy.—*Condensed in Literary Digest.*

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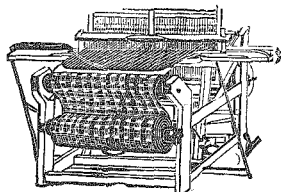
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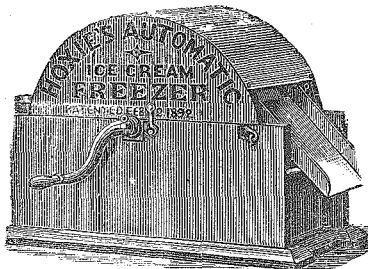
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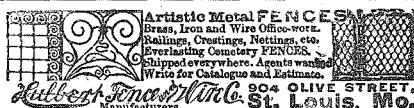
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Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

San Francisco, California: Schem Hall, Red Men's building, 320 Post street.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

Pittsburg, Pennsylvania, 67 Fourth avenue.

St. Joseph, Missouri, Saints' Chapel, Seventh Street, near Faraon Street, 11 a.m. and 7:30 p.m. Sunday school 9:30 a.m. At

Twelfth and Penn Street church, (formerly Baptist church,) preaching at 11 a.m. Sunday school at 2 p.m. North Tenth Street Mission, Sunday school at 2:30 p.m. Preaching every

Tuesday evening at 8 p.m. At Florence addition, Sunday school at 10:30 a.m., followed by preaching service. At Walker's addition, preaching at 10:30 a.m., followed by Sunday school.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting Room, 125 St. Ann's Buildings, Albion Street.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

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

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

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No. 5.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, JANUARY 31, 1894.

OUR DIVORCE LAWS.

THE *Kansas City Journal* of the 16th inst. contained extracts from a paper read by Judge John W. Henry, of the Jackson County Circuit Court, before the Kansas City Bar Association.

Judge Henry has for twenty years been upon the bench, is a close observer and a profound student, and his opportunities for acquaintance with the subject treated upon have been ample. From our acquaintance with him and his career as a judge we are disposed to believe that the paper voices his deliberate judgment and should not be considered a mere outburst of sentimentalism such as is sometimes indulged by men of shallow perception or limited experience. The phases of human life revealed almost daily in the court room where much of his life has been spent, together with the methods employed and the intrigue resorted to in seeking to secure a severance of the marital bonds, have led to the scathing denunciation contained in his paper.

It is unfortunate that society reveals such a condition. It is still more unfortunate that the very laws enacted ostensibly to protect and purify society should be contributors to the volume of corruption and infamy. Surely, when judges upon the bench, whose duty it is to execute the law, are aroused thus by the appalling exhibition resultant from the statutory provisions of the State, it is high time for those whose work lies within churches and institutions consecrated to works of moral reform, to "shake off the coals from their garments" and rise to meet and uproot this menace to our social integrity.

To the Church of Christ but one scriptural cause is known for divorce, yet within the church is sometimes seen the dire and reproachful effects of separation for other causes. While State laws permit and abet what the church deplures, it is a matter of extreme difficulty to deal with the conditions that follow. The mission of the church is to lift men and women so far out of self as to have them reflect the purpose of the divine law in their characters; but human law is interposed, drawing the lines of privi-

lege and license much closer to the flesh than God had designed. Some take advantage of this leniency of human law which promises no sanctification of spirit, rather than abide the exactness of the higher law of self-crucifixion unto holiness, and thereby interpose barriers over which the church is powerless to lift them.

It is our duty, however, by force of moral suasion to discourage a course within the church which extols the human and ignores the divine law bearing on this question. It is our privilege further to help every movement that wisely aims to rectify the wrong on our State law books, and thus do what we can to prevent the conditions that retard the work within the church.

Could the celestial rule "Whatsoever ye would that men should do unto you do ye even so unto them," find honor and reverence at our hands, there would be few applications for a severance of the marriage bond. "Incompatibility of temper," as a ground for dissolving such sacred relations as should be sustained by husband and wife, would soon be relegated to the dark regions from whence its first suggestion emanated. Its mention in a church or court room would soon be accounted a disgrace to the one announcing it.

The apostle once asked the Galatians, "Are ye so foolish, having begun in the Spirit are ye now made perfect by the flesh?" and with no less pertinence might the same question be asked within the churches to-day. It is presumed when one enters the church that he or she thereby renounces the world and the flesh, surrenders self and accepts the divine rule of life government. The hope is to attain celestial glory and it is understood that only by observing a celestial law can this hope find fruition. That human law extended greater license to the flesh than did the divine was understood from the first; but it was renounced with a view to attaining unto higher good than it could confer. By what process of reasoning, then, can justification be found for accepting the overtures of human law in the matter under discussion wherein it reveals a conflict with the divine law, by which our hope of celestial life is to be realized?

The commandment to observe the law of the land does not impose upon us the necessity of stooping beneath the divine order. He who honors the divine law regarding divorce, breaks no enactment of the State; but he who

resorts to the latter to avoid the stringency of the former ought hardly to expect as much honor for ignoring as for observing what God has enjoined. It is true the standard of Christianity has been set high; but he who aims at celestial life—"the highest glory of all"—should not complain if all the tendencies of its corresponding law are towards carnal crucifixion and spiritual elevation and excellence. If, as we believe, Judge Henry has not misrepresented the condition, it should be the glory of the church and its adherents to appear as the "city set on a hill," to let their light shine in brilliant contrast with the blackness of the scene around. Here is the clipping:—

There is no more sacred human relation than that of husband and wife. I do not consider marriage as a mere sacrament of the church, which is one, or as a mere civil contract, which is another, extreme opinion. It is in a sense a civil contract.

To that extent, and to that alone, there is an analogy between them, but there the analogy ceases. Other contracts may be rescinded at the pleasure of the parties, but no civilized country on the globe permits the parties to dissolve the marriage relation at will. Even among the Mormons, a man may take many wives, but he is not allowed to dissolve the relation with one, even with her consent and the consent of all the other wives of the much married husband.

It is a relation sanctioned and advised by Holy Writ, and the first marriage ceremony was performed by God himself in the garden of Eden and Adam, rather than ask to be divorced from Eve for her criminal act of eating the forbidden fruit, ate the same at her solicitation with his eyes wide open to the consequences rather than be separated from the magnificent beauty whom God had given him. The marriage relation has not only the sanction of the Almighty, but the New Testament contains the best divorce law ever enacted.

It provides that no man shall put away his wife except for adultery, and it is even doubtful if that law authorizes anything more than separation.

Judge Henry said the time was when in his native State, Kentucky, there was no divorce law, and a wholesome state of society prevailed, but now divorce laws have been enacted and the court dockets are full of divorce suits and the newspapers full of disgusting social and domestic scandals until the State is not much better in that respect than Illinois, where some wag has said when the train stops at Chicago, "Twenty minutes for divorce." He added: "I am afraid the same might with equal propriety be applied to Kansas City."

Judge Henry advocated a law by which the state should be represented in all uncontested divorce cases to defend the honor of the state and the welfare of society.

"To our miserable divorce laws and the laws tending to make wives independent of their husbands are traceable one half of the serious difficulties between husbands and wives," said he, "and if they are to be retained in our code of laws, a most stringent law should be enacted discouraging marriage, a law prescribing not only what persons should intermarry, but requiring, an application for a

license, proof of the ability of the male party to the contract to maintain a wife, and of the fitness of the woman for the position of mistress of the household. I speak seriously on this subject.

"I have had an experience of twenty years on the bench which justifies every word I have uttered. I have known men and women divorced one day who married another man or woman the next under a pledge of marriage made before the decree of divorce was obtained. The whole system is an encouragement to perjury, perfidy, adultery, cruelty, and drunkenness. It should be whipped out as a reproach to the state, and an infamy in the sight of God and man. It is barbarous and inflicts misery and disgrace upon the innocent offspring of the divorced, and the best interests of society demand a radical amendment of the law. It has no warrant in the law of God. It is in contravention of the teachings of the apostles.

"It is condemned by every man who is familiar with its administration. It is a curse to society. It is worse than the worst of the plagues of Egypt. It makes the solemn vows of matrimony and its sacred obligations the merest farce. It is a standing encouragement to family discord and is the worst and most iniquitous and abominable law ever enacted by a legislative body.

"A young man leads to the altar his blushing bride; the parents are pleased that their daughter has married the man of her choice with their approbation; neighbors and kindred congratulate the couple and the family on the happy event.

"The bride and groom depart for their home in Illinois, Missouri, or some other State with equally liberal divorce laws, and after a brief honeymoon, during which semi or tri-weekly letters are received by the old folks from the happy couple, the correspondence wanes, finally ceases, and the first news the parents have of their daughter is probably the disgusting details of a divorce suit, instituted by her or her husband, published in some daily newspaper. Better for the parents that she had never been born if she is the defendant in the cause.

"I repeat it, and it cannot be too often repeated that the present divorce law of Missouri is iniquitous, un-Christian, barbarous, brutal, and beastly, adapted to no Christian community, but only fit for a people who regard the marriage contract as simply a civil contract which may be annulled by the parties at their pleasure. Woman's rights and the many newfangled misnamed religious theories and Bob Ingersollism are undermining the very foundation of civil government and steadily paving the way to anarchy and social chaos, and it behooves every patriot and every Christian to set his face against these damnable heresies.

"Our legislators think it more important to pass or amend stray laws, road laws, or stock laws than laws to secure good morals, domestic felicity, and the peace and good order of society, and politicians generally deem it of more consequence who shall hold this or that office than that fraud and perjury in obtaining the office should be punished and prevented. Reformers are sneered at, have been ridiculed from Christ to Wyckliffe, from Wyckliffe to Luther; and to-day a man who proposes a radical reform in any institution or law or custom is regarded as a crank.

"Such cranks have been the world's greatest benefactors, and a grander, more colossal figure than Martin Luther is nowhere to be seen in history. Such are the men to whom those who enjoy civil and religious liberty are most indebted, and if there is a country on God's earth which needs such men to-day it is the United States of America."

The denominations of this country amount to 143. Seventeen kinds of Methodists, twelve kinds of Presbyterians, twelve kinds of Lutherans, seven kinds of Catholics, and thirteen kinds of Baptists.

ASCRIBE to every man intention of honesty in his motive for action as a rule; and, do not deviate from the rule, except upon the best of proof.

Society demands of all the best there is in them in purpose, method, deportment, and action.

No man is fully prepared to act for others who has not integrity to act well for himself.

Few men are sufficiently secure in their own knowledge of themselves to confidently state what their action would be under supposed given conditions. Change of conditions far too frequently creates change of thought, desire, and purpose, hence change of action. The sun shines to-day, tomorrow may be cloudy; in the sunshine men see clearly, but the clearness of sight is dimmed by clouds; so in man's moral life, under the light of present conditions he may see clearly and act wisely and well, change the conditions and he will not see well, and will act foolishly, ill, or wickedly.

The medium through which men see material objects greatly affects the vision; those seen near by through clear air appear in true proportion and in just relation to each other; but those seen through disturbed atmosphere are distorted, not seen fairly, are out of proportion, and not in proper relation to each other; so in man's spiritual realm, the light of Christ which is the light of life, presents the things of the spiritual domain in their true existence, in proper proportion and in just relation one to the other; outside this light of life and without its influence the spiritual things are but dimly seen, their proportions are not discerned, and their just relation to each other cannot be recognized. Get into the light therefore, that you may see, is the best of wisdom.

COLONIZATION OF PALESTINE.

LONDON, January 20.—Nearly all the Hebrew leaders of Europe have united on a definite policy regarding the colonization of Palestine. They will not at the outset seek to attract Hebrews to the Holy Land. Their duty at first will be to establish order and discipline among the Jews already there. The Rothschilds have already done a little to secure this by the initiation of the system of technical training and by establishing well appointed schools. It is comprehended that if the flow of refugees from Russia be directed there the difficulty will be increased as a preliminary step, therefore an attempt will be made to regulate that flow, or even prevent it, until present objectionable features have been removed.

The Rothschilds and other conspicuous Jews in England approve of the policy of the conference just held in Paris by delegates from Jewish associations in Europe and America. The principal subject of doubt was

the colonization of Palestine. The conference did not favor measures to stimulate the great flow of Jewish emigration, but was anxious rather to check it or regulate it, notably at Russian ports. The first efforts of the associations will be to establish order among the Jews already in Palestine, to find them work, and to control competition for the land. The Rothschilds are forming schools for the primary technical education of emigrants.

Those who believe in the promises of God and patiently await their fulfillment will find comfort and confirmation in the above items taken from separate press dispatches. The statement that leading Hebrews in Europe and America have united upon a definite policy for the settlement and education of their brethren in Palestine, and the character of the methods adopted, mean that the children of Israel will be so established in the land of their fathers that it will evidently become nationalized by them. Jewish devotion and money coupled with the businesslike methods of the Rothschilds and others are in themselves prophecies of what the result of such a movement must be. They represent some of the forces set in motion by him who declared that he would with everlasting kindness remember Israel, and reestablish him. The skeptic can scarcely find a pretext for doubting the divine character of the promises made to Abraham and repeated to his posterity.

DATE OF THE EXODUS.

TO LOVERS of Bible literature the following will be of interest, and may help the student to reach good conclusions touching the remarkable event referred to:—

Although the monuments and papyri give us no direct information upon the subject of the exodus, they do indirectly indicate a certain period within which it must have taken place, writes A. L. Lewis in the January *Scribner*. Thothmes III., who was the most powerful king of that dynasty (the eighteenth), which finally drove the Hyksos invaders out of Egypt and reunited the whole country under one scepter, extended his conquests as far as Mesopotamia, overrunning Palestine on his way; he left lists of the conquered nations, but does not mention the Israelites among them. Rameses II., of the nineteenth dynasty, the supposed oppressor, who reigned about two hundred years later, also subdued Palestine and left lists of the conquered peoples, but he, again, does not mention the Israelites among them.

What is perhaps still more important, is that while the Israelites have left records of invasions by Mesopotamians, Moabites, Canaanites, Midianites, and Philistines, they do not mention any invasion by the Egyptians, and the conclusion is that the Israelites were not settled on the west side of the Jordan till after the wars waged by Rameses II. at the commencement of his reign, which began not earlier than 1388 B. C., or, as some now say, 1266 B. C.

It has been attempted to explain this difficulty away by suggesting that Rameses II. kept close to the seacoast on his march through Palestine, and did not strike inland till he was some distance to the north of the Israelites; but it is inconceivable that he should not have secured his long line of communications by establishing posts so far in-

land that they must have been brought into contact with the Hebrews if the latter had at that time been settled in their own country.

The earliest date, therefore, at which the Egyptian history will permit the exodus to have taken place, even when full allowance is made for the time spent by the Jews in the wilderness and in conquering Palestine, would seem to be about 1430 B. C., while, if the shorter chronology be adopted, it could not have been much earlier than 1300 B. C.

CORRECTION OF DATE.

THE date given to the revelation in Doctrine and Covenants section 9 is clearly an erroneous one, as shown from the following, a footnote from tract No. 36—President Joseph Smith's pamphlet "The Spalding Story Reexamined." We reprint the footnote entire for the information of all concerned. It is clear that the revelation in section 9 should be dated "July or August, 1828." A note of explanation to this effect will appear in future editions of the Book of Doctrine and Covenants issued at the Herald Office.

THE SPALDING STORY RE-EXAMINED.

FOOTNOTE.

On page 15 of his pamphlet, Mr. Patterson urges an objection as follows:—

"To persons who accept Joseph Smith's statements in regard to his angelic visitants it does not seem at all incredible that Cowdery could in two months perform the stupendous task of writing out from dictation a manuscript about equal in magnitude to the Old Testament!"

This objection is doubtless based upon the fact that the Book of Doctrine and Covenants, section 9, contains a revelation directing Joseph Smith to begin the second time the work of translating the Book of Mormon, and this revelation is dated May, 1829; and that in August, 1829, the manuscript was delivered to the printer, allowing only the intervening time for the work of translating. It is founded upon one of those pernicious errors in dates, which creep in through the mistakes of writers or printers, and are often very difficult to detect; but happily in this case, the detection is both easy and certain. The error is in the date of the revelation which is found in section 9 of Doctrine and Covenants, and which directs Joseph Smith to renew the work of translating, the true date of this revelation being July or August, 1828. This is proven in two ways. By the contents of the two revelations, and by the history concerning their reception, given by Joseph Smith.

The two revelations upon examination are found to refer to the same thing, namely, the manuscript pages of the Book of Mormon which had been lost, and we would naturally expect, therefore, that they were received within "a few days" of the same time. The history of the matter, as given by Joseph Smith, is as follows:—

"In the meantime while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when behold the former heavenly messenger appeared and handed to me the Urim and Thummim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression,) and I inquired of the Lord through them and obtained the following revelation: Revelation to Joseph Smith Jr., given July, 1828, con-

cerning certain manuscripts on the first part of the Book of Mormon, which had been taken from the possession of Martin Harris."

The revelation referred to is then quoted. This is the revelation found in section 2 of Doctrine and Covenants. Immediately after the quotation of this revelation, occurs the following:—

"After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again, but in a few days they were returned to me, when I inquired of the Lord, and the Lord said thus unto me. Revelation given to Joseph Smith, Jr., May, 1829," etc. Then follows the revelation in full.

Here are two revelations which the historian informs us were given but a "few days" apart, but which, if the dates they now bear are to be trusted, were given ten months apart. That there is an error no doubt can exist. But where is it? In the revelation now bearing date July, 1828, or that bearing date May, 1829? Most certainly in the latter, as a further examination of the history clearly shows. Immediately after the quotation of the revelation last referred to by Mr. Smith, he says:—

"I did not however go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February, eighteen hundred and twenty-nine, my father came to visit us, at which time I received the following revelation for him:" Then follows the revelation referred to.

We have already seen that the revelation bearing date May, 1829, was given "a few days after the one bearing date July, 1828. We now see from the above quotation that it was given some time before a revelation which was received in February, 1829.

By following the historical account farther we discover that all the revelations which appear in the Book of Doctrine and Covenants from section 2 to section 9 were given after the one in section 9; and that those contained in sections 8 and 10 were given without any revelation between them. It is clear, then, that there is an error in dates, and equally clear that it is in the date of the revelation now dated May, 1829; and it is further clearly ascertained that this should be dated a few days after, sometime in July, 1828.

The history further shows that the work of translation was recommenced on April 17, 1829, which would allow four months for the work, the manuscript having been delivered to the printer the following August.

The historical references to which we call attention are found in the *Times and Seasons*, published at Nauvoo, Illinois, vol. 3, pp. 786, 801, 817, 832, 853, 854, 865, and 884.

EXTRACTS FROM LETTERS.

BRO. J. C. CRABB writing from New Canton, Illinois, January 22, says:—

I have been preaching in New Canton and vicinity, since the eighteenth of November, and have never before found so much interest manifested by so many people, as in this locality. The Union church in New Canton is occupied by the Christian Brotherhood who treated me very kindly indeed in announcing all of our appointments, when requested so to do. Three have been baptized up to date, and one has promised to be baptized when I return; and I think more will follow. I preach to-morrow night in Barry, and longer if a place to preach in is furnished by the citizens of that place.

A letter from Bro. J. R. Evans dated January 22 at Lucas, Iowa, states that he left Manchester, England, January 3 and reached home on the 13th. He reports the work in Wales as improved to some degree; a better desire being

manifested among the elders for the advancement of the truth. He adds at the close of his letter:—

I hope the elders and Saints in both England and Wales will push the work forward, and that in so doing God will bless them.

This, latest news from the Australian field, we glean from a personal letter from Bro. Gomer Wells to Bro. F. E. Cochran. It is dated Tuncurry, New South Wales, December 19:—

I have received the books for the Lending Library. Please convey to the Lamoni Religio Society my thanks therefor. When I return to Sydney will place them in the Library, when you will receive due acknowledgments. I am pleased to get our books into the libraries for the reason that it is a very common thing in this country for ministers to tell that they are hard to obtain, and that only the "initiated" have access to them. I have just returned from a trip over on the Manning River with Bro. Wight. Found prejudice much allayed by reason of the late controversy in the Manning River *Times* between Bro. Wight and "Anti-Mormon." We baptized two and had a nice time. I enjoyed the winding roads round mountainous hills, and lakes, and rivers. The lovely ferns and tall, stately Gum trees were also attractive to my American eye. I am badly sunburned though. We are now in the midst of a hot summer; only for sea breezes and an occasional "southerly buster" it would approach the hotness of the fabled gehenna. When a southerly buster comes, though in midsummer, we feel like hunting our overcoats. It is to this country what a "Texas norther" is in the United States. Our quarterly conference is to convene this week. If we have two dozen delegates we will think it a large attendance. The country is rough, railroads are scarce and fare high, boats don't run conveniently; hence we have a hard time getting Saints together. The Forster district holds but one conference a year. Could we establish reunions here on the same plan as at home, the work would receive an impetus in a spiritual direction that it needs. The Author of the gospel knew what he was doing when he appointed prayer and other meetings in which the Saints are brought together. There is wisdom in it. The genius of the gospel is association, bringing appreciation. I can see the wisdom of the gathering principle. The conditions of this country (named above) prevent it being properly carried out.

Bro. E. F. Shupe reports the condition of the work at Denver, Colorado, in a late letter:—

The work in this city is in good condition spiritually, but I cannot say as much of the temporal condition. The times are fearfully hard, and the Saints have difficulty in getting along; however, we still manage to pay our hall rent and keep the meetings going. They have been very well attended of late; I think a number are very near the kingdom. Will the brethren passing from the west to the conference please give us a call? Come one and all; we need your assistance.

Bro. Henry Fetter wrote as follows from Glenwood, Iowa, the 23d inst.:—

I came here last May and started a Sunday school with three scholars, which soon numbered eighteen. Bro. J. B. Heide answered my call for preaching, and soon there were seven baptized. We now have a thriving branch of twenty-seven members and a Sunday school of twenty-three scholars. Brn. T. A. and D. Hougas and Henry Kemp have also preached for us. Elder J. B. Heide has been holding meetings in and about Glenwood for the past few weeks. He is blessed greatly, both in preaching and in administering to the sick. Five have been added by baptism; more are near the kingdom. Elders who pass through Glenwood are requested to call.

Bro. J. S. Roth, Osterdock, Iowa, January 22:—

Bro. J. R. Sutton is with me here battling for the good old way. It seems so strange to not find Uncle William B. Smith here any more. Every one has a good word to say for the old gospel veteran.

Bro. Frank Russell, Grinnell, Iowa, January 22:—

Bro. Fred A. Smith conducts services here every other Sunday in the Advent church. We had a crowded house one week ago last evening. Considerable interest has been awakened here; I believe we will soon do away with the terrible prejudice that has always existed.

Bro. I. P. Baggerly was at Plainville, Indiana, the 22d inst. He wrote as follows:—

Three have been baptized since our district conference, one will be baptized to-day; others are near the kingdom. Our meetings have increased in interest from the beginning. We reorganized the Plainville branch; the outlook is encouraging.

EDITORIAL ITEMS.

WE acknowledge with pleasure receiving from Hon. Z. H. Gurley, member of the General Assembly of Iowa, Bulletin No. 16 of Iowa Agricultural Experiment Station, and the roster of the twenty-fifth (the present) Assembly. We understand that Representative Gurley is a member and chairman of the House Board of Charities.

Conference of the West Virginia district has been deferred to Saturday, February 24. See notice of district president.

We learn that Bro. Heman C. Smith has been holding a series of successful meetings at Persia, Iowa. The interest, as indicated, was good. He was to close there on the 24th, going thence to Galland's Grove.

Bro. Joseph S. Lee was at Pleasant Grove, Utah, on January 10, whence he wrote us. He spoke at Lehi on the 7th of January, and had a good audience. He obtained the local meeting-house, and the bishop gave out the meeting; and was promised the house for three more nights. He reports that the members of the Reorganized Church there are quite alive to the work.

Bro. John S. Lawton and Miss Isabel Paine were married at Provincetown, Massachusetts, January 3, 1894, Rev. Charles A. Stenhouse, officiating. We congratulate our brother and his bride.

We have omitted some obituary poetry sent us of late, because unsuitable to the purpose for which it was written. We may have failed to please the writers in so doing. We appreciate their sentiment, but cannot insert what does not contain sufficient merit to justify its publication.

A letter from Bro. J. W. Hudgens, of Baker, Brown county, Kansas, reports an excellent opportunity to reach the people of that place. A church, and a schoolhouse near by, await the coming elder.

Bro. Michael Rasmussen is doing local work at Beatrice, Nebraska. Bro. F. J. Chatburn has aided him at times.

Brn. Hubert Case and D. A. Hutchings baptized one at Smithland, Iowa, during a series of meetings held by them. Bro. Case commends Smithland and near by territory to the Iowa ministry as a promising field for missionary labor.

Bro. D. C. White, located at Maurine, Missouri, is laboring at Dunham, and Huntingdale, and other local points near home, on Sundays. He is arranging to preach the word every Lord's day. He has had more openings than he can supply since he began, a fact for local elders to consider.

Bro. A. McKenzie of Detroit, Michigan, is assisting Bro. E. C. Briggs in his efforts in the Michigan metropolis. He reports the outlook as promising.

Bro. D. M. Rudd has been preaching at Eagle Grove, Iowa. Congregations large, and "good liberty."

Letters are received from Bro. F. Hadley, Lawton, Michigan, and A. Worden, Hector, Minnesota.

HERE is a story of the clever Brahman. If true, the Western scholar is far behind him in some lines of mental development.

Speaking of the great power the Brahmans in India possess in localizing thought, Purushotam Aor Telang said the other day: "We would consider a game of chess as played in this country mere child's play. An ordinary Brahman chess player could carry on three or four games at a time without inconvenience. The usual game played by the Brahmans consists in checkmating with one pawn, designated when the play begins. I have seen a man perform a long problem in multiplication and division, at the same time noting the various sounds and discussions going on about him in the room. I have seen a man compose a triple acrostic in Sanskrit in a given meter, at the same time having three well versed men trying to overthrow him in his argument on religion."—*Pittsburg Dispatch*.

HOW THE BEE SEES.

We are so used to regarding the world around us from the standpoint of our own sight that it is hard to realize that to other creatures, far outnumbering us, and perhaps, quite as important in the economy of nature, it must look quite different. The honey bee, for example, is supplied with a pair of compound eyes with hundreds of facets, each capable of sight by itself, and several ocelli or little, simple eyes more closely allied to our own. How these eyes are used, what are their separate functions, what sort of images they can present to their owners, all remain questions as interesting and well nigh unsolved as they were before the days of our powerful microscopes. Notwithstanding the fact that hundreds of entomologists have been and are interested in this subject, we yet are only at the stage where we can affirm that the honey bee sees a very different flower from the one in which we observe her in search for sweets, although of what that difference is and how it is produced we can form but little idea.—*Ex.*

There are 485 missionaries on the staff of the London city mission. French, Germans, Spaniards, and other foreigners are employed to reach certain classes.

Mothers' Home Column.

EDITED BY FRANCES.

"If all the pity and love untold
Could scatter abroad its coins of gold,
There would not be, on the whole round earth,
One hungry heart nor one lonely hearth.

"And oh! if the kind words never said
Could bloom into flowers, and spread and shed
Their sweetness out on the common air,
The breath of heaven would be everywhere!"

NEWS FROM TAHITI.

I HAVE not felt like writing for a few months, but I am often prompted to duty and work by a proverb I heard when a child: "If no birds would sing in the woods only those that sing the best, the woods would be silent." A brother stopping here with his boat from the Tuamotos, took Bro. Forscutt, with others of us (in all 16), to the division conference of October 6, on the isle of Tikahau. After battling with contrary winds from Tuesday until Friday morning we hailed in the passage of Makahiva Isle to await for better winds and rest. This island is inhabited only at times when the cocoanut groves are ready to work by the people of Tikahau. They had built here a number of decent native houses, some of which we took possession of, where we abode until Monday morning, having had services for the Lord four times. Arriving at Tikahau we were met by a great number of Saints, also meeting with Brn. Devore and Gilbert, Bro. Newton having stopped here, expecting every day a boat to come from Manihi for him. When we returned we found he had gone. Our meeting was a delightful one with the glad news that Bro. Devore had preached twice in the native tongue, and two months from the day of his arrival here on Tahiti Bro. Gilbert bore his testimony in the native tongue. The conference was a profitable one to all. The brethren presented before that people during the conference in their preaching meetings and schools some very useful and needful things, establishing what had been before taught them by Brn. Smith and Devore, and leading their minds out in new and truthful avenues which caused their hearts to rejoice and gave them a better insight on many points of the law. We would expect something extra from the Brn. Mareko and Lutero. But Wilama or Bro. Gilbert being young in the cause and still younger in the ministry, was a surprise to all. I felt to praise and thank the good Father as I sat and looked at his clear, penetrating eye, and resolute mouth, and heard his ringing tones set forth in such a masterful way, the soul-stirring teaching of our divine Master, Jesus Christ, from Matthew fifth and sixth chapters. The subject was handled through an interpreter, but he seemed to catch the spirit of it and it went ringing in the ears of the natives, while every eye was upon him; awakened to a new interest, every soul felt the inspired teaching vibrating through and through their beings, while their minds expanded with new and beautiful thoughts upon the law that must be kept, the life that must be lived to gain an inheritance with the redeemed. There, with the eye of inspiration, I see him going from isle to isle clothed with the spirit of the work,

the word of God in his hands, honored with being clothed with his priesthood, because he had not dishonored it. From his countenance rays of light streamed forth as a halo of glory around his head. Teaching, encouraging, drawing up higher, with a force and power brought to bear against the native minds that caused them to loosen their hold upon the past and become new creatures. His influence was of that nature and character that he was loved and honored by all here also in America. That his work here would inspire the hearts of young men in the church to have confidence and to go forth and do likewise or even better. But to do this grand work he must sacrifice the sweet companionship of the young of his own color and race, that he has hitherto enjoyed and appreciated. He steps forth alone from all former sweet pleasures; subduing all these fond desires, and goes as a servant of his divine Master to give his time and service to His cause. Goes to a people of another color, and tongue, and habits. How many hours of loneliness, sorrow, and pain must he pass through to gain such a glorious end. O, how noble, how sublime! Such a life of excellence is worthy to be noted; worthy to be honored. Yes, a thousand times yes! May God bless him in his arduous work.

Last at the conference, yet worthy of note was, through the sanction, approbation, and encouragement of the president in charge, I taught and instructed the sisters as never before. But the glad thought is, it seemed to have such a telling effect on them, and they were willing to profit by it. There is a great work to be done here among the sisters that only woman can do, and could there come to this mission an energetic, bright-minded young woman who could learn this language quickly, she could find a work that would occupy all her time.

Because of high winds all stopped over the second Sunday on Tikahau. I can see already the reinforcement of laborers here is having a telling effect for good. There is an uprising in a general way that bodes far better things in the future for this mission. Two years ago, again and again in answer to our earnest cry to God as we knelt together pleading for this people, his Spirit manifested to us that the Lord would do something for them. That time has now come.

Sisters, you who read these lines, do not forget that I am still here alone, as regards sisters' sweet communion. And from appearances, likely to be here awhile yet if the conferences in America still continue Bro. Devore in this mission. He is in better health, and is willing to stay longer, as he now preaches often in the native tongue. Since the ponderous weight of the mission has been removed from his shoulders he has been able to give his entire attention to learning the tongue, and the result is he is preaching and teaching the schools in it. He and Bro. Gilbert have been together three months. Two weeks ago they thought they could do more good to separate and fill the calls, as now Bro. Gilbert could also preach to the people. See what a bright young mind can do.

Bro. Forscutt with the great weight of the presidency and ill health has not been able to

advance very far as yet. But he has laid a foundation to build upon and is building, though the press of duties on him, of a necessity will be slow, but *sure* in the outcome. When we last saw Bro. Newton he was giving all his time and energies to learning the language and was making considerable headway. As for me I hardly think I will ever be able to talk it correctly, and yet notice I am gaining a little and they understand me.

As I commenced to say above, a letter to me is just as precious as ever. A dear sister wrote me last mail. In it she says: "I wish I could write such words and thoughts as would help and comfort you. But you know I love you and that my prayers are for you and Bro. Devore that you may be able to do all that is in your hearts for the people that you have suffered so much for." O that she could know how much good her letter did me—it was full of comfort—and that she could *fully* know the weight those precious words carried with them. They are words easily spoken, but if spoken with a false meaning they are *full* of deceit and subtlety; but if spoken from a loving heart brim full of love for humanity, and especially for the tried, the lonely, the afflicted, the weary, the tempted, the tearful ones, *then* the words go straight home to the heart they were sent to, and accomplish their heavenly work. I think we should try to be more kind and affectionate one to another. Give a word of cheer, do some kind act, be it ever so small, so that the suffering one may feel and see that it is meant for him or her. A message of love sent from the heart to one's own self. Who can tell the wondrous good it does, or the space it fills? It does not stop and lie buried in that lonely, weary bosom, but creates thoughts, feelings, words, and acts that go out to others, blessing them, and goes on still widening and enlarging until thousands are blessed with its influence.

Below I give you a little gem that fell into my hands nearly three years ago. I picked up a scrap of paper which had been wrapped around something. In it I found the following:—

"KEEP A BRAVE HEART.

"Said somebody to a woman in my hearing the other day, 'My friend, I am afraid you are getting bitter. I can detect it now and then in what you say and write. Not much only enough to show some bee has stung the sound fibre of your nature and left the rankle of its bite.' If you have any spare prayers to offer, my dear, whoever you are who read this paragraph to-day, get right down on your knees and implore heaven to keep you from all cynicisms and bitterness. Try hard to preserve your faith in the ultimate victory of good over evil, and in the fair shining of an untroubled sun behind these flying clouds. When you and I let go our hold on hope we join hands with despair, and despair is a guide that leads the soul downward. No matter how hard life may be, how the storm may beat, or however unceasing the grind may be, hold fast to your faith in the Captain who never lost a battle yet, nor ever signaled the trumpets to call a retreat. Everything is coming out right in the end. Nothing can withstand the advance of an earnest soul,

There is not material force enough in the universe to keep it down. Difficulties vanish before a steady front. Was it not Thoreau who said, 'As soon as Atlas got his back made up that was all that was required'? Brave backs go a-begging for burdens."—*Chicago Herald*.

Let me place the picture before you. One overheard the few well-defined words spoken to another, and they make such an impression on their own mind that they felt to give expression to the thought that grew out of the words overheard, and to give weight to them, and that other person is in like manner impressed with them, and conveys to them the warning they held, that whoever might read would be helped to keep from sinking into despair and to do good.

The loving message is started broadcast upon earth's bosom on its mission. It finds its way at last seven thousand miles from where it was first penned, to an island in the Pacific Ocean. By accident it is carried to the home of a homesick, lonely, discouraged woman, wife of a missionary, because of her peculiar circumstances among a people whose language she knows not. But seeing the great work that ought to be done for them and with them, she is yearning but helpless to do it. This little gem catches her eye. She reads and reflects. Courage enters into her heart, vigor to her mind, light to her eye, and she starts again refreshed. She cuts it out of the scrap and pastes it in her hymn book where she can see it often, and as often it cheers her in her arduous work.

Nearly three years pass away. A young missionary enters her house, discouraged and cast down, fearful lest he would not be able to do the work required of him. She tries to cheer him up, but feeling her help lame, she thinks of her gem, gets it and places it in his hands to read. While he reads carefully and comments, letting it enter into his very soul, she sees it does for him the same work it did for her so long ago.

Two days later she feels impressed to start it on its mission of worth and love back over the same trackless ocean to its native land, trusting that it there may bless others as it has her, wondering how far it will yet go. Who will it yet bless? What work has it yet to do? What work has it done elsewhere? Who wrote it, and where are they, if they yet live? If so, she prays they may yet know some of what that bread cast upon the waters has done.

This is the rainy season in these parts.

With prayers and good wishes for all,

ELLA R. DEVORE.

PAPEETE, Tahiti, Dec. 4.

MONEY PAID BY SISTERS OF THE SOUTH SEA ISLANDS MISSION.

TAHITI ISLAND, TARONA BRANCH.

Up to October 30, 1893.

Ella R. Devore	... \$1 50	Hio	.... 10
Tuane	.... 1 20	Tekava	.... 40
Ahuura	.... 50	Rereao	.... 10
Hina	.... 70	Teuru	.... 20
Hura	.... 50	Teare	.... 50
Haua	.... 80	Matabira	.... 10
Tatehau	.... 30	Tekare	.... 20
Aro	.... 50	Temarama	.... 20
Tefira	.... 10	Mareto	.... 10
Mai	.... 30	Villima	.... 10
Faatapu	.... 10		

NIAU ISLAND BRANCH.

Up to October 13, 1893.

Unu	...\$1 40	Apua	.... 20
Teupoo	...1 80	Paora	.... 20
Fainau	...1 60	Putake	.... 10
Korikori	...1 40	Terava	.... 10
Ave	... 40	Teheura	.... 10
Tini	... 40	Tepoe	.... 10
Reitere	... 20		

ARUTUA ISLAND BRANCH.

Up to October 13, 1893.

Terea	...\$1 70	Kaogo	.... 60
Mataroro	...1 70	Reitere	.... 50
Rairora	... 10	Tehuihui	.... 30
Poata	... 70	Louis	.... 10
Kaikava	... 60	Anetoni	.... 10
Taupava	... 50		

RAIROA ISLAND, AVATORU BRANCH.

Up to October 13, 1893.

Nohorae	...\$ 60	Konea	.... 20
Totuhua	... 30	Terai	.... 20
Tohu	... 20	Faahetu	.... 10
Teuru	... 20	Homaaura	.... 10
Tapairu	... 40	Huamaura	.... 10
Teewa	... 20	Teiri	.... 30
Tahuri	... 50	Ahutiore	.... 20
Tematai	... 30	Tiura	.... 10
Tevavaro	... 10		

RAIROA ISLAND, TIPUTA BRANCH.

Up to October 13, 1893.

Koroata	...\$ 10	Tuufacehau	.... 20
Hinau	... 60		

TIKEHAU ISLAND BRANCH.

Up to October 13, 1893.

Tarere	...\$ 50	Gohura	.... 20
Tiriatua	...1 10	Taha	.... 10
Tina	... 20	Teorii Vahine	.... 10
Tehuihui	...1 10	Vairaa	.... 90
Vehineorii	... 20	Puanaa	.... 20
Mahia	... 40	Tini	.... 70
Roiti	... 50	Manava	.... 10
Tapca	... 40	Tena	.... 20
Taupava	... 40	Taupo	.... 90
Terouru	... 80	Teheura	.... 10
Temarara	... 20	Tahumi	.... 10
Tapere	... 10	Patetepa	.... 10
Tapinoia	... 30	Teura	.... 10
Teroro	... 40	Teppure	.... 10
Puahi	... 20	Tagia	.... 10
Tetora	... 40	Terai	.... 20
Teupoo	... 40	Tutuhu	.... 10
Raehera	... 10	Tehina	.... 10
Teumere	... 10		

MAKATEA ISLAND BRANCH.

Up to October 13, 1893.

Nauatua	...\$ 20	Tohuura	.... 20
Tepare	... 30	Tetira	.... 10
Hina	... 20	Teore Vahine	.... 10
Katupu	... 20	Tepu Vahine	.... 10
Puturua	... 70		

APATAKI ISLAND BRANCH.

Up to October 13, 1893.

Vahine	...\$ 10	Ruaragi	.... 20
Viviraioji	... 20	Tegahe	.... 20
Tatohu	... 10	Huauri	.... 10

Sister Walker:—You will please allow a few words in regard to editorial in Home Column of January 10, by the writer of the extract which it contained, as it seems that an injustice has been done, both to the sisters of the branch referred to, and myself.

If in the quotation,—which was hurriedly written, with no thought of its publication,—the words "lack of understanding" had been used, and then qualified as meaning ignorance in regard to the subject under consideration,—the Sisters' Society, its aims and endeavors,—they would have conveyed the idea, and better expressed the sense of the writer.

The injustice done her, is that the sisters fail entirely to recognize me in the "robes of perfection" or something akin, that you would clothe me in, and I assure you I myself would feel very uncomfortable and out of place indeed in them. I would that I were worthy of your kindly words, but those words of praise do not belong rightfully to one so very imperfect. But to resume. While I cannot see why, as Saints, some of us should ridicule, or the rather so strongly condemn, even without investigation, some things, I recognize, and am willing to accord to every mother, that though ideas in regard to our ways and methods may differ, the good and well-being of our children is the end sought by every one, and

herein I feel an injustice has been done the sisters referred to, and this is the chief reason that prompts me to call your attention to the matter.

Again, I believe I speak advisedly, when I say that as a band of sisters there is not one of us, who would stand and pray, as did one of old, who thanked God he was not as others are, for our past experiences, and ups and downs have led us to the belief that we are very like others, and yet we seek to struggle on in the way of right, and when we wander from it, we retrace our steps to find it again, and shall we not, knowing our individual weaknesses and imperfections, bid each other welcome, and journey on toward the goal we seek?

A SISTER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. D. E. Hough, of Winnipeg, Manitoba, asks your prayers in his behalf that the feeling of desolate loneliness which is weighing upon him may be relieved.

Bro. Walter Bohall, of Eureka, California, requests your prayers in his behalf that if it be the Lord's will he be healed of the disease from which he is suffering.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, Feb. 1.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verse.—Mosiah 2: 4.

Thursday, Feb. 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Proverbs 23: 24; 2 Timothy 1: 3.

Thursday, Feb. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Romans 11: 11-15.

Thursday, Feb. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—2 Nephi 10: 7.

The national malady of nervousness will be the subject of an important article in *McClure's Magazine* for February. Edward Wakefield reports a talk with Dr. Samuel Weir Mitchell, the eminent specialist, wherein Dr. Mitchell affirms that Americans outrank all other nationalities in their proneness to nervous break-downs, and explains, as far as he is able, why it is.

Letter Department.

PAPEETE, Tahiti, Dec. 5.

Editors Herald:—When last I wrote I was on the Island of Niau with Bro. Devore. We were then expecting a boat to come soon for us to go to the conference at Tikahau, October 6 and 7. It came in due time, and we packed our things and went on board; this being the first small boat the writer was ever on, that is, in which to put out to open sea, I thought it looked pretty small, but when my worthy brother assured me that he had been out in much smaller ones, I was not afraid, and bravely went aboard, although the wind was a little high and the waves still higher.

Up to this time I had not been sick enough at sea to vomit; but just before going on board I ate a lunch of bread and very strong butter (we have no good butter here), so when we got well out into the wind and waves, and our little-craft tossed around rather lively, that butter made known its whereabouts in a very aggressive manner, and I could not have any peace until I hearkened to its urgent call for more air. I felt as though it would never afterwards make any difference to me whether butter was high or low in the market. After I got rid of that butter I was all right, and have not been sick at sea since, not even in the least. Bro. Devore went below and lay down as soon as we went on board, for one does not get so sick in that position; but the writer always prefers to remain on deck, as there is a peculiar smell in all cabins that is more or less offensive. The waves soon began to throw water on deck; I put on my gum coat, but got wet notwithstanding; the boat rolling over on its side at times necessitated one being very careful to hold onto something, and not to watch too close to dodge the spray.

In six hours we landed at Apataki, greeted the Saints who stood on shore to meet us, and were conducted to a nice little house of two rooms, which we occupied exclusively. The next day being the first Sunday we took the sacrament with the Saints. On Monday three boat loads started for conference, one hundred miles away. As soon as we were fairly out of the harbor, or passage, the boats hauled up together, the jibs were lowered, and all sailed slowly while our worthy native brother, D. M. Pohemiti, raised his hands to heaven and in solemn prayer committed us all to God's care. It was a most impressive and beautiful scene; the winds seemed to half hush for a time and the boats to rock with animate carefulness upon the placid blue for fear of disturbing the solemnity of the occasion. The groups of Saints were seated on the decks with bowed heads, while the one supplicating the Deity stood erect in bold contrast. The gentle caroling of the waves greeted our ears with a seeming divinity, while the softest zephyrs fanned our cheeks; the pure blue of the azure sky was intensely reflected on the bosom of the deep, while the day-god gave a bright, silvery touch to the rippling waters in the distance. Truly the writer felt as though the angelic hosts had paused to take cog-

nizance of the simple and childlike faith in which that prayer was offered, and to which all said amen. The beauty and solemnity of the occasion were such as to bid the crystal gems come forth from our eyes, to witness also. We realized that God did hear, for we had a most delightful journey, landing in Tikahau in just twenty-four hours. There we met Uncle Mark and Sr. Devore, who had landed an hour or two before, from Papeete. We here received two months' mail, the first we had had since leaving America.

Many were in attendance from the surrounding islands, and so a great crowd was on the beach waiting to shake hands with us when we landed. We almost got tired before we got around to all. They are great people to shake hands, just like the Saints in America. The gospel makes people good everywhere.

Everything passed off pleasantly and smoothly in the business sessions, but it was rather slow work, as every speech, comment, or remark of importance that passed from us to the native brethren, or from them to us, had to go through an interpreter; Bro. Johnson acting in this very important position. They desired Uncle Mark to preside, as the president of the division was not present, but he objected to that and requested that the counselor that was present should preside, thereby respecting and honoring him in his place. This seemed to rather surprise them, but it had a good effect, showing them that he had not come among them to usurp authority and domineer over them. They all have great respect for Uncle Mark. The writer was chosen as president of the Tahitian division, and Brn. Johnson (white) and Loui (native) as his counselors. During conference I preached four times. On Sunday six were baptized; one by Bro. Johnson, two by Uncle Mark, and three by myself. We had what we thought to be an important and successful conference.

On the 16th of October we took to the boats again; Bro. Devore and I going back to Apataki where we touched coming down, Bro. Forscutt, Sr. Devore, with others going back to Papeete. We had a very pleasant journey, only we were longer this time as the wind was against us and had "to beat." On Sunday, October 22, Bro. Devore preached again in the native tongue, I leading the testimony meeting. The people all seem delighted to have us with them. We are trying to prove ourselves to be workmen for the Master, our main effort being to learn the language. Bro. Devore is now preaching right along in "the native." My diary for November 5 says: "Sunday I was in charge of the Sunday school; taught a class and asked a few questions at the close with better liberty than ever before in the 'native.' Soon after coming back from conference Bro. Devore baptized four, after preaching in the morning with extra good liberty in the 'native.'"

My diary for November 12 reads: "Preached my first sermon in the Tahitian, by the help of God; after which baptized four persons, confirmed one of them in the afternoon." I am very thankful to God for his helping me to make a start; for I could feel the vivid

sparkling of the Holy Spirit leading my mind while I read and commented for half an hour. But just let me say that before stepping into the stand my heart went like a leaf on a windy day. Most every night when there was nothing else going on we held schools in the church, reading and studying the Scriptures, dividing the Saints into two classes, Bro. Devore and I teaching one each.

On November 17 Bro. Devore and I separated; he going to Aratua, and I to Kaukura. Bro. Devore is a good man and a congenial companion, and I regretted leaving him; but we thought we could do more good to separate, as we can now both talk well enough to get along with the natives. We were together about four months; not an unkind word passing between us.

At Kaukura the Saints made me comfortable and looked after my wants well. When they found I could converse a little they gathered in, and, as it keeps me in a constant strain to talk and catch their words, they very nearly talked me to death the first evening. The next day, Sunday, November 19, they desired that I should preach to them in "Tahitian;" but not feeling capable on such short notice I chose to preach through the interpreter, Bro. Johnson, who resides at this place.

They have a neat and commodious church here, and it was crowded, with many standing on the outside. I wish those in America could all see what good attention these people give, and how they are hungering for more light. If they could, I don't believe we would read any more letters in the *Herald* speaking of these people as Heathen. I have seen less disorder here at meetings in all the time I have been here than I have seen in a single instance that I can recall in America. Not once have I heard whooping and yelling after services, like I have heard numerous times in civilized (?) America. To one who has seen and knows the facts in the case it is bordering on mental nausea to hear persons talk of these people as uncivilized and heathenish. I really believe there are more heathens, and of a deeper dye, right in the city of San Francisco than there are in all these islands put together. White members with whom I have talked have had the face to stand up and defame the moral character of the natives as being very loose sexually, when all it takes to see where the sin lies is to take a look at the many illegitimate half-castes that throng this city. It is an open and glaring picture of the immorality of the whites who have come to this place. When I consider all sides of the question, and the chances these people have had in the past, I am not discouraged in the least as to their future under elevating and educational conditions. If the natives of these islands were a big man, and the whites here another big man, and those two men were going to run a race for heaven, I would bet big on the native; yet there are a few very good white people here, and a few bad natives.

I was at Kaukura but two or three days when some of the brethren made ready to come to Papeete, and I, desiring to come anyway, came with them, promising to go back there from here. We landed on Tahiti just

four months to a day from the time I first came to Papeete from America. I found a month's mail awaiting me in which was a letter from my young brother and coworker, R. W. Davis. It did my soul good to hear from one with whom I had tramped the prairies of Western Kansas in laboring for the Master. And here let me say that I believe he would be a good one to send next, to this mission, if some one would just put a bug in his ear first and give him a hint that it is "e mea maitai roa ia faaipoipohia" (a very good thing to be married) before coming here.

We are all so sorry the Gospel Ship has been delayed so long, for we need it so very badly; but this is a good place in many respects to cultivate patience and let it have its perfect work. On the 29th ult., I preached again in the "Tahitian" to the Saints here, in Papeete. On Sunday the 3d inst., Uncle Mark preached in English, which was a feast to our souls. He gave the references to the natives present in their own language.

At times our hearts yearn for the land over which the stars and stripes wave, but still we desire to stay and labor for the cause of truth and righteousness, and would not return now if we were given a free passage.

With hope and confidence in the final victory of truth over error, I am,

Your brother in bonds,

J. W. GILBERT.

MAGNOLIA, Minn., Jan. 18.

Editors Herald:—Since my last letter to you I have been busy presenting the word in different parts of my mission, leaving all apparently feeling well and interested in the gospel. I herein extend my sincere thanks to all the Saints and friends for their kindness to me and my wife where we have labored. We left Northern Minnesota on December 20 *en route* for St. Peter, stopping over one day with the dear Saints in the city of Minneapolis. We enjoyed their company very much, also a good prayer meeting in which much of the Spirit was enjoyed.

On Friday night we bade the Saints of the city good-bye and journeyed on to St. Peter where we enjoyed the kindness of Bro. and Sr. Weiler during the holidays. We put forth an effort while there to mete out the gospel to the people, but they were not much inclined to hear; however, we kept up meetings most of the time while there. On the 11th inst., we left St. Peter for this place, arriving the same day, where we found Bro. and Sr. Premo and many other friends waiting to receive us. Last fall I was defending our faith, using the church to speak in. But O, what a change since then! Our Methodist friends assumed the authority to shut me out. The schoolhouse being opened for holding service I had to occupy that, beginning on the evening of the 12th inst. I am having a full house each night with good interest and splendid liberty. The Methodist people are using the old Mother Grundy theory of opposing the truth. We have the majority of the town and neighborhood in our favor, so we are happy, and feel to thank God at all times for the fullness of the gospel. The church at this place was built by

subscription with the understanding that it was to be a union church; but, as usual, one of the daughters of Babylon has assumed control, which has caused very unpleasant feelings with the sons of toil and labor. I understand there is a petition in circulation to have the church opened or the money subscribed refunded to those who are for union.

I am feeling much better in body than I have felt for some time, thank the Lord. I will continue here some time yet. I feel that a good work will be done in the near future. Yesterday morning we had the blessing of our Father made manifest in the healing of Sr. Premo, who by some means suddenly lost her mind so that she knew nothing nor anyone present. Bro. Premo fell the evening before and hurt his hip so he could not get around; but, thanks to our heavenly Father, when they were administered unto the blessings were given. May the good Lord hasten his work in its time, is my prayer.

I. N. ROBERTS.

[THE letter from Bro. Roberts in last issue of the *Herald* was not sent for publication. We insert the one written for that purpose because it contains a fuller report.—Ed.]

KIRTLAND, O., Jan. 15.

Editors Herald:—Will you please inform the European Saints through the columns of the *Herald* that Bro. J. R. Evans and myself sailed from Liverpool January 3, and arrived in New York on the 11th inst., after quite a rough voyage, during which we were confined to our "bunks" four days, which seemed like four weeks. We were fortunate in being on one of the finest, most substantial steamers that cross the Atlantic, the Teutonic, ten thousand tonnage, and nearly six hundred feet in length, and were kindly cared for while on board.

We arrived home on the 12th inst. and found my family all well, except my wife, who is in a bad condition physically; and we trust that the Saints will remember her in their prayers. I must beg a little time of those to whom I promised to write on my arrival home, as my wife's ill health keeps me well occupied in caring for her and the little ones.

Yours hastily,

G. T. GRIFFITHS.

INDEPENDENCE, Mo. Jan. 23.

Editors Herald:—To-day I am packing my grips, intending to start to Sherwin, Kansas, to-morrow; from there on to Angola, and then to Keighley, where I am to meet the Rev. Thomas H. Popplewell in debate, commencing February 6. Four questions are in the catalogue: Joseph Smith, the Book of Mormon, and the two churches. We expect to spend one half month in this conflict.

I shall anxiously and patiently wait to know what the end will be. I am glad to learn that I have the best talent to meet that the Christian Church can produce in the State of Kansas. The promise is, "No stone will be unturned, this time." I have passed through a few tornadoes, and trust to be found with mufflers on.

The storm has been brewing since early last spring, when Bro. M. M. Turpen passed through that part of Kansas. I understand

questions were partly agreed upon; but after more mature reflection the Disciples concluded not to meet in a debate depending wholly upon their local talent. Bro. Turpen passed on, and time went; and yet the people agitated the question of debate. Mr. Popplewell was employed by the Christians to meet our man. I was written to and asked to consider the matter. I consulted with Brn. Luff and Caffall in regard to the affair, and now am billed to do this kind of work for the church. This is my apology.

I hope to be sustained and remembered by those who feel interested in my work for the Master. In gospel bonds,

I. N. WHITE.

BROOKLYN, N. Y., Jan. 16.

Editors Herald:—My last communication was from New Park, Pennsylvania, where in company with Brn. Robley, Robinson, and Nelson we made our last effort in grove meetings with fair success, if hearers and attention paid the speakers is the rule for judgment. Since then my time has been mostly confined to Philadelphia, and Baldwin, Maryland. I made some effort to effect openings in different localities in country places, but the school laws of the States of Maryland and Pennsylvania will not permit religious services in school buildings, hence it is impossible to do much in the country during the winter months outside of cottage meetings, which in this part are poorly attended. I have had the pleasure of baptizing two at Baldwin this fall; others seem near. I fear some will wait too long and fail to enter into that relationship with God that shall entitle them to that blest estate. A tent we want this year if possible, so as to occupy the spring, summer, and fall months here and there, holding protracted efforts. A tent will attract many who will not go into a hall or even a church to hear the truth, hence I believe is one of the best means to reach the people and sow the good seed. The Saints and friends in Philadelphia have made a start in the right direction. They have a few dollars on hand for the tent fund that the sisters have raised by pluck and energy, besides helping to meet some other expenses connected with the work there. If the other branches in the district will do likewise a tent will be had this spring for district work.

Many a nickle which belongs not to the tithing list might go into this fund if proper efforts were put forth.

Bro. and Sister George Potts, of Ozono Park, Brooklyn, celebrated the twenty-fifth year of their married life on the 11th. This is called the silver wedding, and as hard as times have been and are, quite a few presents were made them. Some sixty odd were present, quite a few not members of the church, who apparently entered into the exercises of the evening as though they felt at home with Saints. To say the host and hostess made a fine appearance as a bridal pair, is putting it mildly. After a sumptuous repast, music, singing, and some innocent plays (for old folks) were indulged in, and a pleasant time had by all. Bro. W. H. Kelley came too late for this. However, he gave us one of those stirring sermons of his on Sunday evening to a

full house, and left for other parts. He expects to be with the Saints in Philadelphia on next Sunday, thence southward into Virginia for gospel work.

Bro. Thomas Lester of East New York avenue, near Cowell street, Brooklyn, New York, would like those who can to remember him and send in their tithes and offerings that he may be able to do something in aiding the work along. It is wise on our part to contribute of that we are blessed with, let it be ever so small. It is not the amount we have to give that brings the blessings of heaven, the approval of God; but the willingness to do our duty according to our ability.

In hope of the ultimate when Christ shall reign,

A. H. PARSONS.

PLAINVILLE, Ind., Jan. 16.

Editors Herald:—I spoke for the Saints and friends at Tom's Hill last Friday evening. On Saturday I met Bro. I. P. Baggerly here. He had been preaching, and had an appointment out to organize a branch. We accordingly met before the hour of preaching for the above-named purpose. Everything went off in unity and order, and thus a thrifty scion is planted. There were about a dozen charter members to be duly enrolled, who had received letters of removal from Washington branch. More are to be baptized, and many appear quite friendly to the Saints' cause. Elder D. O. Stites and Thomas Strange were elected as president and branch priest respectively, and Sr. Martha Persinger was chosen as clerk and treasurer. Cornelius Persinger recently bought a schoolhouse where the Saints can now worship on their own ground and in their own property. They have seated the fair-sized room, purchased a stove, and partially repaired the building, and intend to complete the good begun work in the near future. We are holding forth with good audiences. The little man far outstripped my most sanguine expectations last evening. For an inflated hour he poured forth a stream of clear-cut logic, pungent truth, and a rushing avalanche of inspirational eloquence, all pleasing and wondrous to behold.

Our contemplated debate that appeared so near when here last summer, is yet so far. Talk is cheap, and, sure there has been plenty of small chat. "Bark is a good dog, but Hold Fast is better." We were to baptize yesterday, but the forenoon's pourdown prevented. It had been dry and pleasant up to that time and it is still warm to-day. I wrote you so recently that I do feel constrained now to be brief. My missionary heart is comparatively happy.

M. T. SHORT.

BELGRADE, Mont., Jan. 22.

Editors Herald:—In a recent issue of the *Herald* I noticed a clipping from the *New Issue* published at Bozeman, Montana, stating that David, Bro. John Pritchard's son, had committed suicide by taking poison. In justice to Bro. Pritchard and family I wish to state that matters have recently come to light indicating that his death was accidental. Please insert in the *Herald*.

In bonds, yours,

GOMER REESE.

SWEETWATER, Tex., Jan. 14.

Editors Herald:—I cannot boast of mighty works during the year, but I trust that while in the spirit of humility, for which I have striven through humble prayer, I have been able to do something for the Master. When I left San Antonio some months ago in company with Elder H. C. Smith I anticipated being in Indian Territory ere this, but on arriving in Bell county Bro. Heman was called home by sickness in his family. This was a sad blow to me, as I was daily receiving the long needed instructions for the work of the ministry, but when I saw that manly bosom heaving with emotion, all my interest was buried in sympathy in a moment; but oh! how lonely I felt when I watched the impatient iron horse bear him away to his loved ones; and my heart yet swells with gratitude to God when I think of the cheerful and liberal contributions of the brethren of the Central Texas district in the call for funds to carry him home.

After this I labored for some time in Bell and Milan counties, striving as best I could to cheer and gladden the hearts of the Saints and to spread the truth of the gospel. How much good was done remains at present untold, but I trust the efforts were not in vain.

I left Bell county for Ballinger, in answer to the second call of Bro. F. M. Oldham through the *Herald*, the first having been made some years ago. He and his father-in-law, Bro. Alexander, drifted into Taylor county several years ago in search of a home. The drouth so prevalent in the West had not been slack in laying a heavy hand on them, yet their surroundings show industry, and, judging from the good influence upon their neighbors, they have not been slothful about sowing the good seed; and I believe some of it has fallen on good ground.

My journey from Temple to Guion was not altogether pleasant; I went aboard the train at four o'clock in the afternoon and was all night among revelers; the conductor, engineer, and crew, with a large portion of the passengers, were on what they called a Christmas celebration, but which was in fact a drunken spree. I arrived at six in the morning, thankful that I was alive. A man was at the depot ready to take me to the best hotel, and seemed surprised to learn that I wanted neither breakfast nor bed. I soon found a wagon going to Guion, thirty miles distant, and when about half way out met Bro. Oldham and his little son coming after me. We arrived late at night and the good sister soon had a nice, warm supper. It had blown up quite cold and I enjoyed the fire and other comforts of a home.

I enjoyed the hospitality of Brn. Oldham, Alexander, and their friends for some eight days, in which I preached nine times to quite interesting congregations, and went away with their assurance that I left more friendly to the cause than were so when I arrived. I enjoy nothing better than opening the work in new places, and when I can have the assistance of such brethren as those named it makes it easier. Truly it has fallen to my lot a great many times to go entirely alone in my short experience. The return journey from Bro. Oldham's to Abilene was a very cold

one. His boys, who brought me over, were out most of the night on the trip home. I have not heard from them, but the night must have been severe on them.

I am announced to preach in the Christian church here next Sunday; this by request of some of the members. I preached here last year. I expect to go hence into Indian Territory. I hope the way will open for me to attend the General Conference, though the way looks dark and gloomy now. However, I feel resigned to the will of God. It is my whole desire to see the work spread and prosper in this country. Sometimes it looks as if but a narrow strip had been opened in this the largest State in the Union, and that we are continually working over and over that strip without spreading out into the territory west. Calls now come in from counties but two or three tiers west that have called for the past year; and that I cannot reach. One I may and will try to reach on leaving here: that is, at Bro. Edmundson's, at Stevensville; and in the opposite direction is one of the old Lyman Wight company that my heart goes out after. I pause and pray God to send more laborers, with a prayer to God for the peace and prosperity of his people.

In the faith,

L. L. WIGHT.

REDFIELD, Kan., Jan. 19.

Editors Herald:—Bro. Lloyd and the writer have been holding a series of meetings at Redfield, a little town on the Fort Scott and Wichita Railroad. I opened up the work here last August. The directors let me have the public school building. We commenced here January 9 and had good congregations. On Sunday night the house was packed, and many are interested, but on Monday night I received notice that we could not have the house any longer. Like the Saducees and Pharisees of old, too much doctrine for them.

One man, a back-slider of the M. E. Church, offered us an empty store building. Three quarters of the people did not like it because they closed the house against us. Mr. Leaton, who furnished us the house, assisted us in seating the building. We put in a stove, and went on with our preaching, and never lost a night; and are having bigger crowds than ever. It advertised the meetings.

I never had better liberty in preaching; the Spirit is working with the people; the whole country is stirred up. One who does not belong to our church says he will give \$50 towards building a Latter Day Saint church; another outsider says he will give \$100. The line is drawn so we can tell who are our friends.

Last night I preached about two hours on the divine mission of Joseph Smith, and O, how God did bless me! I feel that much prejudice was removed. Last Sunday I had the pleasure of leading a Christian preacher's son and his wife down into the watery grave. The young man, if faithful, will preach the gospel. This makes thirteen I have baptized into the Lebanon branch since May. This branch was organized by Bro. Caffall. I have been doing missionary work ever since March. I have been able to preach all the time except five days that I was laid up with lagrippe.

Through God's power my lungs and voice are as strong as ever; to him be the glory. How necessary it is that the Saints live pure lives before God and come up higher, as the admonition of the Spirit has been to the church. One thing that is a stumbling block to young members is to see some of the priesthood using tobacco. I have had this thing to meet in more than one place. I find that most of the Saints in this southwestern country are trying to live right. I have found them very hospitable and kind. May God bless them. With love to all,

Your brother and friend,

F. C. KECK.

ATTLEBOROUGH, Mass., Jan. 15.

Editors Herald:—It is encouraging in reading the word of God as revealed to his prophets in this century to find that every provision that could be rightly desired and every demand that might reasonably be made is supplied in the word which the kind Father has promulgated amongst us. This law of supply and demand which has been so wonderfully covered in the gospel covenant voices with louder accents than human tongue or mortal pen the divinity of this great latter-day work, hypocrites and devils to the contrary notwithstanding. What grand words are these: "And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also." —D. and C. 83:19.

Do we follow out these instructions? Yes; some do, but it is binding upon all the ministry. We ought to feel glad that God has spoken to-day and that he has told his servants what their mission work was, and has revealed in the word to the church all of the ways in which the interests of the kingdom of God should now be advanced. I feel well in body, mind, and spirit; and at times my feelings are touched when I see those who are deprived of any of the faculties of the mind, or members of the body which the kind Father has preserved to some of us.

Before the close of '94 the writer will have experienced a decade in this glorious work, and I can say with all my ransomed powers, O how bright and pleasant the faithful hours in that experience. And yet how sad to think of the "might have been" and the mistakes of life; but, God helping me, (and he is always ready and willing to help all that come to him,) the coming decade will have a brighter fore and background.

The work is still onward here; if not among the people, it is in the hearts and minds of Saints. The seed has been sown, has been abundantly watered by the labors of wise, faithful brethren who have visited the Plainville branch, and it only remains for God to give the increase. It has not been long since there was an increase from his bountiful hand. We hope to keep toiling on and try to cooperate with the divine economy for the overthrow of evil and the establishment of right.

ARTHUR B. PIERCE.

There were 2,353 suicides in the German army, exclusive of Bavarian troops, in the ten years 1882-'92.

Original Articles.

THE LAW SUPREME.

BY W. W. BLAIR.

IN these times when personal opinions, private interests, and sectarian prejudices govern largely the affairs of church and state, it is well to consider the safeguards needful to secure best conditions, prevent evil, and promote the general welfare.

Looking over the history of the past and present, reflecting upon the nature and constitution of government from the atom to the universe, and from man in his highest moods to the very lowest orders of intelligent creatures, the conclusion is inevitable that *law*—which is, in fact, authorized and established rule of action—is, and of necessity must be, supreme. In exact harmony with this view is found these words of revelation given through Joseph the Seer:—

That which is governed by law is also preserved by law and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetth to abide in sin [sin is the transgression of law], and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still. All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions. All beings who abide not in those conditions are not justified.—D. C. 85: 8, 9, 10.

There is a vast amount of significance in the above quotation. All inharmonies, all conflicts, all discords, all evil, all hindrances in rightful progress, all disappointments and failure of success, and all sin are the certain results of violated law. Man in the beginning transgressed the law given him of God, and evil followed. Israel ignored and rebelled against the law given them through Moses, and condemnation, curses, and calamity followed. These came upon priests and people without respect of persons, for priestly authority was no shield for him that dishonored and spurned the law of God. This we learn by the testimonies of God's servants, as in Daniel 9: 5-14; Jer. 9: 13; 26: 4, 5; 44: 10; Mal. 2: 1-9; Ezra 9: 4-12; Neh. 8: 1, 2, 3, 8, 14, 18; John 5: 46-48; Matt. 15: 3, etc., etc. Jesus denounced the Jewish teachers for having made void the law through the traditions and innovations of their elders. It mattered not that the law given through Moses was imperfect and ineffectual in some respects; it was nevertheless the law given to Israel to govern that people and to remain in force until Christ should come and the new covenant be given. No man, priest nor prince nor peasant, had authority to put forth the hand and steady the ark

of God. The Lord would care for that; and no man should interfere however politic and needful it might seem to do so.

And what was true and ordained of God as to strict obedience to the law of God under the Mosaic covenant, was equally imperative under Christ and the gospel. "The law of the Spirit of life"—the gospel—was unchangeable. Neither elders, nor apostles, nor angels should change it, in much or little. It was the wisdom of God, the love of God, and the power of God, and yet Paul foreknew, and foretold that even some of the ministry would presume to change the order given of God, for he said:—

For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20: 29, 30.

Paul said further:—

According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed *how* he buildeth thereupon; for other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3: 10, 11.

The foundation he had laid by the grace of God must *not* be changed. Jesus Christ as revealed in his law—his gospel, his doctrine—was the only and true and unchangeable foundation. Had the ministry always builded on that foundation according to the conditions and provisions of the gospel, there never would have been an apostasy; the church and its doctrines and its powers and blessings would have been perpetuated unbroken, and complete down to the end. But changes came; the doctrines and established usages of the church were corrupted little by little till finally Christ rejected the fallen church, and spiritual night fell upon the whole world till the dawn of the Reformation and the final restoration of the gospel by angel hands as promised in Revelation 14: 6-8, etc., etc.

Will the ministry and the membership of Christ's Church profit by the foregoing facts? Will the admonitions abounding therein prompt them to vigilance and faithfulness? Christ says to all, "Let no man deceive you;" and the Lord said to Israel, "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them."

Now when the Lord restored the gospel and organized his church under the ministrations of Joseph the "choice Seer" and his fellow servants, he saw it needful to give to the church his "law" to govern the ministry and membership until Christ comes in power and glory. And to emphasize the importance and unchangeability of that law the Lord said to the church in December, 1830:—

And again a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio.—D. C. 37: 2.

And in January, 1831, the next month, he further said:—

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless, wherefore, for *this cause* I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high [which took place in 1835-36]; and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do.—D. C. 38: 7.

This promised instruction was given the ministry through Joseph the Seer, Oliver Cowdery, the councils, and the quorums in the General Assemblies, as history informs us. The fourth day of the next month, February, 1831, the Lord through the Choice Seer gave the following:—

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me, and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.—D. C. 41: 1, 2.

And on the 9th day of the same month he revealed many items of this promised and unrepealed and unrepealable law—the law which would enable the "elders" to "know how to govern" the Church of Christ "and have all things right before" the Lord—as is clearly stated in the foregoing quotation, which please turn and re-read and carefully consider.

With section 42 begins this most important "law." Note well the fact that the Lord commands his "elders" thus,—"ye shall see that my law is kept." This is a solemn charge, and how can Christ's "elders" properly comply with this command unless they carefully study that "law" and learn how to rightly explain and apply it? Shall anyone not authorized of God presume to act as a teacher and administrator of that law? Shall anyone not well instructed in that law presume to sit in judgment and seek to decide upon its meaning and application? Is not all this reserved to Christ's ministers in their regular order? If not, why does the Lord say in Doctrine and Covenants 43: 3 to the "elders" of his church, "I give unto you a commandment, that when ye are assembled together, ye shall instruct

and edify each other that *ye* may know *how* to act upon, and *direct my church, how to act* upon the points of my law and commandments which I have given"? If not limited to the ministry, why does the Lord charge "the high council of the church" with the duty of deciding "cases of difficulty respecting doctrine, or principle" (D. C. 99: 10)? And why does he provide in Doctrine and Covenants 104: 11, 14, that the First Presidency, and the Quorum of the Twelve, and the Quorum of the Seventy, and "the standing high councils at the *stakes* of Zion," shall be "equal" in their decisions, "in the affairs of the church" where they have coordinate jurisdiction? And if God has not *reserved to his ministry*, in their regular order, the right and power, and responsibility of teaching and administering his law, why did he in Doctrine and Covenants 119:7 command his "elders," April 11, 1887, saying, "until further revelation is received, or the *quorums* of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week"? Does not all this teach that the Lord has placed his law and his church government in the hands of his ministry in their appointed offices, and quorums, and councils? And has he not appointed and graded the relative authority, and power, and responsibility of each officer, and quorum, and council in teaching, administering, and deciding upon his law and commandments? And inasmuch as he, through his law and commandments has done all this, is it not of first importance that this order be fully carried out in the government of the church? And in all these matters shall not each officer, each quorum, each council, be permitted and aided to exercise the full measure of authority and responsibility placed upon them of God? And shall not each one of them, and all of them, be honored and sustained in the order and measure appointed them in the law of the Lord?

In conclusion, how can the law of the Lord and the government of the church be honored, and made effectual, unless each officer, each quorum, and each council, be given the authority and the full measure of administrative power provided for in that law? For instance; when the law provides that the decision of the Quorum of the Twelve in the church affairs shall be "equal" to the decision of the entire Quorum of Seventy, is it lawful when thirteen of the seventy shall vote that decision down? And when the law provides that the decision of the First Presidency in these same matters is "equal" to that of the Twelve, or the Seventy, is it lawful when three of the Twelve or three of the Seventy shall vote that decision down?

And when considering matters touching doctrine, and principle, and church government, and the duties of quorums and councils, including their rights, and powers, and responsibilities, and jurisdiction, shall lay members be invited, and authorized, and permitted to vote, and perhaps vote down the First Presidency, or the Twelve, or the High Priests, or the Seventy, or the elders, etc., those with whom the Lord has placed the law and its administration? Is that system in harmony with "the law and the testimony"? Shall persons, male or female, not connected with the ministry, be invited and empowered to sit in judgment and decide by vote upon questions of doctrine, law, principle, and church government, when the law of the Lord has reserved that work to the ministry and made that ministry responsible therefor? Let us think prayerfully on these things and humbly seek to make the law of the Lord supreme.

EXPERIENCE AND TESTIMONY OF JOHN J. M'KEOWN.

(Written by himself.)

PETER SAYS:—

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10: 34, 35.

Brethren and sisters of the Church of Jesus Christ of Latter Day Saints, I want to tell you what God has done for me; and in order to do so I must sketch a few incidents of my early life. I was born in Liverpool, England, March 9, 1843. My parents were members of the Roman Catholic Church. The number of their children was nine; five boys and four girls. We were taught, of course, that the Roman Catholic doctrine was the doctrine that Jesus Christ taught on earth, and we believed it to be so with all our hearts. One of my sisters evidently thought something was wrong; for after she was grown to womanhood she left the Roman Catholic Church and became a member of the Church of England. As a consequence she brought up her children in the Protestant faith.

One of her daughters is in my family at the present time.

At one time I attended a public school in Liverpool; afterwards I was sent to a school conducted by Catholic teachers. Then I was sent to a Roman Catholic school at Loughborough. There was a monastery on the same grounds so that I had a chance to notice how the monks lived. I observed that they lived in accordance with their belief; they were sincere in their religion and thought they were worshiping in spirit and in truth. It was evident that these people thought they were doing right; for hundreds, yes, thousands of them re-

nounced the world and all its pleasures and entered monasteries, vowing to God to quit the world the remainder of their days.

I have known some of the best people that I have ever been acquainted with amongst the Roman Catholics; sincere, just, honest, good, merciful, and kind. Then there are some of them that are very ignorant and superstitious. After doing wrong for a time they go to the priest, make a confession of their sins, and receive absolution, the priest using the Latin language. The priest forbids their going inside of a Protestant church, telling them it is a sin in the sight of God; that they (the Protestants) are heretics, have departed from the fundamental doctrines of Christianity, and that hell will be their portion.

There is a patriotic element that is somewhat phenomenal in the Roman Catholic doctrine; and I say once more, that they are sincere in what they believe. I have seen the rich and the poor worshiping, and the poor seemed to be happy in their ignorance, poverty, and superstition; the blind were leading the blind. Probably some Catholic who reads this will say, "O the Catholic Pope, bishops, and priests cannot be blind! Why, they have such fine educations!" Yes, I will admit that in regard to education and worldly knowledge they cannot be surpassed; but the Book says that the wisdom of the world knows not God.

I will now return to my schooldays. I left the school in Loughborough and returned to my parents in Liverpool. Finally, after learning a trade, I left home again and in October, 1864, found myself in Australia, thirteen thousand miles from England. But being young, twenty-three years of age at the time, I thought I could face any kind of earthly trouble or hardships that any other man could. I did face some of them; and how I am here to write this experience God only knows. When I look back and see what saved me through the eight years of my stay in the Australian Colonies (for I wanted to see and I did see a great part of them), when I look back, I say, it makes me see the hand of God all through. Unexpectedly I received a letter announcing the death of my father. That brought me to a realization of my condition; and not long afterwards I found myself at home, in England.

In regard to the Roman Catholic doctrine, I could not be honest in heart and believe in it. What I had seen in England and other parts of the world made me indifferent to its teachings and I would not call myself a Catholic. Though I had been taught that the Roman Catholic Church was the Church of Jesus Christ, I came to the conclusion that it was not so

now if it ever was. I find that the Roman Catholics have a veil over their eyes, and it will not be taken off until they go to God and ask for more light. God will then give them more light; he will take the veil from their eyes; he will open their understanding, direct them into all truth, and show them things to come. Then, and not till then will they find that man has led them astray. I would not be a member of the Protestant Church, as I had been taught that they were apostates; and in reading the Catholic history of the Reformation I found them to be so.

Finally I left England and came to America not intending to settle; no, that was not my intention. Despite my intentions I married and settled down, and God blessed me with two little boys. No earthly father could have been prouder of his sons than I was of these two boys; not that I thought them better than others, but they were my flesh and blood.

My wife believed in the Church of Jesus Christ as soon as she understood its doctrine, and was baptized about four years ago. She often asked me to go to church with her. I would tell her, *no*; I would not, but if she could get consolation in that sort of teaching to go but I could not. I was willing that my two boys should go to the Latter Day Saint Church and Sunday school.

Whenever I wanted any information concerning the latter-day work, I would not go to a member of the church. O, no; I would go to one of their very worst enemies. Well, that terrible plague, the lagrippe, entered our home and fastened its grip on one of my boys. It took away a son upon whom my best thoughts were concentrated, a son that I loved with the deepest affection. But how about my God? Oh! I neglected my God; the Catholic doctrine made me so unfeeling and hardened to religious belief that I was almost an infidel.

For six days and nights at his bedside I watched every movement and I noticed that nature was dealing gently with him. I would ask him if he were in pain. He would say, "No, papa." O, I was thankful to know that my boy was not in pain, and that he was left with his senses almost up to the time he died; so that we kissed him and bade him good-bye and he bade us good-bye, feelingly and affectionately, just the same as if he were never going to be with us again.

Oh! if ever a man's heart was torn to pieces, it was mine when he passed away. I thought if I only had the chance once more to take him to church and Sunday school as he had asked me. But that chance was gone never to come back. Finally funeral day came and I thought everything over. I knew it would be the last

time that I would see his body on earth. Some one was wanted to officiate at the funeral; I did not seem to care whom.

Elder Joseph Lakeman was proposed, and I accepted him. In my deep affliction I listened to the sermon, and I could feel his words fasten on my heart as words never did before. Almighty God in his goodness chose this good man to bring me to the realization of my condition. When the sermon was over he came to me, shook my hand, and called me brother. I asked him if he thought I could meet my boy. He told me I could. Those kind words seemed to do me a great deal of good. I asked this question because the Roman Catholic doctrine teaches that anyone dying without baptism is lost.

In taking the last look at my boy in the casket I kissed his cold forehead twice, saying, "O Dan! can we ever meet again?" for it was the only thing that I wanted to know. That night I had to go to the woodshed to cut kindling wood for the next day. I remembered that the last place my boy and I held conversation was in that woodshed. I finished my work and thought it all over. I knelt down on the wood block, uncovered my head, and prayed to God: "O Almighty God, I have been a very wicked sinner. I am sorry and ask your forgiveness. I promise to keep your commandments in the future. I promise you, O Almighty God, to consecrate my life to you. There is one request I want you, O God, to grant me; for nothing is impossible to you. You know how I loved my boy. O send him to me in any shape, form, or manner, so that I will be convinced that he is happy, so that I will know that we can meet again; and in return, O God, I promise you that whenever I can bring a sinner to repentance and the knowledge of the truth, I will do so."

I arose from my knees; I felt like a different man. I returned to the house and after awhile retired for the night. We lay in the bed in which the little boys had always lain. As I lay there my thoughts were upon my God and my boy. Everything was still in the house; the rest of the family had gone to rest, as it was between eleven and twelve o'clock. A beautiful feeling came over me; I was perfectly happy. I cannot describe the feeling; there are not words in the mother tongue to describe it, and no one knows but those who have felt the same. My wife went off to slumber in the meantime. I awoke her, and told how I felt; I told her that if I could feel like it after death it was all the heaven I wanted. Presently I heard music. I tried to locate it; it was on my right, it was in the east, it was in space. It was from a stringed instrument, it

was a harp. It became louder and louder to my hearing. O, it was so blissful! I made it known to her, she could not hear it; so she slumbered.

How long I lay there enjoying this agreeable sensation I do not know, but I think it was only a short time. All at once it stopped and the next instant my son was with me with his head resting on my arm. He looked so happy; he looked so pure; he looked so sweet and blissful! He smiled at me and looked so beautiful; I could not speak to him; I knew that God had sent him back to me. I knew that he would not be with me long, and with the greatest of tenderness I kissed him twice on his lips. I wanted my wife to see him too, and so I awoke her; but as soon as I awoke her and told her that Dan was with us, O, he was gone! But even then I could feel the imprint of his lips upon mine; it was not for her to see.

I then told my wife what I had done, what I had asked God to do for me. I told her that I had prayed to God in the wood shed and promised him to keep his commandments. She was overjoyed to hear it, and said: "John, my prayer is answered too. Many a time when you were fast asleep I have prayed to God for you. I have asked God to open your eyes and let you see and understand the truth." The next morning we talked the matter over, and I thought how good God was to answer the prayer of such a vile, sinful creature as I was. But still I had faith in God so that I knew he could help me:—

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

Christ says:—

Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and he that knocketh it shall be opened.—Matt. 7:6, 7.

This vision was given to me on the night of April 11, 1892. I thanked God for what he had done for me; I found that I could worship a prayer hearing and a prayer answering God, and I was determined to be led by his Holy Spirit. I knew that having answered my prayer in one thing, he would do so in another. I made a change in my home, or at least God did. I remembered that I had one boy left, and I was determined to show him a good example and bring him up in the love of God. I knew that if he loved God he would keep his commandments; and as Jesus Christ says, "If you love me keep my commandments," I made God a solemn promise to keep his commandments; and I am determined to keep that promise with the help of his divine Spirit.

Now I know that God is no respecter

of persons; he showed me my son; he let me see that my son was happy; and when my son's lips were pressed against mine, it was as much as to say, "Papa, I love you, and I know that you loved me; and by your keeping God's commandments we will meet again." I knew that I would not be left in the dark; I knew that by keeping his commandments his Holy Spirit would guide me safely.

In my devotions I asked God to enlighten me as to the doctrine I should obey. My prayer was, O, Lord God; you know what religion I was brought up in; and if the Catholic doctrine is not true, and if the teaching of Jesus Christ is preached in its purity on earth, I want to know it! I repeated my prayer morning, noon, and night, until the 24th morning, or thirteen days after the vision. As I attempted to rise from my bed I felt a heavy weight, as it were, on my head, and a great confusion over me. Above all the noise and confusion I heard a voice say, "I am the Lord thy God, and there is no other God but me." It then died away in the distance. I arose, awoke my wife, and told her what I had heard. In my morning devotions I was made to see that the Catholic doctrine was not right. As the hymn says:—

God moves in a mysterious way
His wonders to perform.

God made it all plain to me. The first thing suggested was that the Catholic faith was wrong; its traditions, superstitions, and mode of worship were not pleasing to God. I wonder when I think of my younger days and how I was compelled to kneel and bow down before idols and images, the very thing that God speaks against. He says:—

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.—Ex. 20: 3-6.

God knew the secrets of my heart; he knew I would be led by his Holy Spirit. When he spoke it was as much as to say, "I have answered your prayer. I have paid you in advance; now I expect you to keep your promises," and, I will serve him with all my might; I am willing to go through any kind of danger in this life in order to bring some one that stands where I stood to the knowledge of a true and living God.

(To be continued.)

In 1820 the United States had but three inhabitants to the square mile of area; in 1890 there were twenty.

It is estimated that there are less than 10,000 paupers in the Japanese Empire.

Conference Minutes.

EUROPEAN MISSION.

Conference convened in the Saints' meeting room, Manchester, England, December 23, and continued until afternoon of the 26th. The president of the mission, Apostle Gomer T. Griffiths, occupied the chair, assisted by Elders T. Taylor and J. R. Evans. The following appointments were made: Elders S. F. Mather and W. R. Armstrong as secretaries. Ushers: Brn. C. H. Barton, W. Maddock, F. M. Armstrong, E. R. Dewsnup, W. A. Greenwood, G. Towers, and Joseph Arber. Reporter, Elder J. D. Howell. Chorister, Bro. John Foden.

The president in opening the conference said that after consultation with the leading elders in the mission they thought it advisable to hold an elders' mission conference before he left for America, hence the present assembly. He stated that he was pleased to greet such a large representation of elders from all parts of the kingdom, and was still more pleased to realize that the Spirit of the Lord had met with them. He further stated that the main object of meeting together was not that there was a great amount of business to be transacted, but rather that the elders should have an opportunity of coming in touch with one another and arriving at a mutual understanding with respect to law, church usage, etc., and that he felt that the expense incurred would be far outweighed by the amount of good accomplished which he believed would affect the entire mission. The fact was also mentioned that it was impossible for any man to successfully preside over such an important mission without the full confidence and coöperation of his brethren.

The following missionaries, presidents of districts and branches, also presidents of branches not within districts, and elders reported condition of work within their jurisdiction: Gomer T. Griffiths, Thomas Taylor, J. R. Evans, Adolphus Edwards, J. Wahlstrom (by letter from Sweden). District reports: Manchester, Joseph Dewsnup, Sr.; Sheffield, John Austin; Birmingham, C. H. Caton; South Wales (Eastern), J. D. Edwards; South Wales (Western), J. R. Evans. Branches not in districts: London, J. D. Howell; Lidney, Thomas Griffiths; Plymouth, per G. T. Griffiths; Broadclist, per G. T. Griffiths. Elders' reports: J. Dewsnup, Sr., S. Platts, W. Seekins, W. Spargo, J. Baty, A. Pierce, Thomas Gould, T. Roberts, Simon Spargo, Joseph Naylor, James Spargo, F. Bruton, Job Dalley, W. Armstrong, Joseph Harper, Thomas Mills, Thomas Hughes, William Clarke, A. Hoole, —Eccleston, W. R. Armstrong, S. F. Mather, A. Greenwood, J. R. Greenwood, Charles Cousins, John Edwards, J. D. Howell, J. R. Gibbs, William Davies, W. J. Davies, Richard Clift, Ephraim Webb. By letter the following: John Austin, C. H. Caton, C. Tyler, G. S. Greenwood, J. E. Meredith, F. Tubb, A. N. Bishop, Thomas Paxton, Joseph Dewsnup, Jr., A. T. Bradshaw, Joseph Matthews, C. D. Norton, G. Cope. The following elders did not report: Thomas Bradshaw, —Gerrard, William Kendrick, Joseph Tankard, Simon Holme, —Hill, John Lewis, Benjamin Davies, David Lewis. Upon motion the ordination of Brn. Thomas Taylor and George Leggett to the office of priest was ordered.

At this juncture of the conference Elder Thomas Taylor spoke very encouragingly of the condition of the work and of the hopes of its ultimate success, and expressed a great desire to do all he could to further its interests notwithstanding his advanced age. Elder J. R. Evans said that it gave him great pleasure to relate some of his experiences since his connection with the latter-day work. With regard to the work especially in South Wales he thought the use of tobacco and strong drink had been a great hindrance to the work, and was happy to report that the evils in

question had almost disappeared from among the priesthood at any rate.

The following resolutions were passed and adopted by the body; viz.:—

1. That Bro. Richard Clift (London) be ordained to the office of an elder. (This was effected by Elders G. T. Griffiths, Thomas Taylor, J. R. Evans, and Joseph Dewsnup, Sr.)

2. Resolved that the report of the president of the Birmingham district be received but that we do not indorse the whole of it.

3. Resolved that this conference ask the Board of Publication to furnish us with a compilation of the Saints' Harp in such a form as to type, binding, etc., so as to enable them to furnish a hymn book at a less price than the ordinary and better class Harps now supplied.

4. (a) Resolved that a conference of elders of the British Isles shall be convened on the Saturday preceding the first Monday in the August of each year, for the purpose of transacting the business of the church within this portion, which may be necessary to be done at the time in connection with the aforesaid portion of the mission.

(b) Resolved that any other district or mission within the limits of the European mission may, with the consent and approval of the aforesaid conference, be added to and make an integral part of the same, with all the rights and privileges belonging to such conference.

(c) Resolved that the president of the mission for the time being shall preside over such conferences, and in the event of his absence the senior president of districts within said mission, then present, shall preside in his stead, except otherwise provided for by the assembly when convened.

(d) Resolved that a secretary of the conference be appointed from amongst the elders of said conference, whose duty it shall be to have charge of all books, documents, and accounts, and settle when due all claims authorized by the conference, and also send out the notices convening said conferences at such time and place as may before have been resolved upon at the conference last preceding the one to be convened.

(e) Resolved that a treasurer shall be appointed from amongst the aforesaid elders whose duty it shall be to have charge of all moneys that may be subscribed in aid of the expenses of such conferences, and shall when called upon by the presentation of an official requisition signed by the president and countersigned by the secretary of the conference, pay over upon such order such sums as may be necessary to meet the outstanding liabilities of such conferences.

(f) Resolved that the president of each district and of each branch not within limit of a district shall prior to the convening of each annual conference cause to be prepared a spiritual, statistical, and financial return ending June 30, each year, of said district, which return he shall cause to be forwarded to the secretary of the conference seven clear days before the convening of each such annual conference.

5. Resolved that it be and is hereby resolved that it be an instruction to the elders of this mission to encourage and support both by precept and example the attendance of all members of the churches of the aforesaid mission at the morning services of their several branches and also at the sessions of their respective Sunday schools.

6. Resolved that we heartily recommend Bro. S. Warren to the quorum of the Twelve for appointment as a traveling minister in the British Isles mission.

7. Resolved that we elect Bro. J. D. Howell as secretary and Bro. Thomas Taylor as treasurer of the British Isles mission.

8. Resolved that we the elders of this conference do hereby express our full confidence and high esteem in our European president, Apostle Gomer T. Griffiths, and that we highly appreciate his labors in our midst, and that we further wish him a pleasant and safe

voyage across the Atlantic to the bosom of his family and the church.

9. Resolved that we also render a vote of sympathy to Elder J. R. Evans for his faithful labors in Wales, and wish him also a safe return home to his family.

10. Resolved that we sustain the following brethren: Elder Thos. Taylor, sub-missionary in charge of Birmingham and Sheffield districts; Elder Adolphus Edwards, missionary in Wales; Elder Joseph Dewsnup, Sen., president of Manchester district; Elder A. Greenwood, vice president of Manchester district; Elder John Austin, president of Sheffield district; Elder Samuel Platts, vice president of Sheffield district; Elder C. H. Caton, president of Birmingham district; Elder D. J. Edwards, president of Eastern district South Wales; Elder Thomas Gould, vice president of Eastern district South Wales; Elder J. R. Gibbs, sub-missionary in charge of (Western) South Wales district.

11. Resolved that we sustain the Bishop's agents in the mission and request them to report to next conference.

13. Resolved that we tender a vote of thanks to the Manchester Saints for their hospitality to all the visitors, also to the chorister, the brethren of Wigan (instrumentalists), and the choir for their musical services.

14. Resolved that the place of holding next conference be left in the hands of the president and secretary of the mission.

The president here rose and addressed the assembly on the duties of the officers of the priesthood, etc., and answered questions as he went along to those whom he permitted to have this favor. In the course of these remarks he said the higher authority in all cases directs the lower, the lower in no case having power to direct the higher. We ought to always give preference to those, young or old, who are able to perform duties when we are sure we cannot perform them. Presidents of branches should confine themselves to their own branches and rule and direct the same, they have no need to confide in those who have no right to supervision. If short of knowledge, advice, etc., let them go to their superior officers. If we legally criticize faults, let us do it in love, and not harshly. Let each man act in his office faithfully. God recognizes the office rather than the man, a fact that we are very often liable to overlook.

Resolved that the best thanks of the meeting be given to President Griffiths for the able and concise manner in which he had answered the various questions touching points of law and order, which he had been asked by those who had experienced difficulty in these matters.

The Sabbath services were as follows: Nine a. m., prayer meeting, in charge of Elder Thomas Taylor, assisted by Elder J. R. Gibbs. Very spiritual indeed, and soul edifying. Songs of praise and prayer in both Welsh and English were given. At 10:30 a. m., preaching in charge of Elders J. Dewsnup, Sen., and Joseph Greenwood; sermon by the latter, on the gathering of the dispersed of Israel. A truly eloquent discourse prompted all through by the Spirit of God, much to our instruction, upbuilding, and strengthening. At 2:30 p. m., testimony meeting in charge of Pres. Gomer T. Griffiths, assisted by Elder J. R. Evans, who addressed briefly in opening. Many testified. A good spiritual feast was had. At 6:30 p. m., preaching, in charge of Pres. G. T. Griffiths and Elder J. D. Howell. Sermon by the former, on baptism. A very convincing discourse, generally instructive, and appreciated by all present.

The general expression given by all towards the close of the conference, and more so at separating severally for home, was that the conference had been a most happy one throughout, that indeed a happy Christmas had been spent in the Master's service. All seemed sorry to have to separate, but hoped many such happy seasons would in the future

be experienced. The whole session was one of peace, harmony, and love; in fact throughout, the Spirit of God prevailed to the great advantage of all who were assembled.

S. F. MATHER,
W. R. ARMSTRONG, } Secretaries.

[WE have taken the liberty to leave out from the foregoing minutes, resolution number 12, for the reason that it is personal in its character, and the issue really pending which would be affected by it.—ED.]

Sunday School Associations.

CONVENTION NOTICES.

Des Moines district Sunday school association will be held at Grinnell, Iowa, Thursday, March 1, 1894, 10:30 a. m.; song, 14; invocation; song, 9; business session; song, 18. At 2:30 p. m., song 30; prayer; song, 170. Are *Quarterlies* of any special assistance in teaching in the Sunday school? If so, How? Discussed by Brn. George Shimel, Wm. Johnson, O. B. Thomas, D. M. Rudd, F. A. Smith, and others; song, 169. Evening programme: At 7:30 p. m., song, 32; prayer; song, 100; opening address, C. F. Merrill; essay, Sheldon Armstrong; recitation, Mary Coil; declamation, Frank Needham; solo, Mabel Russell; essay, Charles Fry; declamation, Willie Coil; song, 171; declamation, John D. Price; select reading, Mrs. Etta Springer; duet, Anna Amos and Emma Needham; essay, Anna Amos; recitation, Maud Park; solo, Frank Russell; declamation, Alfred Needham; dialogue, John and Frank Needham; trio, Anna Amos, Emma Needham, and Vinnie Russell; Declamation, Frankie Park; select reading, Vinnie Russell; song, Frankie Park; declamation, Frank Russell; song, 118; Winnowed Songs will be used. It will be the time of election of district officers for the ensuing year, and a good attendance is desired, especially of delegates from the different Sunday schools in the district.

Respectfully,
MRS. ETTA SPRINGER, Supt.

Miscellaneous Department.

REQUEST.

TO ALL INTERESTED.

We, the committee appointed by the General Sunday School Association to compile and arrange a song book for the Sunday school, wish to again address the church at large in the interest of the work in hand.

Our request for contributions, published some time ago, has met with but a feeble response, but few having been sent in. The committee feels that the entire church is interested in the production of this work, and believe that if a better realization of the necessity of the work was had a more liberal response would be made. It has, therefore, been decided to repeat the request from time to time, urging upon all the necessity and duty of aiding in this work.

It is desirable that the book shall be expressive of Latter Day Saint sentiment, and, if possible, contain some original contributions from fellow members. It is to this latter end the committee earnestly requests and solicits contributions from members and friends.

Those who can and desire to contribute may send either original words, or music, or both, or selections from other works. In case the latter are sent the selection should be copied very carefully, or taken out entire. Name of work taken from should be given.

Contributions should be of a nature suitable for Sunday school children, and not on the "regular metre church hymn" order.

Original contributions should be of the

best. However, let no one hesitate to send in contributions on account of a feeling of "inability."

Contributions may be sent to any member of the committee. They will not be returned unless accompanied by return postage. Those desiring words for which to compose music will be furnished a selection on application to secretary.

It is earnestly desired that those interested in the work will do what lies in their power. As the need of the book is universal the committee earnestly asks your aid and support.

F. G. Pitt, Chairman, No. 897 N. Halsted Street, Chicago, Illinois.

A. H. Mills, Secretary, Independence, Missouri.

R. G. Smith, No. 6113 Howe Street, E. E. Pittsburg, Pennsylvania.

Mrs. Lucy L. Resseguie, Lamoni, Iowa.

Miss Dora Young, Dow City, Iowa.

A. H. MILLS, Secretary.

DEDICATION AT COLEMAN, MICHIGAN.

The Saints of the branch at Coleman, Michigan, have succeeded in building themselves a house of worship, and will dedicate it Sunday, February 18, 1894.

It is expected that Elders Joseph Smith, of Lamoni, Iowa, and J. J. Cornish, of Reed City, Michigan, will be present to conduct the services; and it is hoped that Elder E. C. Briggs, missionary in charge, and others of the local ministry will attend.

The number of Saints at Coleman is small, and hence, a uniform charge of thirty cents per day will be made for board; and if any choose to bring their lunch baskets, so much the better.

All expecting to attend will please notify Bro. J. H. Peters, Box 204, Coleman, that they may be provided with places to stay. The church is in sight from the depot. Should visitors not find any of the reception committee at station on arriving, if they will go over to the church, some one of the committee will be found there. A good attendance of Saints is wished for.

BY ORDER OF COMMITTEE.

January 23, 1894.

BISHOP'S AGENT'S NOTICE.

To the Saints and friends of the Nova Scotia district:—We are drawing near the close of another conference year, and I am reminded that soon I will have to make out my annual report to that body, and as I look over the book I see that over three fourths of the money to carry on the work in this field has come from the States this year; that not one half of the Saints have paid anything either as tithing or offering this year. Now please bear with me while I ask you if you think this mission can be run this way? If we were connected with any of the popular churches we would have a subscription paper laid before us every three months, and whether poor or rich, we would give something. Now the wise man says, "Honor the Lord with thy substance;" and is the Lord not to be honored in this church as well as in others? We, the Saints, are looking for great things in the future, and seeing we look for such things, what manner of people ought we to be? We know that God is at the head of this work, and he has offered us a great reward if we will carry on this work, and he has counseled us to be faithful over the few things that are intrusted to us now, with the promise that if we are he will make us rulers over many things, and we shall enter into the joy of our Lord. Now if we reject these counsels it will be against ourselves. If, as the word teaches, God is visiting the nations to-day for the purpose of taking out from among them a people for his name, he has the right to say what we shall do and how it shall be done. Now he has said, "Bring ye all the tithes into the storehouse." There may be some who think they are so poor that the little tithes they could pay would not help much, still by doing that little they are subjecting themselves to

God's laws. If we do what we can angels cannot do any more. If we are rich or well to do and our tithing quite heavy, we will have the more left after our tithing is paid. Since I set out to pay tithing I have had some quite drawbacks temporarily, but that is nothing. I know the law is of God, and if I do not get my reward now I will get it on the other shore. I have come into this work to stop in, and I can say with one of old, "Though he slay me, yet will I trust in him." "There are none of us, I suppose, but what would pay a dollar to-day if we thought it would turn us two to-morrow. I take notice that the Saints that are trying in all ways to advance this work are the ones that are blessed spiritually. Elder Davison was with us all last week. Held meetings all the week at South Rawdon. He goes from here to labor in Kings and Cumberland counties, and we will remember that the trains will not carry him free. His clothes wear out after a time, and the world will not feed and clothe his family. My prayer is that we as a people may seek more earnestly to learn our duty, and remember that it is they who make themselves ready that will go into the marriage of the Lamb. (Rev. 19: 7; Matthew 25: 10.)

Yours for the truth,

J. W. DIMOCK,

Bishop's agent for Nova Scotia.

ARDOISE, Nova Scotia, Jan. 8, 1894.

TO THE MINISTRY.

All persons who are baptized and not enrolled in branches should have their names placed upon the General Church Record, with the items of birth, baptism, and confirmation; and of ordination, if they hold any office in the church. Local and traveling ministers are kindly requested to report such baptisms; also all members whom they find who are not known to be enrolled. District officers should see that all such members in their districts are placed upon record.

Please send in reports on or before March 1. If blank reporting forms are needed write a card and I will send them.

H. A. STEBBINS,

General Church Recorder.

CONFERENCE NOTICES.

To the Saints in Idaho:—I have decided to call a conference of the Malad district, to be held in Malad, Idaho, March 3 and 4, 1894, and desire that we have a full report of branches and officers, either personally or by letter. All reports can be sent to me at Malad City, Idaho. We should elect a delegate to General Conference, and as there is no money in the hands of the Bishop's agent here to pay expenses of said delegate, we exhort all to respond as generously as they can with means as free will offerings for that purpose, that the burden may not fall upon the few. Bro. Henry Evans, Malad, Idaho, is our Bishop's agent, and he informs me that he has received no money for three or four years, either as free will offerings or as tithing. This is not as it should be, as we ought to be self-sustaining, and if we are not we ought not to expect General Conference to send us missionaries to labor in our midst, especially when we are able to be self-sustaining. The expenses of the mission would not be burdensome if each would do what he could, and we cannot expect to prosper unless we do all we can. Now do not wait one for another to move in this matter, but send in your mites and let us begin the new year with better prospects, and let your future missionary, whether it be your humble servant or some other one, feel that he has your hearty support in this matter.

Yours in bonds,

H. O. SMITH, Pres.

MALAD CITY, Idaho, Jan. 17, 1894.

The time for the convening of the West Virginia district conference is changed from the 17th to the 24th of February. We are expecting the following elders to be with us:

W. H. Kelley, our missionary in charge, James Moler, H. E. Moler, James Brown, and G. H. Godby. All who are coming will please give notice to the secretary, J. B. Russell, Goose Creek, West Virginia. Of course the elders, priests, and teachers of the district are expected, with as many of the Saints as can come. *Come for a good time.*

D. L. SHINN, Pres.

Conference of the Philadelphia district will convene March 3, at 63 Stone avenue, Brooklyn, New York, at 7:30 p.m. Let the branches send their reports by mail a week before, also the ministry who cannot be present. Direct to Thomas Lester, East New York avenue, near Powel street, Brooklyn, New York.

A. H. PARSONS, Pres.

Conference of the Nevada district will convene on February 18, at eleven a.m., in the Diamond Valley schoolhouse. Presidents of branches bring or send your yearly reports without fail. Remember that duty is required of you. Also scattered members please report your whereabouts.

T. R. HAWKINS, Pres.

Conference of the Northern Illinois and Southern Wisconsin district will convene at Chicago, Illinois, February 24, 1894, at ten a.m. It is desired that every branch in the district shall report and be as fully represented as practicable, as business of importance will be presented, among which will be "Rules for branch representation at district conference." The exact location in the city where conference will be held, will be published later.

F. G. PITT, Pres.

Galland's Grove district conference will convene at Dow City, Iowa, March 9, 1894, at 10:30 a.m., holding over Sunday. Saturday afternoon and evening will be devoted to Sunday school work under the management of those in charge of that department of the work. Branch officers will please see that their branch reports are made out, approved by the branch, and forwarded to the district secretary, Bro. John Pett, Dow City, Iowa, in due time. This conference will be one of importance as district officers are to be elected and delegates chosen to the General Conference. Therefore it is necessary that district missionaries and local ministers should attend, as far as practicable, and branches should appoint and send delegates to represent them. An invitation is extended to general church officers, and ministers and members of other districts who can make it convenient to attend. Come and we will try and make you welcome.

C. E. BUTTERWORTH, } Presidents.
W. W. WHITING, }

BELL, Iowa, Jan. 23, 1894.

SECOND QUORUM OF TEACHERS.

All members of the Second Quorum of Teachers are requested to send me their addresses. Blanks will then be sent them to be filled, from which it is designed to perfect the quorum record. Brethren will please respond promptly.

THOMAS STEWART, Sec.

Box 210, LAMONT, Iowa.

NOTICES.

Detroit, Michigan, Latter Day Saints meet every Sunday 7:30 p.m., at Lincoln hall, No. 265 Dix avenue, Elder E. C. Briggs in charge; residence No. 613 Cavalry avenue. Take Congress and Baker street car at Woodward to either No. 265 Dix avenue or to Cavalry.

This is to notify the Saints throughout the church that Samuel Lando, who was baptized by Bro. William Thompson, at Des Moines, Iowa, July 2, 1893, and who holds Bro. Thomp-

son's certificate to that effect, has been expelled from the church for unchristianlike conduct. He is a Jew, and claims to have been a Rabbi.

ASA S. COCHRAN,
President of Lamoni Branch.

LAMONT, Iowa, Jan. 27, 1894.

BORN.

DOUGLAS.—Donald Kenneth, son of G. J. and Amanda Douglas, was born October 31, 1893, at St. Joseph, Missouri. Blessed January 21, 1894, at same place, by Elder J. M. Terry. This is the only boy, and the youngest of a family of seven.

HANAWAULT.—Oscar Faust, son of William and Lena Hanawault, was born at St. Joseph, Missouri, December 14, 1893. Blessed January 21, 1894, by Joseph Smith and J. M. Terry.

DIED.

SUTTON.—At Fulton, Iowa, January 15, 1894, Bro. John W. Sutton, aged 28 years and 3 months. He left a mother, one sister, three brothers, one little child, and a host of friends to mourn their loss. His wife preceded him to the paradise of God three months and fifteen days. Funeral sermon by Elder J. S. Roth, from Hebrews 9: 27, 28, to a very large and attentive audience.

THOMPSON.—At White Bird, Idaho, January 9, 1894, Bertha E. Thompson, aged 15 years, 6 months, and 28 days; Melissa M. Thompson, aged 14 years and 5 days; Laura L. Thompson, aged 9 years, 10 months, and 14 days; Sarah E. Thompson, aged 7 years, 10 months, and 9 days. These were the four oldest daughters of Bro. James F. and Sr. Elizabeth Thompson, and were killed by a snowslide. The family was formerly of Moon Creek, Grant county, Oregon. Many friends and relatives mourn their loss. Funeral services by Thomas N. Fields.

OLSON.—At his home, Stewartville, Missouri, November 2, 1893, Bro. Torvild Olson. He was born at Nibe, near Risor, Norway, October 4, 1828; married to Miss Martha Anderson February 22, 1856; joined the Utah Church March 13, 1864; emigrated with his family to Utah in 1866; united with the Reorganized Church December 9, 1874, being baptized by Bro. Robert Warnock at Kamas City, Utah, and remained faithful and glad in the gospel of Christ. The day before he died he said he was glad and prepared to go to rest. He leaves a wife, two children, and two grandchildren. Funeral sermon by J. T. Kinnaman; text, Acts 26: 8.

LAMB.—At his home in Kewanee, Illinois, January 12, 1894, Bro. Edwin Lamb. He was born in Womborn, Staffordshire, England, August 20, 1839. He was married to Miss Eliza Whitehouse in 1859, at Dudley, England. They both united with the church October 15, 1864, being baptized by John D. Jones. They came to this country in 1862, settling in Kewanee. Ten children were born to this union, eight of whom are still living. About thirteen years ago his wife died, leaving him a widower for three years, when, on May 26, 1884, he was married to Mrs. Martha Wiggins, who survives him. Bro. Lamb will always be remembered as a peaceful and hard working citizen, honest in every respect, a good brother, and by his family as a kind father and loving husband. He leaves a wife, eight children, and thirteen grandchildren to mourn his sudden departure. The funeral was held the 15th inst., Bro. John Chisnall officiating.

STEEL.—At the home of her daughter, Sr. Maggie Lee, Rocklin, California, Sr. Marian Steel. Deceased was born in Glasgow, Scotland, October 18, 1815. Emigrated to Utah in 1854. Married to James Steel in Salt Lake City, November, 1854. Joined the Reorganized Church February 16, 1868, being baptized by her husband. Emigrated from Utah to Missouri in 1868; resided there until 1875, when they came to California, where they resided until called to pass over the river, her husband preceding her a few months. They were good and true, faithful unto the end,

and left this earth with full assurance of a glorious resurrec'ion.

ROBERTS.—Sr. Anise Sharpe Roberts was born in Newtown, Connecticut, August 10, 1791; died in Watseka, Illinois, January 6, 1894, at the home of Maj. M. H. Peters. Funeral services at the M. E. church, Monday, January 8, 1894, at one p. m., conducted by Rev. R. B. Williams, assisted by Rev. Samuel Light. The remains were interred in the G. A. R. cemetery. Sr. Roberts was in her one hundred and third year; her twin brother served in the war of 1812. She was married June 1, 1824, to John Wesley Roberts, at Monroe, Connecticut. Herself and husband united with the old church in 1830, and emigrated to Kirtland, Ohio, in that year; going also to Independence and Nauvoo. At the death of the prophet she returned to Ohio. She died firm in the faith.

Farewell, dear mother, thou art gone,
But soon we too will follow on;
Watch o'er us, mother, while you wait
Our coming at the pearly gate,
And may in life our purpose be
To live beyond with God and thee.

ITEMS OF INTEREST.

RIO JANEIRO, Jan. 20.—The Minister of Foreign Affairs, acting in behalf of President Peixoto, states that the latter reports he has information that the insurgent admiral, Mello, has been deposed from his position as leader of the forces operating against the government because he failed to bring troops from the south to aid the insurgents in the bay here in making their proposed land movements.

The New York *World* has received advices from the Brazilian Minister of Foreign Affairs, who states that the triumph of the government is a question of but a short time. The revolt seems to be drawing to a close; the rebels have less than 800 men, and only the Aquidaban is able to pass the forts at the entrance to the harbor. "Father Joao Baptista, the guide and private secretary of the Papal Nuncio here, has issued a pamphlet for private circulation advocating the establishment of a monarchy. The pamphlet says Admiral Mello promised to restore the monarchy as well as the rights of the church under the monarchy. It is said that Admiral da Gama is beginning to consider the advisability of trying to obtain favorable terms of surrender."

WASHINGTON, D. C., Jan. 20.—Official news has been received of the total defeat of the Honduras government forces at Choluteca, Nicaragua. General Vasquez is retreating. It is believed that the troubles in Honduras are only the beginning of what will involve all Central America.

BERLIN, Jan. 20.—The financial difficulties of Prussia are treated with such frankness in the royal speech that the latter seems rather to have been intended for the Reichstag than for the Prussian Landtag, to which latter it was addressed. The finances of the individual States in their relation to those of the Empire will have to be placed on a different basis, as the Empire is becoming too costly for the separate States. The Empire, it is argued, should increase its revenues by levying new taxes and should expect less from the States directly. The Reichstag has thus far evaded this demand.

PARIS, Jan. 20.—The Chamber of Deputies to-day approved the treaty between France and Siam. The Chamber approved, almost unanimously, a proposal to make a reduction in the pensions paid by the State.

DALLAS, Tex., Jan. 20.—Early this morning a violent wind and rainstorm, accompanied by hail and lightning, swept over this city and Oak Cliff, doing great damage to property. A cottage in this city was destroyed and a man was killed, and another was badly injured by falling timbers. About forty houses in this city were unroofed and many barns, outbuildings, and smokestacks were destroyed. The damage to property in

Dallas is placed at \$100,000. In Oak Cliff, the M. E. and the Christian church buildings were demolished, and eleven vacant houses wrecked.

DENISON, Tex., Jan. 20.—A small cyclone struck the town of Pottsboro, this State, early this morning. The Masonic Temple and several small buildings were destroyed. So far no loss of life is reported.

Ohio coal miners have refused to agree to a reduction in wages.

The Grand Duke George, second son of the Czar of Russia, is suffering from consumption in the Caucasus. His condition is critical.

England, Russia, and Afghanistan have agreed upon a settlement of the Pamir boundary. The State of Jakhan, which the dispute concerned, has been left to the protection of the Ameer. Russia has also settled with China its boundary dispute in the same region. It is reported that the British Secretary of Foreign Affairs has obtained China's sanction to propose to France a convention in which Siam's integrity shall be declared inviolable and shall be placed under the protection of France, Great Britain, and China.

ROME, Jan. 20.—Order has been restored in Carrara, Massa di Carrara, and the surrounding country. Valuable information has been obtained concerning the Anarchists.

ROME, Jan. 20.—There has been a persistent rumor that the Pope has sent a diplomatic note to the Nuncios for communication to European governments on the perils of the situation at Rome and the possible necessity of his Holiness having to leave the city. It is further reported there is a secret understanding that Spain shall provide an asylum for the papacy in case of need.

VIENNA, Jan. 20.—Ex-King Milan of Serbia arrived here this afternoon and is about to proceed to the Servian frontier. He will not enter Serbia until after the dissolution of the chamber. A military dictatorship in Serbia is regarded as likely. Milan and his son, King Alexander, fear the radicals will move in favor of the pretender of the old dynasty.

Dr. Talmage has resigned the pastorate of Brooklyn tabernacle.

The international Migration Society, incorporated at Birmingham, Alabama, with the object of furnishing transportation to southern negroes to Liberia, Africa, has chartered a steamer and has agents advocating the emigration. Two ship loads of emigrants have engaged passage.

VIENNA, Jan. 21.—Ex-King Milan, of Serbia, ultimately decided to proceed to Belgrade. The ministry resigned in anticipation of his arrival. He was welcomed joyfully by his son. The skuptschina will meet and decisive steps will be taken at once.

ROME, Jan. 21.—The rules of Anarchist societies have been found among the papers seized recently by the police. These rules require that all new members swear solemnly in the presence of their colleagues to labor mentally and physically to effect the triumph of the social revolution. Before the attainment of anarchic communism, however, the members must obey blindly the orders of their superiors, even at the risk of life and without respect of their dearest affections. They must recognize in advance the justice of punishing all who break their oaths to maintain the strictest secrecy.

PARIS, Jan. 21.—The Chamber of Deputies Saturday approved the treaty between France and Siam. The Chamber approved, almost unanimously, a proposal to make a reduction in the pensions paid by the State.

NEW YORK, Jan. 23.—The steamer *Nor-*mannia of the Hamburg-American Packet company, which sailed from this port on Thursday of last week for Genoa and Naples, returned to-day so severely damaged by a "tidal wave" which struck the vessel early on Sunday morning that she was rendered unseaworthy and had to put back to this port

in order to secure the safety of the passengers. The damage to the ship is estimated at from \$50,000 to \$100,000.

NEW YORK, Jan. 23.—Another party of Mormon missionaries on their way to Europe is in town. There are three of them and they registered at the Cosmopolitan hotel as William Buckheld of Nephi, Utah; James Larson of Spanish Fork, Utah, and Christopher P. Thompson of Levan, Utah. All three are old men with long gray beards. Two weeks ago a party of nine sailed from New York for Europe, and these three are the rear guard of the same party. They will remain abroad for one year and will proselyte for converts in the Scandinavian countries.

BELGRADE, Jan. 23.—The proposed coalition cabinet has been abandoned and the king has charged M. Arkumovics to form a liberal ministry. It is understood that M. Arkumovics is meeting with serious obstacles in carrying out the task imposed upon him by the king.

PARIS, Jan. 23.—There will soon be a shower of Russian orders in connection with the Franco-Russian fetes and the conferring of them is only deferred until the Russian New Year's day in order to make the honor greater. Among the Frenchmen who will receive the grand cross of Newski is included M. Dupuy.

CALCUTTA, Jan. 23.—The expedition against the Abors is meeting with success. An engagement against the advancing columns of the Abors was fought on Sunday and two of the government forces were killed and twenty-one were wounded. On the other hand the Abors lost a large number of killed and wounded and the town of Dumbak was burned.

LONDON, Jan. 23.—The naval estimates for 1894 will provide for the expenditures of £35,000,000. The decision to spend this amount of money in strengthening the navy is a great triumph for the Lords of the admiralty.

LONDON, Jan. 22.—An investigation into the report received from Vienna to the effect that King Alexander of Serbia had been murdered shows the story to be unfounded in fact.

A dispatch received here from Belgrade to-day says that the young king is alive and enjoying his usual good health.

BELGRADE, Jan. 22.—King Alexander of Serbia to-day summoned M. M. Cruics and Kotics, to whom he stated that he desired to retain the radicals in office if they consented to eliminate the anti-dynasts from their ranks and abandon the impeachment of the Avakumovics cabinet. The radicals refused to comply and left the king's presence.

COLUMBUS, O., Jan. 24.—The executive committee of the Ohio coal operators, it has been learned from an authentic source, has decided to give the miners the alternative of working for fifty cents a ton or the closing of every mine in Ohio.

President Nugent of the Ohio miners' union, will call another convention of miners to pass on the ultimatum of the operators. A meeting of all operators of the State will be held soon.

RIO DE JANEIRO, Jan. 23.—After a long delay, puzzling alike to the people who continue loyal to the government and to the insurgent leaders, Peixoto has given orders to his new warships, purchased in the United States, to sail southward and begin the long-expected naval contest which in all probability will decide the struggle for supremacy between Brazil's chief magistrate and those who are seeking to overthrow him.

Word was received here to-day that the *Nietheroy*, *America*, *Aurora*, and *Paranhyba* reached Bahia to-day on their way from Pernambuco to Rio. They are reported to be fully manned and in better condition for fighting than it was supposed their officers would be able to get them, considering the fact that the crews are made up of mixed nationalities.

ITEMS OF INTEREST.—Continued.

BERLIN, Jan. 22.—The causes of the late conflicts between the police and the unemployed are attributed by the latter to attacks made upon them with the object of inciting to riot. Five meetings of the unemployed have been held in five of the electoral districts of the city and were addressed by prominent speakers. Methods of reform were discussed.

BERLIN, Jan. 24.—It is now definitely announced that Prince Bismarck will arrive in Berlin at noon on Friday next. The prince will alight at the Lehrte or Hanoverian railroad station, where he will be received with great pomp. The route from there will be through the Brandenburg gate, at the west end of Unter den Linden, along the Unter den Linden to the imperial castle. Special trains will be run to Berlin on Friday and Saturday, and most of the cities of Southern Germany will be decorated for the occasion.

Berlin itself will be thoroughly decorated and brilliantly illuminated at night. The students have announced their intention of turning out en masse and windows along the route leading to the castle from the railroad depot at which the prince will alight are being hired at the highest prices. The different municipal bodies and very many of the Berlin societies are preparing to do honor to the chancellor, who, on his way to the castle, will be surrounded by military and princely pomp of the most elaborate description.

In short, the entry of Prince Bismarck into Berlin after so long an absence promises to draw immense crowds of people to this city and to be one of the most elaborate events ever witnessed in the German capital.

BERLIN, Jan. 24.—It appears that Chancellor von Caprivi and Baron Marschall von Bieberstein had previously been informed of Emperor William's intention to send Col. Count von Moltke, his aid-de-camp, to Prince Bismarck with a conciliatory letter and a bottle of rare old wine and so bring about the reconciliation which followed the visit of Col. Count von Moltke to Friedrichsruhe.

At the castle preparations are being made to receive Prince Bismarck, who will be the guest of Emperor William during his stay in Berlin. It is understood the prince will cordially support the government, but anything like direct participation in government affairs is far from contemplation by any of the parties concerned.

CHIHUAHUA, Mex., Jan. 20.—For the last three days troops have been hurried into this city and there is every evidence that the government is preparing to resist a formidable force of insurgents. Officials no longer attempt to conceal their anxiety over the situation. The insurgents commanders, Santa Perez and Victor Ochoa, are showing great activity, and are reported to be within a few days' march of this city. Estimates of their strength run up from 800 to 3,000, said to be divided into three divisions. Scouting parties are constantly on the move and the aspect is one of actual war.

EL PASO, Tex., Jan. 22.—A special from Chihuahua signed Kettleton and Degatau says that the insurrectionists under Victor Ochoa were met near Santo Tomas by Cols. Pienado and Ortiz and routed. It is said Ochoa himself escaped, but that Lujan was killed. Santo Tomas is situated 130 miles west of the city of Chihuahua.

LONDON, Jan. 24.—The admiralty authorities have completed the new ship-building plan calling for the expenditure of \$35,000,000 and have placed orders for new fifty-ton guns to supersede the sixty-seven ton breech-loaders which are the principle armament of the existing battle-ships.

The new scheme of armament is based upon the principle that the next naval war will be a test of maneuvering skill and that coal endurance will play a prominent part in such tactics. As a result the new ironclads will be superior to any of the existing ships in regard to coal capacity, thus rendering them

independent of coaling stations at a critical moment.

LONDON, Jan. 23.—Brazilian revolutionists are reported to have made important gains at Moncague Island and Paranagua and to have received a large amount of supplies and some reinforcements. There is no confirmation of the report that the presence of five United States warships in this harbor is due to the proposal by the United States to interfere in the present quarrel. No such proposal has as yet been made either to the government or to the insurgents.

The epidemic of yellow fever in Rio city is increasing in violence.

After an absence of four years Prince Bismarck returned to Berlin on Friday, January 26, as the guest of Emperor William, who received him with every demonstration of affection. The people of the German capital and large delegations from other cities joined in displaying their satisfaction at his return. The Prince dined with the Emperor and Empress, received calls from German kings and diplomats, and returned to Friedrichsruhe, his home, in the evening. The reconciliation between the Emperor and Bismarck is complete.

The National Board of Trade, in session at Washington, adopted a recommendation in relation to a subsidy by the United States Government of \$75,000,000 in support of the Nicaraguan canal.

It is stated that practically all of the 110,000 Chinese in this country are registering, under the Geary law.

BISHOP'S AGENT'S NOTICE.

To the Independence, Missouri, District.—In consequence of the demand made upon the church to provide for the families of the elders who are laboring in the field, and also the worthy poor Saints among us that need help in these distressing times, I will receive, at Independence, tithes, offerings, and donations in products of all kinds, also live stock, as well as money.

We are commanded by the Lord, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 10.

If the Saints will do as the Lord has commanded, we will see that there is a storehouse provided, and the Lord will perform his part of the promised blessing.

R. MAY, Bishop's agent,
Independence, Missouri.

January 12, 1894.

MISCELLANEOUS.

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

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

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For the use of higher classes; also for the ministry and others. It contains, under proper headings, Scripture proof texts on the various principles of the gospel, also much other valuable historical and general matter. Sprinkled leather...\$1.00. Muslin boards.... 75

The Saints' Herald.

(Established 1860.)

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The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors.

Business letters, subscriptions, remittances, changes of address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by post office or express orders, drafts on Chicago, or lastly by registered letters. Do not send checks.

Advertising rates, forty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; three months, fifteen per cent; six months, twenty-five per cent; one year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For reading notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial notices, twenty-five cents per line; discount as above.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 4 I.

Lamoni, Iowa, February 7, 1894.

No. 6.

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OUR EDUCATED WOMEN.

DURING the last week a new and notable departure has been made by Harvard University in abolishing its "annex" as a separate institution and in accepting it, under the name of Radcliffe College, as a part of the university itself. Hereafter, therefore, women who successfully have completed the Radcliffe College course will be granted the Harvard degree instead of merely the somewhat empty honor of a "certificate." This fact, that the oldest and, as a whole, the best equipped and most distinguished university in the land now largely is thrown open to women, calls attention to a revolution in society which is perhaps the most significant change that is passing over the country. Less than thirty years ago Vassar led the way in offering a full college course to women students; Wellesley, Smith, and Bryn Mawr followed the example, each taking on special features while the opening of most of the leading universities of the West to women as well as men has resulted in making the higher education of women not only an accomplished fact but the legitimate ambition and aim of nearly every bright young woman in the country.

The question arises—What are all these educated women to do? Time enough now has elapsed since the first "sweet girl-graduates" startled the proprietors with their novel accomplishments to discover the actual results and tendencies of these new factors in the modern social order. At the first glance the answer to the question appears to be that large numbers of women are prepared for careers as teachers, editors, doctors, lawyers, ministers, and other positions that have opened in our complex civilization. While this is true, a closer examination of the situation and of statistics reveals

the fact that much the larger proportion choose "career," but are absorbed again into their own homes, or are engaged in the formation of other homes of their own, which become centers of culture in the communities where they live. Thus they are elevating the standard of life throughout the country. This is the sphere in which the higher education of women is to be felt most widely and practically.

This may seem a small outcome for a large amount of special study, but it has a closer relation to our American development than commonly is supposed. In the early years of the present century, when cities were smaller, business and professional life less exacting, and distractions and excitements fewer, we read much of the delightful features of life in country towns, especially in New England. Social life in these localities was led and controlled by refined and intelligent women. Many men, leaders in thought and public affairs to-day, bearing testimony as to their "formative influences," have traced much of their achievement to the homes which were inspired by the well-rounded culture of these women, their mothers and sisters. But the great cities have absorbed the small towns, and with the process these delightful centers of choice and refined existence largely have disappeared. If the best influences are again to be brought to bear upon family and neighborhood life one of our chief hopes rests on the infusion of the women graduates from our colleges into general society. Society and the home are as important fields for the exercise of woman's intelligence as the lectureship or the professorial chair, and women who feel within them a passion for doing great things here will find ample scope for proving their powers.

The arguments of the opponents of the higher education of women have changed completely within a generation. First, it was declared to be indelicate, if not immoral, for a woman to desire to go to college; next, that she was mentally incompetent; then that she was physically inadequate. All of these theories in turn having been refuted by the logic of actual facts, a new bugbear was seen in the anticipation that it would destroy a woman's prospect of marriage and unfit her for social life. But this, too, must go. The larger number of college graduates prefer a home to a career. They carry into these homes and into the social circle their larger views of life and things. It is here,

although but little noted at present, that the influence of women of the new order is likely to be most helpful and powerful.—*Ex.*

THE MIDWINTER ARENA.

The February *Arena* is another mammoth number of the great progressive Review, it contains 164 pages and filled with able papers, covering a wide range of topics of special interest to wide awake thinkers and earnest reformers. The opening paper will interest all lovers of Robert Browning's poetry, as well as persons who appreciate broad but profound religious thought. It is from the pen of Rev. M. J. Savage, and is entitled "Religious Thought in Browning's Poetry." A fine portrait of the poet forms the frontispiece of this issue. "The Relation of the Land Question to Other Reforms," by J. H. Bellangee is a thoughtful paper in *The Arena* series on the Land Question. "The New Bible," by Washington Gladden, D. D., is a very valuable contribution to the literature of Higher Criticism. A feature of this number is a profusely illustrated Symposium on "Rational Dress for Women," by a number of eminent American women. Dr. Heinrich Hensoldt's series of papers on "Indian Occultism" grows more and more absorbingly interesting with each issue.

In this number the German scientist occupies twenty pages recounting wonderful phenomena which he witnessed in India during his ten years sojourn in that far East. A very interesting, practical paper is from the pen of Rev. Hiram Vrooman of Baltimore, on "The Organization of the Moral Forces." It is in the line of a movement the *Arena* has originated and is pushing, to awaken the conscience of the people and unite moral workers for practical progress. Congressman Davis discusses "Honest and Dishonest Money." The fascinating series of philosophical papers by Stinson Jarvis on "The Ascent of Life" is continued. The editor contributes two striking editorials; the first is entitled "They Have fallen into the Wine-Press, or Illustrations of the Onward March of Uninvited Poverty;" the second is a strong argument against medical monopoly. Among the eminent thinkers who review the Books of the Day in this issue of the *Arena* are, Rev. M. J. Savage, Helen Campbell, Rabbi Solomon Schindler, Rev. Samuel D. Fuller, Elbert Hubbard, and the Editor. The publishers announce that the *Arena* will henceforth be enlarged to 144 pages instead of 128 as heretofore. This will make it the largest monthly Review published.

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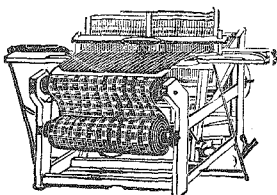
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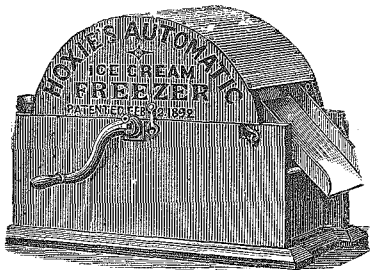
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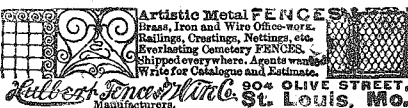
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Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a. m., preaching at 11, prayer meeting at 2: 30, preaching at 7: 30 p. m., Sundays.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 6.

The Saints' Herald.

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JOSEPH LUFF CORRESPONDING EDITOR.
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LAMONI, IOWA, FEBRUARY 7, 1894.

TRUTH—THOUGH TARDY.

By the kindness of a brother, who handed us a copy of the *Iowa State Register* for January 26, we clip from its Notes and Queries column this good bit of history in questions and answers:—

MORMONS, "LATTER DAY SAINTS," ETC.

VERONA, Michigan.—Please answer in *Sunday Register*:—

1. Was Joseph Smith, the Mormon leader, really a prophet?
2. Was he at any time convicted of a crime?
3. Is there any difference between the sects calling themselves "Latter Day Saints" in Utah and those who go under the same name and have their headquarters at Lamoni, Iowa?
4. Have the Latter Day Saints of Lamoni a special permit or any extraordinary authority from the United States government, in other words, any special privileges which other churches do not enjoy?

WEST.

Ans.—1. He claimed that gift, and made some predictions, which were startlingly fulfilled years afterward.

2. He was arrested between fifty and seventy-five times, once under the charge of "murder, treason, burglary, arson, and larceny," but was never, to the best of my knowledge, convicted of any of these crimes. He was in jail at Carthage, Illinois, at the time of his assassination.

3. The main difference between the "Latter Day Saints" of Utah and those of Iowa is that the latter never practiced polygamy. The Iowa branch is under the leadership of a son of "Joseph the Prophet," and is known as "The Reorganized Church of Jesus Christ of Latter Day Saints."

It is a source of congratulation to the believers in the latter-day work that there is a marked growth in sentiment toward granting to the true Saints the due meed of commendation for the correctness of their acts as citizens of the United States. And when one of the leading journals of the State of Iowa states plainly to its readers such facts as are set forth in the foregoing answers, thus giving people to know that the misstatements of prejudice and partisan hate are poor things from which to judge of a religious body, it is showing a laudable spirit of fairness to which Latter Day Saints were for many a year strangers.

The *State Register* might have said with equal truthfulness that though Joseph Smith was in jail at Carthage, Illinois, at the time of his assassination, he was there as a precautionary

measure to avoid threatened personal violence, upon the advice of the Governor, Thomas Ford, under the pledge of that chief executive officer, that he should be accorded a fair trial and be protected from unlawful violence; and with the acknowledgment of some of the very men that murdered him that "the law would not touch him; but powder and ball would." However, we are pleased to record so generous a statement of the real facts and give the *Register* proper credit.

TESTIMONY OF UNCLE WILLIAM B. SMITH.

IN a letter from Bro. J. W. Peterson to *Zion's Ensign*, and published in the issue of that paper for January 13, occurs the following, as being a part of an interview between Bro. E. C. Briggs, himself, and Uncle William B. Smith:—

Bro. Briggs then asked, "Did any others of the family see them?"

"Yes," said he, "Father and my Brother Samuel saw them as I did while in the frock. So did Hyrum and others of the family."

"Was this frock one that Joseph took with him especially to wrap the plates in?"

"No, it was his every day frock such as young men used to wear then."

"Didn't you want to remove the cloth and see the bare plates?" said Bro. B.

"No," he replied, "for father had just asked if he might not be permitted to do so, and Joseph, putting his hand on them said, 'No; I am instructed not to show them to anyone. If I do, I will transgress and lose them again.' Besides we did not care to have him break the commandment and suffer as he did before."

"Did you not doubt Joseph's testimony sometimes?" said Bro. Briggs.

"No," was the reply. "We all had the most implicit confidence in what he said. He was a truthful boy. Father and mother believed him, why should not the children? I suppose if he had told crooked stories about other things we might have doubted his word about the plates, but Joseph was a truthful boy. That father and mother believed his report and suffered persecution for that belief shows that he was truthful. No sir, we never doubted his word for one minute."

This statement has the appearance to some, as we have been told, of being in conflict with the testimony of Samuel H. Smith, who with seven others testified that they saw and handled the plates and saw the engravings on them, as their testimony is given in the *Book of Mormon*, published in 1829 and subsequently.

A moment's reflection, however, will show that Uncle William does not propose to make a statement for Samuel; but merely to say that while the plates were in the possession of his Brother Joseph, himself and other members of the family, Samuel included, were

cognizant of the fact, and saw the packet as it lay on the table or stand and were satisfied without meddling themselves over curiously about the plates or their general appearance.

Emma, the wife of the prophet, made a similar statement in regard to the plates as this of Uncle William; that she saw them in the sack or wrapping in which they were kept; that she moved them from place to place on the small table on which they lay in her room while sweeping and dusting and making the room tidy; that she felt of them through the cloth and thumbed them as one does the leaves of a book at times; that they felt hard and smooth to the touch, and rustled like sheets of thin metal would; that she might have examined them more closely than she did, had she so desired; but being satisfied that her husband had the plates she had no desire to meddle with them, and no curiosity to uncover them for any close or critical examination.

The statement of Uncle William corroborates the one made by the wife of the prophet; and does not in any sense conflict with, discredit, or affect the testimony of Samuel and the rest of the witnesses to the *Book of Mormon*.

FAITH'S TESTIMONY.

THERE is, perhaps, no principle of the doctrine of Christ, except love, to which so wide a range of service has been appointed as faith, and there is no gift in the enumeration of the apostle in his Corinthian letter which is more important, yet less appreciated in its silent functions than faith. Baptism, the laying on of hands, the resurrection, and the righteousness of final judgment find ready advocates and defenders everywhere among us, and we carefully recount the special features connected with the office work and design of each; but the most of us content ourselves with a very brief dissertation upon faith, either as a first principle operating without, or a gift from God operating within the body of Christ.

It may be that the necessity of faith unto salvation being admitted almost universally, has led many of us to conclude that a discussion of its office work in our preaching to the world is unnecessary, and therefore we have failed to post ourselves as thoroughly in regard to its revelation and possibilities as upon other principles which

are being controverted frequently; but it may also be that a degree of misunderstanding and unnecessary apprehension is entailed upon those who wait upon our ministry, by our neglect. We offer this as a suggestion, however, not as a complaint, and present a few thoughts in illustration.

He who builds wisely, labors with a view, not only to present returns, but to permanent results. The preacher who hopes only to baptize and lay his hands on those to whom he declares the word, does not fully represent the gospel object—the sanctification of the believer, the honor of the church, and the glory of God. If a failure in these points is chargeable to neglect on the part of the instructor he has proven himself an unwise builder. He who declares only that our gospel heritage is spiritual gifts here and celestial glory hereafter, as a result of receiving the Holy Spirit ought to be shown that Christ committed a wider trust than this. Paul wrote:—

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil. 1: 29.

It may be that such notification, if served upon our hearers, would result in less baptisms; but the church is not honored by baptisms alone. If faith as exercised is always looking to receive, and only to receive, the character must fail of that superior good to which the Savior referred when he said, "It is more blessed to give than to receive." Faith is not seen in its divinest colors when receiving; but rather when enduring.

Elijah figures in history as a man of wonderful faith, because of the immediate and visible results of its exercise by him; but Job towers up before the mind as an illustration of the faith that works unseen and sanctifies the soul. The one brings around him the evidences of divine power that gratify the eye and delight the ambition; the other bends to undesirable reverses and losses that heaven has permitted. The one is found fretting and complaining because of adverse and threatening conditions and is only revived by fresh manifestations of miraculous energy, the other honors God by humble acquiescence in the divine arrangement, and, Christlike, drinks the cup of bitterness, saying, "Though he slay me yet will I trust him."

In Hebrews, eleventh chapter, the apostle mentions those "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again." All these are

doubtless desirable acquisitions of faith and with such a glowing record before us, it is perhaps no wonder that we grow enthusiastic when declaring that the signs shall follow them that believe and that faith is indispensable. It is but meet that we shall congratulate our brethren and sisters and praise God when similiar good testifies to the great faith of Saints to-day; but what shall be said of those who "were tortured, not accepting deliverance," and of those who "had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain of the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth"?

Shall we conclude that these loved life, liberty, and home less than the others? Shall we decide that because they were left to become lions' food, to be burned to death, to be sawn asunder, to wander about destitute, afflicted, and tormented that they were therefore in less favor with God, or exercised less of faith in him than did the others? The apostle says of them,

"These all, having obtained a good report through faith received not the promise, God having provided some better thing for them, through their suffering, for without suffering they could not be made perfect."—(I. T.)

If it was a divine provision, did their faith shine less brilliantly in the midst of the tortures endured than did that of Moses or Elijah or Daniel or the three Hebrew children in securing deliverance therefrom? Is it not a comparatively easy matter to trust God when he answers every call and meets every demand? Is it not much harder to abide in faith when prayers go unanswered and there is but little upon which the human eye can rest to indicate that heaven is interested in us? We believe that Paul's faith in God was as great and as acceptable when he was receiving the "forty stripes save one" and when he remained a prisoner at Rome, as when he and Silas were liberated from prison by an earthquake. Paul wrote to the Thessalonians:—

We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.—2 Thess. 1: 4.

We have listened with interest sometimes to the testimony of Saints, who feared they were very unworthy because no spiritual gift had been conferred upon them as upon others. This self-condemnation resulted from a lack of understanding in many instances, and that defect in understanding was partly traceable to the teaching they had had. So much stress had been laid upon the necessity

for *visible* gifts or *open* manifestations, that the importance of such invisible and silent ones as wisdom, faith, and knowledge, had not been recognized by the hearer. They had somehow been impressed with the thought that faith, as a divine gift, could only be manifested in what was openly received by its possessor. We have felt, on such occasions, like telling the sad ones that the object of all Christian experience, divinely appointed, is the making of character, and that the character which can endure the most for the sake of right and God, reveals most clearly the possession of the gift of faith and comes nearest the one that said, "Not my will but thine be done." Faith, as the gift of God, is manifested in human life within the church, in a willingness and ability to endure, regardless of environments, as well as in securing divine interposition and deliverance from trouble. It is seen in him who takes God at his word and stands as an anvil under the stroke, or as the iron which passes between the smiting hammer and the enduring anvil. While it may not be able to reason always as to the necessity or fitness of each stroke, it nevertheless accepts the process as divine and endures it meekly, hoping for a glorious outcome. We have sometimes thought that more of faith was discernible there than elsewhere.

We have seen faith at work, healing the sick, restoring the maimed, and preserving the property of Saints, and we have joined heartily in the chorus of praise that followed and in the smiles of delight. We have also seen its operation in those standing over the coffin of dear ones for whose lives they had earnestly prayed; we have read its lines in the hearts of others whose property had been destroyed by the ruthless tempest, and we have joined in the tearful voicing of resignation that followed. To us faith glistened in the teardrop that moistened the eye of the one at least as clearly as it shone in the smile that lit up the face of the other. We have taken comfort also from the words that tell of those who "come out of great tribulation," being "before the throne," from whose eyes the Lord "shall wipe away all tears."

Let us tell of the triumphs of enduring faith, of the sanctification that is wrought by disappointment, and denial, and suffering, and death, as well as of the miraculous demonstrations that are possible to the believer. Let us proclaim that the higher services of faith are performed in the Gethsemanes and Calvaries of life, and let the Saints know that a meek endurance of affliction and trial contributes as much to the glory of God, the stability of the church, and the sanctification of individual character as does the voice of prophecy or the miracle

of healing. We do not say preach less of the latter; but we do say forget not the former when outlining the office work of faith as a gift from heaven. Faith is the incentive to all righteous service, it underlies success everywhere, it operates to secure every other gift, and yet has qualities peculiarly its own, by which it brings holiness to man and glory to God. Let us teach men as did Paul that "we walk by faith not by sight."

THE BLESSING AND USE OF OIL.

THERE is no rule of written law known to us directing what kind of oil shall be used in administering to the sick, or in blessing those who desire it at the hands of the ministry to whom this rite is made a privilege or a duty; or how, when, or why the oil should be set apart, consecrated, or blessed by the elders. It has become a custom in the church that the olive oil of commerce, commonly called sweet oil, is the proper oil to be used. We presume this comes from a consideration of the fact that the oil of the olive is a product indigenous to the land of Palestine, where it was used as a food, a medicine, and an anointment; presumably used in the rites of the church in that land from time out of mind.

It is traditional that the oil should be taken before the elders, and either before the church in a meeting assembled, or in the privacy of a room aside from noise and confusion, and by the elders solemnly and devoutly consecrated by offering to God and prayer and set apart to right and holy uses. It is not said how it shall be done, and may be by kneeling down, or standing uncovered in the presence of the church, or each other, holding the vessel containing the oil in the hands of those engaging in the rite. It is also said, traditionally, that the vessel holding the oil shall be unstopped, the cork or stopper being removed from the vessel during consecration.

The same kind of rule says that the best quality of olive oil to be had should be procured and used in the ordinance of administering to the sick and the rite of blessing; and that when once blessed, or consecrated, oil should not be used for any other purposes except those for which it was set apart.

All this is legendary, or the result and teaching of custom; but it is well said that "custom makes law;" and so far as there is any necessity for a rule of law to govern in the case the things which are not in contravention of direct written law, prescribed by long continued custom may be safely followed.

A good quality of oil made from the fruit of the olive tree will keep sweet and free from becoming rancid and

sour for some time, if it is kept in a cool, dark place. But if the bottle, or vessel containing it is allowed to stand in a heated room, and exposed to the action of heat and light, the oil will become thick, fatty, and rancid, totally unfit to use, especially in the case of nervous and sensitive people. We have in the course of our ministry among the Saints during the past thirty years, used oil that had become so fat and rancid by reason of having been kept in an improper place, exposed to heat and light, the cork gone and the bottle open, that the rank, coarse scent of it stayed in our nostrils for many hours—the perfume of it was not like that which Moses poured on Aaron's head which "ran o'er his robes and down his beard its holy perfume shed."

EDITORIAL ITEMS.

By letter from Bro. Joseph A. Stewart, Philadelphia, Pennsylvania, we learn that Bro. W. H. Kelley had gone into West Virginia.

Bro. W. C. Marshall writes from Wirt, Indiana, that he has been preaching to large congregations in Ripley county.

Bro. and Sr. W. W. Beal, of Waterloo, Iowa, wish to be remembered in the prayers of their fellow Saints, that they be sustained in severe trial. Their son was murdered, and other misfortunes have befallen them.

Bro. P. B. Seaton writes encouragingly from Helen, Tennessee. He reports a better understanding of duty among the officers and laity of the church; and that Brn. M. M. Turpen and T. C. Kelley have been laboring there and in the vicinity to good effect.

Bro. John E. Dunn and wife, living at Rudy, Fremont county, Idaho, would be pleased to have calls from missionaries in the Rocky Mountain field. They have worked to correct the wrong positions of the Utah elders who labor in that region.

Sr. C. C. Judkins, of Midway, Arkansas, writes, expressing a wish that the work be reestablished there where once it thrived. She deplors the loss of spiritual privileges once enjoyed when a branch existed at Midway.

Bro. James Williamson, located at Elk Garden, Mineral county, West Virginia, would like a visit from Bro. D. L. Shinn or others laboring in the Mountain State. Elk Garden is on the Baltimore and Ohio Railroad. Bro. Williamson has talked of the faith and handed out the printed word, and asks help in his efforts. This we learn from a letter to Bro. H. A. Stebbins.

Sr. Mrs. Calvin Ritter, of Macomb, Illinois, has lived there for several years; but neither she, nor her sister living near has heard a sermon in twelve years. Two years ago she tried to get a house for Bro. M. T.

Short, but failed. She would like an elder in passing to call; he would be well treated by her husband and self.

Sr. Victoria E. McQueen, of Oelwein, Iowa, desires the prayers of the Saints. She is ill from the effects of a fright, which caused a severe derangement of the nervous system. Pray for her.

Bro. Alexander H. Smith returned home from the Eastern mission on Thursday the 1st inst., hale, hearty, and in good spirits. He reports well of the Saints and of the work in the East.

Pres. W. W. Blair addressed the Lamoni Saints on Sunday, February 4, on the subject of the World's Parliament of Religions. President Joseph Smith spoke in the evening hour.

Bro. J. C. Foss baptized two at Rich Hill, Missouri, January 31.

The traveling ministry, Bishop's agents, and presidents of branches are requested to solicit subscriptions for the HERALD. It ought to be in every family of Saints.

Bro. William Anderson held services at Pleasanton, Iowa, on Sunday the 4th inst.

Bro. G. H. Hilliard was at Lamoni, on Tuesday and Wednesday the 30th and 31st, after an active tour of the Far West, Missouri, district. He returned home to rest and recover from cold, after which he expects to labor in the Nodaway district.

Bishop E. L. Kelley was at Des Moines and Newton, Iowa, from the 30th ult. to the 2d inst.

"The experience of a host of men renowned for great attainments in morals, theology, and various departments of science, proves that an immense amount of mental labor can be accomplished by an individual of ordinary natural capacity, when the propensities are harmoniously balanced, and an even, cheerful, hopeful, spirit constantly cherished and maintained."—*Trall*.

A bill prohibiting the selling or giving of tobacco to a minor under sixteen years of age has been introduced in the Iowa Legislature. This effort to take higher ground through legislative enactment is a gratifying and hopeful indication. It might be well, however, to include the prohibition of the sale of tobacco to adults in the bill and protect some men from a perverted taste who will not otherwise protect themselves, and thus also protect others from the influence and effects of their example. We hope to see the day when men will do away with the tobacco traffic and its evil results by quitting the use of the "filthy weed," except as indicated in the Word of Wisdom.

"Anger, grief, rage, affect the bile, the saliva, and all the secretions, seriously affecting health of body and mind."—*Trall*.

Mothers' Home Column.

EDITED BY FRANCES.

"If any little word of mine
Can make some life the bright,
If any little song of mine
May make some heart the lighter,
God help me speak that little word,
And take the song I'm singing
And bear it to some lonely dale
To set the echoes ringing;
Echoes that thrill in joyous tone,
To some one comfort bringing."

OUR last Home Column was so crowded with other matter as to prevent our saying anything more in reference to the subjects mentioned in the previous issue; namely, our Birth Offering Volumes and Christmas Offerings. We said that these were both intended to be helpful in teaching and training your children in the gospel principles. The first is intended to produce a fund to be used by the church in furnishing the little children with reading matter—pure, simple, and filled with the principles of the gospel. The second is intended to teach them the blessedness of giving and the claims Christ has upon them to help in spreading the gospel. Children as you all know need both teaching and training and behind the child is generally found the mother. By this we mean that the child who with patience and success from week to week labors to earn an offering, as well as the one who denies himself and puts away his pennies and nickles for the same purpose, needs to be encouraged from time to time in his well doing. Who so fitted to do this as the mother? Think of it sisters—think of it now, before the spring time comes, and have your plans laid and then patiently, persistently, and carefully help your children carry them out. No one who has read the Christmas letters in the *Hope* this year can have failed to notice many touching incidents. For instance: One little girl writes how pain and sickness has debarred her from earning an offering. A few weeks passed and from a distant State comes an offering for her sent by two little girls who gladly worked to earn it. A sister writes that the death of her husband leaving her the care of a large family—the youngest born after his death—prevents her from sending an offering. This goes upon its way and soon a noble little fellow sends money he earned on purpose as an offering for the fatherless babe.

Sisters, can you afford to neglect helping to train your children in this way? It is not a good plan to wait until the last moment and then give them money which they have not earned, because they want to see their name in the Blue *Hope* with the rest, but make your plans and work to them.

Can you afford either to leave your little ones without mental and spiritual food? Think if just twenty-five cents were sent to the *Hope* to swell the Birth Offering fund, every time God sends a little one to your home, how many suitable books could be published by the church for them. Think of it and remember that we are not asking this of you if you are not able to afford it, but if you are able then we ask you to think of it.

Another matter demands your serious and

immediate attention. It came to us this morning with great force when writing to introduce Sr. Ella J. Green to the little ones as editor of the fourth page of the *Hope*, in place of Sr. Anna Stedman, who has been compelled to give up the care of it. It is this: Many of you could write to help this department, but *none of you do*—no, not one. Here again let us not be understood as asking of anyone that which they are not capable of doing. It is a rare gift to be able to write in a way to instruct and interest little children. All cannot do it, but there are those in the church who can and it is to such we appeal to help Sr. Ella in her labor of love. Think of it! Make it a matter of prayer and remember God never gave a talent to be wrapped in a napkin. Here, now, and in his cause is the place and time to use it.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TEN.

HINTS ON CHILD-TRAINING.

TRAINING A CHILD TO SELF-CONTROL.

AT birth there begins in every person a struggle between himself and the powers that go to make up his individuality; and this struggle continues while this life lasts. On the result of this struggle depends the character of him who struggles. The result of the battle will be to him either bondage or mastery, defeat or triumph, failure or success, and, in truth, the issue of the lifelong struggle is ordinarily settled in childhood.

A child trained to self-control—as a child may be—is already a true man in his fitness for many self-mastery. A man who was not so trained in his childhood, is hopelessly a child in his combat with himself; and he has lost forever the vantage ground which childhood might have given him, in the battle which then began and still continues. In the child's early struggles help can easiest be given to him; and then it is that such help is of most worth for his own development of character. At that time a child does not know his need as he is sure to do in later years; therefore it rests with the parents to decide while he is still a child, whether he shall be a slave to himself or a master of himself.

A child's first struggle with himself ought to be in an effort not to give full play to his lungs and his muscles at the prompting of his nerves. The nerves making themselves felt, prompt a child to cry, to thrash his arms, to kick and to twist, at the slightest provocation, or at none. Acting in accordance with this prompting the child will exhaust himself, and increase his discomfort by the very means of showing it. It is possible for a child to control himself in this at an age when he is yet unable to talk or to understand what is said to him. If a parent realizes that a child *must* be induced to control himself, and seeks in loving firmness to cause the child to realize that same truth, the child will *feel* the parent's convictions, and will yield to it, even though he cannot comprehend his parent's words. The way to help a child will be found by the parent who wills to help him. To leave a child to himself in these earliest

struggles is to put him at a sad disadvantage in his future combats with self; while to help him at this time is to give him help for all that are to follow.

As soon as a child can understand what is said to him, he should be taught and trained to control his impulse to cry and writhe under physical pain. When any accident befalls a child by which he is hurt, even though but slightly, it is natural for him to shriek with pain and fright and just as natural for his tender-hearted mother not to want to blame him just then for making such display of his grief. But even at such a time the mother has an unmistakable duty of helping her child to gain a measure of control over himself, so as to repress his cries and to moderate his show of disturbed feeling. A child can exercise self-control under such circumstances. His mother can enable him to do so; and it is better for both child and mother that he should have her help. From lack of such help, many a child is a sufferer through life because he is unable to control himself under physical pain. Because he was not trained to control his nerves, he is hopelessly controlled by his nerves.

Coaxing and rewarding a child into quiet is not what is needed; but it is that he should be encouraged into an intelligent control of himself. It is only choosing one of two evils to pay a child with candy to keep him from a noisy indulgence of feeling. The unwise way of inducing children to seem to have control over themselves is well illustrated in the story of the little fellow who threw himself on the floor kicking and yelling, and then cried out, "Grandma, I want to be pacified. Where are your sugar plums?"

Dr. Bushnell, protesting against coaxing a child out of a state of irritation, or a fit of ill-nature, by "dainties that please the taste," says: "It must be a very dull child that will not cry and fret a great deal when it is so pleasantly rewarded." It will soon learn to play ill-nature for the gratification of the sense of taste. "By what means can the great themes of God and religion get hold of a soul that has learned to be governed only by rewards of sensation, paid to affectations of grief and deliberate actings of ill-nature?"

A child should be trained in the habit of making his self-control, which he has gained, available to him in his lifelong struggle with himself. "I keep under my body and bring it into subjection," says the Apostle Paul, as if recognizing the fact that a man's battle with his body is a vital conflict, all his life through. Every child needs his parents' help in gaining control over his body, instead of allowing his body to gain the control of him. The appetites and passions and impellings of the outer man are continually striving for the mastery over the inner man; and unless one is trained to master these instead of being mastered by them, he is sure to fail in his life-struggle.

A parent ought to help his child to refrain from laughing, from crying, or from speaking when he ought not to do these things; from eating what he ought not to eat, even though the food be before him; from moving about when he ought to be quiet, to be ready to say and do just what he ought to do, even

though his natural feelings prompt him to do otherwise. Self-control in all these things is possible to a child. Wise training by the parents can secure it. By self-control a child is made happier, and is fitted for his duties, both while he is a child and ever after, as otherwise he could not be. Many a man's life is saddened through hopeless lack of self-control, to which his parents could easily have helped him in childhood, if only they had understood his needs, and been faithful accordingly. C. B. S.

COMMENTS ON SYNOPSIS.

WITH little children it is necessary to use caution when seeking to apply the principle set forth in this chapter, lest that which is intended as a help be only a punishment without benefit resulting from it.

That it is of the utmost importance to every human being to gain control over self, we cannot deny; and the earlier a child can be helped to gain this control the better it is; but good judgment is certainly needed in order to find the way in which this help can be given.

It is not often that a baby will cry unless it is sick or in discomfort from some cause. The natural outlet for pain is in crying or moaning, and it is said not to be good either for body or mind to repress these entirely when such conditions exist. Mr. Trumbull does not advise that a child's crying be checked entirely, but that he be helped to control the impulse to give *full play* to his lungs and muscles.

To give this help requires not a harsh, stern way which seeks to obtain silence by commanding, or by inflicting punishment, but on the other hand it needs loving tenderness, combined with firmness, which will soothe while it leads the child to endure patiently.

There are two extremes manifested by parents when their children would give way to unhappy feelings, and neither of them are good.

One parent, when a child begins to cry, from whatever cause, whether from being punished or from fright, from disappointment or from any accident which has caused him pain, will say, "Now, hush! hush! Don't let me hear you cry;" and the child is forced, contrary to nature, to crush back the exhibition of pain and distress, and he feels wronged, as in truth he is, because deprived of this natural means of relief. If there be any ill-nature behind the show of feeling, such treatment is sure to strengthen it; and a succession of such experiences cannot but have a hardening effect.

There are some parents who go to this extreme through lack of sympathy, but there are others who may make the same mistake because they believe that they ought to train a child to self-control and they think that this is the way in which to do it, then having made up their minds that it is necessary, they will not allow sympathy to stand in the way of doing what conscience demands of them.

The other extreme seems no better. The parent commences with a child when a baby, to show great sympathy for him at every lit-

tle thing which disturbs his comfort. If he pricks his finger or bumps his head, every one must stop and hear how the poor baby is hurt. Every little injury is made the most of, and the dear little fellow sometimes cries out afresh on hearing expressions of sympathy, when by that time he might almost have forgotten that he had been hurt.

It goes on and his tender-hearted, sympathizing parent dreads to see him hurt in mind or in body. Anyone who hurts or troubles him is "bad," and anything on which he hurts himself is "naughty." "Whip the naughty old chair," or some like expression, is common enough for all to recognize. He gives full expression to his annoyance or pain, without chiding or advice to show him any better way.

Such a course will result, before his childhood is half over, in making him selfish and disagreeable, unhappy himself, and lacking sympathy in his noisy demonstrations of grief, from everyone except, perhaps, the parent who by unwise indulgence has brought him to this condition.

Avoiding either of these extremes, there are parents who, while they do not fail to show sympathy for their children, still, in a cheerful way, lead them to endure bravely and patiently the little ills that come to them, and to have such self-control as not to allow their feelings to hinder them from doing and bearing whatever it is right that they should do and bear.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, Feb. 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Proverbs 23: 24; 2 Timothy 1: 3.

Thursday, Feb. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Romans 11: 11-15.

Thursday, Feb. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—2 Nephi 10: 7.

At New Orleans, the other day, Archbishop Janssens dedicated and turned over to the care of the sisters of the Holy Family a home for aged and infirm colored men—the gift of an aged colored man. The same man has also founded an asylum for destitute colored boys. His name is Thomie Lafon. "Alone and unaided Mr. Lafon has done this," said the Archbishop, "and in the name of God, of charity, and of the population I thank him for his generous gift."

Women outnumber men in the British Kingdom by about 733,000.

Letter Department.

GALIEN, Mich., Jan. 23.

Editors Herald:—In a recent issue of the *Herald* I noticed the announcement that a resolution would be brought before the Decatur district conference at its February meeting which provides for the election of the Superintendent of the district Sunday school association by the district conference, and the election of the superintendent of the local Sunday schools by the branches where the schools are located.

The only reason that I have for offering any comment upon this resolution is that it strikes a heavy blow at and will, if adopted, be the means of destroying one of the leading educational features of Sunday school work.

The Sunday school was instituted that the children might receive a more complete education; that their characters might be more thoroughly rounded out; that their mental and spiritual natures might be developed side by side. No child is prepared to meet successfully the varied influences of life unless he is thoroughly acquainted with the laws of God, and has the spirit of honor, justice, and truth, thoroughly implanted in his heart; neither is he prepared to overcome improper influences when he meets them if he is allowed to grow from childhood to manhood having never been permitted to assume or feel the true sense of responsibility during the growing years of his life.

I look upon children as being more than mere machines to be moved here and there at the will or pleasure of stronger minds, or placed under such conditions that they act more as machines than living, active individualities. Let those environments be thrown around the young that will tend to develop true manhood and true womanhood, and not destroy the very elements of true development by taking away what little interest and responsibility they already have in the selection of their presiding officers.

Children who attend Sunday school should feel that they have a voice in the selection of their superintendent, and should feel that they stand responsible for their vote and acts in all the business transactions of the school. Let them feel that they are an integral part of the school and that upon them rests the duty of assisting in the selection of suitable officers, capable of performing the full requirements of the offices. Children also grow to manhood under such influences, and early acquire the habit of studying character, and will soon be able to determine upon the fitness of individuals to act in the various places in their schools. If this is true,—and I firmly believe it is,—it certainly is better that the children should feel these responsibilities rather than to realize that some one is acting for them in all of these various capacities, and that they need not even think upon them. That, to my mind, is the true idea of education.

So far as I am able to learn the Sunday schools throughout the church are reaping splendid results under the present system. The rules governing Sunday schools require that superintendents of all schools shall be

members of the church in good standing. Why is this not a sufficient safeguard against frauds? The church and the interest of the truth is surely protected, and the necessities of the case do not demand any such action as that proposed.

I heartily indorse the thought advanced that every member of the church should show an active interest in the proper instruction of the young; and, the tendency of the work is in that direction. Let us continue to work in the line of a broad, religious advancement, so that the young may reap of the benefits and learn to know that it is to our heavenly Father that they must answer for every act in this life. Thus they will develop into grand characters of true manhood fully prepared to weigh and decide upon questions of importance when they have them to meet.

In bonds,

E. A. BLAKESLEE.

MALAD, Idaho, Jan. 23.

Editors Herald:—Since writing from Albion I have visited the towns of Marion, Oakley, and Malta; preaching in each place to quite large audiences. At Oakley I spoke in the "Mormon" church to the largest audience I have had in the West, nearly all of them were Mormons. Unfortunately, as is usually the case, I could not get the use of their church but once; so I moved my stakes to Marion, a distance of about five miles.

I see in the *Herald* of a few weeks ago, a partial report of Delegate Rawlins' speech in Washington, and some very queer statements are made in regard to the abandonment of polygamy by the people here; that is, they sound queer to one who has been laboring here. In the first place, that doctrine is upheld and defended just as tenaciously to-day as it ever was, by old and young. While I was in Salt Lake City last winter I happened into Scott Anderson's office, and in conversation with several of the "elders" who happened there also, polygamy was brought into the discussion—and, you cannot avoid it; if you do not spring the question they will. I denounced it as an infamous doctrine, when one old white-haired man looked at me in astonishment and exclaimed, "I would not dare do what you have done; I should be afraid that God would strike me dead." In a lengthy conversation with another prominent elder in Ogden this fall, every argument advanced by him was in support of that doctrine. And so in the last-named place where I spoke: I spoke upon the succession, advocating the claims of "Young Joseph," and I did not make a ripple of excitement, but in my second speech I incidentally mentioned, or rather I read from the Book of Mormon God's denunciation of the doctrine, and such a storm of indignation as was raised is hard to describe. And so I find it everywhere I go: if you try to avoid mentioning it you will be forced into it.

The thought presented by Mr. Rawlin's that the feeling of the young was against and that the rising generations were not in favor of it, is contrary to my experience, as the most ardent defenders of the doctrine I have met have been the young men, and sometimes young women; but not many of them defend

it. This is perfectly natural, especially among the offspring of polygamous families: if they admit that polygamy is wrong, both by the laws of God and man, they repudiate their own birth; so they will not give it up without a struggle. They may obey the laws of the land so far as their outward actions are concerned, but you cannot force their belief upon the subject. So I have concluded that in my future dealings with them I will content myself with a plain statement of our case and let them draw their own conclusions, so far as I can do so.

After preaching at Malta I returned to Ogden for the holidays and then to this place, and have work laid out for six weeks that will keep me busy almost every night. Since coming here I have been blessed above my expectations in speaking, although my congregations have not been as large as I could wish; this caused largely by the inclemency of the weather, snow having fallen almost every day since I came. Sleighing is fine, but few take advantage of it to come to meeting. I can remember when I was a boy that we considered it a pleasure to take a sleigh ride of five or ten miles to attend meeting but there is no energy in religious matters here: if it happens to come handy people go to meeting; if it does not, they do not go. I had hoped to start a Sunday school here, but the outlook is not very favorable.

I wish the young people in the East could know what effect dancing has had upon the young in this western country; I think it would need no resolutions of conference or sermons preached against it, as they could readily see the evils of the practice, and would at once, if they valued their future,—and not only future, but present welfare,—cancel it from their list of pleasures. Last spring one lady in Castle Valley was very much taken up with my preaching, and was a bitter opponent to polygamy and the Utah Church, but one day she asked me if we countenanced dancing. I told her we did not make it a test of fellowship, but discouraged it as a practice having a tendency to lead the mind from the true spirit of the gospel. From that time she began to oppose me, and began to search the Scriptures to prove that the Utah Church was right, and attempted to defend polygamy; preferring to have even that right than admit that dancing was wrong. There are about three dances per week, at least, and frequently more. They have dances upon every occasion. The following is a copy of a card I picked up in Ogden last year:—

Sunday school benefit. Grand Picnic and Ball. First ward meetinghouse, Friday eve, July 29, 1892; admission 25 cents. Admit one.

Bro. Derry wrote me when I first came to this mission that his experience in Utah had sickened his heart, and that it would sadden mine. Truer words were never uttered, and I think sometimes that I wish God had made me different.

Methinks the happy are those, whose hearts are too strong to feel a pang of regret for the woes that fate and misfortune reveal.

And yet I would not be different: every experience in life makes me less of a condemner

and more of a sympathizer with my fellow man; and I trust that I may, by the prayers of myself and my brethren for me, become as Paul says in 2 Timothy 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

With prayers for Zion's weal, I am yours,
H. O. SMITH.

FULTON, Iowa, Jan. 17.

Editors Herald:—With a heavy heart we write these lines to the *Herald*, for on yesterday we were called to pay the last tribute of respect to our beloved brother, John W. Sutton, who died on the 15th. He was a noble young man, respected by all who knew him, as was manifested by the hundreds who attended the funeral; some, not relatives, coming as far as thirty miles. He was baptized six years ago by the writer. He had been teacher of the Fulton branch ever since it was organized. He lived a consistent life, and was ever ready to defend the faith. He died a firm believer in Christ and the restored gospel. With his last breath he spoke in an audible voice and delivered a prophecy, admonishing those present to not fail, etc., and then his last breath was, "Lord into thy hands I commit my spirit;" and his soul had fled, leaving his countenance shining, and a pleasant smile on his lips. O, may we all so live that we may have the blessed assurance that he had!

The writer preached the funeral sermon from 2 Corinthians 5:1, 2; John 11:25; Hebrews 9:27, 28, to a large concourse of very attentive listeners. I tried to show the mercies of a just God, in that he will reward every one according to the deeds done in the body, and that he is no respecter of persons. I tried to abolish the one heaven theory in the minds of the hearers. Bro. Sutton's wife died three months and fifteen days before him. They left one child, a girl, a little over three years old, who is now living with her grandparents, Bro. and Sr. Ed Trimble, of Lamoni. May our Father comfort the bereaved ones.

J. S. ROTH.

ST. JOSEPH, Mo., Jan. 27.

Editors Herald:—I have just made a tour through the Far West district, over which Bro. T. W. Chatburn presides. I find he has done noble work in his field, and has endeared himself to the Saints generally, everywhere I have been. They say they "want Chatburn sent back here next year." He seems to be a "rustler," although he always seems willing to "prefer his brethren," and let them do the preaching; yet he wants it done all the same. And one commendable feature in him is the absence of jealousy; he does not seem to be afflicted with the terrible evil. The Saints generally are satisfied that tithes and offerings as held and presented now is as much a duty as any other part of the gospel, and many of them consider it a

great privilege to have the opportunity to help in this substantial way while others do the preaching, and all then work together in that way to "promulgate the gospel and fulfill the law." (D. C. 114.)

I hope all Saints everywhere may awake to a sense of duty as the Saints of this district have now, and then the Master would abundantly bless us, and the work would move rapidly. I pray God to bless every effort put forth by his people to advance the interests of the kingdom.

In the faith, and at work,
G. H. HILLIARD.

DES MOINES, Iowa, Jan. 15.

Editors Herald:—The Saints of this place have indeed had a time of rejoicing during the past few weeks. Elders Fred A. Smith, D. M. Rudd, and J. W. Morgan were here and spoke for us several times. Elder Columbus Scott was with us two weeks and held a series of meetings. Services were well attended by the branch, but although the meetings were advertised, not a great number of outsiders came. Bro. Scott had excellent liberty and spoke with power, awakening great interest in the minds of his hearers. Nor could the able sermons of the above-mentioned elders fail to be appreciated. The people were just beginning to recover themselves from their undue caution and attend the meetings, when calls from other fields took our laborers from us. I believe I am correct in making the statement that all the Saints have been encouraged and strengthened by the efforts of the elders and aroused to a better realization of the responsibility resting upon them.

For some time there has been a cloud overhanging the branch, but it is now beginning to break, and with God at the helm we are certain of steering clear of the shoals. What we need now is a good, energetic elder to take charge of the work. Several persons are near the kingdom and, in fact, admit the truth of the work; but for some reason they delay obedience. How earnestly the Saints should strive to keep the commandments of God and let their light shine before the world that their garments may be clean from their blood.

I was talking with a Presbyterian minister yesterday, and in the course of the conversation he made the following statement: "People who are ignorant of your teachings are prejudiced on account of the name *Mormon* and because of the stigma brought upon the church by the polygamous faction. What you teach is all right; I have no fault to find with that." He requested me to loan him a copy of the Book of Mormon as soon as the protracted meetings he is now holding are over, but not until then, as his time is now limited on account of ministerial duties.

I am a girl of eighteen, and attend high school. I try to let my light shine among my schoolmates, but many times I long for the society of the Saints. The only time I am privileged to meet with them is on Sunday, as most of them live on the east side of the river, and none of the young people attend school in West Des Moines. I seize

every opportunity to present to my schoolmates the principles of the restored gospel; but I fear not much is accomplished by my efforts, as their minds are apparently occupied with things of the world and there is seemingly no room for thoughts of that dear Son of God who bled and died for them. Some of them say they want to enjoy themselves while they are young, and when they are older "turn good." One once made the remark, "I don't want to be old and prim now; I shall not join the church till I'm forty." She was a dear good girl, but gay and thoughtless. Three months had not passed e'er that blithe young heart was stilled and that slender girlish form lay cold and motionless beneath the sod. O, that the young could only know the peace and joy afforded by the presence of the Holy Spirit! No longer would they cling to the pleasures of the world. What can give more true happiness than to bask in the sunlight of God's love? And what is more blessed than the approval of our heavenly Father?

I would not give my knowledge of the truth and the precious blessings received in return for all the fame and riches that earth can afford. It is ever my desire to live humble and faithful before the Lord, praying unceasingly, that I may be the means of bringing others into the fold to the end that they may gain eternal life, and that God's holy name may be glorified.

Your sister in Christ,
O. F. HIATT.

MINNEAPOLIS, Minn., Jan. 20.

Editors Herald:—I never was stronger in the latter-day work than at present. I trust I may hold out faithful to the end. The mission year thus far has been one of unusual blessings from the Master's hand in preaching the word and administering in the ordinances of the gospel. This is the experience of all the brethren in this mission. The outlook in Minnesota for our work is splendid; the greatest need is more men, as there is a demand for preaching on every hand. Every year adds noble people who are desirous of spreading the truth, which naturally gives the ministerial work greater territory.

Bro. E. C. Briggs gave this part of his charge a call, which did much good. He gave the Saints and others the word of life in a way that will be like bread cast upon the waters. I was not permitted to meet him while here.

After an absence of over six months from loved ones at home I returned for rest and spend Christmas. I preached for the Saints at Netawaka while with them. I think they are a good band of Saints, striving to build up the kingdom of God. I had the pleasure of uniting in marriage Sr. Daisy May Munns and Mr. George L. Williams, of Kansas City, Missouri. Sr. Daisy is a daughter of Bro. and Sr. D. Munns. I also united Miss Addie Parker and Mr. Harlo Sunnen, both of Netawaka. Miss Addie is a daughter of Bro. and Sr. H. Parker.

Bro. T. J. Martin, of Detroit, Minnesota, has given us some good ministerial work in the city of Minneapolis of late, which we are

thankful for. Bro. E. A. Stedman and I are holding meetings this week with good interest, in the Saints' hall in the city. We are billed for Hutchinson, McLeod county, the coming week. My last letter from home said that two of the babes were sick with lagrippe. I trust all will be right soon.

Yours truly,
J. ARTHUR DAVIS.

KANSAS CITY, Kan., Jan. 23.

Editors Herald:—After a long silence I wish to write a few words of testimony to the work. I know it to be true; that it is the power of God unto salvation to all who believe: by obedience to the gospel I have received the promised testimony of Jesus Christ; and this testimony is based upon the word and the Spirit of God. I have received evidences of the divinity of the work by the manifestations of the Spirit in the outward gifts, as many of my brethren and sisters know; in the gift of healing and the casting out of evil spirits by the power of God. I know all this and much more that I might state.

I will relate something that took place in my house in St. Clair county, Illinois, in 1869; and I am sure I was not mistaken: I was in my bed awake, when a light brighter than the noonday sun came into my room, when there appeared a man in bright raiment; and his body was white. I shook hands with him and he spoke to me very plainly; I understood all he said. I was passing through a severe trial at the time and he told me what to do, and that I should come out all right. He also told me that if faithful I should be saved in the kingdom of God. Many other things he told me that I have proved to be true, therefore I know them for myself. I did as he directed me in my trouble, and came out all right.

I have been told that the religion of the Latter Day Saints would do to live by, but would not answer to die by. I have been put to the test in this; for here let me say that I went to St. Joseph's Hospital January 3, 1893, and on the sixth had an operation performed that brought me near to death. While lying in that condition the Catholic sister who waited on me plead with me to become a Catholic, telling me that I must die; that all that could be done had been done for me, and that I could live but a few hours; that my family had been sent for and that what I had to say I must say it soon. She repeatedly urged me to renounce my faith, but I told her my faith had been good to live by forty years and that I would die in it. She urged me to permit her to send for a priest, but I said no; that I had a record to meet in the future as a Latter Day Saint, and that I was not troubled about meeting my God. She said she never saw anyone so firm as I so near death.

I knew that I was very low, but God knew my heart as I lay in that low state. I lay there until the 28th, when they took my limb off at the knee joint; and I was again told that I could not live. But I knew who was behind me, and that the dear Saints were fasting and praying for me. One dear brother came to the hospital, and the sister told him she did not think I would live till the next morning. I was very low, and I did not

see much to live for at that time, as my dear wife fell and broke her right arm. But notwithstanding all this I trusted in God.

I thank the dear Saints of Armstrong, Kansas City, and Independence branches for their kindness to me and mine in all our troubles; also all who have helped us. I am not well yet but am mending, but very slowly indeed; and I am hoping for the best. As the good Lord has spared my life, it must be for some good purpose; and now, dear brethren, whatever the Lord or the church has for me to do I want to do it. I shall be ready and on hand just as soon as able. I trust that will not be long.

If any wish to write me my address is, No. 514 Cornell avenue.

With love to all, your brother,
GEORGE HICKLIN.

APPLEDORE, Ont., Jan. 13.

Editors Herald:—As we peruse the pages of the *Herald* and *Autumn Leaves*, we are cheered by the thought that there are many who are not weary in well-doing, and are willing to suffer being wronged rather than to do wrong. We find that a Saint has to be always on his watchguard, and prayerful, to do the duties which fall to his lot; for we find the adversary is ever on the watch to overthrow the good we desire to accomplish, but by the assisting grace of God let us not turn from doing good, but press on to win the prize which we started out for. Ever wishing the good of all,
Your sister,

MARY M. GREEN.

ALPHA, Oklahoma, Jan. 21.

Editors Herald:—In compliance with the promise in my last letter I will write again and give a little more of my experience in Oklahoma. Some time since, while in the eastern part of Cleveland county, filling appointments in a certain schoolhouse, I had an invitation to hold one of my meetings at a Methodist arbor meeting. One of my appointments and one of theirs came at the same hour, and to avoid dividing the congregation they invited me to preach at the arbor. At the time the invitation was given the preacher did not fully understand what church I represented, but learned it after the invitation had been given.

When Bro. Worthington and I made our appearance near the arbor at the time of meeting, the preacher met us, saying that he would like to have a word or two with us. He led us away off down into the woods, about a quarter of a mile, looking back every few minutes, I suppose to see if anyone was following us. I imagined we looked as if we had a bottle of "Paddy's eyewater" concealed down there, or else were going to steal a sheep or pig. After getting at what he judged a safe distance he took us behind a clump of small trees and sitting down in the tall grass made the announcement that he had heard we were Latter Day Saints, or what is called Mormons. I told him he had heard correctly. He then wanted to know what I was going to preach, saying that he would not like anything said that would divide the people. I read him our Epitome

of Faith, telling him I would adhere strictly to that. Although he said he could not indorse it all, I could plainly see that it afforded him great relief. He told me kindly that I could have the stand, which of course, I was happy to have, and in all my life's experience I don't think I ever had greater liberty of speech than at this time. Many were the "amens" and "thank Gods" that dropped as it were, unconsciously, not only from the lips of the congregation, but those of the preacher also. This little occurrence let the way to another invitation to preach on the next Sunday—the dedicatory sermon of a new Union church that had just been built about 3 miles from the arbor mentioned above, which invitation I gladly accepted and complied with.

When I hear and behold the many foolish and ridiculous sayings and actions had among men in the name of religion, I often wonder that every reasonable and sensible person does not turn infidel. Man, naturally, must be a worshiping being, or else he would. I have often seen actions performed in religious meetings which if they had been performed in the saloon, the ballroom, or anywhere else save in a religious meeting, would have subjected the performers to arrest, fine, and imprisonment; or they would have been adjudged insane and sent to the lunatic asylum; yet the generality of mankind will stand and look on and think it all right.

At the arbor meetings mentioned, and near the close of the series, I heard a certain lady cry at the utmost limit of her voice for at least fifteen minutes these words: "Glory and honor, *ran* salvation through the blood of the Lamb." I presume she intended to say, "Glory and honor *and* salvation;" but being uttered at the top of her voice, and so rapidly, it sounded just as I have written it above. There were many, otherwise sensible people looking on and seeing the silly and ridiculous actions of the one repeating the words for at least forty times, yet they never thought of questioning the divinity of the source from whence the influencing power emanated.

At the same meeting an old man some seventy-five years of age, who had lost his last tooth and whose lips had fallen down so that he could scarcely talk intelligibly, becoming greatly moved by the power actuating the lady, quickly arose and repeatedly announced that he "felt shad in his heart" for the willful sinner who would not come to the anxious seat and get pardon for his misdeeds. He meant that he felt *sad* in his heart; but he was so wildly excited and his mouth so clearly out of talking order, it sounded just as I have written it. Now the effect of all such bedlamic harangues upon the truly sensible person is expressed in the words of a young man who was looking on at the time, "How did the old simpleton know whether it was 'shad' or some other kind of fish he felt in his heart?" The same young fellow wondered gravely if "Glory and honor had caught salvation," as the lady repeatedly announced they *ran* it "through the blood of the Lamb." But so goes the world, and we must do the best we can with it.

The Apostle Paul advises us to "*mark* those who cause divisions." I would like to put an

addition to this advice by saying, *Mark* those who speak ill of God's people. If we will do this, I am satisfied we will find them, as the saying goes, "No better than they should be." In fact I know we will find them to be the worst class of people we have in the community. They may conceal their depravity of heart for awhile, but sooner or later it will work to the surface in some form or other. For the sake of illustration, I will refer to a case or two in hand which has come under my observation. A certain "divine" (?) of the Hardshell persuasion, operating east of Snyder, Oklahoma, has been telling all manner of falsehoods and stories about the Saints in that vicinity, prejudicing the minds of the people by telling them that the Saints are a very bad people, and warning all to have nothing to do with them. Some time since this model divine (?) and another one of the same fossilized faith were conducting a series of meetings in that neighborhood,—and while the second one was preaching at one of their meetings telling of the mysteries of God's decrees and the truths of predestination, how,—

God in misty ages past

With matchless love divine,

Had through the human family thrust
A fixed dividing line,

this "traducer of the brethren" sat in the pulpit with him and *smoked an old tar-colored pipe* during the entire sermon! I know another "traducer" of this kind who spits amber and blows his nose (without a handkerchief) over the pulpit. But I must close else you may not believe if I write it all.

More anon,

THOMAS J. SMITH.

COUNCIL BLUFFS, Iowa, Jan. 25.

Editors Herald:—It is now seven months since I left historic Kirtland for my new mission field, Council Bluffs, during which time I have had ample opportunity to decide as to the wisdom of my coming West. I left the East with reluctance, because it was there I had labored for four years; I had grown up with the work and was acquainted with many of the particular needs of the mission, and I had learned to love the little bands of Saints, scattered over Ohio's "hills and dales;" and to cut asunder all these connections and, almost without warning, be called upon to go into a new field and among strangers, caused a pang of regret to vibrate my being; yet seven months' experience has familiarized me to a certain extent with the needs of the work here, and I have also learned that I can treasure the association of Saints wherever found. While I shall ever remember the Eastern Saints, there are many in Council Bluffs, who will always retain a fond place on memory's pages, and my association with them will be recalled with pleasure.

The membership here are not any more exacting than that of other branches. Having heard so many of the ablest representatives of the faith has had the tendency of making critics of some when one preaches contrary to what they have before heard, but if a man preaches demonstrable truths and not theories, and is willing to sail close to shore

rather than steer his craft into the open sea of conjecture and uncertainty, he has nothing to fear. I would much prefer to address an audience who were so critical that they would canvass every thought presented, than a class of people who accepted everything without question, or who were not interested enough to know what was said. *Proper criticism denotes interest.* When one preaches a good sermon they have the honor to tell you, and if a poor one they have the prudence to come to you direct, or else say nothing about it.

A man can do little or much here in the city, as elsewhere; but one who is alive to the interests of the work can have the opportunity of preaching every night in the year, if he can stand it, with an additional sermon each Sunday morning and, counting funeral sermons, will thus be permitted to speak some four hundred and fifty to five hundred times per year. If he is a conversationalist he can always secure a number of listeners to whom he can dispense gospel truths. If a good counselor he has an unlimited field for operations in visiting, encouraging, and instructing the Saints.

Council Bluffs can well be proud of her young people, for here as elsewhere they are becoming the backbone of the church in activity and earnestness. We have a flourishing society of over forty members, and all seemed imbued with a desire to learn. So interesting have our sessions become that the aged attend. The Sunday services are quite well attended; the week service not so well. I have found quite a field in which to proselyte.

We conducted a series of tent meetings in September, the local brethren rendering good assistance. Brn. Charles Derry and M. P. Madison lent valuable aid for three evenings. Bro. Dodson and I conducted a week's meetings in Crescent City after the October reunion. In November I held meetings about five miles out of the city, also at the home of Bro. Liles, in the southern part of town. There was quite an interest, and some were convinced. We have now rented the Overton Mission church in the west end of the city for a month. So far the attendance is good and interest constantly increasing. I have frequently been called to points in Iowa and Nebraska to conduct funeral services. Last week I preached the funeral sermon of Sr. White, of Tekamah, Nebraska, and Mr. White writes that there is much interest and a desire on the part of many for more preaching. It would be well for the Nebraska brethren to follow up this opening. If any of the brethren are passing through our city we would be pleased to have them stop and deliver a few sermons.

I think the article by Oscar L. Ferguson in *Herald* of December 9, entitled, "Is the food wholesome?" should elicit the contributions of those who are qualified in a literary way so that the *Hope* may fully be a church paper. But what can our Sr. Walker do unless such assistance is rendered? Simply select the best she can get, as she has hitherto done. Such sisters as Etta M. Izatt, of St. Louis, Fannie Jones of Webster, Nebraska, and Emma Burton, of California, are well capaci-

tated to write entertaining as well as instructive articles for the *Hope*. Sr. Izatt says: "The world needs mothering." *If so, do not the lambs need the first attention?* Do not neglect this for some less urgent work!

Yours in the gospel,

T. W. WILLIAMS.

Original Articles.

MEMOIRS.—NO. 18.

BY W. W. BLAIR.

ON May 4, 1877, I finished the pamphlet *Joseph the Seer* in reply to Elder William Sheldon, and at once started for St. Louis where, and at West Belleville, Illinois, and their vicinities, I devoted much time in the ministry. On the 11th inst. met Bro. and Sr. William Clow, from London, Ontario, at Bro. William Anderson's, St. Louis. He related to me, in detail, the marvelous manifestation that himself and many others witnessed upon the baptismal occasion near London, Ontario, when a body of heavenly light encompassed them while Bro. John J. Cornish administered the ordinance of baptism.

Returning home June 4 after a prosperous mission, labored in Northern Illinois and Southern Michigan; attended conference near Coldwater the 10th inst., after which I proceeded on to Chatham, Ontario, via Detroit, and attended district conference at Blenheim on the 16th and 17th insts. Had a very profitable session, though indications at the start led us to think it would be a troublous one. On the 24th inst. assisted in the dedication of their new chapel.

Reached London on the 28th and was delighted to learn of the manner in which the Lord had planted and confirmed his work in that place and raised up able men and women to advance its interests. While in London I formed the acquaintance of many worthy brothers and sisters and found them in the enjoyment of the Holy Spirit and its gifts in a large degree. While there Bro. William Newton was called to the eldership and Bro. R. May to the office of priest. I next visited the Saints at Bothwell and was the guest of Bro. and Sr. Arthur Leverton. Here I labored for a short time with success. Bro. Norman L. Blakely was called and ordained to the office of an elder. Went thence to the Lindsley branch, near Chatham. Bro. and Sr. John Traxler received me with true Christian cordiality and I remained with them during my stay in the branch. Discord and division had nearly destroyed the work at that place, yet the chief part of the membership professed unyielding faith in the restored gospel, but some were headstrong and lacked charity and self-denial.

On the 23d of July left for home. The railway operatives throughout the land, generally, were supposed to be thoroughly organized and intending to enter upon a "strike" at once. Passing through Michigan at night, it was feared our train might be laid up at any station. I reached home on the 24th by good fortune, for by this time the strike had become universal in nearly all parts of the country. On the 30th of August learned by the newspapers that Brigham Young died the day before.

Sunday, September 2, assisted in the dedication of our new chapel at Sandwich. President Joseph Smith preached at 10:30 a. m., the writer at three p. m., and Bro. Zenas H. Gurley at 7:30 p. m.; congregations large and interest excellent throughout.

Wednesday the 5th inst. went to Kewanee. While there Bro. Robert Holt related his conversion and baptism into the Reorganized Church. He had formerly united with the church in Manchester, England; had presided over both branch and district, emigrated to Utah, going over the plains with his family in the hand-cart company; had suffered everything but death on that trip, and on reaching Salt Lake City and seeing and hearing the rank apostasy of Brigham Young and his followers, he was so disappointed and pained at heart that he wished he had died on the plains. Bewildered, saddened, and filled with doubtings, he rejected all forms of religion, became an infidel, and leaving Utah he first settled in Omaha, afterwards in Kewanee, but would have nothing to do with religion in any way. He prosecuted the boot and shoe business successfully in the latter place and won many friends. He was frequently invited to attend the meetings of the Saints, especially when some prominent ministers were holding services there, but always declined. By and by, at times, he would feel his heart melt to great tenderness, and his mind would be drawn to the subject of religion and his former joyful experiences in the faith in England. And then a measure of the same divine power he once knew and confessed was the Spirit of God would move his soul to draw near to God by prayer and to attend the meetings of the Saints. Sometimes this constraint was so powerful as to cause him to weep, and to cry out for joy, and to fill his heart with praise to God. Soon after these experiences began he mentioned the matter to his wife, who received the news with gladness, for she had long desired the communion and fellowship of the Saints, and so at his suggestion they went to the Saints' chapel to attend service. The first sermon he heard was to him "meat in due season" and its words "fitly spoken;" for it seemed

to him that all of them were just suited to his case. He wept, and rejoiced in spirit, to the close of the exercises, and then hastened to request admission into the church and to enter anew upon the happy service of our blessed Lord.

After he and his wife united with the church they learned that, in the times when his heart was so drawn to the Lord and melted by the Holy Spirit, a noble band of sisters who had covenanted to make special prayer for them had, at stated times, besought the Lord fervently for their conversion and to draw them to fellowship with the Church of Christ. Here is an added lesson on prayer that should profit and encourage the Saints to do as Paul says:—

In everything by prayer and supplication with thanksgiving let your requests be made known into God.

And as James says:—

And pray one for another that ye may be healed.

Bro. Holt and his faithful wife lived and died triumphing in the faith of Christ as set forth in the restored gospel and ministered by the Reorganized Church.

In the month of September the Board of Removal appointed to locate the business center of the church decided that Decatur county, Iowa, was the most eligible region in which to locate, and so reported to the ensuing semi-annual conference. Much of my time was devoted in the active ministry in various parts of Iowa and in Northern and Central Illinois.

After the death of Brigham Young, August 29, there was a great deal of speculation as to who would be his successor in the leadership of the Utah Mormon Church, and it was very generally conceded that it would be Brigham Young, Jr., or John W. Young, for it was understood that Brigham for some time before, had been craftily advancing one or both of these sons in that direction. When traveling with Bishop I. L. Rogers to Western Iowa, from September 14 to 20 we discussed the matter frequently and concluded that one of these two sons of Brigham would, without doubt, be chosen his successor. But in a peculiar night vision I was shown that Brigham would not have a successor from among his sons. In this vision I was made aware by common report that a notorious character, whose reputation was almost of world-wide notoriety, had suddenly died, and I knew I had some general acquaintance with the man and his history. By a sudden transition in the vision I was carried away and placed in a standing position by the side of his coffin, in a rather desolate, mountainous region. His coffin was plainly made, and was apparently of walnut. As I looked upon it it sud-

denly became transparent as the air, and I then saw it contained the dead Brigham Young in a state of absolute nakedness, and on his breast lay a man child just as naked and dead as himself, and a voice out of heaven, in a distinct, deliberate way, said to me, "That man died with cholera morbus." There had been various reports abroad as to what disease caused President Young's death.

I was given to know that the man child referred to Brigham's authority and that it died—terminated—with him. His nakedness and that of the man child I understood to signify unrighteousness in the sight of God. The next day I remarked to Bro. Rogers that Brigham Young's sons would not succeed him in the leadership of the Utah Mormon Church, and gave my reasons.

The Semi-annual Conference convened in Galland's Grove, Iowa, September 20, 1877. The session was largely attended and proved to be an excellent one. A question was sprung in conference as to relative authority in districts, and the matter was referred by vote to the presiding officer, Joseph Smith, and that with its answer is embraced in the following, copied from the *Herald*, page 312, volume 24:—

The question which was referred to the presiding officer, respecting the paramount authority in case of conflict between a member of the Quorum of the Twelve and local presiding officers, in those districts where the Twelve may be traveling, is answered as follows:—

In cases where the question upon which difference arises is of a general nature, affecting the church only in a general way, or in general assemblies of the church, the highest authority should be accorded the right of decision. In cases where the matter is of local, district, or branch character, local authority must be respected. We believe that no right of interference in local organized branches, or districts, accrues to any general officer of the church by virtue of his calling; and that all matters affecting those organizations deemed to be wrong, must be righted by traveling authority through proper church councils, conferences, or united quorum action. Traveling officers, discovering wrongs in organized districts should set these in order by calling the councils provided for in the law.

When in Harlan, October 10, attending a prayer meeting at Bro. Jonas Chatburn's, Bro. John H. Lake through the gifts of tongues and interpretation declared that men would rise up in the church, seeking to draw away disciples after them; but that no power raised against the church would prosper. This was very notable and timely, as was proved by subsequent events. Bro. Lake also said to me at the same time, that I would "write much for the church."

The Utah Mormon conference in October, placed its twelve apostles, John Taylor being president, at the head of that church, and the sons of Brigham Young were placed in sub-

ordinate positions and have retrograded in church affairs from then till now.

During the month of March, 1878, I held a series of profitable meetings in Mission and Pecatonica.

Annual Conference for this year convened April 6, at Plano. Spent the chief part of the month in auditing the books of the Herald Office, and attending councils of the church in regard to missions. During the month of May, preached the word in Northern Illinois and Michigan. June 1, President Joseph Smith and I attended district conference in the Coldwater branch, Michigan. Here baptized, on the 2d inst., Sarah Ellen Cosper and Levi, her husband. She claimed that in a dream it was made manifest to her many months before that I should baptize her. After consultation with Brn. Joseph Smith and Z. H. Gurley, I decided to publish a paper in the interest of the Rocky Mountain mission, Z. H. Gurley to be assistant editor, and on the first of July number one of volume one of the *Saints' Advocate* was issued from the Herald Office. This proved to be a very busy summer, my time being devoted in the interests of the literary affairs of the church, also in matters pertaining to the First Presidency, and in preaching the word as time and opportunity made it practicable.

About this time much was being said and written favoring the appointment of a man for Governor of Utah who should belong to the Reorganized Church. President Joseph Smith and myself were consulted in regard to this, and while we had some strong objections to anyone among our membership being named for that position, we nevertheless suggested to the inquiries made that Bro. Phineas Cadwell would make an excellent man for that office.

I spent considerable time during the month of August preaching the word in Maquoketa, Blue Cut, Iron Hill, and Canton, where there were a number of additions made to the church. Bro. Edward Larkey related to me the trying experiences through which himself and many Saints passed when they were mobbed out of Jackson county, Missouri, in November, 1833, and described in detail the wonderful display in the heavens when the stars seemed falling during the night the fleeing Saints were encamped upon the bleak prairies. This brother had long been a resident of Jackson county, Iowa, and was honored as one of its best citizens. He looked back upon his experiences with the Latter Day Saints in Missouri and elsewhere with much satisfaction, notwithstanding the bitter persecutions through which they passed. I spent some time profitably in Davenport and Buffalo, Iowa, also in Rock Island,

Illinois, and then labored in Southern and Western Iowa until the meeting of conference, September 7, in Galland's Grove. The session closed on the 15th inst. after a very profitable and cheerful time. On the fourth day of the session Elder J. W. Briggs gave unmistakable evidence of his disbelief in some of the cardinal doctrines of the church. I was not at all surprised at this, for developments had been occurring from time to time in the past that plainly pointed in that direction.

The Northern Illinois and Southern Wisconsin district conference convened in the Mission branch, October 5. W. W. Blair was chosen president and Joseph Smith clerk. The former was continued president of the district. I labored chiefly in the Mission branch up to the 22d of October. On the 13th inst. Elder Thomas Hougas baptized fifteen, and on the 20th I baptized eleven more—twenty-six in all. We were greatly blessed in our services during this series of meetings and the Lord gave the increase. The night of the 21st inst. in a vision I saw myself in Utah; saw what appeared to be a museum on the outside of which there were many curious, singular things to attract people to go in. I perceived that I was on a straight road which led on directly before me. I then saw a very peculiar building into which I turned to my left, thinking I could keep my reckoning and get out safely again upon the straight road. But upon entering I soon found myself lost, confused, and bewildered, and so wandered from place to place, and from room to room, till at length, resolved to escape, I forced my way out and immediately entered again upon the plain, straight highway. I then found in my possession a large sack of sound, beautiful wheat which I was anxious to have distributed throughout Utah as seed and food for the people. Some of the wheat was old, though sound and good. I struggled to convey the sack, which was full to overflowing, and yet it did not contain all that I desired to distribute. The scene changed quickly and I found myself in an omnibus with Brigham Young and some anti-Mormons. The latter secretly, knowing who Brigham was, were making disparaging remarks about him, directly and indirectly, and in this way his character was being presented in a very unfavorable manner. Near him sat a lady, intellectual, stern, and of commanding presence, a veritable, living Goddess of Liberty. Turning to Brigham she said with authority, "Show your hand, sir!" Brigham complied at once, and she, after examining it critically, said to him, "I fully believe all that has been reported about you, and more." Brigham, then, to gain favor and grace of those

present, boasted much of work done in Utah. Upon this, a man dressed in semi-official attire, riding on a black horse and following us, shouted out toward the east, the west, the north, and in all directions, against the lechery and numerous evils of Brigham Young. I then was shown that the Utah people were absorbed chiefly in temporal, worldly things. In due time I was given to understand that this manifestation related to affairs in Utah—to the bewildering endowments, my coming labors in that region, the searching, official inquiries into the peculiarities of Brighamism by Federal authority, the national condemnation that would be visited upon them, the world-wide publicity that would be given to Brighamite affairs, and the fact that the Utah Mormons would lapse into a great degree of worldly-mindedness, spiritual stupor, and heedlessness.

EXPERIENCE AND TESTIMONY OF JOHN J. M'KEOWN.

WRITTEN BY HIMSELF.

(Concluded from last number.)

SOMETIMES I thought I could serve God and follow the teaching of Jesus Christ without joining any church; then again, I would think of Joseph Smith, how God had answered his prayer. I told my wife that I wanted to join the Church of Christ. She told me to make inquiry in regard to the Latter Day Saint doctrine; to talk with some of the officials. I told her I would not, as I could not believe in it; except it were proved to me from above that it was the Church of God I could not join it. In my devotions I still besought the Lord to make known to me what church I should join.

On the night of the 29th, or five days after I heard the voice of God, I retired to rest for the night and I dreamed a dream: I thought I was standing outside looking at the works of God in the heavens, with my arms folded. Presently, a small space opened, and out of that small space there came in quick succession, edifices, mansions, and buildings until they formed a beautiful city above me. The splendor of that city, as it hung between the heavens and the earth, I cannot describe. The color of the mansions was like gold. Looking at it, suspended above the earth, I noticed I could see no sun shining, but there was great brightness and splendor. The brightness of it I cannot describe; it looked magnificent, and was beyond all description. As I stood looking at these hidden mysteries that came out of the heavens a thought came to me like a flash: "You see these hidden mysteries that you look at, you see them now; and the hidden mysteries that came out of the ground were the works of your God."

I looked around me to the right and found that I was standing on ground, raised like as if it were on a hill, and in a valley I could see hundreds of people looking at the things I saw. I lifted up my hands and proclaimed God's greatness, and they acknowledged the truth with me. I turned round and looked to my left, and saw hundreds of people looking at the same things. I noticed that they acted differently; wherever there was a building or a shelter for them in which to secrete themselves they did so; they would hide and peep out from behind these places; in fact, they hid themselves behind anything they could find and acted as if they did not want to acknowledge them. I noticed all these things in regard to them. I could see that the people on my right were God's people, and saw as I did, and acknowledged the truth with me; and the people on my left saw as we saw but did not want to acknowledge it.

In the morning I told my wife of this beautiful dream. She said, "John, you are called into the Latter Day Saint Church." I told her I could never be a Latter Day Saint; I could not believe in it; that I had heard all about Joseph Smith, and from what I had read and heard I reached the determination not to have anything to do with them. "But still," I said, "I have no reason to doubt that God answered Joseph Smith's prayer, for I know that he has answered mine; but still, I cannot believe as he believes." A terrible struggle was going on within me; I did not want to acknowledge the latter-day work.

I went into my shop to be alone; I walked up and down it; my feelings were terrible; I cannot describe how I felt. It was pointed out to me from my conscience to join the Latter Day Saint Church. O, I did not want to do that, and I thought I could not! But still I was willing to be led by God's Spirit. I went to God in prayer, and said, "O God, if the Latter Day Saint doctrine is the doctrine of Jesus Christ; and if I have got to join it, O God, send me a sign so that I will know that it comes from your hands!" Instantly the sign came to me: As I was seated looking at the door, my eyes closed, and outside of that door and shop I could see my son's casket, the same casket that was put in the ground, pass by the door without help of anyone's hands, slowly, with moderate motion. I was satisfied in regard to the doctrine. A few minutes after that Elder Joseph Lakeman came into my shop. I told him to baptize me the next day, as it would be Sunday, for I had received all the evidence from above that was needful. The terrible struggle that had been going on within me left me as soon as I made up my mind to be baptized.

Now, my dream was fulfilled when I was baptized; the people that acknowledged the truth on my right hand were the Saints waiting to bid me welcome; those on my left were people that I could see across the creek. They saw me kneel in prayer on the wet sand, with Elder Joseph Lakeman; and they heard me as I stood at the edge of the water utter a short prayer to God, stating that God had made known to me that this work was true; that I had taken an oath at one time to my wife that if ever I joined the Latter Day Saint Church I hoped that God would sever my right arm from my body, but that I said so in ignorance and when I was blind to the truth.

I noticed that those on the left were quite restless and did not want to acknowledge the truth. Then when I was buried beneath the water in baptism I will never forget as long as I live the feeling I had when I came out of the water. I know I was accepted above. And now I can say with Paul:—

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, etc.—Rom. 1: 16, 17.

A short time after my baptism it was made known to me that I was in the Church of Christ; and I am determined to serve God with all my mind, might, and strength as a Latter Day Saint.

Jesus says:—

If any man will do his will, he shall know of the doctrine, etc.—John 7: 17.

Yes, I can lift up my eyes to the heavens above and say in the presence of God that this work is true, it is of God; for if this church was not of God I could not be a member. In this church we can understand the gospel of Christ as it was taught by him on earth, when he took on himself the nature of man nearly nineteen hundred years ago. Now there is nothing that will make me break the promise I made to God. I know that I am weak, and face to face with all kinds of temptations, I can see them now, but I could not see them in the past. But in an instant I remember the promise I made on my knees to God, and I put my trust in him to help me.

James says:—

Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God and he will draw nigh to you. . . . Humble yourselves in the sight of the Lord and he shall lift you up.

Jesus Christ says:—

And ye shall know the truth, and the truth shall make you free.

When the veil was lifted from my eyes, when God revealed himself to me I was compelled to tell the people what he had done for me. I stood up before the people in the Congregational church and told them my experience.

I told them that God was just the same to-day as he was in the days of old. He says (Mal. 3: 6), "I am the Lord, I change not;" so that it must be the people that have changed and not God.

Why, the people thought it so strange to hear me say that God had revealed himself to me that they said the death of my son had made me crazy, had deranged my mind and made me insane. But I soon demonstrated that I was not crazy, that I was not insane; but that I had been brought to a realization of my state, "That God is no respecter of persons," and as Paul says:—

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being etc.—Acts 17: 26-28.

Paul also says:—

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Cor. 2: 9, 10, 14.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift; and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Heb. 6: 4-6.

Now God in his goodness and wisdom has let me taste of that heavenly gift; and when I look back and think of my past life and of what a sinner I have been, it makes me say with Peter:—

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10: 34, 35.

O, how prompt the Lord was to pour out blessing after blessing spiritually upon me after I acknowledged him with an honest heart, after I was willing to be led by his Holy Spirit; after I complied with the laws of adoption, after I became a member of the Church of Jesus Christ!

It was made known to me by a voice whispering sweetly in my ear that I was a member of the Church of Christ. And I must state right here that I saw a personage by my bedside, pointing his finger at me and saying, "John, John, in the future you will have occasion to bless your boy." After that he vanished from my sight. Well, I have occasion to bless my boy now; through his death I was brought nearer to God, that God that I was a stranger to; that God whom I had often rebelled against in my past life. Now I rejoice to know that I can wor-

ship a true God, a God that will hear and answer prayer. When we are honest in heart and go to him in prayer he will not leave us in the dark. Jesus says:—

If any man will do his will, he shall know of the doctrine.

I want to say that God holds me accountable for this knowledge that he has given me. Christ says:—

And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required, etc.—Luke 12: 47, 48.

So we are responsible for the light he has given us; when we meet him at the judgment seat we cannot plead ignorance, for he has given us a plan of salvation to work out. I am determined to keep the commandments of God and follow the teachings of Christ. Of course, I find that I am surrounded by all kinds of temptations, and I can see things that tend to draw me away from God. But in time I remember the covenant that I made with God to keep his commandments; I remember all these things, how he took me at my word and paid me in advance. I remember all these things, I say; and I am determined with his help to keep the promise that I made him.

Now, what appeared a very strange thing to me was, that after I stood up in the Congregational Church before the people that I was acquainted with, and told them my experience and gave my testimony to the truth, it came to my mind that mankind were unbelievers. But in looking through the Bible I noticed Jesus Christ's words were:—

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

James tells us, and I know it to be true:—

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he will receive anything of the Lord.—James 1: 5-7.

Now when my son was put in the grave, I was determined to find out if that would be the last of him. I knew that the Creator of this world knew the end from the beginning; and I knew that he could and would let me know what he had done with him. I thought of the words of Jesus:—

Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

So when I went to God in prayer, I believed that he was a rewarder of them that would seek him; and the faith I had pleased him, for without faith it is impossible to please God.

I was determined to solve the problem and know for myself, whether my son was happy or whether he was lost. Then the Creator opened my spiritual eyes so that I could see that my son was happy far beyond all description that I or anyone else on this earth can give. Now I can say of a truth that the people of to-day are teaching for doctrine the commandments of men. We find in St. Matthew 15: 8, 9, that Jesus says:—

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men.

I know that this latter-day work is God's work; if it were not I would not be a member of this church. No, not all the money that the world has ever seen would make me join this church. Nothing but the power of God would do it; but suddenly I was converted to the truth, and a knowledge given me that I will retain as long as I live.

Now, there has been a great dispute as to the genuineness of sudden conversions; there are some who suppose that conversion is a gradual reformation by which a person leaving off one sin at a time will, in the course of time, be free from all of them. There is another view of the subject which holds that conversions are wrought by the power of God, wrought suddenly. Nothing but the great Creator could have brought me to my senses and made me believe that the latter-day work was his work. If I had been honest in heart and studied the Bible, or gone to hear the doctrine of Christ preached in purity, I would have seen into it as the true teachings of Christ.

When I look back and remember how hard it was for me to believe the truth, the truth taught by living apostles and prophets of to-day, the same doctrine preached by Jesus Christ and the apostles of old, I am amazed. O, I thank God that he has allowed me the privilege of hearing an apostle and a prophet speak in this day and age! Yes, brethren and sisters, we ought to remember that we have living prophets and apostles in our church to-day. But the fact is not appreciated as it ought to be. No more was it appreciated in the days of old when they put them to death for acknowledging Jesus Christ.

In closing I will say that my affliction in the loss of my son has turned out to be a great blessing, for it was the means of bringing me back to God: that God who created me; that God whom I had rebelled against. But now I thank that God that he has brought me out of darkness into brilliant light and put me into that straight road that leads to eternal life. I must say, however, before closing, that if this had not been shown

to me from God as being the church that Jesus Christ established on earth, I could not have been a member of it. For the example that had been shown me in the midst of my deep affliction by one of the members, a few days before my conversion to the truth, made me think, that some people that professed religion showed bad fruits. So I will say that we must not look to man for purity, but we must look to Jesus Christ the author and finisher of our faith.

We have everything on our side to make us rejoice; and let us remember our duties to God, and our duties to man, and not be stumbling-blocks, but try and build up the kingdom of God. This is his kingdom that he is building up in these the last days, and he is calling people into that kingdom, but they are people that are honest in heart. Let us invoke the Spirit of God to dwell with us; and if it is with us we will show the fruits of that holy Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, and faith. My prayer is that I may ever keep the covenant that I made with God; that is all I desire. May I live in this life so as to be always on the watch with prayer lest I may fall into temptation. I desire to be the humble means of bringing some to a realization of their situation, and finally, bring them into the fold of Jesus Christ. I ask it in the name of Jesus. Amen.

Conference Minutes.

ELDERS' CONFERENCE, EUROPEAN MISSION.

Christmas is looked forward to in England with much expectation, and everyone puts forth quite an effort to make the season as enjoyable as possible. The public idea of what constitutes enjoyment, however, differs very considerably. Some very foolish customs obtain in the land in connection with the Christmas festivities. A large section of the British public seems to think it quite impossible to enjoy the last holiday of the year without the—and in some cases the excessive—use of alcohol, and many a man who has throughout the year carefully avoided its use, is prevailed upon to take "just one glass" because it is Christmastide. Many a young man, I verily believe, who has subsequently found a drunkard's grave, could trace his first downward step to this foolish December custom.

The revelry of the drunkard unquestionably has attraction for some people, but thank the Lord it has no fascinations for the Latter Day Saint. Doubtless men differ constitutionally, but in a very great measure taste is a matter of education, and the consequence is that what is acceptable to some as the means of promoting pleasure, is altogether unappreciated by others. To the man of God there is no greater happiness than to be in the assemblies of the people of God: to the drunkard probably the "free and easy" of the tavern is the acme of pleasure. If we reverse the position of the two classes there can be only one result—utter misery, and this because the men would be, so to speak, out of their element.

The notice sent out by the president of the

European mission, to the effect that it was intended to convene a conference in December was very welcome, and we candidly confess that when the morning of Saturday, the 23d of December, ultimately arrived, our hearts beat with quite a flutter of excitement as we prepared to pack up our satchel for the journey to Manchester. After a journey of about two hundred miles we arrived at the Saints' meeting room, just before the close of a formal business meeting. What a feeling of love and unity pervaded the whole place when the brethren got together after the termination of the meeting. What with the handshaking and good wishes for the season and coming new year—well, we felt that the attractions of conference had in no way diminished.

After arrangements had been made for the accommodation of the visiting elders we separated, each and every one being fully determined to have a good time at the prayer meeting which had been announced for the following morning. Nine o'clock on the Sabbath morning, therefore, found the elders assembled in the Saints' meeting room in Dickinson street, and the prayer meeting in charge of Brn. Thomas Taylor, of Birmingham, and John R. Gibbs, of Wales, was a time of much refreshing to all. The Spirit was present in power, and as we hurried at its termination to the Hulme Town Hall (which had been hired especially for the purpose of the meetings) we all felt that a grand time might be expected, and in this we are thankful to say we were not disappointed.

Upon entering the hall we were much astonished to hear the sounds of brass instruments discoursing sweet music, the strains of which were familiar to our ears. This was quite a new feature in the services of the church in this land, and upon making inquiries we were agreeably surprised to find that the instrumentalists were not hired musicians, as we at first thought, but real live Latter Day Saints from Wigan.

The morning service was in charge of Brn. Joseph Dewsnup, Sr., of Manchester, and Joseph Greenwood, of Stafford. After a short opening address by Elder Dewsnup, Bro. Joseph Greenwood preached a very able, instructive, and eloquent sermon, taking his text from Jeremiah 31: 3-26.

The humility of the ministry is sometimes proverbial, and we are especially thankful to think that however well the ministry may succeed from time to time in expounding the word of life and salvation, the glory is at all times ascribed to the Lord. The heart of the preacher can never be filled with pride and the influence of the Holy Ghost at the same time, and he that has been once left to his own wisdom and ability soon finds out that that one experience is quite enough for a lifetime. We are thankful to be associated with men whose desire it is to be used as instruments in the hands of the Holy One of Israel for his divine purposes; who have no thought for self further than to be the means of spreading the knowledge of the truth among men under the assistance of heaven, and who when they have succeeded in convincing men of the truth, return thanks to the God of Israel for standing by them and enabling them to do their duty. It is not our intention to report the sermon in detail, but as the opening remarks of the preacher were somewhat remarkable, and may be interesting to some friends not members of the church of our blessed Lord reading the *Herald*, I quote them verbatim in order to show the spirit of humility that prompted them. He said:—

"I do not come here this morning claiming any educational attainment. I do not feel sufficient of myself as of myself for the great work which is allotted to me, but I come before you in weakness, fear, and much trembling, like our beloved Brother Paul of old, realizing that I am dependent for the assistance of God and the guidance and dictation that that Spirit may afford to me, and ask an interest in your faith and prayers that God

may bless me with light and wisdom from above, that I may at least say some word or words that may be of instruction and benefit to you."

The subsequent sermon in which the preacher dealt with God's dealings with the children of Israel in the past and his intentions with regard to their ultimate return to the knowledge of the Lord, was much appreciated by the assembly. Did space permit I would report it verbatim, but it must suffice to just quote a sentence or two of his words. In expressing his confidence that all the works of the Lord were subject to, and governed by, a divine law from which there could possibly be no variation, the preacher said:—

"I am fully persuaded as I learn more of the nature of this work, that God the Eternal Father does not do anything promiscuously, but that there is a divine purpose and beautiful design throughout all his works. No matter where we gaze, whether above or below, the result is the same. If we turn our attention to the heavens above, we see a beautiful purpose and a splendid design, and that this purpose and design is continually being carried out and fulfilled in the heavenly bodies. So in the earth beneath. There is a beautiful adaptation of part to part; of principle to principle; of works to works. There is a law running through all, whether it be above, beneath, or around, resulting in beautiful unity, which develops the divine purpose."

After the sermon George William Leggett and Thomas Taylor, of Manchester, were called forward for ordination to the office of priests, Brn. Gomer T. Griffiths, John R. Evans, and Thomas Taylor officiating, the former being ordained by Elder Thomas Taylor and the latter by Elder G. T. Griffiths. The Spirit was present in much power. We were unable to hear the words of Bro. Taylor. What Elder G. T. Griffiths said was quite audible, and as we think the words used very beautiful and appropriate we quote them verbatim as follows:—

"Bro. Thomas, in the name of our Lord and Savior, Jesus Christ, we his servants impose our hands upon your head and we thus by the authority which God has committed to us, and we believe under the direction of his holy power, set thee apart and ordain thee to the office of priest in the Aaronic department of the priesthood. And O God our heavenly Father, we do humbly beseech thee to confirm this ordination by the presence of the Holy Spirit. Do thou give unto him of the spirit of his calling that it may be with him continually to qualify and fit him for the duties and functions thereof, and that under all circumstances in life it may be vouchsafed to him that he may stand as a man of God for the truth, and may labor with all his might in the interest of thy truth, thy church, and the salvation of men. Now dear brother thy duty will be to preach the gospel of the Son of God whenever opportunity offers, and it will be thy duty to admonish, teach, and instruct; and if called by the voice of God's people to act in the capacity of a branch officer, thy duty will be to visit the house of each member and ascertain that all do their duty as provided for in the law and the constitution of his church which he has given in the day in which we live for the guidance of his people. O God, as we feel the Spirit of Christ now resting upon us may it rest upon our brother. May it dwell in him like a living fire. Do thou illuminate his mind and inspire his thoughts, and may his motives be holy and of that kind with which thou wilt be pleased. O God, as he stands between thee and thy people, be thou his mouthpiece to point them to the Lamb of God and the plan of salvation, which is the means of redemption to the sons of men. We pray thee that thou wilt inspire him to do much good. Make him a strong and valiant soldier for Christ. And I say unto thee under the influence of God's Holy Spirit, the Lord has a great work for thee to do, therefore be hum-

ble, meek, and lowly, and put thy whole trust in God, and he will be thy shield, protector, and buckler, and will give thee support and strength if thou wilt seek it humbly at his hands. Wherefore be not exalted nor lifted up in the pride of thy heart, and the Lord will bless thee, and the day is not far distant when thou shalt be called to the higher priesthood, even the Melchisedec priesthood, in which also thou shalt administer successfully before him. And we pray that the Spirit of God may be with thee to the end, and we commit thee to the care of Christ. Even so. Amen."

The social meeting at 2:30 was in charge of Elders G. T. Griffiths and John R. Evans. The testimonies of the elder brethren who had passed through the dark and stormy days were especially interesting and instructive to the younger members of the church, and we are confident that when brought face to face with these men of God, those who had overcome such difficulties and passed through such trials, many a resolution was made to hold fast to the rod of iron and continue right along until the end of the journey was reached. What a revelation a good social meeting must be to men who may be prejudiced against the church.

The service at 6:30 in charge of Elders G. T. Griffiths and J. D. Howell was very well attended. The sermon delivered by Elder G. T. Griffiths from Titus 2:1 with Galatians 1:6-8 was a grand effort, powerful and convincing. A brother who had not long been in the church came to us at the close of the service and said, "If I never saw a miracle performed or had testimony in any other way, I am satisfied after hearing such a sermon that this is the work of God."

Nine o'clock on the morning of Christmas day found all the elders in attendance at the Saints' meeting room. Particulars of the business transacted will be furnished in the secretary's report. Priest Richard Clift, of London, was ordained by Elder G. T. Griffiths to the office of an elder.

At 7:30 on Christmas night a Saints' meeting was held, and without exception this was one of the grandest meetings we have ever had the pleasure of attending. Five-minute speeches was the order of the evening, and more than one tear-stained face was to be seen in that blessed assembly. The trials and difficulties of life were forgotten for the moment, and Bro. John R. Evans truly said that no position or money could secure such a grand feeling of happiness and absolute contentment as was experienced there. Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," but truly this meeting was a foretaste of the glorious times in store for the faithful.

Although most of the brethren had returned to their homes in different parts of the country on the Monday evening, there was a Saints' meeting held on the Tuesday morning at which a goodly number were present. The conference session terminated with this meeting.

The object of the conference was to bring the brethren of the English and Welsh missions together and to establish such an understanding between them as had not hitherto existed, and we are thankful to say that the desired end was more than attained. A beautiful spirit of unity was present throughout the whole session, the members of the two missions feeling they were brethren in every sense of the word and that the question of nationality could have no place in their relationship as servants of the one God, and that in future it would be "we of England and of Wales."

They drink in one Spirit, which makes them all see
They're one in Christ Jesus, wherever they be,
The Jew and the Gentile, the bond and the free.

May this brotherly love continue.

However successful a conference may be it has one exceeding great failing—parting at the close of it, but thank the Lord the great

reunion at which the faithful will one day meet will not have this weakness. There will be no parting there.

You may sing of the beauty of mountain and dale,
Of the silvery streamlet and flowers of the vale;
But the place most delightful this earth can afford
Is the place of devotion—the house of the Lord.

J. D. HOWELL.

Sunday School Associations.

CONVENTION NOTICES.

The Fremont Sunday school convention will convene at Shenandoah, Thursday evening, February 15, 1894. The programme will be as follows, subject to any change that may seem advisable. At 7:30 p. m., teachers' meeting; senior grade in charge of H. F. Durfey and A. Badham; intermediate and primary grades will be provided for. Review; song; general discussion. Necessity and benefit; general review by the superintendent; song; benediction. Friday, ten a. m., training classes; infant class recitation by Adda James, primary class recitation by Ola Redfield. At 2:30 p. m., training class; senior grade recitation by Alta Gaylord; business; question box. Temperance programme, Friday, 7:30 p. m. Voluntary; hymn; prayer; anthem, Wine is a mocker, choir; physiological effects of intemperance, T. A. Hougas; intemperance and morality, A. Badham; song, Where is my boy to-night; intemperance and society, Mrs. M. E. Pace; song, What shall the harvest be; Temperance a Christian grace, J. B. Heide; duet, Lena Gaylord and Sadie Leeka; recitation, What the jug contains, by five girls.

T. A. HOU GAS, Supt.

Convention of the Decatur district will convene at Lamoni, Iowa, Saturday, February 17, 1894, at ten a. m. Programme: Saturday, ten a. m., business. Two p. m., training classes, election of officers, and business. Saturday evening, song; prayer; music; songs and recitations by little folks; three papers: "The need of missionary work in our district," by district officers; "The influence of a Sunday school upon a community," Sr. A. D. Greer; "Our mission to the children," Sr. Lucy L. Resseguie; each paper to be followed by discussion; May Cooper and Ruby Stedman to have charge of little folks' exercises, these exercises to be of a missionary character. Sunday: Sunday school at 9:30 a. m.; sermon at eleven a. m.; prayer meeting at 2:30 p. m.; seven p. m., brief speeches by Sunday school workers.

District officers are to be elected, delegates chosen to General Convention, and other important business is to come before this meeting. For these and other reasons all the schools should be represented by the full number of delegates to which they are entitled. All are cordially invited.

F. E. COCHRAN, Sec.

DECATUR.

Association met at Pleasanton, Iowa, August 26, 1893, at 10:25 a. m.; J. A. Gunsolley superintendent, F. E. Cochran secretary. Reports were received from Allendale, Andover, Davis City, Leon, and Lucas schools. Superintendent and secretary reported their labors in the district. Treasurer's report: On hand last report \$32.47; receipts \$1; expenditures \$9.35; on hand \$24.12. Audited and found correct. Condition of Davis City, Leon, and Lamoni schools were orally reported, after which the district superintendent stated the general condition of schools. A season of short speeches by interested workers brought forth some excellent suggestions, and encouraging thoughts were expressed. The usual training class exercises were entertaining and instructive, Sr. L. Campbell conducting the primary class, Sr.

Anna Stedman the intermediate. The principal features of Saturday evening's entertainment were: Paper by Sr. Anna Stedman; subject Our duty to the child, followed by discussion on same subject by A. M. Chase, Z. H. Gurley, and W. Hudson; and temperance work in the Sunday school, illustrated with the stereopticon. Sunday, 9:30 a. m., prayer service. Eleven a. m., address by R. S. Salyards. Three p. m., Sunday school. Eight p. m., short speeches. Adjourned to Lamoni, Iowa, at call of district officers.

GENERAL SECRETARY'S NOTICE.

This notice is to request the secretaries of districts belonging to the General Sunday School Association, to see that each school in each district is reported in full at the next meeting of the district association, if the association is to have a meeting during February or the first part of March, and to compile all reports so that they can be sent to me on or before March 15, 1894. If there will be no meeting of the district association during the time above stated, send me the reports that were given at the last meeting.

To the secretaries belonging to the General Association, but having no district organization: I wish you would kindly send me a statistical report of your school on or about March 1. Blanks for this purpose can be procured at the Herald Office. Address me at Independence, Missouri.

7feb2t

W. N. ROBINSON, Gen'l Sec.

Miscellaneous Department.

NOTICES.

The members of the High Priests' Quorum are hereby reminded that the General Conference is drawing near, and we remind you of your duty to report promptly to your quorum your labors, your faith, and determination, and desires, together with your availability for labor wheresoever duty may call you. We would be glad to meet as many of our brethren as can attend the conference, and we desire to hear from every member of the Quorum. Please send reports to the secretary, H. A. Stebbins, Lamoni, Decatur county, Iowa, by the 15th of March next.

Yours in bonds,

CHARLES DERRY, Pres. of Quorum.

MAGNOLIA, Iowa, Jan. 26, 1894.

The members of the Second Quorum of Seventy are requested to send in their full report of labor performed during the present conference year before March 15. Please state the number of sermons preached, number baptized and confirmed, and number of children blessed. State whether you have been under General Conference appointment and whether you desire a mission next year or not. Also, give your present permanent address. Please state whether you expect to be at General Conference.

T. W. WILLIAMS.

286 Benton street, COUNCIL BLUFFS, Iowa.

IOWA, MISSOURI, ILLINOIS, CENTRAL AND SOUTHERN INDIANA MISSION.

To whom it may concern:—About the first of March for those who are not in charge, and about the tenth for those who are, are the times set for the last ministerial reports of the conference year. In these last reports, "all the items required by the quorum as a prerequisite to missionary appointment, must be furnished." (See minutes of conference for 1893, p. 68. The word "published," as found in the minutes, is a typographical error. It should be "furnished.")

We desire and request a full and prompt compliance with the rules by all the ministers who are under general church appointment in this mission. When the reports of those who are in charge of "fields of labor" do not

contain the necessary items, it necessitates the expenditure of much time and many stamps by the general missionary in charge. Let each one do his own work, and then it is comparatively easy for all.

The extraordinary financial demands made on the church within the last year, together with the widespread depression in money matters, have made the situation somewhat trying, and it has been a hard pull on the church; but we have reason to be thankful to God that thus far it is as well as it is. How many we shall be able to place in the field, next spring, we are not able to say; nor can we tell who they will be. Those who apply for appointments must run their own risks without any guarantee of acceptance from us. However, we can say this: With God's help we will use what influence and ability we may possess for what we conceive to be the greatest good of the work.

As before, those who chew or smoke tobacco, at home or abroad, whether they use little or much, are not eligible for appointment. All ministers who are eligible to the law of tithing, but ignore its demands, cannot consistently and justly ask the church to support their families while they are in the field. The sacrifice which God demands for the carrying on of this work, and our eternal salvation, should be made by the ministers and members. "Are not my ways equal," saith the Lord?

Your coworkers in Christ,

J. R. LAMBERT,
JOSEPH LUFF.

CONFERENCE NOTICES.

The officials and members of the Pottawattamie district are requested to remember that our next conference will convene on the last Saturday in February at Crescent city. As that will be the last quarterly conference before the General Conference, it will be necessary that we have a full representation of every branch in the district, and from every official, including all the changes, and the spiritual condition of each branch. Will the presidents and secretaries of branches see that a proper report is sent in time? Reports may be forwarded to the undersigned at Crescent City, Pottawattamie county, Iowa, or to Thomas Scott, Underwood, same county. If addressed to the latter they must be sent in time for him to bring them to conference with him. Reports are frequently delayed through the neglect of branch officials. This works injury to the conference and work in the district, and should not be. There will probably be changes made in the presidential department of the district, besides other very important matters that must be considered. Come with the spirit of the work inspiring your hearts and minds, and let us use our privilege, and have a profitable time in waiting before the Lord.

CHARLES DERRY, Pres.

MAGNOLIA, Iowa, Jan. 26, 1894.

Conference of the Tennessee and Kentucky district will convene with the Farmington branch, at the Saints' chapel, four miles south of Farmington, February 17 and 18, 1894. Will branch officers please take notice and send in their reports in time. It is hoped all who can, and especially all branch officers and others holding the priesthood will be in attendance. Don't forget your reports. Address the president at Puryear, Tennessee; the clerk at Pilot Oak, Kentucky.

W. H. GRIFFIN, Pres.,
A. S. SNOW, Clerk.

The Northwestern Kansas district conference will convene with the Blue Rapids branch, February 17, 1894, at ten a. m. As this will be the last conference for this conference year, will the officers of the different branches please send in a full report of their respective branches, and if possible, use the published blank forms. In case you send your reports by mail address them, either to

J. T. Davis or H. Resch, in care of J. S. Hasckel, Blue Rapids, Kansas. Let every Saint come that possibly can, that we may have a good conference and a time of rejoicing.

HENRY RESCH, Sec.

Conference of the Southern Missouri district will convene at the Saints' chapel, near Burnham, Missouri, Saturday, March 3, at ten a. m. We desire complete written reports from all the ministry. Those of you who cannot attend please send your reports to Bro. George Edwards, Willow Springs, Missouri. Let us pray that we may come together in the Spirit of the Master, that all may be mutually benefited.

C. J. SPURLOCK, Pres.

BORN.

ASPEY.—James, son of Peter and Louisa Aspey, was born at St. Joseph, Missouri, November 13, 1893, and named James. Blessed at the Aspey Mission in St. Joseph, Missouri, January 7, 1894, by Elder J. M. Terry.

MARRIED.

JUDD—HOLMAN.—At Meadville, Pennsylvania, January 3, 1894, by Elder W. H. Garrett, Bro. James B. Judd and Sr. Jessie Holman, youngest daughter of Bro. John G. and Sr. Abbie Holman (deceased), all of Conneaut township, Crawford county, Pennsylvania.

May love and peace this union bless
With length of days and happiness.
And wisdom, patience, strength attend
To cheer them to their journey's end.

BARTLETT—WESTLAND.—At the home of the bride's parents, 3645 Clayton avenue, Denver, Colorado, January 24, 1894, Bro. Herbert D. Bartlett to Sr. Ella C. Westland, Priest Otto A. Westland officiating.

LEWIS—CREWS.—At the residence of the bride's mother, near Devon, Kansas, January 24, 1894, Bro. E. B. Lewis and Sr. Emma Crews, Priest C. F. Belkham officiating. A happy company of intimate friends witnessed the ceremony. May God's blessings attend their union.

DIED.

COFFMAN.—At the home of Susan A. Coffman, Jacob Coffman passed away January 28, 1894. Said brother was baptized at Garner reunion, fall of 1886. He was born at Warrensburg, Tennessee, February 14, 1808. Two sons, wife, daughter-in-law, and granddaughter have preceded him within the last four years, three of them in the last ten months. Funeral services at Saints' church, Magnolia, Iowa, in charge of W. T. Fallon. Sermon by A. M. Fyrande, assisted by Charles Derry.

MICHELIS.—At Lone Rock, Missouri, January 21, 1894, Benjamin Michels. Deceased was born in Indiana, January 1, 1860; married to Olive Musser September 23, 1885; was the father of three children, who, with mother, one brother, three sisters, and a host of friends, mourn their loss. He was not a member of any church, yet by deeds of kindness in times of need was ever ready to lend a helping hand. May he for so doing receive an inheritance in our Father's kingdom. May the bereaved friends receive that comfort the kind Father alone can give. Funeral services at the Saints' church, conducted by John Johnston.

WHITE.—At the Presbyterian Hospital, Omaha, Nebraska, January 14, 1894, Sr. Maggie, wife of Fred E. White, aged 35 years, 9 months, and 24 days. She has been an invalid for fifteen years. She united with the church in 1881 at Herman, Iowa. They had but one child, a daughter, who is now married. The body was taken to Tekamah, Nebraska. Funeral sermon by Elder T. W. Williams, of Council Bluffs, Iowa; text, Revelation 14:13.

HOFFMAN.—Surilda, daughter of Bro. Z. H. and Sr. Mary Hoffman, was born November 8, 1865; baptized by Elder D. L. Shinn August 9, 1893, and died September 3, 1893. She was calm, and bore her afflictions patiently till her departure.

GOODNER.—At Honey Creek, Pottawattamie county, Iowa, January 23, 1894. Sr. Lovinia Goodner. She was born in Vermillion county, Illinois, March 10, 1819. She died strong in the faith of the latter-day work and had a bright hope of a glorious resurrection. She leaves an aged husband, one son, three daughters, and a number of grandchildren to mourn their loss. Funeral sermon by C. G. McIntosh, from John 5:24-30.

MCPEEK.—Near Pawnee, Harrison county, Missouri, January 19, 1894. William Vitalis, infant son of Otis and Laura McPeek, aged 3 months and 13 days. Funeral sermon was delivered by Elder H. N. Snively in the Saints' chapel at Lone Rock.

Our little Willie has gone to rest;
God called him home—he thought it best.
Only his little body in his casket lies,
His spirit has gone to paradise.
O may we be prepared to meet
Our little pet we thought so sweet.

SHORES.—John Floyd, son of Bro. M. and Sr. Shores, died January 15, 1894, aged 2 months and 22 days. Funeral sermon at church by Bro. Joseph Luff, assisted by J. M. Terry, on January 16, 1894. He found his last resting place in beautiful Ashland cemetery.

SIMPSON.—At Pawnee, Harrison county, Missouri, January 18, 1894. Bro. Robert L. Simpson. He was born in Montgomery county, Virginia, February 14, 1848; moved to Harrison county, Missouri, in 1856; was married to Miss Jane Wilson in 1873, and to them were born nine children. He united with the Latter Day Saints in 1872. He leaves a wife and eight children to mourn. Funeral sermon at the house by Elder H. N. Snively.

ITEMS OF INTEREST.

NEW YORK, Jan. 27.—The severest storm of the season prevailed along the North Atlantic coast to-day, accompanied by a heavy fall of snow. Many tales of danger upon the ocean were brought by the fleet of vessels that came into port. Ocean liners had a continuation of heavy gales during the entire trip across the Atlantic, and were compelled to slacken speed to prevent waves from dashing over their bows.

PITTSBURG, Pa., Jan. 27.—Striking miners took possession of the property of several coal companies near Mansfield, this county, to-day, burning and destroying it. One rioter was killed and a dozen or more badly injured. The trouble was caused by a reduction in wages. Nonunion men were beaten and stores looted by the strikers; coal tipples, cars, and other valuable property were destroyed by the rioters. A strong posse of citizens and deputy sheriffs have dispersed the rioters and are guarding the mines.

SAN FRANCISCO, Cal., Jan. 27.—The Mid-winter Fair was opened to-day in the presence of 50,000 people.

MONTEVIDEO, Uruguay, Jan. 27.—A correspondent in Rio sends word that the insurgents in the bay fired yesterday on American barks. They also stopped a German vessel having powder on board for the government. A conference of foreign commanders in the bay was accordingly called.

WASHINGTON, D. C., Jan. 27.—Secretary Herbert received to-day a cable message from Admiral Benham at Rio, but it contained no reference to his having been asked to act as mediator between the Brazilian Government and its rebellious Admiral. Still less did it embody any statement to justify the rumor that a settlement of the revolutionary trouble had been effected through his instrumentality. The State Department and Navy Department concur in asserting that Admiral Benham has not been authorized to intervene, and that he certainly would not intervene without authorization.

PANAMA, Jan. 27.—The latest advices from Paris say Monchicourt is making tentative advances looking to the procuring of an additional extension of a year in order to offset his action that caused the collapse of the

efforts to reorganize the canal company. The Government of Colombia is determined to put a stop to further nonsense, and reject American proposals and confiscate everything next October, when according to the terms the concession will lapse.

Fifty revolutionist were arrested in the State of Morelo, Mexico, and sent to prison at Las Vacas.

MANAGUA, Nicaragua, January 27.—President Vasquez of Honduras has made a proposition for surrender, but his demands are regarded as excessive for one in his plight. It is believed he will surrender to-day or to-morrow morning. The government is sending troops to prevent further outbreaks in Leon and Granada.

GAUTEMALA, Jan. 27.—The conspiracy in Nicaragua is more extensive than the government there likes to admit. The conspirators have received large supplies of arms and ammunition from the United States.

WASHINGTON, D. C., Jan. 27.—According to a dispatch received at the State Department to-day from United States Consular Agent B. B. Seat at Bluefields, Nicaragua, the Honduras troops have entered the northeastern part of Nicaragua and a conflict between them and the Nicaragua troops is imminent. The consular Agent says American life and property are endangered and requests a man of war to be dispatched immediately to the eastern coast of Nicaragua. After consultation between Secretaries Gresham and Herbert, a dispatch was sent to Rear Admiral Stanton, now on board the Kearsarge at San Domingo, to proceed at once with that vessel to Bluefields. The department assumes that the American property endangered is the works connected with the Nicaraguan Canal.

PARIS, Jan. 27.—Socialist members of the Chamber of Deputies became so turbulent during the sitting to-day that they defied the president, who called for a company of soldiers to clear the chamber. When they went out the disorderly Socialists went out shouting, "Vive la Commune." The trouble arose from the recent arrests of Anarchists. Men cursed one another and shook their fists under each others' noses.

LONDON, Jan. 27.—Opinion at the Foreign Office points to the early deposition of the Khedive and succession of his brother, Prince Mehemet Ali. Lord Cromer obtained the submission of the Khedive and the retraction of his strictures upon the British officers in Egypt only after exercising strong pressure. Lord Rosebery, Secretary of State for Foreign Affairs, is still dissatisfied. The Khedive's hostility to Great Britain will raise the question of his deposition for consideration in the Cabinet immediately after the recess. Official opinion is that the Khedive will not cease intriguing against the English régime and will provide himself with an exclusively anti-British entourage. He has just decorated and rewarded the chief of the Abaddeh tribe, who was condemned by an English military court in 1888 to death for treachery.

Two large ocean steamships—for transatlantic service—the largest ever built in America—are being built at Philadelphia. The contract calls for their use in the navy in case of war.

The liquor element has been defeated at Kalamazoo, Michigan, in a test of the local option law. The test case goes to the State Supreme Court. Van Buren county has three times voted against the saloon.

BERLIN, Jan. 28.—As more details of Prince Bismarck's short sojourn in Berlin are learned it becomes plainer that the reconciliation was devised carefully of political import. Certain newspapers persist in enlarging on the probable political results of his reported conferences with Emperor William and Chancellor von Caprivi, but such a course is not warranted by the facts.

It is now known positively that Bismarck's private conversation with the Emperor lasted

only ten minutes, and that Caprivi did not talk with him at all. The report that the Prince and the Chancellor had a conference arose from a case of mistaken identity.

ST. PETERSBURG, Jan. 29.—The Czar is suffering from a severe attack of influenza, accompanied by bronchitis and inflammation of the right lung. Dispatches from the various continental cities say the bourses are dull in consequence of the illness of the Czar.

LISBON, Jan. 29.—The government has received information that an insurrection is expected to break out in Oporto. A fleet of war ships sailed from Lisbon for Oporto this morning to aid in suppressing any revolutionary movement that may be undertaken.

Exiles in Kingston, Jamaica, are preparing for an uprising.

TORONTO, Ont., Jan. 30.—The Hurontario Ship Canal and Power Company will petition the Ontario Legislature for incorporation papers to-morrow. The company proposes to build a water way between Georgian Bay and Lake Ontario capable of accommodating the largest lake vessels. The capital stock is fixed at \$65,000,000, and the company pledges itself to spend \$1,000,000 within eighteen months, \$5,000,000 in five years, and to complete the project in ten years. Similar rights will be asked from the Federal Government. A number of New York and Canadian Capitalists are interested in the scheme.

RIO JANEIRO, Jan. 30.—The United States ship Detroit this morning fired on the insurgent ship Guanabara. A shot was fired across the rebel's bows as a warning that American merchantmen would be protected in moving up to the docks, and this having no effect the Detroit fired again, lodging a shot in the stern post of the Guanabara. Admiral de Gama realizes now that American merchantmen will be afforded the fullest protection.

The incident resulted from an effort to stop American vessels from landing at the city piers with merchandise. It is believed that the determined course pursued by the American Admiral, together with the probable protection of other foreign vessels in commercial transit will compel the insurgents to abandon the siege. The incident has had a good effect, for ships are coming up to the wharves without molestation. Saldanha de Gama announces that he yields the point only to superior force.

Another severe blizzard accompanied by heavy snow swept over the northern Atlantic coast on the 30th, seriously interfering with shipping interests. A small schooner was wrecked at Gloucester, Massachusetts.

Houses were unroofed and other property destroyed by storm at Baltimore and other Maryland points on the same date.

A St. Louis prelate is credited with the statement that Archbishop Ireland is to succeed Archbishop Satolli as Apostolic Delegate to the United States, and the latter is to be made Archbishop of Bologna.

PITTSBURG, Pa., Jan. 31.—The prompt and determined action of the sheriff and his forces in guarding mines and raiding and arresting the disorderly anarchistic element among the striking miners is bringing the mining troubles under control. There likely will be a national meeting of the miners called within the next week to bring existing troubles to a satisfactory adjustment. Most of the miners in the Mansfield district are at work again.

A prominent operator makes this statement: "The panic is the cause of the trouble. . . . There are in some of the mines a great many anarchists, revolutionists, and desperate men who have drifted in from all European nations. My latest dispatch informs me that nearly all our miners are armed, and tender us aid if we need any."

NEW YORK, Feb. 2.—The amount subscribed for the proposed issue of government bonds exceeds \$50,000,000, the amount required.

ITEMS OF INTEREST.—Continued.

LONDON, Jan. 31.—The *Pall Mall Gazette* to-day announced that Mr. Gladstone will, within a few days, resign the office of Prime Minister of Great Britain. This announcement, if true, will have in many minds a portentous and mighty significance, not only for England, but for Europe and the world.

Sir Algernon West, the companion and close friend of Mr. Gladstone, has issued the following statement, which is as authorized by the Premier:—

"The statement that Mr. Gladstone has definitely decided or decided at all to resign is untrue. It is true, however, that for many months past his age and the condition of his sight and hearing have in his judgment made relief from public affairs desirable. Therefore his tenure of office has been at any moment liable to interception from these causes which are in their nature prominent.

"It remains exactly as it has been. He is ignorant of the course which events important to the nation may take even during the remainder of the present session of Parliament, and he has not said nor done anything which could in any degree restrain his absolute freedom or that of his colleagues regarding the performance of the arduous duties now lying or likely to lie before them."

The statement is regarded as a confirmation of the report. The news has created a profound sensation in political and general circles. It is feared that in the event of Mr. Gladstone's resignation the Liberal party would not continue to maintain sufficient unity to insure its continuation in power and the completion of the Home Rule and Parish Councils bills and other important legislation.

WASHINGTON, D. C., Jan. 31.—It is understood that President Cleveland will submit to Congress the latest Hawaiian correspondence, including President Dole's reply to Minister Willis, after the tariff bill has been disposed of.

The Senate Committee on Naval Affairs is in accord with Secretary Herbert in the policy of adding further to the navy until it is thoroughly competent to protect American interests in all parts of the world.

The Wilson tariff bill, including the income tax provision, was passed by the House of Representatives, February 1, by a vote of 204 to 140.

Advices from Rio Janeiro dated February 1, state that the operations of the insurgents for the past few days have amounted to but little. Admiral Benham's course seems to have caused the rebels to lose heart, for a time at least, and much depression is also apparent among their sympathizers on shore. The government fleet has been ordered to combine and hunt up Admiral Mello and give him battle. Admiral Benham's course has been approved by the United States government. Foreigners regard this action of the United States as maintaining the policy of favoring republican forms of government and discouraging monarchical principles in Central and South American countries.

LONDON, Feb. 1.—The *Pall Mall Gazette* reiterates its statement that Gladstone will resign at no distant day. Those who disbelieve the report attribute it to the Tory proclivities of the *Gazette*.

DUBLIN, Feb. 1.—The *Freeman's Journal*, commenting on the report of Mr. Gladstone's intended resignation, says: "The cruel, cowardly canard did not need contradiction. It is lawful to hope and believe that Mr. Gladstone will be spared in the full vigor of his genius until the not distant day when he will see the greatest work of his great career effected."

LONDON, Feb. 1.—The representative in Lisbon of the United Press writes that the censor has refused to allow telegraphic messages giving details of the troubles in Oporto to be transmitted. He says January 29 there was serious rioting in Oporto. The trouble was due to the disaffection growing out of

new and vexatious taxation, and the action of the government in forbidding the meetings called by the Chamber of Commerce, societies, shopkeepers, and the various industries to protest against the taxes. The disaffection spread to all large towns. It was only in Oporto, however, that overt acts were committed. Serious rioting occurred. It was partly quelled by the arrival of warships, but the disaffection continues.

It is announced that all danger to the Czar from his sickness is now past.

The Czar, in response to an autograph letter from the Pope, promises that peace shall be observed towards Catholics throughout the Russian Empire.

Anti-tax riots broke out recently in Gauhati and Mangaldai, Province of Assam, India. The police fired on the rioters, killing fourteen men and wounding many others.

CARSON, Nev., Feb. 2.—A meteor was seen southeast of here last evening. It fell between Hawthorne and Belleville, making a terrific report. The force of the explosion threw the station agent at Belleville to the ground.

SAN FRANCISCO, Cal., Feb. 2.—A meteor, which seemed about half as large as the moon, fell from the sky last night, disappearing in an eastern direction. No report of an explosion was heard, and it is probable that the meteor did not strike the earth within some hundreds of miles of San Francisco.

FEBRUARY "COSMOPOLITAN."

The secret of the great success of the *Cosmopolitan* is not so hard to find, if one looks carefully over the number for February. A story by Valdés, the famous Spanish novelist, the first from his pen to appear in any American magazine, is begun in this number. Arthur Sherburne Hardy's story, "A Rejected Manuscript," is charmingly illustrated by L. Marold, who we believe makes his first appearance in the magazines on this side of the water. A profusely illustrated article on the designing and building of a war-ship appeals to the interest taken by all in the new navy, and a thrilling description of a naval combat under the significant title: "The Meloban and the Pentheroy," describes, after the manner of the Battle of Dorking, a possible sea-fight, the outcome of which is watched by the entire naval world. "Gliding Flight," is an interesting contribution to the problem of aerial navigation by one who has studied the flight of soaring birds in the East for twenty years. Elaine Goodale, who married a member of the Sioux nation, has some interesting information of Indian Wars and Warriors. T. C. Crawford, the Washington correspondent, gives the first half of a startling story, under the title, "The Disappearance Syndicate." The poetry in this number by Sir Edwin Arnold, Graham R. Tomson, and William Young, is unusually good. The Departments, "In the World of Art and Letters" and the "Progress of Science" continue to have as contributors men famous in both continents.

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ECONOMY IN LIVING.

THIS present season of great financial depression has called and will call for a reconstruction of the living in many households. Economy is the watchword of the hour, yet, facing it, all feel it to be the ugliest of the virtues. Which of our cherished indulgencies shall we resign in response to its inexorable demands?

The answer which each one makes to this pressing question is, to some extent, the measure of the person answering. In this unpleasant business of retrenchment we express ourselves by the things which we elect to forego. If we decide to give up the lecture, the concert, the pew in the church, we show that we value these less than material comforts; if, on the other hand, we hold on to these but content ourselves with plainer dress and plainer living, this is no less a declaration that the things of the intellect and the spirit claim our highest allegiance.

Looking at life and society at large, what things are easiest to spare from our present ideals and customs? What changes, if any, can be made in social observances without depriving them of their stimulus and charm? Certainly no one would wish to begin his economizing by cutting himself off from society, yet this is what many will have to do unless society can be made less expensive, and hospitality less luxurious. Stately receptions and formal dinners hold a rightful

place in ceremonial elegance, but fortunately, there are other and really better ways for hospitality to manifest itself. These elaborate occasions may be dispensed with without any loss to genuine social life. Indeed, many a house whose formal entertainments are famous for magnificence and luxury is yet utterly barren of all the higher uses of social intercourse. A return to the "plain living and high thinking" of an earlier generation would be a gain on all accounts, especially to the children of our households. It is doubtful if any child was ever taught to think by the spectacle of ceremonial entertainments. But the atmosphere of ideas that is generated by the allusion, comment, and wit of bright and cultivated people is the most important of educative influences. In reading the autobiographies of such persons as Margaret Fuller, James Freeman Clarke, and Dr. Channing, we discover how much of their inspiration was gathered from each other. The simple and unpretentious character of their meetings provided the happiest atmosphere for mutual helpfulness, and one which society would do well to imitate.

Another department of living where we shall be not worse but better off through economy is the kitchen. America wastes enough yearly to feed the thousands now out of employment. Mr. Edward Atkinson has called attention to the fact that the saving of five cents per day in the cost of the subsistence of each adult in the United States represents in money over \$1,000,000,000 a year. It is not enough for the workingman to practice economy at the butcher's and grocer's unless also it prevail in the kitchen. The French are far ahead of us in knowing how to get out of their food the most nutriment that belongs to it; a great advance would be made if, somewhere in the course of the education which the State gives to the people, it should teach girls how to extract the greatest amount of sustenance from the common materials of food.

In matters of dress, likewise, there are many ways which might be indicated where a judicious retrenchment can be made without loss to comfort or real beauty. The one thing of importance is that in cutting down expenditures thought shall be given to doing it wisely. Economy, rightly exercised, is not meanness, nor selfishness; it is simply making the most of what we have. Furthermore, it is the art of making the most of what we are. The intellect or the heart should not

be robbed in some directions in order to conform to certain conventional requirements; self-culture should not be sacrificed to self-indulgence, and above all a margin should be left for charity lest care for self turn into wrongdoing toward our neighbor.—*Chicago Tribune.*

DELAWARE'S RELIC OF BARBARISM.

The whipping post and the pillory in Delaware are practically one piece of machinery. The post bears at rather more than the height of a tall man a small platform and above that two arms, each provided with three holes, one for the neck and the other two for the arms of the culprit. The man to be whipped stands at the foot of the post with his hands secured to it above his head. Sentences for some crimes in Delaware name, besides imprisonment, the penalty of receiving so many lashes on the bare back, "well laid" on, and the requirement to stand thereafter so many hours in the pillory. The sentence of the pillory is no longer specially effective as a terror to evil-doers in the northern county at least, because the culprit is invisible behind a high wall, where no gaping crowds can deny him the boon of solitude. It is not very many years since small crowds attended the whippings at New Castle, and one sheriff was embarrassed by a young woman who persistently requested the privilege of seeing the sight from a window in his house adjoining the jail.

BETTER TIMES ARE COMING.

A wave of depression has been sweeping over the world and we have not escaped, but the recuperative energies of our people have not so many burdens ahead to tax them as those of the inhabitants of other countries. Some of the causes of our own troubles have been removed, though the consequences of their past activity are still felt. This is a great country with a great future and a still present great demand for food, drink, and raiment, and the world is ready to take what we can spare from our tables. There are abundant grounds for hope for a revival of business, and one of the reasons for the belief that better times are coming is the unwillingness of the American people to sit down and trust to luck to better their condition. They usually prefer to do the bettering themselves, and it is not likely that the last year has changed their nature.—*Boston Transcript.*

The *Review of Reviews* for February is strong in all of its departments. In the "Progress of the World" the important political, social, and industrial events of the month are reviewed and their significance clearly and frankly set forth. This department alone contains fifty timely illustrations, chiefly portraits of well-known men and women. Among the portraits are those of President Dole and his cabinet and sketches, drawn from life, of Representatives William L. Wilson, of West Virginia; Charles F. Crisp, of Georgia; Thomas B. Reed, of Maine; Benton McMillan, of Tennessee; Thomas L. Johnson, of Ohio, and Julius C. Burrows, of Michigan. Apropos of the opening of the Manchester Ship Canal, the editor discusses that and various other waterway projects which are being considered by European governments.

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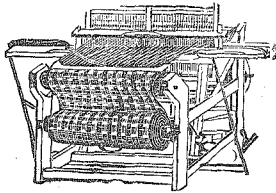
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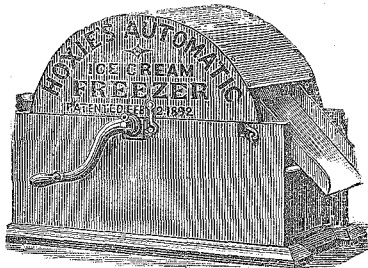
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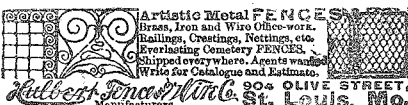
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MEETINGHOUSES.

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

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7: 30 p. m.; social meeting six p. m.; Sunday school 9: 30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2: 30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2: 30 p. m.

Chicago, Illinois, services every Sunday at 2: 30 and 7: 30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10: 30 a. m., 8 p. m. Prayer meeting every Wednesday evening.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a. m. and 7: 30 p. m.

San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a. m. and 7: 30 p. m.; social service at 2: 30 p. m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

Pittsburg, Pennsylvania, 67 Fourth avenue.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m.

Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting Room, 125 St. Ann's Buildings, Albion Street.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6: 30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a. m. and 7: 30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

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

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, February 14, 1894.

No. 7.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF - - CORRESPONDING EDITOR.
R. S. SALTARDS - - ASSISTANT EDITOR.

LAMONI, IOWA, FEBRUARY 14, 1894.

COLLEGE MATTER.

THERE will be a strong effort made this coming spring to push the college enterprise. An institution of learning, such as a suitable college will be, is clearly needed by us as a people; for while we may not believe in a college bred ministry, we do believe that other things being equal, the educated man has the advantage in every vocation, that of a minister included.

No man should presume to boast of his ignorance or pride himself upon being an uneducated man. If he has had no opportunity he is not in moral fault and is not blamable; but if he has had an opportunity and has frittered it away, he is to be blamed; and is suffering loss from his own fault.

Education does not mean to be over-learned in any one direction; but does mean such a cultivation of the faculties that the man may lay hold upon almost anything he may need to do, and comprehending it, succeed in doing it fairly well. In the language of a successful teacher: "Education does not necessarily mean knowledge, but does mean the possession of the faculty of acquiring knowledge."

We know a little girl, that for a long time struggled along, almost hopelessly at times, it seemed to her parents, learning to read; apparently making no progress, and caring nothing about effort to do so; but, within the period of a few weeks, she seemed to emerge from a condition of dullness into one of comprehension; spelling was made easy, she learned to read and rapidly advanced until she was capable of reading quite extendedly. The difficulty was, the faculty of acquirement was tardily developed, when once roused, she went at once to a front rank in the actual acquirement of knowledge.

There are numbers of men now in the ministry, who, in a similar way, have almost suddenly developed from a condition of comparative ignorance to one of a mind seemingly well stored with information. And especially is this the case, with those who have been in active ministerial work, where they have been brought into contact with opposition and the men

and forces outside of the church. It was needful that they should 'know,' and they bent their efforts and their inclinations to the exigencies of the occasion and enlarged development in the desired direction resulted.

Many of the Saints are anxious that their children shall have an opportunity to secure something of an education, and to this end are willing to make some sacrifices of money and ease, and are doing it, sending their children to schools, here there and everywhere, prayerfully trusting to native good qualities and home advice to prevail in the childrens' behalf against the allurements surrounding them in nine out of every ten of the educational institutions in the country. They would be pleased to send these children to an institution the conditions of which would give them assurances that proper moral influences would surround them during a secular training in school.

We need a college.

CHURCHLY DEBT.

THE Brooklyn Tabernacle, Rev. Dr. Talmage's church, owes to Russell Sage, one of the money kings of New York, \$125,000, secured by a mortgage on the building. The mortgage has run four years, and Mr. Sage states that he has not received one cent of interest, though the loan when made was with the understanding that it was to run only for four months. Several promises to liquidate the debt have been made but have not been kept. It is now proposed to charge an entrance fee of ten cents for admission to this now famous building to aid in meeting liabilities. So it will be seen that even in so refined a religious court as the Brooklyn Tabernacle, the curse of debt and its handmaid, interest, or usury, are the skeletons at the spiritual feast.

Church promises to pay seem to be no better in one direction than another; the only safe policy for either man or church being to keep out of debt if it be possible.

Mr. Talmage has been absent from his flock lecturing, and returns to find the trustees figuring on an admission fee to meet the financial demands. It would be worth a dime to hear Dr. Talmage with his caustic tongue score the money grabbers, stock speculators, railway magnates, and money kings of Wall Street, New York; but what of those who "make merchandise of the people."

LIGHT SPREADING IN JAPAN.

SAN FRANCISCO, Cal., Feb. 1.—Yokohama advices are that an attempt made by the opposition in the House of Representatives to compel the government to enforce Japan's treaties with foreign powers led to the suspension of the House by the Emperor for ten days. In the imperial rescript the Emperor stated in unequivocal terms that the foreign policy of his reign was liberal and progressive and that anything tending to interrupt the consummation of that policy would be opposed to the imperial wishes. On December 29 the House reassembled, but the sitting was suspended again for fourteen days.

Some of the brethren who may have an eye upon Japan as a field for future missionary labor may be interested in the statement given above concerning the liberal and progressive policy of the Japanese Emperor. The events that of late have transformed the political and social conditions of Japan and the Flowery Kingdom from seclusion and stagnation to open intercourse with the world and adoption of Western civilization and ideas, and which are also transforming other nations, furnish striking proof of the rapid approach of the coming day when those without knowledge of the Christ shall be permitted to learn of him and enjoy the blessings of his universal reign of peace. "Of the *increase* of his kingdom there shall be no end," said the prophet; it is to grow—*increase*—until it becomes universal.

While the skeptic denies and doubts and will not see, the believer observes and understands the signs of the coming of the Son of God, who with healing in his wings will correct and heal the nations and give them rest and peace. The way is being prepared for the teaching of the gospel of the kingdom in all the world before the second coming of the Desire of all nations.

No demand in all the realm of nature is stronger than that which moves the race with longing for the reign of the One who shall bring in everlasting righteousness. The hope for Christ, for the reign of the all-powerful, all-wise, and all-knowing One among men, civilized and uncivilized, is the most reasonable, the most tangible demand apparent to-day. To ignore or deny it is to ignore or deny the most intelligent and apparent expectation and greatest need of the human family, the one nearest and dearest to the impulses of the heart of mankind. To cherish it, to make it manifest, is to do a divine work that will lift up all humanity by rightly directing the hearts and minds of men into the normal channels of hope, of love, and of

life; brought near to all and manifested in the life-infusing power of the gospel of the Son of God.

The gospel—the word and power of God—is the interpreter of God to man, and, also, the interpreter of the nature of man himself; what he is; his place, present and future, in the economy of being. Infidelity is wrong, is blighting, and brings despair and death, because it is unnatural, untrue. The truth is the light and the life of men. It energizes man to hope for and attain because it teaches him of and leads him up to God. The word of God is a living word; it is a word of precept and of power. Jesus Christ as the teacher, as the Word, not only manifested the beauty of the word in teaching; he also demonstrated the power of the word in example, in fact: He was declared to be the Son of God with power by the resurrection from the dead. Blessed are they who have the light and the hope of life abiding in them. Such have passed from death unto life. Until the gospel which has come in word and in much assurance is proclaimed and lived in all the world, man will be in darkness and under the bondage of sin that now prevails almost universally.

Japan and other countries are opening their doors to light and progress. A touch of nature is making the whole world kin. Men without light and its liberty have been in a condition similar, somewhat, to the stupor of plant life in winter; their powers dormant, their godlike faculties undeveloped, asleep; or, worse, when partially awakened, obscured in great degree by misdirection and perversion. The sun and the dew cause the beauties of nature to awaken and give forth their fragrance and fruitage, adorning and enlivening the world as they speak their praise to God in benefit to man. The heart and mind of man—the image, the child of God—are also to unfold their marvelous goodness and wondrous powers to bless the universe as the ministrants of the Creator and Father. Earthly destinies are being shaped to that end. True science is facilitating intercommunication and traffic, broadening and enlightening the minds of men, bringing them into closer social and religious contact, and showing them that they are one—that there is unity in their natures and needs; and that there is one God and Father of all; who seeks to dwell and rule in all. The book of nature tells this truth as does the book of God's revealed word. Evil, from "the beginning" has sought to obscure these truths and pervert nature. But it is divine, like all truth, in its consistent adaptability, its "eternal fitness;" and it asserts itself and will be the victor over error and wrong. When the triumph is complete men will under-

stand truth, not as a principle only, but its actual life, its force and power—its possibilities—it will have been demonstrated to man. Its permanence, its perfection will appear and be comprehended in the subjugation and destruction of lust, sin, and death. Death will be swallowed up in victory. God, nature, and man will then be in harmony; man and nature will be perfected with God. The sublimity, the completeness, the consistency, and comprehensive character of the truth must be conceded by every candid mind who examines and understands it. All benefits past and present have been proportionate to their rightness, all evils have been such in such degree as they have been erroneous.

While it is true that the spirit of man cannot comprehend the things of God, the power to comprehend them—the Spirit of truth—is bestowed by the gospel.

The past and present religious desires and efforts of Heathenism, so called, present a touching picture of the yearnings of the great heart of humanity for peace, and light, and truth; the longings and hopes of children for a Father's consideration and love. It has been and is a piteous appeal for instruction; a touching confession of dependence and need; a heart-plea, a cry for sympathy and care. The inner man has striven for heaven's recognition, has sought for a solution of the problem of existence and being. Socrates and Plato each voiced these aspirations of the heathen world in these respective declarations:—

We must of necessity wait till some one from Him who careth for us shall come and instruct us how we ought to behave towards God and towards men.

We cannot know of ourselves what petition will be pleasing to God, or what worship we should pay to him; but it is necessary that a lawgiver should be sent from heaven to instruct us. O, how greatly do I long to see that man! This lawgiver must be more than man, that he may teach us the things man cannot know by his own nature.

God through the patriarchs, the prophets, and through Israel was reaching down to humanity, striving to enlighten and save. Heathenism in its varied forms of worship was a stretching forth of the heart of humanity to God. Both God and man were united in the Christ; both lines of effort converged in his birth into the world: God so loved the world that he provided for its need, and in every respect, in the gift of his Son. The life and mission of Jesus Christ is the expression of God's wisdom for his children.

The message is unto "all people." We can go to the world with the same statement that the apostle to the Gentiles declared, viz:—

God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.

The church is the witness of good tidings unto all nations. We have, therefore, an especial interest in all that indicates the preparation for the preaching of the gospel in all the world and the execution of its educating work among men. As those to whom has been committed the message of reconciliation we hail with gladness the opportunities for action permitted and guaranteed by the dawn and extension of civil and religious liberty in Japan, in the Dark Continent, and elsewhere. The hand of God is visible in the governments of such liberal minds as the Emperor of Japan. Men who give freedom to the world, and foster it, are nature's noblemen. The mission of Christ is designed to bestow the freedom of self-government based upon an understanding of the principles of life and being. For this cause the law of the Spirit is to be engraven upon the heart and to be in the mind.

Civil liberty is the presage of the higher liberty in which the Son is to make men free from sin and ignorance, and from fear and death, by the gospel.

UNION OF CHURCHES.

THERE is an effort on foot, originating in Chicago, to organize a new church. Dr. H. W. Thomas, of the Peoples' Church, Jenkin Lloyd Jones, of All Souls' Church, Dr. Emil G. Hirsch, of Sinai congregation, all of Chicago will be among the chief movers in this effort to unite and create a church that will be broad enough in its religious platform to accommodate all classes of religionists—that is, those who are tired, or are tiring of the restraints that denominational lines necessarily impose.

The following will give an idea of what is expected to be the animus of the movement; and is taken from the *Pittsburg Dispatch*, for January 25, sent us by Bro. J. S. Parrish:—

These replies were from preachers of liberal religions in all parts of the country. The conference was held at the parliament. In the hustle and bustle of the great meeting it was unnoticed except by those most deeply interested in its deliberations. It was not a large meeting compared with the ones then being held, but it was composed of earnest men and recognized leaders in the liberal religions. They were greatly encouraged by the number of replies and their character that had been received, and the discussion was entered into with much interest. It was agreed that existing relations should not be disturbed, but that the members should stand together and when opportunity offered promote the organization of the new church. It is not proposed that a revolution should at once be instituted, each one of the conference remaining loyal to his own denomination, but it was urged that where there were not enough of one kind of liberal religionists all the liberals should unite and found the sort of a church outlined.

The projectors say that gradually and naturally the old churches will come into the new organization. The pastors of the old churches will be organizers of the new and it

is believed that in time the churches now established will become members of the new organization. It is to be given out flatly that this new church is not and does not pretend to be a Christian church. It will not take all of its religion from the texts, but the Bible will not be thrown away. It will be taken from the pulpit and placed in the bookcase.

SAINTS IN NEW ENGLAND.

NOT long since we noticed that a work was being done at Haverhill, Massachusetts; Brn. G. W. Robley, Richard Bullard, and others, laboring there at intervals. The *Boston Common*, for Sunday, January 7, has a long and very interesting account of an interview of a reporter with Sr. E. L. Henward, formerly a resident of Addison, Maine.

We quote from that interview the bit following:—

Mormonism in New England has spread very fast in the past five years, and in fact for the past fourteen years. One of its first footholds was in Boston, where there are now about a hundred and twenty-five members. This is not so large a number as Boston has had in previous years, for since the work commenced here in 1840 members have been gradually going to other places to start branches. So that when at one time there were over two hundred members in Boston their attention was called to the needs of other places, and many received a "call from God" and hastened away to do their duty in strange fields.

About this time, twenty-five years ago, Providence heard of the Mormon faith for the first time. And Providence seemed to take to the faith with a swoop, so to speak. The two or three families who first went there soon convinced their neighbors that what they believed was not the belief of Brigham Young, and that it was the only true belief, and, as Mr. Bullard said to a *Boston Common* man, "straightway they forsook their nets and followed."

SEVERAL of the religionists from the far East who were in attendance and taking part in the Parliament of Religions at Chicago, are lecturing throughout the United States. Among them is Rev. B. Nogarken, of Bombay, who is filling engagements in many of the principal cities, lecturing on Hindu life, customs, and religions. He has spoken at Chicago, Milwaukee, Duluth, Des Moines, Rockford, and several other places; being at Cincinnati, Ohio, January 12 to 25. The following is said of his visit to Ann Arbor, Michigan:—

At Ann Arbor, Michigan, the university students thronged to hear him. One of them writes him: "A ray from the 'light of Asia' has come athwart our horizon and illuminated our campus and university like the 'search light' of the exposition. This 'missionary' from the orient, with, as some of the boys said, 'gentleness, earnestness, and tenderness beaming from his face,' captured us all—faculty and students." He adds that he spoke to crowded houses, largely students, and that "the 'message of the Brahma-Somaj' was received with enthusiastic interest, many lingering about him long after he had finished his lecture, with their queries on almost every word he spoke." His lectures are especially calculated to interest intelligent young people.

TEMPLE LOT SUIT.

THE Temple Lot case was opened in the United States Circuit Court at Kansas City, Missouri, February 7, before Judge Phillips. The Judge directed counsel for Complainant and Respondents to file their evidence, which he would go through at his leisure. It is not likely that a decision will be reached for several months. This we glean from a lengthy statement of the suit published in the *Kansas City Journal*, of February 7, sent us by President Joseph Smith.

The *Journal* article also contains these statements:—

The main point at issue in the present legal fight is the determination as to which of the contending branches is the real church, and upon that point alone hinges the ownership of the property in question.

The whole question hinges upon which branch of the church is the genuine and original one. The lot is now held by the Hedrickite branch, and the Iowa, or Josephite, branch is seeking to get possession of it. The question for Judge Phillips to decide is which is the original church of the Latter Day Saints. The entire day yesterday was devoted to arguments of counsel in the case. It is not likely that a decision will be reached for several months, for there are many intricate points to be weighed and determined.

QUESTIONS AND ANSWERS.

Ques.—Will Judas Iscariot be with Christ at his coming as mentioned in Doctrine and Covenants 28:3?

Ans.—No. Judas Iscariot lost his bishopric, or office in betraying Jesus; and Matthias was chosen in his stead. (See Acts 1:15-26.)

Of the disciples, Jesus himself said:—

While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.—John 17:12. (See also Ps. 109:8; Acts 1:20.)

Q.—If not, what is meant by the twelve there mentioned?

A.—The twelve disciples, excluding Judas Iscariot and including Matthias; who remained true to him and his work to the end.

Q.—Is there anything in the Book of Doctrine and Covenants telling us to keep Sunday as Sabbath until further commands are given?

A.—In the latest edition of the Doctrine and Covenants, sec. 119; par. 7, revelation of April 11, 1887, is the following:—

And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all

other things. Be not hypocrites nor of those who make a man an offender for a word.

Q.—Where in Doctrine and Covenants is the revelation concerning music?

A.—In the same revelation, of 1887, paragraph six:—

The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God. Therefore, in all the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the Saints assemble for prayer and testimony, that the feelings of the tender and the sad may not be intruded upon. To facilitate unity in the song service of the church those to whom the work of providing a book of song has been entrusted may hasten their work in its time.

"THE AMERICAN HUMANE EDUCATION SOCIETY."

WE have received "The strike at Shane's," and "Nil Desperandum," two works published by the society above named at No. 19 Milk street, Boston, Massachusetts, in the interests of the effort to secure good, wise, and kind treatment to domestic animals. George T. Angell, the president of the society, is a most enthusiastic worker, and is doing an excellent thing in effecting a change in the treatment of all the useful animals found as accessories to civilized life.

Religion should make a man civil, kind, humane; but it does not always result that way; so, if the work of Pres. Angell and his co-workers can aid in abolishing inhumanity to man or animals we bid him good speed.

"The strike at Shane's," is a companion work to Black Beauty, and is a prize story from Indiana; price ten cents, post paid; address George T. Angell, 19 Milk street, Boston Mass.

THIS tribute to the memory of George W. Childs, the deceased philanthropist, is worthy of note. It bears witness to the worth of a life in which God's image has been reflected by a generous, benevolent nature:—

WASHINGTON, D. C., Feb. 5.—A feeling reference to the death of Mr. Childs was made in the chaplain's opening prayer this morning in the Senate. He said: "While the tolling bell tells of the passing of a noble soul from earth we bless thee for the country and

for the national life, through which a boy, born in poverty and obscurity, by industry, temperance, and frugality lifted himself to influence and power and shed beneficence on every hand, yielding happiness by the grace and kindness of his nature, enriching all men's lives with whom he came in contact. We render to thee devout gratitude that there is a land that produces, under the blessing of thy fatherly love, through Jesus Christ, such types and elements of character. We pray that the lesson of this man's life may be read with kindly and reverent hearts by the young men of the whole nation: and so may this man's death be richer in its effects than even the beneficence and sweetness of his life."

THE END OF THE WORLD ACCORDING TO ADVENTISTS.

OUR brethren of the Adventist faith, and who are located at Battle Creek, Michigan, are again being agitated by the idea of the soon coming of Christ. The following going the rounds of the news journals may give an idea of it:—

BATTLE CREEK, Michigan, Jan. 24.—Elder Uriah Smith, head of the Seventh-day Adventist Church here, speaking of the near approach of the end of the world, said: "The end of the world, a change of dispensation, we believe is near at hand. The gospel was to do a specific work in the world to gather out a people for the Lord. Acts 15: 14. This work is nearly accomplished and a change is at hand. The change awaiting the physical world is described in 2 Peter 3: 7. The world will be renewed and be the everlasting abode of the redeemed. Revelation 21: 1. Then will be fulfilled Christ's words in Matthew 5: 5. Mr. Smith also states that the Bible contains many consecutive prophecies, reaching from the remote past to the end, and that the fulfillment of these prophecies can be clearly traced in the history of the world down to the present time. Only the closing events remain to be fulfilled. All the prophetic periods have now expired and, according to the declaration of the Scriptures as they understand them, the end is near. Descriptions of the state of the world in the last days, in its political, social, and moral aspects, as given in the Scriptures, are accurately found in the present condition of affairs. See 2 Tim. 3: 1-5. They are fully persuaded that we have reached the time when these prophetic declarations apply, and that the end of this dispensation is at hand.

BRO. W. C. NUTT wrote from Vera Cruz, Missouri, January 23:—

I am located on the south side of the Ozark Mountains, the right side for successful fruit growing. Our peaches did well last year, when almost a failure elsewhere. Our climate is healthful, up to present date; comfortable without fire, and open doors a good share of the time. Our part of the country is well watered. It is hilly, yet large fields have been made and can be made on top of said hills, fields that lie level enough for all purposes. Good workers in the last ten years have made themselves good homes and good farms; men who plowed the first furrow, and put up the first log house on said farms now live well, have apples, peaches, small fruits, bees, honey. Wheat does well here; people only eat corn bread for a change, that being a matter of choice. Improvements on land not yet proved up can be bought cheap here. Some land is yet subject to homestead. Homestead fee on one hundred and sixty acres is fourteen dollars. Improvements can be bought cheaper than made by purchaser.

Our branch numbers forty-eight members.

About half its membership can meet together in this vicinity conveniently. For the last two weeks Bro. Atwell has been preaching for us. He says he is highly pleased to see the branch take so much interest in making efforts to acquaint the world with the gospel. Some are interested in the work in which we are engaged, and are closely canvassing the position we occupy. May we all work in accord with the law in practice, that our works may be justified, is my prayer.

Why is it that improvements on lands can be bought so cheap as is stated? This may be needed information by those who may think of going there.

EXTRACTS FROM LETTERS.

WE have the following from Bro. I. N. White, on the eve of his coming battle with Elder Popplewell at Keighley, Kansas. We take it from a letter to Bro. A. S. Cochran, dated Sherwin, Kansas, the 1st inst.:—

I feel satisfied that I will meet a hornet's nest this time. I feel as calm as a summer's morning; shall trust in Him who is able to direct in the work. On my way here I stopped at Rich Hill and spoke twice to large and interesting crowds. To-night makes four times that I have spoken at Sherwin, and with most excellent freedom. To-morrow I go to Angola; am booked every night till over Sunday, when on Monday I shall drop in onto the battle ground—Keighley. The work is slowly moving in these parts; but we have no preachers to keep up the interest. Bro. R. M. Maloney has been here for a short time, but must now accompany me to other fields. Bro. W. S. Taylor, a good man, is poorly, suffering with lagrippe. Cares of life keep him and others out of the active ministry, hence the work cannot advance as we would like to see it. Some noble Saints are scattered throughout this part of the country. Hope to be remembered.

BRO. R. ETZENHOUSER stopped at Cheyenne, Wyoming, enroute east, whence he wrote February 1:—

On Sunday, the 28th, I was permitted to water the first fruits of the Sunday school of Salt Lake City; two bright scholars of Bro. J. D. Wilson's class. He is also the enterprising superintendent of the school. Mrs. Isabelle Trieves was also baptized. On the 29th, I started east, stopping over night at Bro. Chase's, at Ogden; also with Bro. Frank Rudd, of Rawlins. Was royally entertained by each. I begin services here to-night in the South Side Congregational church. After one week my address will be, No. 55 West Cedar street, Denver, Colorado.

BRO. T. W. WILLIAMS, Council Bluffs, Iowa, February 2:—

We are having good success in our meetings; several are near the kingdom. Bro. C. Scott spoke twice for us during the early part of the week, and now Bro. J. F. McDowell is with us for a day or two. Both have delivered excellent sermons. Considerable sickness again prevails.

BRO. ISAAC N. ROBERTS writes well of the progress being made in his field of labor. In a letter dated Pipestone, Minnesota, February 3, he says:—

I came here from Magnolia, where we had a good meeting; five have given their names for baptism. Will begin here Monday night in the courthouse. My health is better.

BRO. T. W. CHATBURN, Kingston, Missouri, February 5:—

Bro. John Rounds and the writer have just closed a successful series of meetings here. Six were baptized and are rejoicing in the

truth, and the Saints are much encouraged. We commence a series of meetings to-night in the M. E. church at Bonanza. Will remain at least one week. We are both well and rejoicing in the help we receive of the Master and in the sheaves gathered in. To God be the praise.

In a note from Temple, Ohio, the 4th inst. Bro. G. T. Griffiths says:—

My wife has been very sick the last few days, but is much better to-day. The brethren of the ministry are all out in the field except Bro. Powell, and he leaves soon. Please remember us in your prayers.

BRO. W. W. McLEOD, Cormorant, Minnesota, February 3:—

Bro. Swen Swenson is now preaching to the Swedish people every night with good interest. He is baptizing some.

BRO. W. C. FETTER, Glenwood, Iowa, January 31:—

Elder J. B. Heide was suddenly called away from us to his home. He left many in and around Glenwood interested in the work, and he will be greatly missed by the Saints and the many friends he has made. We hope to see him again.

BRO. F. M. SLOVER, Wabash, Illinois, February 8:—

Elder J. F. Thomas and I have closed a protracted meeting at this place. I have baptized four, all heads of families; others will follow in the near future. The work of the Lord is onward in this mission, and I am expecting to see many more obey the gospel. It is encouraging to see fathers and mothers, heads of families, receiving the truth. I can see that the way is growing bright, for a large ingathering in the near future.

BRO. HEMAN C. SMITH was at Underwood, Iowa, February 5. In a personal note he says:—

I closed a series of meetings at Galland's Grove on the 1st. The next day one received baptism at the hands of Bro. John Young. Have held three meetings here, which have been well attended; am to continue. Will go to Little Sioux next Saturday to hold forth next week.

R. L. WARE, Baker, Kansas, February 6:—

I just closed a series of meetings in Highland, Kansas, and vicinity. Bro. J. T. and J. A. Davis were present and assisted. Bro. J. R. Davis baptized three. I will hold a series of meetings at Baker.

BRO. C. F. MERRILL, Des Moines, Iowa, February 5:—

Bro. F. A. Smith has been holding meetings every night at Easton Place schoolhouse since January 23, to a full house, with splendid interest. Almost the entire neighborhood come out night after night. Much prejudice is being removed and the Saints are strengthened. We feel confident that some will obey soon. There are more calls for labor in and about Des Moines than ever before.

BRO. J. M. TERRY, St. Joseph, Missouri, February 5:—

We had a splendid social meeting yesterday. It was our sacrament day; a splendid attendance and spiritual feast. Had good audience last night and felt well in addressing them. Two more names for baptism, making four in all; will baptize next Sunday. We think others will also come. Bro. Luff will be glad to learn that Mr. Tadigan and wife are the two referred to—the direct fruits of our series of meetings.

BRO. HENRY KEMP wrote from Emerson, Iowa, as follows:—

Our work is moving along in pretty fair shape. We are busy, doing the best we can. Bro. Heide is making quite a stir in Glenwood of late. He has baptized some.

EDITORIAL ITEMS.

THE list of letters received this week is so lengthy that we are obliged to omit quite a number. We always dislike to withhold a good word from any, but such is inevitable where space is limited. As the work progresses grateful responses of thankful testimony bear witness of the loving-kindness of its Author, in words of praise and wisdom.

The Saints at Freesoil, Michigan, now number seventy. They have opposition sufficient to bring them out and thus give them opportunity to do good and open the eyes of the opposer. Their Sunday school flourishes; they are canvassing for funds to build a house of worship. This Bro. Jacob Kaplinger wrote January 29, expressing a hope for patience in their efforts.

Bro. William M. Kendall lives twelve miles southwest of Hay Springs, Nebraska, to which point he invites elders of that field with the promise of care and good opportunities for work. He knows the work to be true and that others ought to know the knowledge that is power unto life. His letter is an expression of appreciation for the Spirit of truth and an earnest urging upon the scattered Saints to be prayerful lest they become careless and lukewarm. He refers to his mother being healed in answer to request made through the Home Column for prayer.

Bro. W. W. Owens reports unity among the Saints and the consequent blessings of God upon them, at Rhodes, Iowa. Brn. W. C. Nirk and O. B. Thomas have labored for their good in word and doctrine.

Bro. P. Pement and wife, late of Chicago, are now located at Rushford, Minnesota, from which point Bro. Pement writes that he has begun work among his new acquaintances. By vote of his branch he was to be ordained a priest. He awaits the action of those appointed to ordain, when he will begin to preach the word.

Sr. G. A. Thompson—her address Souris P. O., Manitoba—requests prayer that she may be healed of long-standing affliction that to her and her family is a serious detriment. She is far away from Saints and is also denied the privilege of administration of the elders. She would like to hear from any who would write to her.

Bro. John Smith closed a series of meetings at Herndon, Iowa, the latter part of January. He had sectarian opposition, but believes his efforts will result in permanent good for the people and the work.

Brethren S. V. Bailey and William Thompson were at Lineville, Iowa, February 5, holding preaching services.

Brn. J. R. Sutton and J. S. Roth were at Osterdock, Iowa, February 4. They will continue there and at points adjacent for some time.

We have received letters from Brn. James Kemp, Hutchinson, Colorado, and J. W. Vernon, West Oakland, California.

Bro. L. Z. Cook of Angola, Kansas, asks that some of the ministry in Michigan call on his sister, Mrs. Alvira Headley, who resides in Decatur, Van Buren county, Michigan, and who once belonged to a faction of the church.

Bro. M. M. Turpen of the Southeastern mission was at Lamoni during the week of the 7th. He will labor in Missouri and Iowa until General Conference.

Bro. I. P. Baggerly reached home on the 8th inst. He leaves shortly for Missouri points to do mission work.

Letters are received from Brn. J. S. Constance, Cameron, Missouri; J. D. Erwin, Manchester, Texas; M. R. Scott, Galena, Indiana.

Bro. Ray Potter, from Council Bluffs, Iowa, a teacher of vocal and instrumental music, has located at Lamoni with a view to making it his permanent home. He is well known by many of the western Saints and comes recommended as a competent instructor.

By letter from Bro. S. W. L. Scott, dated Knox, Indiana, the 8th inst. we learn that seven had been baptized at that point, the result of a late series of meetings held by Brn. Scott and W. J. Smith. Many others had heard the word with interest; prospects of further additions were good.

Bro. J. R. Lambert occupied the pulpit in the morning service of Sunday the 11th inst., at Lamoni, Bro. Alexander H. Smith preaching in the evening.

President Joseph Smith and Bishop E. L. Kelley went to Kansas City, Missouri, on the 5th inst. to attend the trial of the Temple Lot Suit. Bishop Kelley returned on the 10th accompanied by his brother, P. P. Kelley, Esq., one of the counsel for the Reorganized Church in the suit.

A personal letter from Bro. L. R. Devore dated Aratua Island, Oceanica, December 25, reports that he has been in the "low dangerous archipelago"—the "Tuamotio group"—since August. He says he is still on the go though his health is much shattered. Sr. Devore's health is also quite poor, so that she can no longer venture from isle to isle in the small native boats. Two or three years of such modes of travel will seriously affect the health of any woman, he thinks. This source of danger to health will be greatly modified if not corrected when the gospel boat is at the disposal of the missionaries. Sr. Devore is at work, teaching and interpreting in Tahiti as health permits. Bro. Devore has labored of late on islands seldom visited.

Mothers' Home Column.

EDITED BY FRANCES.

"We feed on husks, while fruits hang round us blushing in mellow fragrance; and our thirst we slake from foulest cesspools,

While cool well springs gushing
Lave our unconscious feet,
We toil and dream of future worlds of bliss
Ne'er thinking of our power to make a heaven of this."

NOTICE.

Those wishing leaflets will please take notice: No. 2 is in HERALD of September 16, 1893. It is not numbered, but is entitled, "Home Life." No. 3 is in HERALD of October 14, 1893. These cannot be sent for less than five cents each. Nos. 4 and 5 are two cents each. We have none of No. 6 left.

OUR SOCIETIES.

DEAR SISTER WALKER:—We arrived here in our mountain home yesterday after an absence of eight months, and it is scarcely necessary to say how grateful and happy I feel, and how much I shall enjoy a few months of quiet and the relaxation that home affords. Yet I have enjoyed myself going from place to place, and mingling with the Saints of different branches. All were kind and extended a cordial welcome to us wherever we went. There is an awakening interest among the Saints of California as well as elsewhere, and because of the spiritual feasts enjoyed from time to time, we were reluctant to leave each community.

I was present with the Saints of San Bernardino at the organization of the Daughters of Zion, which took place the second Thursday in November. This day was selected for the purpose of combining the Prayer Union with the Daughters of Zion meeting, by having a short season of prayer for their families, etc.—in harmony with all others who met on that day for the same purpose,—and afterward to take up the programme for the Daughters of Zion. This was suggested and agreed upon before we learned that any others had adopted the same rule, yet in one locality they had preceded us; and now many others are following. (Right here I may say I see no reason why each subject set apart for the different weeks may not all be remembered in prayer by different individuals as they may be led, and thus unite the Prayer Union with the Daughters of Zion, and let the one meeting a month suffice. Thus much time would be saved also research in preparing the memory texts. I for one think it far better to unite the Prayer Union with the Daughters of Zion than with the Mite Society, since it is the aim of the Daughters of Zion to bring to pass, as far as in them lies, what the mothers are praying for concerning their families. I have given this simply as a suggestion for others to think of.)

There was a good degree of the Spirit, love, and unity enjoyed by the sisters at the organization of which I speak, and I felt as if I would like to remain and meet with them again; but our time was up and we left the day following for Santa Ana, thence to

Garden Grove. During our entire stay at the last named places I was the victim of asthma and pneumonia, through which sickness I am indebted to Sr. Mary Betts for kind and careful nursing. The damp and heavy atmosphere of that region made it necessary for me to hasten away; so as soon as strength would permit, Mr. Burton and I went to Los Angeles. There too the good Spirit was with us, and with the Saints. The few young people of Los Angeles branch—sisters mostly—deserve credit and encouragement for their faithful attendance and the active part they have so steadily maintained in both church and Sunday school, even when the interest was at a low ebb. Of late there has been more to encourage. Two young women have been added to the branch who will, we have no doubt, be a great help to them. A few days before we left Los Angeles Mr. Burton was present at one of their Zion's Religion meetings and was invited to give them an address. Heretofore he had not given the subject much investigation, and though he approved of the move, was not so strong an advocate as many others. But while speaking, the Spirit of the work came upon him and he saw how great a work it was, and how necessary and how far-reaching. And also that of the Daughters of Zion. How I wish every daughter of Zion could have been present while the Spirit of the Lord unfolded some of the events of the future and revealed in part the magnitude of their work and its ultimate perfect system and organization. Be encouraged, Daughters of Zion, for surely the Lord has brought about this work. And who shall say the time and work have not been hastened by the fervent prayers offered up unitedly by the mothers in behalf of "their families and the families of each other"? Can we believe in a prayer-answering God, and go on from year to year praying for a certain end or condition without expecting that God will work by means to bring about those conditions? We believe that God is working in the hearts of his people to bring to pass much righteousness, "to will and to do of his good pleasure." And we hail with joy every system instituted for that purpose. Who is not ready to commend even a woman who seeks to lift up the fallen, to remove the burdens of pain and care, to visit the sick, and minister to the poor and needy? And if commendable in one, why not in many? Is it less the fruits of the gospel in the heart for a society to perform those duties than for an individual?

Christ said, "I will build my church," and the prophet of our day declares that the church is not yet builded, but that the work of building is still going on. Are the women any part of the church? If so they must be included in the "building." Do those who are ready to put their foot upon any movement in the church that is conducted or presided over by the sisters think that the whole female portion of the world are, and are to be as nonentities in the kingdom of God? It is only reasonable to conclude that they must (if a part of the body of Christ which the Apostle Paul compares to a human body) have their place and portion of work to perform *in and for* the sustaining of the "body."

Think of the hands of the human body, how many services they perform, and how crippled the body would be without them, yet they are not the head nor the eyes. I adopt the apostle's reasoning and say because the sisters are not of the priesthood, are they not of the body? And the apostle says farther, that "the eye cannot say to the hand, I have no need of thee." But if I believe that "those members which seem to be more feeble [the weaker sex] are necessary" to the perfecting of the body, is it a foregone conclusion that they are to rule, aggrandize, or usurp? Nay, but I trust that God is "tempering" the body with wisdom and knowledge. And I have had reason to believe that instead of the organization of the Daughters of Zion being an unprofitable or harmful innovation, it will eventually culminate into a working system (I will say, for want of a better word) honored of God and fruitful in its work of preparation, and that the Lord's workmen for the "building" of the church on earth, added one more timber when they in conference voiced their consent, sanction, and approval of the organization.

SISTER EMMA.

MOUNT OLIVET, California.

TEMPLE, Ohio, May 26.

Dear Sisters:—More than three years have passed since my last writing; I have received during that time, from your letters, great comfort and consolation in the hours of my affliction. I feel my indebtedness to God for his promise to me. It was this: "I the Lord God will be eyes, ears, and strength unto thee. Be thou patient and I will watch over thee for good." O how faithfully that has been fulfilled! In my admiration for the gospel of Christ I am often carried away to the bright future, when I with others shall have learned our duty by the things we have suffered. Then shall we come up higher, and higher; then will it be seen in our countenances that the word of God is established in our hearts.

To the aged mothers of Zion let me say, Be of Good cheer. Pray for the welfare of Zion. Pray for our children and the young people of God, and many of us will live to see the desire of our hearts fulfilled, yea, in families least expected. I have passed three-score years, and I am but now realizing the importance of the latter-day work. May God help us to contend for the faith once delivered to his people, even that which was manifested in the fiery furnace and the lion's den. May God speed the efforts of the brethren is the prayer of

Your sister in the one faith,
MARY GILLESPIE.

EXTRACTS FROM LETTERS.

SR. LUCY BARROWS writes from Salt Lake, Utah, that a few of the sisters meet together every week. One week they give the time to sewing and the next devote it to prayer and testimony, and though they are few in number God meets with them and blesses them abundantly by the power of his Holy Spirit. She says: "My whole soul is in the work, and if it was not for the faith I have in God's promises, I would be discouraged indeed. It

has been the uppermost thought in my mind ever since I was old enough to comprehend the gospel and its truth, to be counted worthy to be a child of God, and also to be gathered with his people on the promised land. What is this world's goods compared to a home in Zion with the pure in heart! I often feel that the time is very near when these blessings will be given to the Saints. If we are but willing to put away self and become humble in his sight and seek with full purpose of heart the sooner will the redemption of Zion be. If we but look around us we can see his predictions coming to pass upon every hand. Are we preparing for the hastening time? The Lord said he would cut his work short in righteousness, and truly we can see that the time is upon us.

"I often think if we were with the main body of the Saints, it would not be so hard to walk in the narrow way; but I realize that we do not always know what is for the best. I want always to be willing to do my part and leave the rest with God." Dear Sr. Lucy, has the thought ever come to you that in every army there must be those who are stationed upon the outposts? The army of the Lord forms no exception to the rule. This post of danger is the post of honor and those who occupy it are far less likely to sleep at their post than those right in the center of the encampment. We see this illustrated almost every day of our lives. Each position has its peculiar trials and temptations; but while the company of God's people is cheering and greatly to be desired, to our mind it is far better to be awake on the outposts than asleep in the city.

Sr. Maria Tankard writes from Kansas City expressing her deep interest in the Sunday school movement and the attention being given to the young, but feels the grave importance of fathers and mothers working in perfect harmony. She desires to be lovingly remembered by all her sisters, especially those in her native home, England.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears,
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, March 1.—The church, its ministers, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—James 4:10, 11, 12.

Thursday, March 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Luke 15:3-7.

Thursday, March 15.—Missions and Sunday

school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Psalms 72: 12-14.

Thursday, March 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 7: 4.

Thursday, March 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-29.

Daughters of Zion.

Harlan, Iowa: Julia A. Lyter, Pearl Woods, Anna Roberts, Mary E. Roberts, Mary Chatburn.

Lansing, Michigan: Lilly E. Kelley.

Netawaka, Kansas: Ella Davis.

Vincennes, Iowa: Martha M. Cruze.

HOME COLUMN MISSIONARY FUND.

Amount to date, Jan. 20.....	\$4,833 29
Annie E. Derry, Neb.	\$ 50
Almira A. Pinkerton, Mo.	4 00
Bro. and Sr. Dunsdon, Iowa	1 00
Mary H. Raymond, Mont.	1 00
Hannah Jones, Iowa.	2 00
Lucina Cave, Iowa.	40
Jessie Cave, Iowa.	1 00
Zadie Souders, Mo.	1 00
Lottie R. Wilcox, Mass.	50
	\$11 40
Amount to date, Feb. 9.....	\$4,844 69

Letter Department.

KEIGHLEY, Kan., Feb. 8.

Editors Herald.—The war is on in earnest. Popplewell came loaded with a grip and a trunk full of such trash as Beadle, Stenhouse, Lee, B. Young's Nineteenth Wife, W. P. Brown, E. Robinson, Whitmer, *et al.* The moderators saw fit to let them "all in." I did not raise an objection because the Saints have been persecuted here and browbeaten by Campbellite lecturers exposing Mormonism, and everything from the slums of Brighamism down to other apostates have been hurled against them; I felt that it needed a man who did not fear to beard the lion in his den.

I am here to take no back seat, which they have learned already. Joseph Smith has been branded with everything a slanderous tongue could invent. Although I have completely flooded my opponent with argument from a Bible standpoint upon the question, "Do the Holy Scriptures teach that Joseph Smith was a true prophet sent from God," he has but little time to devote to that kind of argument. My Bible argument has been unanswerable and has at times completely captivated the congregation; but the flood of trash poured in benumbs the brightening influence, for the time being at least. We have dealt out some terrible blows against his vituperous allegations against Joseph.

I have notably felt the Spirit of my calling, and can but thank God that I have by him been thought worthy to represent his cause.

Popplewell stuck for only one session (night) each for our respective churches; and two sessions upon Joseph Smith and the Book of Mormon. Finally we came to an agreement for two and one half sessions for each proposition, making ten nights in all. Good house to speak in and house full.

Hastily yours,

I. N. WHITE.

KNOX, Ind., Jan 29.

Editors Herald.—We are still battling. Last evening the house was crowded, as it has been on most every occasion. My work was retarded somewhat by the grip attacking me. In the very height of interest I was sick. We sent for Bro. W. J. Smith. He came Saturday and baptized one yesterday. We go to-day ten miles east. Three are to be baptized there. I worked during my sickness to keep up interest. I am recovering strength rapidly.

Yours in hope,

S. W. L. SCOTT.

POCATELLO, Idaho, Jan. 23.

Editors Herald.—I am inclined to think that some of my letters might lead you and others to believe I was losing faith in this mission; but my hope and confidence in the ultimate triumph of our work here are as firm as ever; indeed, I see much to encourage.

In my former letters I have stated the facts as they appeared to me at the time, with the view to not inspire a hope that would not be realized as soon as some might expect, and produce different results from that hoped for. All the conversions that have been made by the church here are in our favor, and must be largely attributed to our work and its influences.

Our positions in relation to the laws of the land and polygamy were the correct ones. From the time we began to define the positions the church occupied on these two questions, every stroke counted, and when the liberal element in Utah got to see the true situation, they readily stood with us upon the legal status of the case.

When Governor Murray, Judge Rainsford Smith, of Ogden, and others held the "Josephites" up to the world as law-abiding people, and yet advocating the original faith and doctrine of the church, it began to be felt both in Utah and abroad. The line was so clearly drawn between church and state that the nation saw the course to pursue, and acted promptly in regard to polygamy, and prevailed. The Reorganized Church had clearly marked the way and made it plain. Polygamy was a crime, and the laws of the land alone must deal with that, for God had made it so.

I believe that through political agencies all the sweets of liberty are to be enjoyed, religiously and otherwise. In discussing national and other political questions, men begin to hear, think, and see; and as they hear and think they begin to reason, and talk, and act; and if questioned as to rights, they readily assert their liberty and declare themselves to be free. So when the time comes to discuss church matters, and that

time is hastening on, men will discuss them just as freely as they do the political issues. Because of these agencies a pressure was brought to bear upon the church here until it abandoned polygamy.

You remember how on one occasion Elder John Nicholson accused you and the *Tribune* people with combining to persecute or overthrow them, and how you told them we were free from any combination, only as we stood with all American citizens. I remember the substance of that talk. It was in the *Deseret News* office. Now the tables are turned; the church has been converted to the fact that polygamy must be abandoned, and has acted, thus literally conceding that the Josephites were right.

And on the second proposition they have been converted to the political doctrines of the nation, and thus stand with us and the very people they claimed were seeking their overthrow. The church people now, apostles and prophets, have received all of the Liberal rank and file with open arms; and the *Tribune*, once denounced from the Presidency of the church down to the least as utterly unreliable and the vilest of the vile, is now quoted by Republicans, and the Republican press in Utah as authority. When those people saw as we did, and just as they still see to-day, it was a combination to destroy; but now the church is converted to the national side of the question. It has been sanctified by that conversion and by that will be crowned with Statehood. Judges Goodwin, Powers, and others, who but a few short months ago were regarded by all the church people, Democrats and Republicans, as almost next to his Satanic Majesty, have been raised to honor. Instead of "Boss" Powers, he is now "the Hon. O. W. Powers," the Grand Sachem of Democracy. To give the correct idea, I quote from a Republican paper, the *Logan Nation*:—

"So far, Allen and Varian have assumed the leadership of the Republicans in the House, and the Democrats unanimously acknowledge Powers as their champion. We can't help but note what a great change of heart some of the latter party must have undergone quite recently, for less than six months ago it was the unanimous verdict of them all that the Grand Sachem was little better than his Satanic Majesty. Of course it is right to forgive Powers if he has repented, but we can hardly reconcile the idea with that heretofore advocated by the *Herald*, 'Once a guerrilla, always a guerrilla.'"

The editor of the *Nation* is a Republican and member of the Utah Mormon Church, and this is what he says about Judge Goodwin.

"It is with pleasure we announce that Judge C. C. Goodwin, Editor of the *Salt Lake Tribune*, will deliver an address at the Agricultural College, Friday evening, the 19th inst., at three p. m. The Judge is one of the most pleasant speakers in Utah, always keeping his hearers in the best of humor and making every word count. . . . All past differences are buried. Let them be forgotten. Let us all meet on one common plane as American citizens and brothers."

All the past is to be forgotten; the hatchet has been consigned to the grave; those cruel

enemies have smoked the pipe of peace with the apostles and prophets, have been cleansed from their war paint, absolved from all past offences, and promoted as the grand sachems of political liberty, honor, and virtue in Utah. It does one's soul good to hear and see the great things that are being done on the earth. In less than six months the people in Utah have surrendered to the chief they were once at war with, they have held a love feast, and are now living at peace. It is a source of comfort to me to see the rapid and radical changes that the church has made. Occupying the position we do we can surely see the hand of God in these wonderful changes.

While to all appearances there is no disposition upon the part of the church here towards us, there is a kindly feeling exhibited, and I am free to say that from the kindly spirit now manifest I hope for better things by and by. I find a disposition upon the part of many to post themselves in the history, faith, and doctrine of the church. I had a friendly chat the other day with Andrew Jensen. He told me he was getting up something for us to meet. I told him we would try to meet fairly whatever might come. He confidently expressed the thought that we would be converted to their side of the house. He thinks half our members are just barely holding on and will soon turn their way. I told him that the concessions had all been towards us, and I as confidently looked for conversions to come from that way. I do certainly look for a time when the faith and doctrine of the church here will be canvassed upon its merits, and tested by the standards of the church that both bodies have adopted: when all of these harsh and bitter sayings of Brigham and others will be left out. The weapons of contest should be the standards of the church, and let the victory be the Lord's.

Yours in bonds,

R. J. ANTHONY.

SAN FRANCISCO, Cal., Jan. 18.

Editors Herald.—I do not think there is a mortal on earth that appreciates more what the blessed Lord has done for him than I do. I thank him that amid the surroundings into which I was born and educated I did not fail to see the glorious light of the everlasting gospel when it came by the hand of those whom he had chosen. My heart swells with gratitude to God that he has condescended in his loving kindness to permit me to represent him among men.

It is no light thing to be a servant of the Lord, and we are unprofitable at best, "seeing he giveth to all life, and breath, and all things."

We have nothing of our own, if this be true: "I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but must needs be done in mine own way; and behold this is the way, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low; for the

earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if *any man* shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—D. and C. 101:2.

According to this word of the Lord, we have more to do than to become members of the church. We have just put ourselves in a condition that we labor "according to the law of my gospel," which will bring to us happiness. "If ye continue in my word, *then* are ye my disciples indeed." "He became the author of eternal salvation unto all them that *obey* him." "He that hath my commandments and *keepeth them*, he it is that loveth me."

I feel more and more the need of *doing* every day I live. "Why call ye me, Lord, Lord, and do not the things which I say?" applies to Saints as much as anyone else. A great many people seem to think that because they have been baptized and confirmed and have received evidence of the divine character of the work, that they are secure. A greater delusion never darkened the mind of man. "Whom he did foreknow, he did also predestinate," call, justify, and glorify. (Rom. 8:29, 30.) What did he know about them? That they would do the works that would entitle them to justification and to receive his glory. "So then everyone of us shall give account of himself to God." An account of what? Of his conduct, of course. "I declare unto you the gospel, . . . wherein ye stand; by which ye are saved . . . unless ye have believed in vain." "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" "Wilt thou know, O vain man, that faith without works is dead?" "For *as* the body without the spirit is dead, *so* faith without works is dead also." "Well, what can I do?" says one. Pay your tithing; do what the Lord says if you do not do he will condemn you for. "Brother so and so has lots of money and he does not help much." You do not have to answer for him; it would not alter *your case* if he gave *all he had*. Let us be wise stewards, but harmless as doves.

In the hope of eternal life,

C. A. PARKIN,

Bishop's Agent Northern District of California.

NEVADA, Mo., Feb. 1.

Editors Herald.—I was at Rich Hill for fifteen days, and preached sixteen sermons. Bro. I. N. White came in on Saturday and preached twice. A much better feeling exists in the branch to-day. On Wednesday I baptized two noble men of the city, Thomas C. Welch and Jonas L. Oliphant. They have stood on picket guard for some time. Their noble wives obeyed some time ago and have stood steadfastly for the cause. Bro. Welch says his father belongs to the Christian Church, and but a few weeks ago his father told him that he was the last man he supposed that talked with Joseph Smith, as he lived

near Carthage, Illinois; he called to see Joseph Smith in the prison, and the latter said to him, "I shall never leave this place alive." Mr. Welch replied, "O, I guess not." Joseph then said, "My time has come to leave this world." And then he said to Mr. Welch, looking out the window, "Do you see that squad of men down there?" Mr. Welch said yes. Joseph then said, "That don't mean anything good." Mr. Welch left the man of God, and before he got to the square he heard the reports of the guns. Mr. Welch's father says Joseph Smith was a good man.

Yours very truly,

J. C. FOSS.

AMADORE, Mich., Jan. 31.

Editors Herald.—We are having big times here; the whole surrounding country is ablaze with the gospel. There is good sleighing, and the people are coming for miles to hear what they call the new doctrine. Bro. J. A. Grant is with me.

The crowds got so large that one house would not accommodate or even furnish standing room for the hearers. The people concluded to get another, and accordingly secured the Black River schoolhouse; and this week we are holding meetings in both houses. They are three miles apart. Bro. J. A. occupies the Teet's schoolhouse, while the writer holds forth in the schoolhouse at Black River. Both houses are full each night.

The sectarian preachers are raging; they come to our meetings and at the close tell the people we are false prophets and deceivers, and that the Bible does not mean just as it reads, etc. One old Baptist preacher told the people he could explode the doctrine if he had a chance; so I told him I would give him a chance; I offered to enter into joint discussion at once and try titles from a scriptural standpoint. So a vote was taken to that effect, and nearly every hand went up; and lo, the would-be monster crawled into his shell and told the people that past experience had taught him not to hold joint discussions. Upon cross-examination it was found that Brn. W. J. Smith and J. J. Cornish had each met him in joint discussion. I then told the people that we ought to excuse him, for a burnt child was always afraid of the fire. The people saw he was afraid to face the matter, and accordingly let him go.

Every old Bible is hunted in these parts and is being searched daily to see if what we say is true. We are both enjoying splendid liberty and good health. Bro. John in his smooth way is fast making the people understand the gospel, while the writer in his clumsy way of handling the two-edged sword is very apt to cut off a preacher's head, especially if he is found trying to clog the wheels of the gospel train. But who can help it? The Lord made the sword, and it is sharp on both sides; and, wield it which way you may, it will cut.

In conclusion I will say the gospel banner is fast being planted in these parts never to be taken down by sectarian preachers. May it continue to unfurl, is the prayer of your brother.

In bonds,

R. E. GRANT.

RAY, Ind., Jan. 25.

Editors Herald:—I have just closed a two-weeks' meeting four miles east of Angola, the county seat of this county. I preached sixteen sermons during the two weeks, and although I cannot say as many of my brethren can that I have been blessed the past two years with extra power and liberty in presenting the truth, yet I do not remember ever preaching sixteen sermons in succession with as good liberty as the series I have just closed. Nor have I often seen as much interest manifested in a new place as was there. I shall try to follow the suggestion of Bro. Haws and, by making my circuit small, get around to those new places lately opened up before "the enemy" has time to sow and reap a crop of tares where wheat might just as well have been grown. I am not easily flattered, so far as expecting to see whole neighborhoods rush into the church is concerned, but I feel hopeful of seeing a few of the honest in heart obey the gospel in the near future. To this end I shall try to labor.

The Saints of Clear Lake branch are moving along; well, I should say "neither cold nor hot." There is plenty of room to improve, spiritually; but they are a generous, kind-hearted, whole-souled band of Saints, who know how to make it pleasant for the missionary. While life lasts I shall certainly remember with a grateful heart their kindness to me, and, if I should be so lucky as to reach the "golden shore," in the "sweet bye and bye," my happiness would be greatly increased by seeing them enjoy a rich reward for the same from the hand of my heavenly Father.

In bonds,

ISAAC M. SMITH.

LEE'S SUMMIT, Mo., Jan. 31.

Editors Herald:—Being a constant reader of the *Herald* I feel a desire to contribute my mite before its many readers. It being an acknowledged fact that our church organ is improving in usefulness, I shall not attempt to weary anyone by describing my appreciation of it, but suffice to say that I consider the price of the *Herald* very meager indeed in comparison to the amount of knowledge that your humble brother has been able to gain therefrom for, I trust, future service in this latter-day work. I notice that the ministry take an active interest in the Letter Department, and I think that is the way it should be, for we thus get a fair estimate of how the work is progressing in the various fields.

As I read Bro. J. F. McDowell's late letter I realized a new inspiration to be more willing and zealous in active work for the Master. He said, "Why not every one who has named the name of Christ be earnestly engaged in the good cause? Why not, if professing to be Saints, be willing, ready workers, instead of being murmurers and standers by, obstacle creators, etc.?" We read of our Savior that he went about doing good, and that it was meat and drink for him to be doing the will of the Father who had sent him. It is quite evident that he was earnest and diligent in all things.

In noting Bro. James Cocks' letter in last *Herald* I find that his experiences were similar to mine when I came to this place a short

time ago. To pray and to testify was a heavy burden to me, and oftentimes after having prayed I made an inward resolution that I would never attempt to pray again in public; but, thanks be to God, I did not give up but continued on in weakness, and through persistent efforts I have grown in grace and in the knowledge of the truth, and now instead of the service of the house of God being a burden on my soul it has become a pleasure; yea, a labor of love; and I can truly say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." In this new year let us all renew our faith and strive to show ourselves approved of God.

Bro. C. Dupuy is our presiding officer, and I feel grateful to my heavenly Father for the liberty he has in presenting the word. May the Lord abundantly bless him in his labors, and also his amiable wife who is so kind and hospitable to all the Saints. We have an interesting Sunday school here, though the attendance has been small for some time owing to so much sickness. I consider the lesson leaves a grand help in studying the Scriptures, for they throw so much light upon the different subjects. I would be pleased to see the General Association adopt some appropriate series of songs for the benefit of the Sunday school work, as we need them very much in our school.

I feel to rejoice when I see so many little children attending the Sunday school, for then we older ones have an excellent opportunity to impart unto them the pure principles of the gospel in its fullness; and it is pleasing unto the Lord that the little children be instructed, as we find in Doctrine and Covenants. I hope to ever work in this department of the work, for it is honorable and as creditable as any other organization for good, and therefore fully entitled to the guidance of the Spirit of God in all its work.

Yours in the faith,

F. J. PIERCE.

KINGSTON, Mo., Feb. 2.

Editors Herald:—For three weeks Bro. G. H. Hilliard and myself have been "doing" our district, having visited all the principal branches. To say the district was ripe for his teaching is better evidenced by the fact that everywhere he captured the hosts, and almost without exception the brethren were aroused to duty. Over five thousand dollars will be the "beginning of tithing" in this district during the next year, at least. He is the right man in the right place, and we love his straightforward, manly way of presenting the word. The masterly manner in which he enters the fight soon conquers the enemy and sets our brethren to "chewing bark," "drinking water," and paying the Lord his dues. We pray God to give him strength to battle on until the final triumph shall have been realized. Come again, brother, and you will find a hearty welcome in the old Far West district.

We hereby extend our thanks to the officers of the various branches for their hearty welcome and response to our worthy brother, and also for the good condition of each branch, in that everything seemingly was prepared for the reception and occupying of higher

ground. O, how it cheers my heart to see such unity, and to feel that we are "coming up higher," and that God is working with his people! May he help each to put into practice the grand resolutions made that the promised blessings may be ours to enjoy. The battle is on, brethren; be steady all along the line. Although the struggle may be fierce, 'tis only the foe's despairing; "for each other let us pray." Yours in bonds,

T. W. CHATBURN.

HUTCHINSON, Colo., Jan. 9.

Editors Herald:—When reading Bro. Davis' letter and I came to Bro. Holden's dream I saw the first stream and at its head the name in large golden letters, "Reorganized Church of Jesus Christ of Latter Day Saints." The archway is the power of God that established the church, and their crossing it is the connection they had with the Old Church; and when they went through the gate was when they drifted off among other churches.

I saw on the mountain at the head of the four streams in dark, dingy letters, "Churches." This mountain is the source whence these churches came, or in other words, the Church of Rome; and when he saw the daystar, it is the light that he is getting from the Reorganized Church. Before he came to the gate and passed through he had plenty of room to stay away from the churches, but when he passed through the gate he has to seek to the daystar that arises in his heart. If he does not return to the daystar he will run his chances of the mountain grinding him to powder.

R. FIELDS.

MEADVILLE, Pa., Jan. 28.

Editors Herald:—I am much pleased to note the progress and improvements made from time to time in our bright and entertaining *Herald*. We look for its weekly visit upon which we feast our intellects, as regularly as we do for the necessary means to satisfy our physical growth, and if through some defect in "Uncle Sam's" mailing facilities it is delayed beyond the appointed time in reaching us, we are much disappointed and just a little impatient and annoyed; but we very seldom have any cause for thus feeling, and when we consider the matter it is really astonishing with what regularity they come to us. I know I but echo the sentiment of the great majority of our people when I say, "I do not see how we could get along without it."

Expression in differences of opinion, it seems to me, should not be held as objectionable and unwise, provided courtesy and brotherly love are manifested in the discussion. It stimulates thought and research, which is growth to every one exercised thereby. I am glad, however, that the management have decided that questions under discussion must be treated in an affirmative sense without reference to what another has said, leaving the reader to judge of the correctness or incorrectness of either or both positions taken. It seems to me the days of sarcasm and innuendoes should be relegated to the "dark ages" of the past; if one cannot sustain his point in a clear, straightforward

statement of his case, it had better be left unformulated.

The work in this part of the district is moving ahead slowly; no great gains as yet; it seemingly being a time of sowing. Interest is increasing in the branches of Conneaut township, Pennsylvania, and Warren, Ohio, to which my individual labors are confined on account of my situation in a secular sense, and the failure of the different railroad companies to understand the necessities of the case in arranging their time tables to enable me to return to my work in time for Monday morning. Bro. Bond has lately been preaching to full houses in our church at Conneaut township, with apparently deep interest, until the roads became so deep as to make it too hard for teams. He is worthy of the high esteem in which he is held at that point, and I thank the good Father for such noble "defenders of the faith." The Saints at Warren are striving along under many discouragements, few in number, and because of bigotry and prejudice forced to meet in each other's houses, but they are doing a work that will sometime bear good fruit. It is to me a remarkable fact that in all the preaching I have been privileged to do there the past three years I have been signally blessed with liberty. If we only had a church building we could have the largest attendance of any people who hold divine services. I firmly believe that this fact was one of the causes leading to the closing of a church building against us which our elders obtained when first we began holding services there. We all sadly miss the companionship and influence of our departed sister, Carrie Shafer, who was always so active in the advancement of the cause so precious to her. She was a diligent student of the Scriptures and always watchful to wisely bear a witness for the truth. She did a good work, and her rest must be glorious. Bro. Parrish labored effectively in a week's visit there recently, not only confirming the Saints, but wisely visiting the strangers and endeavoring to interest them in the truth. He is a wise builder, full of charity, and withal a pleasant companion.

The *Ensign* and *Autumn Leaves* come to us filled with good things occupying spheres seemingly their own, and the record the good angel is making of their work must surely be a constant joy to those who read it as it is made. My heart is full of thanksgiving for such earnest, persistent, toiling laborers in the vineyard of the Lord. What a monument to the untiring energy, zeal, and devotion of Sr. Walker is the *Autumn Leaves* to-day; and this can well be said without a thought of disparagement to the faithful and efficient work of the Srs. Burton, Stebbins, Kelley, Robinson, and a host of brave, bright, gifted handmaidens of the Lord who are doing such telling work in our church publications. Future generations will call them blessed, should the present one fail to appreciate such services and sacrifices. I am thoroughly in accord with the thought that woman's work is fully as important as that of the sterner sex in the work of the Lord, and he is daily demonstrating that fact in bringing them into spheres of such prominence and usefulness by which the Saints both old and

young are benefited and improved. The Daughters of Zion and Zion's Religio-Literary Society are both, in my estimation, "organizations for good," and as such approved and acknowledged of the Lord in the blessings and advancement being accomplished. Thank the Father for the disposition among his people to heed the call to "come up higher" as given through his chosen servant in these latter days.

My heart is in this work, and I greatly rejoice in the talent being employed in its service. Speed on the day when a redeemed people sanctified in the observance of the word shall inherit a city whose builder and maker is God. Hopefully,

W. H. GARRETT.

GUIDE ROCK, Neb., Feb. 2.

Editors Herald:—I arrived here two days ago in answer to a call from Sr. Fiske stating that her husband was very sick and desired to be administered to. He is now very much better. I preached last night to a fair congregation at Bro. Parson's, a few miles from Guide Rock, and expect to remain here a few days, and then go to a point near Chester where I effected an opening with the assistance of Bro. Ezra T. Bryant some time ago.

I have been at Wilber about four weeks superintending matters connected with the church at that place. It has only been built a few years, but it was sadly in need of repairs. The plaster was falling off the ceiling in large patches; several window lights were broken; we had no house for fuel; and, in fact, it needed a general fixing up. Hard times had set in, and money seemed scarce, but we concluded that something had to be done at once. On New Year's day a business meeting was held and a committee appointed with the writer as chairman to raise funds and repair the church as thoroughly as possible.

We feel that we have been greatly prospered in our effort. We solicited help not only from the members but also from our friends, and we succeeded beyond our expectations. We received not only money but many words of cheer and encouragement from people not of our faith. The newspapers noticed our efforts and commended us as a people worthy of assistance, and altogether we believe that the effort was a success not financially alone, but also as bringing our claims as a religious body more prominently before the people. We collected and expended in money and other donations nearly one hundred and fifty dollars. We now have a building that is a credit to the branch.

While at Wilber I preached two discourses in the Lutheran church by invitation of the pastor. I also preached twice at the Methodist church. I consider the prospect good at Wilber as also at many other points in the district. Your brother in Christ,

CHARLES H. PORTER.

The Methodist Episcopal Church South is making preparations to celebrate its jubilee. June 8, 1894, will make fifty years since the adoption of "the plan of separation," in pursuance of the provisions of which the Methodist Episcopal Church South became a separate ecclesiastical jurisdiction.

Original Articles.

OUR LIBERTIES ARE IN THE LAW.

THE law governing the heavenly bodies, as taught by astronomy, is to us a system of grandeur, a type of perfection, a world of exquisite precision and beauty. Its untold billions of planets moving in their respective orbits at the rate of three to thirty miles per second, notwithstanding their ponderous proportions, fly through space without a jar or a quiver; each keeping its place; each performing the duties assigned it; and all in harmony, grandeur, and perfection.

We enter a modern manufacturing establishment where from fifty to a thousand persons are employed. We notice that every individual has his specific duties; he has no time to meddle with his neighbor's work, and indeed, if he should *presume* to do so, should suffer reprimand and perhaps discharge; the prosperity of the entire plant depends upon the individual performance of duty, and thus, the end sought is attained.

The human body is an example of supreme perfection and order; and in a normal condition a symmetrical workshop. All of its finely fashioned organs, glands, canals, and tubes with numberless aids blend in harmony to the one grand object; that is, to replenish the body, the house of the spirit from the earth, the water, and the air. Each organ is respected in its order, and is equally honorable and important; one organ cannot with impunity leave its own work to discharge the functions of another; each must individually play its own part or the entire body will suffer loss.

Therefore, if the mechanical energies of the body of man furnish us with a proper illustration of the body of Christ, the church, the law governing this spiritual body should, indeed, command our highest respect and most profound loyalty; for if the organic action of the body symbolizes the organic order of the church, how forcibly we must be impressed with the conviction that transgressing or trespassing the unity and order of such organization leads to disaster, confusion, and shame, and prevents the end sought from being realized, for the reason that the source of our nourishment and dependence is then withdrawn. The Lord does not dwell in unholy temples: "Know ye not," says Paul, "that ye are the temple of God?" "If any man defile the temple of God, him shall God destroy." Hence the imperative necessity of every individual member and quorum composing the body of Christ adhering strictly to the duties imposed upon

him in order that a healthful organism may be maintained and perfected.

We are told that all members of the body are alike honorable in the sight of God. There is no personal superiority; every man who honors the law by adhering to it is entitled to all the honors concomitant with his service; for God is no respecter of persons.

Allow me to offer a few thoughts upon one of the important divisions or quorums of this spiritual body,—the twelve apostles,—and see if perchance we may not be disrespectful of their calling and thereby retard the progress of the good work. They are said to be, “a traveling, presiding high council” a body of presidents; their mission, under the advisory prerogatives of the First Presidency, is to *unlock* the door of the kingdom of God to *all nations*; first unto the Gentiles and then unto the Jews. They are to preach the gospel, plant churches, and *regulate* all the affairs of the same. They are to *counsel*, *advise*, and *direct* the spiritual movements of the church; and to be upheld, honored, and sustained by the body in righteousness; and where they cannot themselves go, they are to call upon the Seventy, who being endowed with the spirit of apostles, their work shall be alike binding.

Hence we see that the church is dependent upon the jurisprudence of this quorum (under the counsel of the First Presidency) for its life and vital energies; it holding not only the manufacturing and utilizing proclivities, but also the eliminating or casting off through their aids the poisonous infectives or worn tissue matter that may burden the body or impede its healthful action. If, therefore, the body be diseased in any of its parts, in limb, joint, or muscle—to whom should it seek for relief? Answer, to the traveling presiding high council—the Twelve. If questions should arise in any part of the body concerning the spiritual welfare of the same on doctrine, organization, fellowship, disorderly walkers, sacrament, or marriage, to whom should the body appeal for instruction? Answer, the Twelve. See the mission work of Paul the Apostle, giving instruction on all of these points mentioned; see his letters filled with answers to all the queries that might arise in his time, and hear him exclaim, “that which cometh upon me daily, the *care of all the churches*.” Again:—

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so *ordain I in all churches*.

So we see that in his day he had the same duties to perform that the apostles of our day have.

Allow me to quote Doctrine and Covenants 120:4:—

In both branches and and districts the pre-

siding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the *directing, regulating, and advising* authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be *sought and respected* when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

Not long since we attended a meeting for the election of officers in a branch of the church where two members of the Traveling High Council were present, one of them being the missionary in charge. A resolution was offered directing the attention of the body to the revelation just quoted; but the motion was scarcely born before it was tabled; and while it still gasped for breath a panacea was administered, the proffered advice was hushed; not even swaddling clothes were permitted; and although formal courtesies were subsequently suggested to the member in charge, yet the spirit of the house seemed restless to advance in the usual form of selecting his or her candidates for office, so that the remarks made were seemingly lost. So that, instead of the body seeking “counsel” and “advice” from the legal authorities, they sought their *own* way by presuming to exercise their own discretion to the ignoring of the councils provided for in the law.

We were led to wonder if we had made a mistake as to the intention of the law as set forth in the books, and whether the Lord really cared *who* were appointed to watch over and feed his flocks, and whether these men having the care and oversight of all the churches were any more competent to *select* men or even *advise* in the choice of a shepherd than is a sister, a child of twelve years, or myself; and whether it is really God’s “will,”—

that ye more fully *honor and pay heed* to the *voice and counsel* of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service.—D. C. 118: 3.

Now, if we disregard those whom God hath chosen, we dishonor God; and if we refuse to hear his servants in their respective callings we refuse to hear him. If we refuse to hear him, will he not refuse to hear us? And if we are slow in the recognition of his will concerning us, will he not be slow to hear our cries when in trouble and distress? And are we profiting by the lessons to be learned from the harmony and order of the heavenly bodies? are we each keeping within his own orbit? is the law of attraction emanating from the Son of God sufficiently strong to hold us to our

proper position? or, are we allowing the centrifugal powers of darkness to draw us from it to seek the orbits of other celestial bodies? And have we forgotten the lesson of the mechanic’s plant where everyone must attend *strictly to his own duties* or suffer expulsion? Or, have we forgotten to appropriate the ideas suggested by the symmetrical order of the organs of the human body and to apply them to our several positions in the body of Christ?

In conclusion let me refer you to a few examples in the past that should not be forgotten concerning the *assuming* disposition sometimes manifest in mortals. Uzzah was smitten with death for presuming to steady the ark; Uzziah was smitten with leprosy for his presumption; Saul the king lost his kingdom for assuming the prophet’s office work. Why did not Jesus tell Saul of Tarsus what to do when inquiry was made? Why did not the angel tell Cornelius what he ought to do? Simply because God had men in his employ whose duty it was to answer such inquiries; and it teaches a lesson that we should never forget; viz., that neither God nor angels will presume to perform the duties assigned to men; but will move in their own orbits as the earth and all the heavenly bodies move in theirs and thus answer the end of their creation.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

HENRY C. SMITH.

LAMONI, Iowa, January, 1894.

NOMINATIONS AND COMMON CONSENT.

In the *Herald* for September 17, 1892, the editor speaks on this wise in reference to the famous Decatur resolutions:—

The resolutions in question are clearly an innovation on church custom and usage.

To this we reply that if church custom and usage is not in accord with the law of God as we have it in the three standard books, *we have no use* for such custom and usage. The principle embodied in the resolutions is as old as the gospel system. Ever since God gave a law to man he has employed men of his own choice to teach that law unto the race, and in no instance in the history of the past has he called upon men to make a selection of suitable or competent teachers of his law or the rules he intended to give; he calls men. The Lord knew the law he intended to teach was for the good of the race both temporally and spiritually; in every condition the law would be his safeguard. Joseph Smith was chosen as the mouthpiece of God to the church and the world; through him the Lord designed to reveal his will and purposes to man. Through him, as an agent, the church

was organized and all its offices and officers were made known and appointed, the whole church machinery was set in motion, and its officers sent to teach the same gospel by the same authority as taught by Christ. The duties and prerogatives of the officers were clearly defined; the privileges and duties of believers were manifest; the law clearly set them forth, and while working harmoniously with it the membership prospered, and the Lord blessed them with not only the signs following, but with the fruits of the Spirit abundantly.

The Lord called Joseph Smith to be a seer and revelator to the church, a translator and a prophet, having all the gifts of God which he bestows upon his church. He was called of God and ordained an apostle of Jesus Christ. Doctrine and Covenants, section 17 says the church was regularly organized agreeably to the laws of our country by the will and commandments of God April 6, 1830. Commandments were given to Joseph Smith, the church was required to give heed to all his words and commandments as he received them from God. A conference was appointed, and the Lord told Oliver Cowdery, "My servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shall tell;" and it is only reasonable to suppose that Oliver told them that Joseph Smith was chosen of God to preside and explained to them their privilege to approve or disapprove, not of their selection, but to sanction God's appointment. The church, we are told, was organized with six members; thereby showing that where six persons in different localities desire fellowship that is the rule; they are part of the body, but detached for the sake of convenience.

Now, what is necessary for the growth and sustenance of such branches? They must be fed with the same kind of food, they must drink at the same fountain; then, teachers must be called of God or by his authority, must be ordained by the power of the Holy Ghost in the one so ordaining; and it is just as necessary that they be designated by the power of the Holy Ghost in those so appointing.

The law that holds good in reference to organizing is equally good and binding in reference to appointing and receiving. An intelligent and faithful observance of law guarantees to every man and woman the guidance of the Holy Spirit; and when the law is observed and proper officials are appointed or advised, the spirit of unity and common consent will be manifest.

I might run through the revelations given of God to the church since 1830 and show that to the Traveling High Council has been assigned the respon-

sibility of preaching the gospel to the world, and under the direction of the First Presidency their business is to *build up* the church; to *preside*, to *regulate*, to set in *order*, and to ordain and appoint; for the word implies appointment as well as ordination.

It was their mission to set in order, and that does not necessarily imply that there is confusion, but to set to work in proper order so as to insure the best results. They were to be the judges of the calling and gifts of God unto men. The law says:—

It shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.—D. C. 42: 4.

The same principle runs through all the teaching and practices of the church. During the life of the seer the same principle and practice was observed in England, as anyone conversant with the history of those times, published by the church in the *Times and Seasons* during the life of the prophet, may see. Very frequently presiding officers of branches were appointed in the district conferences; the selection moved and seconded by the presiding officers of either mission or district. This system or rule was also in force during conferences held in this country where both Joseph and Hyrum Smith were presiding, and seems to run through all the usages of the church in early times. See *Times and Seasons*, vol. 2; minutes of conference held in London, February 14, 1841:—

Moved by Elder Kimball, seconded by Elder Pitt, that R. Williams be ordained elder to oversee the church at Bedford. Carried.

The same conference appointed Lorenzo Snow to the presidency of the London conference. At a conference in Philadelphia, October 17, 1840, John Robinson was unanimously chosen for a presiding elder. Joseph L. Robinson was chosen presiding elder over West Boonville branch at a conference held July 18, 19, 1840. At a conference held in Kirtland, May 22, 1841, an elder was appointed to preside at Gustavus, Ohio. On the 15th day of April, 1841, a branch of the church met in New York for the purpose of being more fully organized; George W. Harris, of Nauvoo, chairman, unanimously made choice of L. R. Foster president of branch, Addison Everett and George Holmes to be his counselors. They were ordained and set apart to their several offices under the direction of Elder Harris, he having been appointed and authorized by President H. Smith. Seven high priests sent from Kirtland, January 14, 1833, with the common consent of the branches comprising the church, were to appoint presiding

elders to take the watchcare of the several branches as they were appointed. At a general conference in England, April 10, 1838, three men were ordained to the high priesthood and set apart by Elders Kimball and Hyde to preside over the churches in England.

These references show that the ordaining and appointing power was and is vested in these officials; they invariably appointed or advised in both district and branch, and the churches sanctioned by unanimous vote.

Now to say that it is an innovation is a serious charge. It proves one of two things; namely: if such a system of government existed as we have set forth, and proved beyond a doubt, it shows the innovation to be on the other side. There is no proof that Joseph Smith came so far in conflict with the law, as given in the revelations, as to call upon the members of either branch or district to select their officers. Section 41 of Doctrine and Covenants says:—

Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, . . . and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

Again I say, hearken ye elders of my church whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit.—Doc. and Cov. 43: 4.

I know of no dividing line between general church officers and general branch officers. The law says they must *all* be called of God. Neither branch, elder, nor priest can preach the gospel without ordination, and appointment, and the power of the Holy Ghost assisting; neither can the President of the church. God is no respecter of persons, but every man stands in his own order according to his station and calling. The success of every man holding priesthood authority depends much upon his own efforts and faithfulness; all are alike necessary in the body. The Seer said it was the privilege of any officer in the church,—and if the branch belongs to the church the branch officers are not exempt,—it is their privilege to obtain revelations so far as relates to their particular callings and duties. And to further show that the heads of the church in 1833 did not recognize any marked difference between general church and general branch officers, we insert the following:—

Kirtland, Feb. 6, 1833: . . . It has seemed good unto the Holy Ghost and unto us, to send this our epistle to you by the hand of our beloved brother, Salmon, your messenger, who has been ordained by us, in obedience to the commandment of God, to the office of an elder to preside over the church in Thompson, taking the oversight thereof, to lead you and to teach the things that are according to godliness; in whom we have great confidence, as we presume also you have. We therefore

say to you, yea, not us only, but the Lord also, receive him as such, knowing that the Lord has appointed him. . . . [Signed,] Joseph Smith, Sidney Rigdon.

It is evident from these official teachings that the Lord recognized the branch in its needs and so provided, and that in harmony with his law; and he further says:—

Ye shall see that my law is kept.—D. C. 41:2.

I know of no privilege to any one man or body of men to change what God has given and what has been accepted by the church in its early history. The Revelation of April, 1890, says:—

There is no conflict in the law.

The same revelation also says:—

The traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given.—D. C. 120:4.

Language cannot point out our duty in the matter more clearly; the law is our only safeguard. To comply brings blessings, light, and the guidance of the Holy Spirit; to neglect brings darkness and danger from every false spirit.

What I have written has been in what I consider the interest of law and truth. I have no wish to antagonize anyone; truth is what I seek. I will close this article by quoting from one of our own publications as taught by one in authority:—

It is a principle well known in civil law, and ought to be in ecclesiastical circles, that whenever a church is founded, its principles of faith formulated, its traditions fulminated from the forum and pulpit, those declarations become the *constitution* of its corporate and legal existence. If in the history of any church, anything out of harmony with, or antagonistic to that *constitution* is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, that portion of the membership that remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.—Tract No. 42, p. 5.

These thoughts and reflections passed through my mind after attending our late business meeting for election of officers. We had present the presidents of the church, mission, and district; the two latter as properly appointed officials. The missionary in charge acting under direction of the First Presidency and General Conference appointment and as one of the traveling presiding Counselors of the church, and being present, according to the revelation, his *advice should have been sought*. He was there by the voice of the church; he was there as called of God. The question is,

Did that body or branch as an important business meeting to elect suitable officers respect him that was sent? Did they respect the Lord who sent him? Let those interested answer to themselves and to God:—

With what measure ye mete, it shall be measured to you again.—Matt. 7:2.

After some debate a brother proposed that we listen to what the missionary in charge had to offer. I am willing to believe that few understood the spirit and intent of the law, and it would be good for all concerned to study the importance of law abiding; because the Lord says:—

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81:3.

And we show disregard to God, to his law, and to those he has sent to teach when we substitute any other system than the one he has given:—

He that heareth him that is sent heareth the Lord who sent him.

The law in this and similar cases is positive:—

All things shall be done by common consent.—D. C. 25:1.

Again:—

All things must be done *in order* and by common consent in the church and by the prayer of faith.—D. C. 27:4.

We have a sample of what is meant and implied by the term "common consent." The Lord chose Joseph Smith to preside, and instructed Oliver Cowdery that the church had a part to perform. Joseph could not preside unless the same spirit that chose him bore witness to them and they were called upon to approve or disapprove. With these examples before us we need not go astray.

GEORGE DERRY

LAMONI, Iowa, January, 1894.

Original Poetry.

VISION OF NAUVOO.

BY ELBERT A. SMITH.

To the Beautiful City, built of old,
Where the murmurous notes
Of the water floats
Through the woodland's circle fold on fold,
My spirit taketh its easy flight.
Turned back is the page
Of mouldering age,
And I enter the city calm and bright;
Where its broad streets lie on a wing of land,
And the river deep
Doth curve and sweep,
And bind it about on either hand
Like an arch of faith, like a bow of hope,
Like a wall of strength
In breadth and length;
Yea, a wall of light round a fruitful slope.
And I see God's temple, stone on stone,
With a glad new birth
Rise out of the earth,
So white and grand on the hill alone.
The word of God to his Saints insures,
As the pillars tall
And the solid wall,
A strength that unto the end endures.

And the people come, and the people go,
And cast their light
Afar in the night,
And sing of their joy, and sing of their woe;
And play, and labor, and grow apace;
For the fruitful land
Pours into their hand
The things of the world and the things of grace.
And one there comes, as I stand apart;
And I know his face,
By a token of grace;
'Tis one I have treasured in mind and heart.
He speaks to the people who stand around,
In a voice so clear,
Thrice loved, thrice dear;
He tells of the truth sprung out of the ground.
Ah! lovest the son his sire unknown?
Back slander! away
From the glory of day!
Thou prophet of God unspotted art shown!
But the vision is past, the page turneth back;
The mirror dimmed
By the breath that skimmed
Its polished surface and left it black;
The Beautiful City a desert land;
And the bow of hope
And the fruitful slope
A girdle of death, a hollow hand.
The temple is gone, and the people fled.
And the waters sigh
As they hurry by;
They think of the past; and the past is dead.

Conference Minutes.

WESTERN MAINE.

District conference convened at Little Deer Isle, January 20, 1894, at two p. m.; W. G. Pert chosen to preside, E. H. Pert secretary. Officials reporting: Elders G. W. Eaton, J. W. Blastow, W. G. Pert, U. W. Greene baptized 4, S. S. Eaton, J. J. Billings, J. B. Eaton; Priests S. G. Cunningham, W. W. Blanchard, E. E. Holman, C. E. Knowlton; Teachers F. W. McLane, A. Hutchinson, E. H. Pert, T. E. Eaton, J. E. Eaton. Branches reporting: Dixfield Centre, West Surry, Little Deer Isle, Bray's Mountain, and Green's Landing. Resolved that the next conference be at Bray's Mountain, June 16 and 17, 1894. Resolved that the Charles Gray case be extended to next conference, June 16, 1894. Bishop's agent's report read and accepted. On hand last report \$61.68; received \$153.85; paid out \$155.85; on hand \$59.68. Preaching by W. G. Pert, G. W. Eaton, U. W. Greene, and S. G. Cunningham. A vote of thanks was extended to the Saints of the Island for their hospitality during conference.

WESTERN WISCONSIN.

Conference convened at Valley Junction, Wisconsin, January 20, 1894, at 10:30 a. m.; A. L. Whiteaker president, F. L. Sawley clerk. Branch reports: Evergreen 70; Flora Fountain 36; Reed 12; North Freedom not reported. Ministry reporting: Elders W. S. Pender, W. A. McDowell baptized 6, J. W. Peterson baptized 6, E. M. Wildermuth baptized 2, A. L. Whiteaker, F. Hackett, C. H. Burr baptized 1, H. P. Curtis, and C. W. Lange; Priest Henry Wood; Teacher J. H. Thompson. Bishop's agent, W. A. McDowell, reported: Received since last report \$56.25; paid out \$56.25. Resolved that we petition the next General Conference to disorganize the Western Wisconsin district and organize a Northern and a Southern Wisconsin district, the Northern district to include that part north of the southern boundary of Monroe county, extending west to the Mississippi River and east to Lake Michigan, the part south to include the East Delavan and

Janesville branches of the Northern Illinois and Southern Wisconsin district. A. L. Whiteaker, W. A. McDowell, Frank Hackett, J. W. Peterson, E. M. Wildermuth, W. S. Pender, C. H. Burr, and H. P. Curtis were chosen to represent this district at next General Conference, those present to cast the entire vote of the district, also present to the conference the resolution referring to the division of the State (Wisconsin) into two districts. Preaching by F. Hackett, W. A. McDowell, and W. S. Pender. Three were baptized, and one of them, Joshua Hackett, was called and ordained to the office of priest. Adjourned to meet with the North Freedom branch in Sauk county, June 16 and 17.

Sunday School Associations.

MASSACHUSETTS.

The Massachusetts district Sunday school association convened in Saints' church, Howard avenue, Boston, January 13, 1894, at 7:30 p. m.; G. H. Gates superintendent, Ora Holmes Bishop secretary. Officers of the association gave in excellent reports. Treasurer's report read, referred to an auditing committee, and found correct. Reports from the following schools received: Boston, Haverhill, Fall River, Dennisport, Brockton, New Bedford, North Plymouth, and Plainville, Massachusetts, Providence, and Woodville, Rhode Island. Voted to extend an invitation to the body to engage in this convention. The following were chosen delegates to General Convention: Elders F. M. Sheehy, G. W. Robley, Alex. H. Smith, G. H. Gates, Bro. E. H. Fisher, and Srs. Martha Pearce and Ora Holmes Bishop. Voted that secretaries of schools be instructed to send in reports one week in advance of convention to district secretary. Voted that superintendents of schools and delegates report to convention in writing. Sunday, 10:25 a. m., class drill from the lesson of the day by Elder G. W. Robley, occupying forty-five minutes. Teachers' meeting followed, Bro. E. H. Fisher in charge; forty minutes allowed. The delegates were given thirty minutes to report in; twelve responded as they were called upon by superintendent. The work in the district is pushing itself steadily onward. At the afternoon session the speakers were Elders F. M. Sheehy, Alex. H. Smith, and R. Bullard. The subject matter presented was timely and to the point. At 7:30 p. m., a very enjoyable concert was listened to, and the efforts put forth were commendable. Adjourned to Plainville, second Saturday in July, at seven p. m.

GENERAL SECRETARY'S NOTICE.

This notice is to request the secretaries of districts belonging to the General Sunday School Association, to see that each school in each district is reported in full at the next meeting of the district association, if the association is to have a meeting during February or the first part of March, and to compile all reports so that they can be sent to me on or before March 15, 1894. If there will be no meeting of the district association during the time above stated, send me the reports that were given at the last meeting.

To the secretaries belonging to the General Association, but having no district organization: I wish you would kindly send me a statistical report of your school on or about March 1. Blanks for this purpose can be procured at the Herald Office. Address me at Independence, Missouri. 7feb2t W. N. ROBINSON, Gen'l Sec.

The total value of church property, parochial schools, convents, asylums, cemeteries, hospitals, and private colleges in St. Louis is \$10,507,550. Of this the Roman Catholic property represents a trifle over one half, or \$5,253,880.

Miscellaneous Department.

TO THE QUORUM OF APOSTLES.

As the time passes I am admonished that it is my duty to notify you that the work to be done at the coming conference will be of such a nature that it will necessitate our convening at an early date, that we may be able to accomplish our specific duties in time to take part in all the general meetings of conference.

The development of the work in the year just past has been of such a nature, with the increased demand for laborers in the field and the pecuniary stringency existing, as to require a serious and prayerful consideration of the situation. It may be necessary to decrease the number of missionaries, instead of sending an increased force into the field. I shall regret it very much if this should be the case, but if the necessity arises, or is upon us, I trust the ministry will see it in its true light, and assist all they can, by cheerfully submitting to the inevitable, and bend all their energies to local labor as God shall open the way.

The Bishop has made a laudable effort to keep all the appointees of last conference in the field the entire year, and would gladly help increase the list rather than cut it down; but, unfortunately, the hard times affect the Saints as well as other people, and the supply has hardly been equal to the demand. Some may have felt this more than others, but so far as possible he has sought to discharge his arduous duties equitably and conscientiously with an eye single to the glory of God and his work.

The consideration of the vast missionary interests of the church, extended as it is over so much territory, is no light work, and coupled with the consideration of important questions which grow out of the increase of the church, making necessary a better understanding of church government in all its intricacies, will require time. The success of the new system of reporting, as manifest last conference, encourages me; hence I think perhaps there will be time enough to permit us to accomplish the work allotted us if we can get together on the 25th of March.

I therefore request the members of the quorum to meet at Lamoni, March 25, 1894, and may the God of Abraham bless our councils, and give us the victory. Amen.

ALEX. HALE SMITH,
Pres. of Apostles Quorum.

LAMONI, Iowa, Feb. 5, 1894.

DELEGATE CREDENTIALS.

The attention of officers of districts (and of branches not in districts) is called to the necessity of their making out in March the credential certificates of those who are appointed to represent such districts and branches at the General Conference of 1894. They should be placed in my hands on or before April 1, in order that the roll may be prepared for acceptance by the Conference on the day it convenes. Then it can proceed to business without delay.

Do not issue a separate credential to each delegate, but place all names upon one sheet, and certify that they have been appointed by vote of the district named. Give the number of members, including those left upon the records of disorganized branches, and the scattering (unenrolled) members within its limits.

One vote is allowed for each 25 members, but not for a fraction of 25; and one delegate may cast 20 votes, that is, he may represent 500 members; or one delegate may be sent for each vote.

If the district desires that those of the delegates who are present at the conference should cast the entire vote (in case all of them are not present) then so state on the certificate; otherwise should there be a division in sentiment, upon the vote by yea and nay, all

not being present, those who are present can only vote as individual delegates but cannot cast the district vote. And if the district numbers more than 500 members then more than one delegate *must* be present in order to cast the total vote of that district. Care should be taken to appoint those who are quite certain to attend conference, or else appoint a delegate for each vote, those who may possibly attend, so that there will be a chance for a fair representation to assist in doing the business of the church.

Send credentials by mail as soon after the conferences as possible; because there is need of time here to attend to these matters.

H. A. STEBBINS,
General Church Secretary.
14feb2t.

LAMONI, Iowa.

HAUN'S MILLS MONUMENT FUND.

Amount at last report.....	\$9 00
Amos Wise.....	1 00
W. R. Steel.....	1 00
W. R. Steel, Jr.....	45
L. W. Steel.....	20
H. B. Steel.....	50
M. H. Steel.....	25
Master Robert Steel.....	5
J. T. Johnson.....	25
Geo. H. Hilliard.....	1 00
C. A. Edson and wife.....	1 00
C. A. Bishop.....	1 00
Hulda Blackleach.....	25
Amount to date Feb. 2, 1894.....	\$15 95

Come, brethren, this is certainly worthy of your consideration. Twenty-five cents from each one will soon give us sufficient to mark properly the spot where our brave brethren fell; and in building up the "waste places" shall we not remember those heroes who gave their lives for the truth?

Yours in hope,
T. W. CHATBURN.

CLARKSDALE, MISSOURI.

SOUTHWESTERN MISSION.

May I request the ministry in the Southwestern mission to report their labors for the year to me not later than the 5th of March, as it is expected that I will report by the 15th to the missionary in charge. Some have not reported at all, and the reports of some have been sent to me so late that their reports failed to go to the missionary in charge. Report labor, where you desire to labor, the amount necessary for your family, etc. Address me at Beaver, Wichita county, Texas. AMOS J. MOORE.

NOTICES.

To the Fifth Quorum of Elders. Brethren:—The conference year is drawing to a close, and we must get ready, as a quorum, to report a year's labor. If any of the quorum have changed their addresses during the year, please notify me at once, as I will send you a blank upon which you will report to your quorum in due time; and should you not receive the blank report, write and give the result of your labors; *i. e.*, the number of sermons, baptisms, etc.

You who are laboring under General Conference appointment, report to Bro. Stebbins not later than March 15; and you who desire a General Conference appointment for the coming year, should report to your missionary in charge; and if you cannot reach him, then report to the missionary in charge; and should you fail to reach him, report to the President of the Twelve, Bro. A. H. Smith, Lamoni, Iowa. State what your necessities will be and where and how you want to labor.

In your quorum report, state your wishes in order that your quorum may recommend you and know who and where our most active members are. As per resolution of the quorum at last conference, those who neglect to report labor for two consecutive

years will be dropped from the roll, unless a good excuse is given. Age, sickness, financial embarrassment, etc., are good excuses. Now, brethren, let your watchword be, "Hastening Time." Direct all communications to me at Knobnoster, Missouri.

J. H. WELLS, Pres.

BEWARE OF HIM!

Otto Hessel alias some other name struck Clarksdale about three months ago. Description: He is about six feet high, of light complexion, thirty years old, a native of Sweden. He talks very broken English; a blacksmith by trade. He was baptized December 24, 1893. He is a wolf in sheep's clothing. He claims to be highly educated. Being baptized as he was, he ingratiated himself with the Saints. The writer not being acquainted only as he heard several of the Saints speak of him, he came over from town late Saturday evening one week ago, said he had bought the blacksmith shop and a dwelling house in town. He said he had drawn the money from the Cameron bank the day before, got the deed for both shop and dwelling house. He wanted to purchase a small steam engine to put in the shop. He lacked \$28 of having enough. Said if I could let him have the money for two weeks it would be an accommodation to him. Not having the change I gave him \$30. That evening he left the country to try his scheme on some other Saints. He left a month's board unpaid, and other minor bills.

CHARLES P. FAUL.

CLARKSDALE, Mo., Feb. 1, 1894.

CONFERENCE NOTICES.

Quarterly conference of Little Sioux district will convene at Magnolia, March 3 and 4. This is the important conference of the year, especially so to all branch and district clerks. We wish early reports from each branch clerk in full. Be careful that they are complete, so that we can properly report to General Church Recorder. May God prosper his work here, as in general. Come with the Master's Spirit.

Yours,

A. M. FYRANDO, Sec.

BORN.

PACK.—At Butte Creek, California, July 6, 1891, to Bro. Lewis and Sr. Mabel Pack a daughter, and named Lena Dean. Blessed October 7, 1893, by Elder G. E. Deuel.

PACK.—At Butte Creek, California, January 17, 1893, to Bro. Lewis and Sr. Mabel Pack a son, and named Jesse Delbert. Blessed October 31, 1893, by Elder G. E. Deuel.

PACK.—At Chico, California, August 17, 1888, to Bro. and Sr. Lewis Pack a daughter, and named Alberta Beatrice. Blessed November 7, 1893, by Elder G. E. Deuel.

PACK.—At Butte Creek, California, October 13, 1889, to Bro. Lewis and Sr. Mabel Pack a daughter, and named Mabel Beata. Blessed November 7, 1893, by Elder G. E. Deuel.

SAXE.—At Irvington, California, September 27, 1890, to Bro. John and Sr. Mary Saxe a daughter, and named Irma Pearl. Blessed December 10, 1893, by Elder G. S. Lincoln.

BARROWS.—At Lamoni, Iowa, December 7, 1893, to Bro. Charles H. and Sr. Jennie M. Barrows, a daughter, named Nina Grace. Blessed February 4, 1894, by its great-grandfather, James Whitehead, and Robt. M. Elvin.

SAXE.—At Irvington, California, October 25, 1887, to Bro. John and Sr. Mary Saxe a daughter, and named Helen Bernice. Blessed December 10, 1893, by Elder C. A. Parkin.

KEPHART.—At Osterdock, Iowa, January 31, 1891, to Bro. W. H. and Sr. Flossie Kephart, a daughter, named Lizzie Viola. Blessed February 4, 1894, by Elders J. S. Roth and J. R. Sutton.

ROBERTS.—To C. M. and Lucy Roberts, at Pender, Nebraska, July 2, 1893, a daughter, and named Stella May. Blessed January 21, 1894, by H. Kemp and Moses Gaylord.

WOOLSEY.—To John Woolsey and wife, a son, and named Roy Ramen. Blessed January 21, 1894, at the church in Plum Hollow, by Henry Kemp and Moses Gaylord.

WHITE.—At Sonoma, California, September 5, 1889, to Bro. L. P. and Sr. M. E. White a son, and named Lester Ralph. Blessed November 4, 1893, by Elder G. E. Deuel.

SHAKESPEARE.—Near Lamoni, Iowa, December 1, 1893, to Bro. William T. and Sr. Jane Shakespeare, a son, named Joseph. Blessed February 4, 1894, by Elders Robt. M. Elvin and James Whitehead.

MARRIED.

WARNOCK—ANDERSON.—At Lamoni, Iowa, February 3, 1894, Presidents Joseph Smith and William W. Blair officiating. Bro. Robert Warnock, of Farmington, Iowa, and Sr. Minnie E. Anderson, of Lamoni. A few invited guests witnessed the ceremonies at the house of the bride, partook of the supper, and spent an evening hour in social chat, closing with prayer by Bro. H. A. Stebbins.

DIED.

BLOOD.—At his residence in Providence, Rhode Island, in the fifty-fourth year of his age, William Henry Blood. He was born in the old historic town of Concord, Massachusetts, one of a family of eight children born to J. Franklin and Eliza Butterick Blood. The family, of which William is the last one, has resided for several generations in Massachusetts. In early life he associated some with the Baptist Church, but never became a member. He heard the gospel by the Latter Day Saints in Providence, and together with his wife was baptized by Elder C. N. Brown, May 17, 1874. He was a man of industry and steady habits. He will be well remembered and much missed by the traveling ministry, who always found a warm welcome at his comfortable home during the twenty years of his membership in the church. "The elders' friend" has been very appropriately applied to him. It was so much in harmony with things that one of them (A. H. Smith) should stand by and minister brotherly love in his dying hour. His death was one of peaceful triumph in Christ. At the first call of his country he entered the army with the three months' men, after which he reenlisted and served during the war. So has passed from our midst to higher life the citizen, soldier, and Christian. Funeral sermon by Elder F. M. Sheehy, assisted by Elder A. H. Smith, at the Saints' place of worship. Music by Hugo Arnold, service of song by Brn. Bullard, Gates, and Leckney, and Srs. Bishop and Glover.

SPRAGUE.—At Providence, Rhode Island, December 28, 1893, Ida Luella Sprague aged 35 years. Deceased was born in Johnson, Rhode Island, and was the daughter of Stanton J. and Susan Corbin Smith. She married Albert G. Sprague, to whom she bore five children, all of whom survive her. She joined the Latter Day Saints when young, and remained true and faithful to her covenant in Christ, and highly respected by all who knew her. Funeral sermon by Elder F. M. Sheehy, at her residence.

LYISINGER.—Clay Ambrose, child of Mr. F. P. and Sr. Caroline Lyisinger, was born August 22, 1893, and died January 14, 1894. Funeral at the Saints' church, Head Grove, Iowa, January 17; sermon by Elder D. M. Rudd from 2 Samuel 12: 23.

DEPEW.—Sr. Charity Depew died at her home in Calhoun county, West Virginia, January 15, 1894, aged 39 years, 9 months, and 7 days. She was baptized January 11, 1888, by Elder L. R. Devore. She has been a constant sufferer for over three years. She bore her sickness without a murmur, and died firm in the faith. She left her husband and nine children to mourn their loss. On the 25th of January her little Daughter Ella,

about eight years old, was burned by her clothes taking fire. The burn was not thought to be serious, but on the 28th she was buried, leaving Bro. Depew almost wild with grief.

GRANTHAM.—At Greenbush, Michigan, Sarah Sophia, infant daughter of Bro. William T. and Sr. Mary E. Grantham, aged 4 months and 23 days. She was blessed by Elder David Smith. Funeral sermon by Rev. Dunham, of the Methodist faith.

Call not back the dear departed,
Anchored safe where storms are o'er;
On the border land we left them,
Soon to meet and part no more.
Far beyond this world of changes,
Far beyond this world of care,
We shall find our missing loved one,
In our Father's mansion fair.

ALDEN.—At her home in Fontanelle, Iowa, January 25, 1894, Susan Alden, widow of the late Briggs Alden. Sr. Alden was born about 1813. She was baptized in October, 1863, by Elder James Blakeslee, at Batavia, Illinois. Was married to Briggs Alden May 8, 1864, at Plano, Illinois. She loved the latter-day work, and at all times did the best she could for the elders who represented the same in making them comfortable under all circumstances. If she had not much of this world's goods, she was willing to share with those who had less. She bore testimony of the truth of the latter-day work to her friend who came to see her in her sickness. She was laid to rest beside her husband in the Fontanelle cemetery. Funeral sermon was preached in the Advent chapel, to a full house, by Elder S. Butler, from Revelation 14: 13.

HEGEN.—At Coltrin, California, January 26, 1894, Robert Stanley, son of Phach and R. W. Hegen, aged 1 year and 3 months. Funeral sermon by Elder W. M. Gibson.

STEMPLE.—"Mrs. Nancy Stemple, wife of William S. Stemple, was born in the year 1829; died January 16, 1894, at East Jeannette, Westmoreland county, Pennsylvania. She always lived a Christian and a devoted mother. She died apparently in the triumph of a just faith, and has gone home to rest." Elders L. W. Powell and John S. Parrish, at that time conducting a series of meetings at that place, by special request conducted the funeral services. The funeral sermon, however, to be delivered later.

NELSON.—At her home near New London, Iowa, January 28, 1894, Sr. Mary Nelson, in the seventieth year of her age. Sr. Nelson was born in Gloucester county, New Jersey; was married to Na'han Nelson in 1848; emigrated with her husband to Iowa in 1850. To them were born seven children, her husband and two children preceding her to the land of spirits. She was a great sufferer for years, both in body and mind. She was baptized June 12, 1892, by Elder W. Waterman, and we believe she lived faithful. Funeral services at her late residence January 24; sermon by Charles E. Willey.

MORRELL.—Drusilla A. Morrell died January 24, 1894, aged 72 years, 3 months, and 1 day. She was born October 23, 1821, at Euclid, Cuyahoga county, Ohio. Received the gospel, being baptized at Kirtland, Lake county, Ohio. She was married to Isaac Sheen, at Kirtland, Ohio, in May, 1841, and was mother of three children, one son, and two daughters, the son, John K., and one daughter, Sr. Matilda Whitecomb, survive and mourn her. She passed through the dark and cloudy days of the church, consequent upon the apostasy of Brigham Young and his associates therein, but remained true to the gospel of Christ, and was found within its folds, when the "clouds rolled by," and firm in the faith and to which she clung to the end. Her first husband having died April 3, 1874, she was in January, 1877, married to Joseph Morrell, who survives her. She was afflicted with cancer for some three years prior to her death. Her desire was that President Joseph Smith should preach her funeral sermon, but circumstances rendering

it quite impossible for him to do so at the time, by his request Elder C. Scott waited upon the services, which were held in the Christian church at Charleston, York county, Nebraska (near where she died), Sunday, January 28, 1894, at eleven a. m. The text was 1 Corinthians 15: 19-24. The house was filled to its utmost capacity, many being unable to get seats.

VANMETER.—At Lamoni, Iowa, Nellie VanMeter, daughter of J. H. and L. A. VanMeter. She was born at North Platte, Nebraska, October 8, 1887; blessed April 30, 1893, by Elders I. N. Roberts and William Waterman; died September 10, 1893. Funeral sermon by Elder T. J. Bell, November 12, 1893.

Farewell to Nellie. The brittle thread
Is snapped, and between us now is spread
The mystic veil that part the shores
Of time from whence her spirit soars,
No more to tread the venom'd breath
Of foul disease, the escort of death,
No more to feel the rankling smart
Of subtle sin's delusive dart.

SLATER.—At Crescent, Iowa, January 19, 1894, Sr. Louisa Caroline Slater, aged 58 years, 9 months, and 7 days. Funeral sermon preached by Elder C. G. McIntosh to a very large congregation.

MCINTYRE.—Mary B. McIntyre was born October 30, 1816, in Edinburgh, Scotland. She united with the church at or about the time of the death of the martyr. She emigrated to America in 1853. She has long been a resident of St. Joseph, and attracted to her a wide circle of very near friends. While not a member of the Reorganization, yet her faith in the gospel and its ordinances was unwavering. During her illness of near three months she received many blessings by administration, but not to final healing. She was cared for most tenderly by the hand of her daughter, Mrs. Collins, at whose house she lived, her husband, Elder John McIntyre, having preceded her to the other world about eight years. She fell asleep firm in the faith of the restored gospel on the morning of February 2, 1894. Thus she came to her grave "in a full age like a shock of corn cometh in his season." Funeral on February 4 at two p. m. from the residence. Sermon by J. M. Terry from Psalm 17: 15 and 1 Corinthians 15: 20. She leaves two daughters, seven grandchildren, and one great-grandchild on this side the river.

SPRAGUE.—At Randalia, Iowa, January 4, 1893, Carrie, daughter of Bro. Charles and Sr. Hattie Sprague, aged 12 years, 11 months, and 4 days. Thus another child growing towards womanhood has been taken from the mother's side and carried to a better world. But O how they are missed here! The funeral sermon was by Mr. Shoemaker, the Methodist minister of Randalia, no elders of the Church of Christ being near.

YOUNG.—Robert Young died April 5, 1893, at his home in Des Moines, Iowa, in his eighty-first year. He was born in Yorkshire, England. Emigrated to America in 1855, going direct to Salt Lake, he having embraced the principles of the gospel as it was taught by the Utah Church, in 1848. Soon becoming dissatisfied there he moved to Omaha, Nebraska, where he united with the Reorganization about the year 1865. He moved to Des Moines in 1866, where he remained until his death, loved and respected by all who knew him. A faithful, zealous, and consistent child of God, he passed to the abode of the righteous, leaving an aged wife, one son, and one daughter.

ITEMS OF INTEREST.

LONDON, Feb. 3.—The report that Mr. Gladstone was about to resign is understood to have originated in a conversation between Mrs. Gladstone and an intimate friend in Biarritz. Mrs. Gladstone spoke with much feeling of the desirability of freeing her husband from his public burdens. Just before going to Biarritz Mr. Gladstone talked with

several cabinet ministers about his growing infirmities and, despite their earnest protestations, insisted emphatically that he had lost much of his power as a leader. His hearing and eyesight are impaired. The *Pall Mall Gazette* had without doubt sound reason for circulating its report concerning him.

LONDON, Feb. 3.—In dealing with the parish councils bill the House of Lords has destroyed in two nights the constructive labors of the House of Commons in forty sittings. The measure has been so changed that it will be impossible for the government to adopt it. The conflict between the two houses may precipitate a dissolution and an appeal to the people.

George W. Childs, the Philadelphia publisher and philanthropist, died at his home, Philadelphia, February 3.

ROME, Feb. 3.—It is considered certain that immediately after the meeting of the Chamber, February 20, Premier Crispi will demand from the deputies the plenary power to proceed with numerous administrative reforms.

NEW YORK, Feb. 4.—So rapid has been the immigration of Italian Catholics to this country and to South America it has been deemed advisable by the Propaganda in Rome to delegate a representative to look after their interests in the Western world. It is understood this step has been taken on the advice of Mgr. Satolli. In pursuance of the plan, Father Joseph Vincentini of the Roman Catholic Order of St. Charles Borromeo has been sent from Rome. He has just arrived in this city and is looking over the ground preparatory to entering upon his work. He will later go to South America to investigate the condition of the church there so far as Italians are concerned.

Berlin advices of the 4th inst. report that arrangements are being made for a meeting of Emperor William and the Czar of Russia, with a view to the establishment of more harmonious relations between Germany and Russia.

Vaillant, the French Anarchist, was executed at Paris, February 5.

Guatemala revolutionists are plotting against President Barrios.

ZANZIBAR, Feb. 5.—Advices have been received here from the interior of Africa that William Astor Chandler, who was in command of an exploring expedition and who was deserted by most if not all of his followers, is on his way to the east. He is expected to reach Mombassa Saturday.

BELGRADE, Feb. 5.—Several demonstrations in favor of the Servian pretender, Prince Karageorg, have been made in the provinces in the last few days.

LONDON, Feb. 5.—A dispatch from Sierra Leone says a detachment of British military police encamped in the Sofa country were recently fired upon by a French force. The British returned the fire and killed six of the French force. Several of the attacking party were captured.

A Catholic congress, the holding of which was forbidden in Naples, has been summoned to meet in Rome February 15. The Pope has ordered that the proceedings shall be private in order not to irritate the government.

Owing to the illness of the Czar all the Russian court fêtes have been abandoned. Banquets and balls that were to have been given by the Ambassadors at St. Petersburg have been postponed for the same reason.

TORONTO, Ont., Feb. 6.—Returns from all parts of Ontario, giving the vote on the recent prohibition plebiscite, show a total majority in favor of prohibition of 81,730.

MADRID, Feb. 6.—An official account of the reception of Gen. Martinez de Campos by Muley Hassen, Sultan of Morocco, has been received here. Gen. de Campos is the envoy of Spain to present to the Sultan the demands of the Spanish Government for the attacks

made upon the Spaniards at Melilla by the Riffians. The Sultan, in the presence of officials and prominent inhabitants, listened attentively to the demands of the Spanish Government and then replied, saying he regretted the attacks made upon the Spaniards. He promised that he would inflict the most terrible punishment upon them and guaranteed that Spain would receive ample satisfaction for their attacks. The Sultan concluded by praising the moderation of the demands made by Spain and declared he entertained hearty good will towards the Spanish Government. This was the first time the Sultan has made a reply to an envoy or other official in the presence of officials and prominent inhabitants.

LONDON, Feb. 6.—Advices from Sierra Leone say the French have annexed the town of Half-Cavalry, adjoining the Liberian frontier, and that this action has incensed the Liberian authorities, who claim to have obtained ownership by conquest months ago.

ROME, Feb. 6.—It is authoritatively announced that the Pope will shortly publish an encyclical on the union of the Western and Eastern churches. The encyclical indicates the political and theological obstacles in the way of effecting the desired end, and enumerates the advantages that would be derived by the Eastern Church through a union with the Western. The Pope declares he is strongly in favor of keeping intact the rites, prerogatives, autonomy, and discipline of the Eastern Church. The encyclical concludes with a pathetic and ardent prayer that this historical event will be accomplished soon. It is probable the encyclical will be published March 3.

BERLIN, Feb. 6.—A special edition of the *Reichsanzeiger*, issued this evening, contains the text of the commercial treaty between Russia and Germany. The treaty is to remain in force for ten years. Under the "most favored nation" clause Germany will enjoy the benefits that are conferred upon the French by the Franco-Russian treaty wherever that treaty gives better conditions than are given in the Russo-German treaty.

CAIRO, Feb. 6.—The Khedive to-day opened the General Assembly in person. In his speech the Khedive commented on the good work the government had achieved within the last two years. Taxes, he said, had been reduced and the railway system extended. He declared his devotion to his people and his country.

Maher Pasha, the assistant Minister of War, who, it is charged, had incited the Khedive to make hostile criticisms on the British forces in Egypt, and who was removed from office on the demand of Lord Cromer, the British diplomatic agent, has been decorated with the order of the Osmanieh and appointed to the lucrative post of Commissioner of Domains.

NEW YORK, Feb. 6.—President Seth Low, of Columbia College, sent to Mayor Gilroy this afternoon the tabulated census of the unemployed taken by the police. The returns show that in 48,618 families visited one or more persons are out of employment. The families consist of 206,701 individuals. Of these 78,023 are reported to be usually at work, and the actual number out of work is said to be 67,280, 52,592 males and 14,688 females. To the question if in need of assistance 59,311 answered yes and 9,370 no. The census, it is said, is by no means complete, as the police confined their work almost entirely to the tenement house district.

ROME, Feb. 5.—The court martial at Massa di Carrara to try the Anarchists implicated in the last outbreak there and in Carrara sentenced to-day seven of the most conspicuous leaders to terms of imprisonment varying from two to eight years.

In Great Britain the actual number of persons engaged in agriculture is 2,561,000; in manufacture, 5,189,000; in commerce, 7,985,000.

ITEMS OF INTEREST.—Continued.

A destructive cyclone swept over Northern Mississippi and portions of Alabama the afternoon of February 3. Four persons were killed and eight injured at Gate City, Alabama. Much damage was done to property at or near Columbus, Macon, and Artesia, Mississippi.

RIO DE JANEIRO, Feb. 7.—The government has decided to decree that martial law shall cease February 26, and that the presidential election shall take place March 1, in accordance with the Constitution. Dr. Prudente de Moraes, President of the Senate, is the only candidate yet named for the National Presidency. He is a civilian from the State of Sao Paulo. It is possible that he will be acceptable to both sides.

PERNAMBUCO, Brazil, Feb. 7.—Five German torpedo boats have arrived here to join the Nitheroy and America in their attack on the rebel fleet. Two of them have Chilean Captains.

Dynamiters attempted to blow up a hotel in the town of Rakonitz, Bohemia.

SAN FRANCISCO, Cal., Feb. 7.—Advices from Hong Kong to January 10: China has indemnified French missionaries and converts for the destruction of mission buildings. From Yokohama come details of a severe storm in Hokkaido, Shoa. Twenty-five houses were destroyed, 150 damaged, and 49 boats destroyed and 300 houses submerged at Iwenai. Similar accounts come from other districts. One hundred and fifty earthquake shocks in Aichi and Gifu have severely frightened the inhabitants and done considerable damage. Admiral Skerrett commanding the United States squadron in Asia, with other officers of his vessel, paid their respects to the Emperor and Empress of Japan, January 31.

The Agricultural building of the World's Fair was damaged by fire at Chicago, February 8.

The United States man of war Kearsarge, famous for its victory over the confederate cruiser Alabama, was wrecked on Roncador reef, three hundred miles east of Colon, United States of Colombia. The crew were saved; the vessel is a total loss.

A bill has passed the New York State Assembly providing for the consolidation of Brooklyn and its suburbs with New York City, under the name of the City of New York. The total population is estimated at 2,965,792.

Another cyclone swept over the north-western portion of Mississippi, February 8, and laid waste everything in its path. The cyclone passed through Washington and Bolivar counties, thickly populated with prosperous farmers, and it is feared the death list will be a large one when the details are known. Telegraph wires are down; particulars not yet received.

Port Hudson, Louisiana, loss of life and damage to property from the same storm.

PARIS, Feb. 8.—The Governor of Senegal has telegraphed that the French flying column that recently took possession of Timbuctoo has been surprised by Touaregs and annihilated near that place. No details of the affair have been received. A Cabinet council that lasted for a long time was held at the Palace of the Elysée this afternoon.

LONDON, Feb. 8.—Dispatches received last evening show that the gale swept over all the coasts of Great Britain and that considerable damage was done. The dykes along the Strait of Dover between Dungeness and Dymchurch were damaged by the heavy seas that pounded against them. At Appledore, Devonshire, the lowlands were flooded for a distance of eight miles from the sea.

The immense embankment that was built to protect Romney Marsh, in Kent, against the incursions of the sea did not avail to keep the place from being flooded to-day. Two hundred vessels were compelled to seek

refuge from the storm at East Bay, Dungeness.

Several cottages at Sheffield, Yorkshire, were blown down, and at Llandudno, Wales, a new Baptist Chapel was wrecked. The Scarborough Peak railway station was completely destroyed by the wind. So heavy was the gale that the waiting-rooms and the station master's office were blown over a wall into a field.

Sir Algernon Edward West, Mr. Gladstone's friend and companion in Biarritz arrived here last evening. He said in an interview that he left Mr. Gladstone in the best health. Mr. Gladstone would return to London probably February 10. He had been much surprised upon learning that a definite report concerning his retirement had been published in London, especially as there was no ground for it than was to be found in the uncertainty of an aged statesman's remaining in office after he had become conscious of his failing powers.

The *Daily News* says that the principal subject to be discussed at the meetings of the National Liberal Federation in Portsmouth next week is the House of Lords. The federation is expected to express strong and advanced opinions on the prerogatives, usefulness, and recent conduct of the peers.

VALPARAISO, Chili, Feb. 8.—The territory between the Coquimbo and Biobio Rivers has been declared in a state of siege. Many persons have been arrested and locked up, among them two of Balmaceda's brothers. Disturbances are feared during the approaching elections.

GUATEMALA, Feb. 8.—Many stories are told of the great cruelties on the part of Bonilla's troops towards the adherents of Vasquez. Even women and children are shot. The people are fleeing the country before the advancing insurgents.

A storm, that assumed the features of a cyclone at some points, swept over portions of Missouri, Illinois, Indiana, and Michigan on the 9th, doing damage to property.

The act repealing the Federal election law has been signed by the President.

VISIONS OF JOSEPH SMITH, THE SEER.

A 48 page pamphlet, 32 pages of which contain an account of the angel's visits to Mr. Smith, the finding of ancient plates—the records from which the Book of Mormon was translated. It briefly recounts the leading events connected with Mr. Smith's early experiences up to the organization of the Church, in 1830. Three additional chapters describe American Antiquities, and Hebrew Relics, one containing the statement of Dr. Lederer, a converted Jew, etc., all corroborative of the claims of the Book of Mormon. Paper covers, 10c.

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

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, February 21, 1894.

No. 8.

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DEATH OF GEORGE W. CHILDS.

It has been apparent from the day that Mr. George W. Childs, the well-known publisher and philanthropist, was stricken down at his desk that his career was at an end and that his death was only a matter of a short time, but this knowledge will not avail to lessen the general sorrow that will be felt at his removal from the ranks of the world's busy workers. As a publisher, bookseller, and newspaper proprietor he achieved great success and amassed a large property by legitimate and strictly honorable business methods. He stood in the front ranks of the prominent business men of the country and there was not a detail of his system that will not bear the severest scrutiny.

Successful, public spirited, and enterprising as he was, it is not as a business-man he will be the longest remembered. Much was given to him, but he gave much. His life was a benefaction to humanity. Many of his public acts of benevolence are known, but the full extent of his private beneficence probably never will be known. His generosity was unbounded and unquestionably grew out of a naturally kindly nature. He undoubtedly enjoyed giving quite as much as those who were his beneficiaries enjoyed the receipt of his gifts. If he had any vanities in this direction, as some have charged, no one will enter them up to his discredit in view of the good he has done and of the encouragement and assistance he has been to young men starting out

in business. In his own establishment he considered his employes as members of his family, looked after their interests while they served him, and when incapacitated for work retired them on full pay. He was especially fond of commemorating the services of men who have been successful in their various departments of labor and his monuments of this kind are scattered all over this country and some of them are to be found abroad, but his best monument is the philanthropical work he has done for the living—to young men starting out in business, to newspaper men, and to the printers' craft, to charitable societies, and to individual strangers who did not appeal to him in vain. To all such his money was given ungrudgingly. In a word, he was a unique figure in the business world, for to a clear head for commercial and financial enterprises he joined a warm heart and open hand, a kindly nature, and a far-reaching philanthropy. The good that he has done will not be "interred with his bones." It will long live after him. He achieved great wealth and he used it well and wisely for the good of his kind. Greater praise no man can have.—*Ex.*

YOUNG AMERICA SHOULD BE BETTER EQUIPPED.

"WHAT in the world is the matter with Young America?" Dr. J. H. Kellogg, of Battle Creek, Michigan, and the founder of the Chicago Medical Mission, asked himself last night at Central Music Hall. It was at the first meeting of the series of congressional extension lectures to carry out the work of the World's Fair congresses. Having propounded the question the doctor proceeded to answer it. In the first place, Young America wasn't born right. Look at the great population of insane asylums and the growing army of cranks. This was all because fathers smoked the constitutions of their children away and the mothers drank strong tea and coffee and wore tight clothes. And, in the second place, how in the world was Young America going to make sound brains and strong limbs out of such food as is set on the average table? He told the story of a circuit rider who sat down to breakfast at the house of a parishioner and was requested to ask a blessing. He looked around; there were fried ham, hot saleratus biscuit, coffee, doughnuts, pancakes, and fried potatoes. "Friends," said he, "this breakfast isn't worth a blessing." The preacher was right. And yet this was the sort of breakfasts young men and young

women were required to eat, with the addition of pickles, fried eggs, and sausage.

Young men disliked hard muscular work. The reason was they had not the muscles. It was said we were growing weaker and wiser. We were surely growing weaker and were growing wiser if we accepted the fact that we were growing weaker. Another thing that was the matter with Young America was that it smoked. Young men suffered the effects of the tobacco smoked by their fathers. They did not exactly inherit a specific desire for tobacco nor a specific desire for liquor, but they did inherit a craving for poisons, for unnatural stimulants. Another fault with Young America was that it drank. Smoking was a preparation for drinking.

Dr. Kellogg said mothers should know how to cook wholesome food. He proposed to start cooking schools as a missionary enterprise, where poor mothers could be taught to prepare good food out of cheap material. Many a mother was bringing her boy up to be a drunkard by giving him highly seasoned and badly selected foods. Mustard, ginger, and pepper were not fit to be taken into the stomach.

High living and high thinking did not go together. The old German proverb "As a man eateth so he thinketh," was a good one. Another thing to be done for Young America was to give him a chance to use his muscles. Many of the bicycle and other athletic clubs through the introduction of whisky and tobacco did more harm than good, but every Y. M. C. A. gymnasium was a missionary station from which the gospel of good health went forth.

At the conclusion of his remarks the doctor showed some experiments on frogs, illustrating the effects of nicotine, alcohol, and other articles habitually used by mankind.

Dr. Elizabeth Boynton Harbert introduced Mrs. N. A. C. Brightman, Ph. D., who spoke upon the "Mistakes of Ingersol" in answer to that gentleman's "Mistakes of Moses." Ingersol's chief mistake was in trying to adjust God to himself instead of trying to adjust himself to God.

The American rifle of the future is to be the Krag Jorgensen, a foreign invention. Our American inventors of small arms are not satisfied about it.

No tenable explanation of the manner in which the pyramids were built has ever been given.

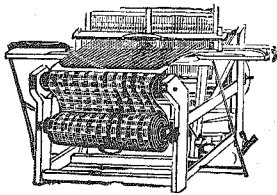
"Johnny, is your father a firm man?" "Yes, mom; when he knows he's wrong."—*Plain Dealer.*

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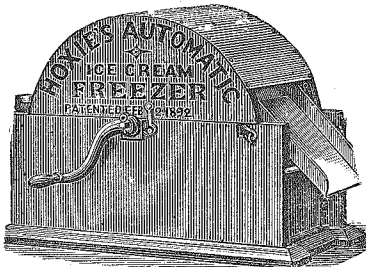
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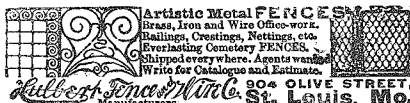
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Chicago, Illinois, services every Sunday at 2: 30 and 7: 30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

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St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, February 21, 1894.

No. 8.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, FEBRUARY 21, 1894.

THE TEMPLE SUIT.

THE case of the Reorganized Church vs. The Church of Christ for the possession of the piece of ground in Independence, Missouri, known to all classes of Latter Day Saints as the "Temple Lot," was called in the United States Circuit Court, at Kansas City, Missouri, Judge John F. Phillips presiding, on Tuesday, February 6, last, at ten o'clock a. m. There were present in court, Judge George Edmunds, of Carthage, Illinois, Judge L. Traber, of Kansas City, P. P. Kelley, of Glenwood, Iowa, and Bishop E. L. Kelley, as solicitors and counsel for the Plaintiff; and Colonel John N. Southern, of Independence, Missouri, and Charles A. Hall, president of the Church of Christ, solicitor and counsel for Defendants.

As soon as some necessarily previous motions had been disposed of the case was called, and the opening argument for Plaintiff was made by Judge Edmunds, who, in a clear and forcible statement, presented the claim of the Reorganized Church to the property in question, and detailed the line of proof in evidence to support the claim.

Judge Edmunds was followed by Judge Traber, in the part assigned by agreement; and he by solicitor P. P. Kelley; each in his turn making a fair statement and argument of the issues joined between the parties to the suit.

The Defendants' counsel, Colonel John N. Southern, then presented to the court the line of defense relied upon to defeat the claims of the Plaintiff, occupying the time until a late hour in the afternoon of Tuesday, and until nearly the noon hour on Wednesday, the second day. When he had closed his argument Bishop E. L. Kelley, in a most comprehensive and masterly way, summed up, refuting with remarkable facility the deductions and objections presented by Colonel Southern, occupying some two hours of the time of the court; and the cause was left with the judge, who stated that he could not state when he would be able to make a decision, as owing to the importance of

the case, and the great amount of evidence to be examined he would require considerable time to give it the attention due.

So rests this important suit. In obedience to the command given of God, we have importuned at the feet of the judge, and now await the decision.

Of the merits of the case we have not at present a word to write. We have studiously avoided presenting it, or arguing it, or of making any predictions concerning the suit, or its ultimate result. For, however much we may feel the justness of our cause, we are aware that other men are equally as certain of their rights and assured of their claim to win justly as we may be; and the uncertainty of human affairs makes it to appear to be wise policy not to forestall in any wise the legitimate courses of litigation. One thing we may, however, assure the Saints of; and that is, that the cause was ably represented whether we shall be found to be entitled to the verdict of the court in our favor, or otherwise.

Judge Phillips seemed to wish to obtain a full knowledge of the case on both sides, and to be fair and impartial in securing it.

OH, THAT PARLIAMENT!

"COMPARISONS are odious," we have been told, and perhaps there is truth in the saying. At the late Parliament of the World's Religions there was a wonderful medley on exhibition. The patent Christianity of this country primped its hair and washed its face and hands, and after donning its Sunday clothes, mounted the rostrum for dress parade. There it was confronted with Heathenism of nearly every phase which had devoted at least as much time and attention to preparation for like display. Of course the Heathen had the advantage, for he was thousands of miles from home and there was no chance for Christians to point to his surroundings to confirm or dispute his representations, while he had Chicago—that home of the Y. M. C. A. and of churches of a score of names and faiths, all claiming the same Jesus as founder—to refer to, in order to 'point a moral or adorn a tale' of his own telling against Christianity. Those miles of saloons and volumes of profanity, and that record of crimes; the annual grist of court divorces issued to church attendants, and the common advertisement of easy

virtue in some of the secluded streets, were too convenient to be ignored. And the Heathen was not on parade to lose. He had left his working toggery behind, while Chicago religion could be seen in week-day attire.

Then, again, he was accounted a small affair; but he had come with all the bigness acquirable, and where little was expected he created a surprise, and elicited applause. All of the nasty features of his system, if any, were ten thousand miles beyond the range of the vision of his spectators. Every remark that would have sounded tame on the lips of an American preacher came from him as a burst of almost divine eloquence. Much was expected of Christianity, and if it met the expectation, no surprise was credited. It was an old story to the hearers, while the voice from the lands of idolatry was new.

The contrasts made were not as gratifying to the apologists for home religion as they had figured on, and to some of them the applause that greeted the heathen utterances sounded like anything but music. Since then the dissatisfied ones have been writing and saying some high sounding things perhaps with a view to catching up and getting even by supplemental effort. After publishing an article on the abominations of Hinduism copied from *The Christian* of London, the editor of *Truth* thus writes:—

Yet this is the religion which the white-handed American women applauded to the echo, when they saw its priests appear on the Chicago platform in their pretty orange robes, and with their impudent palaver. It makes one's blood boil with righteous indignation to reflect upon the foul dishonor done by this wretched Parliament of Religions to the person, the work, and the word of our Lord Jesus Christ. It gave the lie direct to every revealed truth of the Bible, and to every distinctive claim and hope of the gospel. It bodily abandoned the attitude, which Christianity has always assumed, and must ever assume, of determined, unchangeable, uncompromising hostility to all the religions of the world, and it deserves the name which the *Kirchenfreund* gives it, "an empty and stupid comedy."

Bishop Campbell, who participated in the proceedings of the parliament, has, it is said, publicly expressed his regret for having permitted himself to be connected with such an affair, and the following from him rather supports that idea:—

Whatever profit may have been derived from the meeting, we have to face the fact that, by participating in it, Christians have stood upon a platform from which the Lord Jesus Christ as "the truth," "the true light of the world," and the only revelation of the Father, has been excluded. For the purpose

of this gathering, followers of Jesus Christ as the only true God have practically admitted that Christianity is only one of many religious systems, and that Jesus was one of several religious teachers. The object of the congress seems to have been to find common ground upon which the religions of the world can meet, and this I conceive to be an impossibility, so long as the inclusive and exclusive claims of Jesus are admitted. This meeting placed Christianity on a level with the heathen religions.

The Japanese priests claim that Buddhism scored several points over Christianity at the parliament, and are jubilant in consequence, and from the above it would appear that they are not mistaken; granted, of course, that what they saw and heard in Chicago was Christianity. To the Saints, however, it is known that the gospel of Christ was not heard in the assemblies of that parliament.

WE make no apology for inflicting the "Parliament of Religions" on the readers of the HERALD, as we feel that there is a necessity that the eldership shall see what the actual result of the parliament was, if it can be discovered. Bro. Blair has given a fair statement of much of it; but the aftermath is worth the saving.

We notice with pleasure that Bro. David Devol, one of the Nauvoo Saints, long a resident of Council Bluffs, Iowa, has affiliated at last with the church, having joined the Council Bluffs branch.

The adhesion of the old time Saints to the work of the Reorganization is always a gratification, as to them came the testimony of the Spirit in those early days, and when the same Spirit assures them of our work it is a twice borne witness to the truth. Bro. Devol is and always has been a steadfast opposer of wrong, and an advocate of the right.

Five were baptized at St. Joseph, Missouri, February 11; two of whom were brought to hear the word by the conversation of Bro. Carl Kinnaman, a lay member. Who shall say that he who has been warned shall not warn his neighbor.

Bro. T. W. Williams writes from Council Bluffs:—

We are having success in our meetings. Brn. C. Scott and J. F. McDowell have both preached excellent sermons here of late.

Good; these are young men, and are carrying the war nobly. God bless all such.

While at Kansas City, Missouri, we visited General M. Brayman, in company with Judge L. Traber and Judge George Edmunds, and had a pleasant visit. The General was connected with Governor Thomas Ford, as As-

sistant Attorney-General, and visited Nauvoo in 1843, remaining there from July 7 to the 11th. He was there by the direction of Gov. Ford, to secure evidence and report as to the propriety of the Governor honoring the requisition of Gov. Reynolds, of Missouri, for the surrender of Joseph Smith to Missouri courts. It was on this report that Gov. Ford refused to grant a writ of extradition.

The younger element of the church at Independence are heartily engaged in an effort to secure good song service in the church. A large chorus has been organized, averaging about fifty in attendance at practice.

S. W. L. SCOTT IN INDIANA.

THE Stark county, Indiana, *Republican*, published at Knox, for February 1, has a good word for the labor of Bro. Leonard Scott, at that place; which we give below:—

Elder S. W. L. Scott, an able representative of the Latter Day Saint faith, finished his last discourse last Sunday night on the subject of "Mormonism," in a logical manner, proving by history and the doctrine of the church, and the acknowledgment of their enemies as well as the best men of our nation, such men as Doctor Thomas, of Chicago, and others, that many of the reports told on the Latter Day Saints were false, and that polygamy never was any part of the doctrine of the church. He proved by the Scriptures the necessity of the coming forth of the Book of Mormon and the truthfulness of the book by the internal evidences contained therein. The congregation was large and was held spellbound for nearly two hours. Everybody seemed well pleased except possibly a few fanatics who were made mad because the Saints are able to prove the falsehoods that have been told on them untrue, showing that the time has fully come spoken of in the Scriptures that men would love and make a lie; and you know there must be some of that class in order to fulfill the Scriptures.

A LISTENER.

EXTRACTS FROM LETTERS.

BRO. R. J. ANTHONY, Deer Lodge, Montana, February 8:—

In writing to you some time ago I stated that Bro. R. Etzenhouser would start East directly after January 13, as he wrote me he would do, and that he would stop at certain points on the way, which was published in the *Herald*, to which the brother takes exceptions and says he did not authorize anyone to publish his movements in the *Herald*, or words to that effect. I plead guilty to the charge, and if publishing his whereabouts has given the brother offense, I humbly ask his pardon.

Bro. William Sparling, Clifford, North Dakota:—

Am engaged in opening a new neighborhood, largely Presbyterian, with fair interest. Am announced to lecture on the life of Joseph Smith on the 19th.

Bro. J. S. Roth, Brush Creek, Iowa, February 14:—

Bro. Sutton and I began meetings here on the 7th and will continue over the 18th. We have a full house every night, and some nights an overflow, with good attention. A number are investigating our claim and some are ready for baptism, but are waiting on others, and others are waiting, but they don't know

what for. Yesterday I organized a branch here, which will be known as the Brush Creek branch. Bro. B. F. Miller was chosen president, and Sr. George Eckhart as clerk. There is a noble little band of Saints here, and prospects are very favorable for more to come in. We are truly blessed in presenting the truth. From here we will go to Grove Hill. More calls for preaching than we can fill.

Bro. I. N. Roberts, Pipestone, Minnesota, February 13:—

Have just closed a good meeting here; have tried three years to make the opening but failed until now. The interest was good throughout. County officers let me have the courthouse free of charge and attended my meetings most of the time; and the Electric Light Company put in four lamps for the occasion free. Had several ministers out; invited them into the stand, but they declined. They are very much out of humor because I got a hearing; some of their members and spoiled, as such, and they feel bad about it. The people called upon them to come out and show that I was wrong, but they replied that nothing could be gained by debating. I feel well, and am sure we will get some good souls here if the work can be kept up.

Bro. H. N. Hansen, Glenwood, Utah, February 8:—

I preached here last night to a full house and had good attention. I find much room for labor in this mission and some prospects for good.

Bro. S. W. L. Scott, Knox, Indiana, February 10:—

Work moving nicely in these regions; good interest, good order, good congregations, good liberty, good cause, good Father.

Bro. A. J. Moore wrote from Beaver, Texas, February 8:—

I have been kindly treated by the people of the world. The *Dallas News* gave me space to reply to an article written against Joseph Smith and the work. I received an invitation to address the State Sunday School Convention at Wichita Falls. I baptized a young Baptist preacher of late, and am now telling the people of the restored gospel. All goes well.

Bro. D. M. Rudd, Eagle Grove, Iowa, February 14:—

Am holding meetings in a Lutheran neighborhood with good attendance, the best of attention, and excellent liberty. It is a new opening.

Sr. W. D. Ellis, Chase, Michigan, February 12:—

We have just organized a Sunday school in our branch, and have a good attendance for a school so young. The work is prospering here despite opposition.

EDITORIAL ITEMS.

BRO. H. P. CURTIS has an interesting letter in this number of the HERALD, in which he refers to the interest awakened in Pepin county, Wisconsin, by the labors of Brn. Burr, McDowell, and himself. The *Courier* and *Entering Wedge*, county papers, sent us, bear substantial witness to the stir these live young brethren are making. Four articles and six paragraphs refer to their work. Three of the articles are unfair attacks upon them and their work, the leading one being unsigned; the other is an excellent tribute to their worth as men and an indorsement of their methods, and is signed by about thirty citizens; and the brethren say two hundred signatures

would have been forthcoming if necessary. The brethren are evidently pressing the battle to a successful issue. "Young men for war," etc.

Bro. G. L. Spencer, of Elmore, Colorado, writes that the Saints of Trinidad, Colorado, will make an effort to build a chapel in the spring. They hope to then receive a hearing such as they are now denied.

Bro. John Barnes has baptized two at Excelsior, Iowa. He is engaged in local labor at Excelsior and points adjacent.

Bro. D. J. Davis, in attendance at the Otterbein University, at Westerville, Ohio, has started a Sunday school near by. He hopes to develop such an interest that the people will hear the word from some of the ministry.

Sr. L. Taylor, of Sherwin, Kansas, requests prayer in the interest of her aged father who is in poor health.

Sr. R. P. Warren, Clarkson, Illinois, requests prayer in her behalf that she may be healed of severe affliction.

Bro. Senterlow Butler is preaching at and near Fontanelle, Iowa. He has some requests for baptism and expects the organization of a branch as a result of his labors.

The Montrose, Iowa, *Journal* of February 9, publishes a half column account of a late programme rendered by our young people of the local Zion's Religio-Literary Society, which it commends.

Bro. Ed Fender of Goodland, Kansas, asks that some of the elders call there and preach awhile. Will those in charge of that field please take notice.

Bro. G. V. Moore, of Blaine, Kentucky, for many years a minister of the Baptist Church, writes recounting the experiences in his past and present religious life. He had for years been dissatisfied with his condition religiously, but since obedience to the fullness of the gospel has been confirmed by the Holy Spirit. He was baptized by Bro. G. H. Godbey. His wife obtained relief from illness by administration. His testimony is that of thousands who have likewise received the witness in themselves and who consciously believe.

Bro. R. May, of the Independence, Missouri, district, was at Pomeroy, Kansas, early in February, renewing his labors among people to whom he had preached ten years ago. He was well received. Bro. James Anderson and Joseph Emmett have held meetings there of late.

Elder U. W. Greene, of Green's Landing, Maine, is rejoicing in the prospects of new ministerial help. The hopeful began his career at eleven pounds weight.

Bro. A. B. Kirkendall secured the insertion of an article in the *Ohio State Journal* of December 28, published at

Columbus, the State capital, under the heading, "True Mormonism." The brother corrects some misleading statements of a former writer and presents the faith in a temperate, manly spirit. Such articles do much to prepare the way for additional work.

Bro. H. A. Stebbins answered a call of the Young People's Society of Independence for a series of lectures on the Book of Mormon. He left Lamoni on the 12th inst.

Bro. J. L. Goodrich baptized two at Byer, Ohio, on the 14th inst.

President Joseph Smith arrived home on the 14th and left the day following to attend the dedication of the Saints' chapel at Coleman, Michigan.

The attention of the HERALD readers is called to the new work by Bro. J. R. Lambert "Objections to the Book of Mormon and the Book of Doctrine and Covenants Examined and Refuted." See advertisement on HERALD cover. This is an able work by a competent writer. Ready for mailing March 15. Orders solicited. Address the Business Manager.

The Sunday school association of the Decatur, Iowa, district held its twelfth convention at Lamoni, February 17 and 18. The sessions throughout were spirited and interesting. The young people are developing and accomplishing much good in this department of regular church work and care. Matters of importance to Sunday school workers in general were discussed, which we hope to present in detail at no distant day. The interest in this work has steadily increased. It promises to extend its operations into the missionary field, as the spirit of wisdom, and counsel, may direct.

THE following special to the *Chicago Tribune* is inserted for what it may be worth:—

MAPIMI, Mex., Feb. 11.—Malvern W. Cresworth, an English mining man well known throughout Southwest Mexico, arrived here to-day from a long overland journey through the Sierra Madre Mountains, his starting point being Culican, near the Pacific coast in the State of Sinaloa. He claims to have discovered a large and beautiful deserted city. He says it is situated about eighty miles west of Lake Colorado, in the very recesses of the Sierra Madres, and occupies a basin ten miles long by eight miles wide. Perpendicular cliffs surround the basin on all sides, rising to the height of hundreds of feet. The only entrance to the city is through a deep canyon thirty feet wide. Mr. Cresworth says he stumbled onto the secret entrance by accident. The buildings, he says, are constructed of blocks of red stone resembling granite. The business blocks are two and three stories in height and are different in architectural design from the structures built by the Aztecs and Spaniards. The streets are narrow, but are laid out in regular order. In the city is a small park, which is overgrown with rare flowers and tropical vegetation. He found many strange ornaments, but little of value. While no one in that section ever heard of the city, Mr. Cresworth's story is generally believed.

Mothers' Home Column.

EDITED BY FRANCES.

"Lo! in the midst, with the same look he wore,
Healing and blessing on Gennesaret's shore,
Folding together, with the all tender might
Of his great love, the dark hands and the white,
Stands the Consoler, soothing every pain,
Making all burdens light, and breaking every chain."

A SUGGESTED CONTRAST.

WITH the soul-moving letter from Sr. Ella Devore, which we give our readers below, there came a few personal lines to us. In the midst of all her trials and privations she has been thoughtful of the dear friends left behind and has been treasuring up the beautiful shells found by or given to her, to bring or send to them as keepsakes. Some of these she has put into a tin box in which butter came to them and says, "I thought you would treasure my poor scuffed butter box for the tale it could tell, the meaning it has. Put it by a beautiful, new, ornamental box, it is shamed and will strive to sink out of sight, but let it tell its story of suffering and love for humanity, then it rises far above, like God's holy truth over every ornamental thing which has no heart to feel for suffering humanity." Ah Ella, beloved sister, whom we have never met and may never meet in this world, we do not need to wait the coming of this box to learn the lesson it teaches—the lesson which in your humility you read not and which many, we fear, will never in this world take home to the heart. Beside your life of absolute self-renunciation and toil our own stands as the ornamental box, beside the scuffed and battered one, whose history is replete with service for the Master. O the humiliation which comes with the thought! Strange that we do not feel it more when we read of his life of travail and pain; his fastings and prayer; his buffetings, scourgings, and cruel death upon the cross! But how can those who never taste any of this bitterness, who know nothing of want and privation; how can they realize the full meaning of the sacrifice our redemption cost?

"O thou, who in the garden's shade
Didst wake thy weary ones again,
Who slumbered at that fearful hour
Forgetful of thy pain;
Bend o'er us now as over them,
And set our sleep-bound spirits free:
Nor leave us slumbering in the watch
Our souls should keep with thee!"

Truly it seems that it is time to awake—time to stand in holy places! We certainly believe that the time is near when the cup of the Gentiles will be full to the brim and there will come into remembrance before God his ancient covenant people. Already the promise is beginning to be fulfilled that the elders should by the power of the Holy Spirit speak the language of the people to whom they were sent, and to one who observes the things transpiring in the earth, the conviction must sooner or later come with force that stirring events are near. May God in his mercy help us to be wise in season. Help us to realize that the same measure of earnestness, diligence, self-sacrifice, and loving service is required of each one. It may not be the same thing—all may

not serve at the same post of duty—but each must be alike faithful at his post.

TIKAHAU, 15 no Titema, 1893.

Na Era, te tavini vahine o te Atua. Tau taeae here i roto i te Fatu'ra ia Ietu Mesia, te tumu o to tatou ora i te faaoti i to tatou faaroo. Ia ora na oe. Te faaite atu nei au, e to'u aroha ia oe. E te aroha atu nei au ia oe. Teie ta'u parau e faaite atu ia oe, na maiti matou i te aratai tuahine, i na ta mua faahou te aratai tuahine. I nia Iau. Teie ta'u parau ia oe, A pure ma na i te Atua ia tauturahia vau i tera vero i te ohipa a te Fatu, i arataihia vau e te varua e tiaf. A taio no oe i to'u aroha i roto i te Roma pene 1: 8, 9, 10, 11, 12. E na oe afa ai te atu ia Maretoe Virema i to'u aroha ia rana. Ia ora na otou. Amene. Teie te tahi parau ite ia oe: Pupu ite tei a Kaukura. Tirara parau. Papaihia Na Tiniatua, Tikahau.

TIKAHAU, 15 of December, 1893.

Mrs. Ella, a woman servant of God. My beloved sister in the Lord Jesus Christ, the author of our salvation and the finisher of our faith. Greeting to you. Now I make known my affection for you, and at this time love you. I tell unto you this word. We have chosen a sister to lead us, again we choose another to assist. But I am first. This I say to you, Pray to God to help me in raising this work of the Lord, to lead me by the Spirit and hope. You read in Romans chap. 1: 8, 9, 10, 11, 12; that is my desires. Give my regards to Mark and Wilmer. Good-bye to all of you. Amen. A little word more to you: There is your little shells from Kaukura. That is all. Written by Mrs. Tiniatua, Tikahau.

There are nothing else but men servants and women servants in their language, neither do they brother or sister one another, neither have they surnames. They call us all by our first name. ELLA.

A VOICE FROM ACROSS THE SEA.

DEAR sisters everywhere, a New Year's greeting to you. The new year has come to us on the islands of the sea also, but my thoughts often go back to the year that is gone with all its joys and sorrows, its pleasures and pains. The woof and warp of each individual woven in his or her web, leaving its impressions either for good or evil, or for both, upon those whom we have associated with during the year. I would that we could each be permitted to see our web as we weave it. That it might pass before us slowly so that we could see every part, the smooth, and even the seams and knots, black or spotted threads, broken ends standing up, and some places missed either in the warp or woof altogether. To see the latter, shame would mantle our brows and we would be humiliated to the very dust; while the smooth and good *only* would cause us to lift our heads with joy and thankfulness. Most sincerely I would like to see this of my own weaving that I might profit by it and try in the year that is before me to weave a much better web.

We have grave fears that we will lose Bro. Forseutt from this mission, leaving his plans for the work here incomplete. His ill health

since the middle of October has been of that nature that he could be of very little use, which for one of his peculiar temperament is galling and sorrowful, in addition to his intense suffering. We all feel so much like doing something to help him if we only could. All the church on this island is united in pleading with the Lord in his behalf. For seven mornings some of the elders have gone into his house early, before they go to their work, to administer to him, as he is always so poorly in the mornings. During the same week from four to twelve sisters repaired to the church at night after all was quiet and there we spent an hour or more together in prayer to our Father to heal our beloved brother, so that he may be able to stay in the mission to help us, for O we need him so much! His wise and loving counsel, his pure teaching, his directing hand and watchcare are all needed. Sometimes our sisters' hearts during our seasons of prayer were drawn so close together that at the close of our petitions we would embrace one another and leave the house of God linked arm in arm. I can never forget that week of prayer held by the sisters, or what followed at our sacrament meeting the 7th of the new year. Our brother asked for all the elders present to administer to him. There were twelve. They stood with one hand on him the other raised heavenward. It was as solemn, as grand, as pure a sight as my eyes ever beheld. These elders, feeling the solemnity of the occasion, administering in the house of God! But one pale face among them, whose voice was made tremulous by the Spirit as he prayed after the same manner that *all* had been praying. The congregation of their own accord, kneeling in silence, while the sacred ordinance was performed. Tears flowed freely from eyes of the tender-hearted ones, and we felt that the heavenly host took cognizance of such an impressive scene among the children of God on earth. Neither did it end there. Bro. Forseutt arose and went into the pulpit and knelt in secret prayer. All was silent. After a little time he arose and called us to prayer and then prayed in "Tahiti" to the joy of every soul present. Weeping could be heard all over the house. We *all knew* he could *not* talk ten words straight along in the Tahitian language of himself. It is an evidence of God's power of a twofold character, this just related, and the other, the natives weeping so freely; for by experience I have proven the words of our friend here, Mr. Henry, to be true. Three years ago when I first met this people and gave my first testimony, many wept then. He was interpreting for me, and when he saw them weep he turned to me and said, "That is very strange. You have reached their hearts. It is a rare thing to see a native weep in a meeting." So also on this occasion when so many wept. My very soul rejoiced. May God bless them. They had all so earnestly prayed for him, and then our loving Father permitted them to hear him pray in their own tongue, which melted them to tears of joy, humility, and thankfulness, yet it overwhelmed them with astonishment. That night ten sisters met at the church at the usual hour, and closed up our week of prayer,

by placing our brother in our Father's hands, for his will to be done, and we would be submissive, for, with the elders' work, we had, with fasting unitedly, done all that we could. And now may the Allwise one do that which seemeth best to him.

Yours in hope of sharing eternal life with you,
ELLA R. DEVORE.

PAPEETE, Tahiti, Oceanica, Jan 8, 1894.

Dear Sister Walker:—Having just read a letter in the Home Column from Sr. Sarah, in which she expresses a desire that some one tell her where to find a selection of short Bible stories suitable for children, I recommend to her a book called "Half Hours with the Bible," published by McLaughlin Brothers, New York. Another plan would be to take the Intermediate Grade of our *Gospel Quaterlies* which contain for each week a nice Lesson Story. Some of these may be too difficult for very young children, but they may be simplified by the parent or teacher and such portions used as the child may be able to understand. Your sister,

CASSIE B. KELLEY.

HELPING HAND.

SR. L. E. KELLEY in sending her name to the Daughters of Zion says: "I desire to send my name and to do all I can, but as we live six miles from other Saints, it is not possible to meet together. If I could in any way encourage you in your noble work, I would be so glad. I shall remember you in my prayers."

Sister Turnour writing from Hartford, Michigan, says: "I have received great help from the Daughters of Zion and from the Home Column in training my children. May the Spirit of God be with you and aid you in the well-begun work."

Sr. Vickery writing from Garland, Alabama: "It is the mothers who will have to see that the rising generation is trained in the purity of the gospel work. My experience is that women have more patience than men. I hope the homes of all who receive the leaflets will be benefited by them. I have read and reread No. 4. All my daughters have read it and I have sent it out on its mission to other mothers and when it comes home there are others waiting to read it."

Sr. Emily Davis, of Hollister, California, writes: "We have no organization of Daughters of Zion here, as it seems impossible for us for various reasons to meet together, but we are in sympathy with the movement and convinced it will soon be—if indeed it is not now—a power for good in the church reaching farther than human wisdom can estimate. May God prosper every effort put forth for its advancement."

In ordering back numbers of the leaflets, Sr. C. H. Derry says: "I have numbers five and six which came in the *Herald*. I think them the most perfect and helpful gems of thought I ever read. We are in a locality where there are no Saints and where I think much good can be done by handing out such reading matter. The school directors and teacher have tried to take a step in the school towards moral advancement, and as

this opened the way, I embraced the opportunity of handing the teacher Leaflet No. 5, "Our Boys in the Public Schools." He accepted and read it. I pray its perfect moral lesson may be appreciated, advocated, and partially, at least, put into practice. May God bless the minds of contributors as well as readers of these little leaflets, is my humble prayer.

We are pleased to learn that the sisters of the Harlan branch met at the house of Sr. Chatburn on November 30 and organized a local branch of the Daughters of Zion. The second Thursday of each month was chosen as the day of meeting in connection with the Prayer Union. The sisters feel that if faithful, good results can but follow.

Sr. Frances Kemp, Hutchinson, Colorado, in speaking of the mothers' work says: "It is good and grand and it is bound to prosper. I know the work has to be accomplished by some one and if some will not take hold then others will. It is part and parcel of the gospel of Christ, and it will be with this organization as with the fundamental principles of the gospel if we don't teach and put in practice what we teach, God will raise up a people who will. These teachings have been put off too long already and much wickedness has been committed which might have been prevented had we as a people not been so dilatory in the matter. But we gain nothing by mourning over the errors of the past. Rather let us 'act in the living present.'"

Sisters of the Burlington branch met at the home of Sr. Maggie Wright on Thursday afternoon, January 18, 1894, to organize a society of the United Daughters of Zion. Meeting opened by singing hymn No. 392, Saints' Harp; prayer by Bro. Fred Johnson, then hymn No. 311 was sung. Organized with Srs. Wright, Morton, Jarvis, Winter, Craig, Stadlander, Burnham, Essig, Gregg, Ross, and Johnson present, Bro. F. Johnson in chair. Election of officers being in order, the following officers were elected: Sr. Morton president, Sr. Wright assistant, Sr. Ruth Johnson secretary. It was suggested and decided we use an hour or more after our meetings closed to sew, the benefit derived therefrom to go to the church. Moved and seconded we meet every Thursday at 2:30 p. m., for "Prayer Union" excepting every second Thursday of the month, when we meet in the capacity of United Daughters of Zion. Closed by singing first and last verses of hymn No. 52. Prayer by Bro. Johnson. Adjourned to meet at Sr. Wright's on February 8, 1894.

RUTH D. JOHNSON, Sec.

[TO THE names above have been added those of Sisters Otto, Lasy, Lark, Ortleb, and Fisher, also the encouraging word that thus far the Lord has been with and blessed them.—ED.]

In answer to Sr. Knipschild concerning barley for mild drinks: When parched real brown in the oven and ground and made the same as coffee it makes a wholesome, nourishing, and palatable beverage for breakfast, remembering the word "mild," not strong.

SR. EMMA.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears,
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, March 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Luke 15: 3-7.

Thursday, March 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Psalms 72: 12-14.

Thursday, March 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 7: 4.

Thursday, March 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-29.

Letter Department.

BUTTE CREEK, Cal., Jan. 17.

Editors Herald:—My loneliness to-day leads me to try and say a few words to the brethren and sisters. My thoughts go to them that are far from here where there are so many together, and I almost wish I were among them, although there are twelve Saints in this vicinity, ten being recently baptized. We have a nice little church. Bro. Pack is our minister, This is a hard place to preach in, but Bro. Pack still strives to do the Master's will, and watch over his little flock, and bring more to the fold. He is called upon to preach in different places so often that he cannot preach here as often as we would like.

The Saints all met at Bro. Pack's, at his request, on Christmas. We had a nice dinner, and preaching, and took sacrament. All enjoyed themselves. With God's blessing may we all be faithful and escape the snares of the enemy. Your sister,

MARY J. AKIN.

GREENWOOD, N. Y., Feb. 9.

Editors Herald:—Leaving home the 1st of January I came to Conneautville, Pennsylvania, holding meetings every evening for about two weeks. On the 17th came to Meadville, stopping two nights at the pleasant home of Bro. and Sr. Garrett. Starting out before daylight the morning of the 19th we arrived the same evening via Olean, Postville, and by private conveyance to Obi, New York, where we held meetings every evening and on Sundays until February 1, when we left for Wellsville, calling on our way at the home of our aged sister, Polly Hyde. When I saw her note in the *Herald*, I did not know

at that time that any of the brethren had ever visited her, and I thought that if some day, perchance, I might be old and separated from those of like precious faith as is this old pilgrim a visit from some one to whom the light of the latter-day message had come would be a grateful thing.

Heavy snow and bad weather and other hindrances prevented an attempt at preaching at Belmont, and we went on to Wellsville stopping over a day and two nights with Bro. Childs. From there we went to Andover, waiting at Sr. Updyke's for her son who met me and brought me in his sleigh nine miles to the place of this writing.

At Obi there are interested people and some near the door, and we have reason to believe that some good was done and friends made for the cause, which everywhere counts for something. Indeed, I have believed it a safer policy and more productive of lasting benefit to the church to make a good friend than a poor convert. Matters were decidedly against us when we went there and a very discouraging outlook presented itself; but remembering that motto of Napoleon's that "difficulties were made to be overcome," we started in to do what we could. The United Brethren were just closing a revival service when we got there but concluded to start up again when our meetings commenced, and sent for their third preacher, all on our account, so the friends said. Storm and heavy snows hindered, and nearly extinguished meetings at times, as it was impossible some nights for women to attend. There are people there, however, who should be looked after, and in the spring a Sunday school could be formed by us, and a church in my opinion with steady, persistent, wise labor.

This is in the center of the once famous Alleghany oil field. Oil derricks yet spread all around over the high hills, from some of which limited quantities of oil are yet being pumped into pipe lines and tanks owned and controlled by the Standard Oil Company, which pays about such price for this oil as it pleases, and sells or controls the market in about the same way. Very few people realize the power that this great monopoly-octopus exercises in the control in its own private interests of one of the necessities of the people. Remembering that this oil is bought where they do not own the territory or control its first production for from forty to eighty cents per barrel, and that what comes out of the waste in the process pays for the refining, it is very easy to see where the wealth of such men as Mr. Rockefeller, now probably the richest man in the United States, comes from. That "corporations have no soul" is evidenced by the remorseless way in which competition is crushed, wherever it has the power to do so; e. g., a private party undertook to make some money for himself as well as to help the people, near this place, and built a small refinery—selling refined oil at a little lower price than the Standard Oil Company has ordered that the laboring and poor people of the United States shall pay for it. Result! this company ordered oil there, and to be given away until through some manner this man's refinery was burned down, and this experiment of competition was stopped. The

common people who live in the country have as yet their air and water free from tribute to the greed and selfishness of capital and corporations of men, but the good Lord only knows how long ere some invention or combination will be sprung upon the people to deprive them of these things without a tax being levied.

To-night we commence a series of meetings in the Christian church in this place; how long we shall continue is a matter of future development. We never feel sanguine under such conditions however; past experience won't allow it, two theatrical performances were given the night before and last night, for the purpose of raising funds for the ministerial back salary, which have hindered as that much; and a revival wave is liable to strike us next week, so the pastor informed us; so between the fires, it is not likely that "the way which they call heresy" is likely to become contagious or to spread very far. The members of our society are very much scattered in this neighborhood, but are a very nice class of people, and stand well in practical affairs in the community, though their religious belief is at a popular discount; and it is owing to these facts largely that we are able to procure the church for service, a significant thing for Latter Day Saints to notice.

We are comfortably cared for at the home of Bro. and Sr. Deremer. Sleighing has been good except upon the high hill roads, where snowdrifts compel the abandonment of the regular highway for the fields about one half the time. Bro. Wunsch, of East Buffalo, is trying to secure a hearing for us in that place and we have promised to make him a call.

In the faith,

M. H. BOND.

STAFFORD, Eng., Jan. 20.

Editors Herald:—I wish you and all readers of *Herald* a happy New Year.

The work in this district goes somewhat slowly. I think we are hardly so vigorous as we might be; I am afraid that amidst the noise and confusion our quiet ways are unnoticed. Prejudice runs high against the doctrine we hold, and when it becomes pretty well known that one is a Latter Day Saint he generally gets a fairly wide berth—is ostracised because he desires to follow the Lord Jesus Christ in spirit and in truth. This is the case in small towns like ours. I don't know how it may be in the large towns.

In this condition one does not get the opportunities for good he could desire, and if one must get the opportunity he has to make it. That way does not always please. In the matter of advertising meetings, we in this town have spent lots of money; but none come out, but if an army man says he is going to tell about a month in jail, well, they will fill the place; so it is evident that there are many who do not want gospel light; they are turned unto fables. Still we keep laboring and hoping we may bring in the honest in heart.

I was much pleased to read the testimony of the sister in *Herald* of December 30, in regard to her experience concerning the Word of Wisdom. It is so seldom one hears any-

thing on her side of the question that I really do admire her courage in sending such testimony. I am not prepared to accept everybody's interpretation of the Word of Wisdom, and I am sure there are many who, like the sister referred to, are wise above that which is written. Total abstinence from flesh meat is not enjoined in it. The sister thought if temperance in eating of flesh was pleasing to God, how much more so total abstinence would be; but the Word of Wisdom does not call upon the Saints to totally abstain. That was an erroneous conclusion, and to my mind, like this would be: Because the Lord has enjoined men and women that they shall be baptized before they can become partakers of membership in his church and of his Spirit, how much more pleasing it would be to him were I to be baptized sixty times! Why, it is absurd. I do like to listen to and read after people who will use the good sense our heavenly Father has given them. It is a pity; I fear many are going over to fanaticism in these matters. It engenders the spirit of "I am holier than thou!" which is no Christian spirit.

I do feel and think that the Word of Wisdom teaches temperance and plain living as best suited to all who become obedient to gospel truth. I am at one and in sympathy with all the good, and desire to see the work go forth and prosper, and pray and labor to that end. May God bless all who put forth efforts in his work to raise the fallen and cheer the faint. Yours in bonds of love.

GEORGE S. GREENWOOD.

MINNEAPOLIS, Minn., Feb 5

Editors Herald:—This leaves me in fair health, and still in this great city of Minneapolis. The work is advancing here, congregations are increasing and friends are being made to our faith. Bro. J. A. Davis leaves to-morrow for Dodge county to hold a series of meetings. From there he goes to Rushford to ordain Bro. Pement and open up the work there. The work in this State is onward and the indications are that in the near future a good harvest will be had. The Lord is working with his servants, confirming the word, and his children are rejoicing in the truth. I have administered to a good many sick this year and in nearly every case those afflicted have received relief.

There has been one remarkable case of healing here in the city. A lady, not a member of the church, had been afflicted with rheumatic gout for nine years, and her sufferings had been so severe that at times she could be heard for two blocks away. Ulceration had formed under the skin causing bunches about the size and color of grapes. Becoming acquainted with her, Bro. Charles Shallbetter and I administered to her, and the first night she slept like a child. And now she can walk to our meetings, sometimes twice on Sunday, and she lives about a mile away. The flesh has changed to its natural color, and she has no pain to speak of. She also had to take strong opiates and be kept unconscious for two or three days at a time. Now she has no need of them. Thus the Lord is confirming the word. She with sev-

eral others are ready for baptism as soon as warm weather comes. There seems to be a dread of the water in the winter here. I expect to go home about the 1st of March as I have matters that must be attended to that I feel cannot be delayed longer. I feel well in the work, and am having liberty to my heart's content.

For truth,

E. A. STEDMAN.

ARBAUGH, Ohio, Feb. 7.

Editors Herald:—I have just returned from Buffalo, West Virginia, where I was engaged in a discussion with Rev. H. L. Poling of the United Brethren Church. Arrangements were made with Rev. J. M. Hart, the circuit rider, for debate, to commence January 22, but as the time drew nigh this gentleman concluded that he could not appear on the date set, but agreed to appear one week later. But the time arrived, and again our opponents did not appear owing to their champion not having heard of their arrangements. But finally, after a great deal of waiting and dispatching, their man appeared and debate commenced February 1, lasting four days.

Two propositions were discussed involving the faith of both churches. Poling is said to be the ablest man of the United Brethren Church in the State. Our hearers were composed mostly of United Brethren and Methodists, all anxious to hear something bad said about the "Mormons." In this they were not disappointed, for their man spent the most of his time in reading statements from books written against the Saints,—mainly from McKinney. When we called upon him to answer scriptural arguments his only attempt would be to laugh, ridicule, and sneer. We called upon him to confine his examination of our belief to our own works and the Bible, but he surely saw that we had the word on our side, and that he could not fight us with that. He often spoke very lightly of the Book of Mormon, but I advised him to stick to the proposition that we then had under examination, and promised him a chance to attack the Book of Mormon; but at the close when I submitted a proposition on the book, he refused, and said that the next time he wanted to meet Bro. Kelley. This, though, according to our observation, was only a vain excuse and an attempt at bluff. But we gave him to understand that we were able to handle all such champions as he.

Bro. J. L. Williams was with me and served as my moderator. We returned home feeling assured that the truth had not suffered, especially with those who seek for it. During the debate we were kindly cared for by Bro. H. J. Harris and family.

Prior to the discussion we met with two Brighamite elders, who were laboring in Putnam county, West Virginia. They were pleasant appearing and intelligent young men, and we had near a day's conversation with them in regard to the respective positions of the Brighamite and Reorganized Churches. These were the first members of the Utah Church I had ever met. They seemed willing to talk and reason, but were somewhat surprised and astonished when I presented the early teachings of the church

under Joseph and Hyrum; yet they are firm in their positions, and think that the world combined could not move them. When I mentioned the probability of all factions of Latter Day Saints uniting in the future, their faces seemed to beam with joy, and they expressed themselves as being strong in the belief of and hope for such a union. They have eighteen or twenty missionaries in West Virginia, and are doing systematic work. Two of them take one county at a time, canvass it thoroughly, and then pass to another. In localities where they cannot get houses they visit every family and distribute tracts.

The Ohio district conference convenes at Vale's Mills, Ohio, February 17. We anticipate a profitable time. Let all come that can.

In the faith,

H. E. MOLER.

BEVIER, Mo., Feb. 9.

Editors Herald:—I left Bevier on the 8th of December and after a two-months' tour over the district, preaching in Carrollton—Bro. Knipschild's house, Higbee, Hardister, and Oak Ridge schoolhouses, stopped off at Bevier last evening to see how the work is moving here, and am proud to say, so far as I have learned, that all is moving along nicely. Bro. J. A. Tanner, since his ordination to the office of an elder and being chosen president of the branch, has been proving himself worthy of the place he occupies. Or, at least this is the way we think. The priest and other officers have been laboring in the branch, it seems with good results. A card from Bro. Luff stated he had changed my colaborer from this field to Southern Missouri; so I am left alone again. I found Bro. Foss to be a very agreeable companion, but we were only together a short time.

If my labor is to be estimated this year by the number I have baptized, I am afraid the church will say to me, "You can go home;" but if I can be an instrument in the hands of the Lord to sow, I am willing for others to do the reaping. We have our tent paid for, so it will require two good stout missionaries to use it.

On the night before starting to General Conference, April 6, 1892, I dreamed I saw a beautiful field of wheat; every head the same height and O, so heavy and so thick, and the grains were so large and plump! It seemed that I had charge of the field and that the field contained just fifteen acres. It was nearly ready for the sickle, and I and the brother with me were making preparations for harvesting it by cleaning out the fence row and setting up the machine with which it was to be reaped. Several men were standing by, making remarks about it being such a splendid piece of wheat, and one of them asked me how we managed to raise such a field of wheat. I told him, "by first properly preparing the soil and then sowing good seed." But they looked at me so very strange as if to say, "Your answer does not satisfy us." But I awoke before we harvested any or even got the binder started. So I say I am willing to sow if I can raise such wheat as that, and let others do the reaping.

I go to-morrow to the Menefee schoolhouse

to hold a series of meetings, then to the Missouri River branch to try to revive the Saints there a little. They have not had meetings of any kind for some time, on account of sickness and no house to meet in. I also learn from a sister here who has lately been visiting relatives at De Witt that there is now an opportunity for preaching there in the Christian church, where I preached a few times some two years ago. Many years ago some five hundred Saints were driven from this place, from the homes they had purchased with hard-earned money. Let us toil on; we will soon gain the far hilltop.

Fraternally,

D. E. TUCKER.

AMBOY, Ill., Feb. 8.

Editors Herald:—I have been trying to present the gospel to the people of Coal City. By announcing the subject of "false prophets" in one of the churches and posting some similar announcements on the streets, (although I am opposed to sensational advertising of the gospel,) I received a fair hearing the first night; but the second and third nights witnessed such a decrease in attendance and absence of interest, that we closed, not caring to waste our efforts "on the desert air." Bro. Kier, at whose request I went to Coal City, assisted in these services.

From there we went to Wilmington and held three services in Sr. Bell's home, preaching to Saints and a few others. Thence I went to Mission and added four sermons to the testimony Bro. Roush had just been bearing. We had good attendance and attention there, but obedience does not seem to be in the minds of the people.

The Saints all minister very kindly to me, and I thank both them and their Inspirer therefor. However, it is a departure from my rule to praise *individuals* for their kindness to me, for many by such means secure for *themselves* esteem that they may or may not merit.

To judge from appearances, the fruits of my labors are discouraging, when compared with those of others. But I hope to be finally judged according to diligence, intensity, and lawfulness of effort, rather than from results that men see; so I labor on in hope.

Truly your brother,

ADAM J. KECK.

BLAINE, Ky., Jan. 31.

Editors Herald:—I have been in the missionary work since the 1st of June; I have been opening the work in new places ever since I have been in the work and have met with a great deal of opposition; but I have been patient with the people, and insisted that they investigate, and have succeeded to a good degree; and many good citizens have become friendly to the cause, and will unite with the church in the near future.

I was present on one occasion when a doctor was called to see an old man who had sore eyes and who told him he was afraid he had put it off too long, but fixed up some medicine and told him if he could see to work in two months he would be doing well. The old man had become a strong believer in the signs following, so I administered to him,

and the next morning the swelling was all gone from his eyes, and in four or five days he went to work.

I have baptized five in West Virginia and one here in Kentucky. The one here was a very influential Baptist preacher. His wife presented herself for baptism last night. I intend to remain here until the 12th of February, then I will start to our district conference which meets with the Mount Zion branch, in Ritchie county, West Virginia. Priest W. R. Odell, from Centerville branch, came with me. He is a noble, Christian young man.

This seems to be the ripest field for Latter Day Saints I have ever been in; I have calls from every quarter to come and preach, and everybody comes to hear, rich and poor, Christians and nonchristians. The wife of the richest man in the county said that if I would convince her that Joseph the Seer did not teach and practice polygamy she would join the church.

I think it would be well for some of the Kentucky elders to come and stay in this county a month or two. Three days ago I was called upon to administer to a sick woman, and she was healed instantly. It created quite a sensation in the neighborhood. The Lord is working with his people, confirming the words with signs following.

Yours in bonds,

G. H. GODBEY.

ARKANSAW, Wis., Feb. 7.

Editors Herald:—Bro. C. H. Burr, W. A. McDowell, and myself are hard at work here, in Pepin county; we have a very effectual three horse team at work now. Bro. McDowell joined us two weeks ago, and we have just completed the sixth week of steady labor in Porcupine.

I had the pleasure of baptizing five beloved souls on Monday, the 5th. One hundred and forty-one people were present at the water, and two hundred and fifty were present at the confirmation meeting and preaching in the evening. Four children were blessed, and the Spirit was with us in power. This is only a commencement of the work; quite a number will be baptized next Sunday, and many are near the kingdom. A subscription paper is drawn up and soon will be in circulation for the purpose of building a church. Some have already promised fifty dollars, others twenty-five dollars, and so on. The lumber has also been donated, excepting some finishing lumber. The people have the means and will build a splendid church. We expect to organize a branch and dedicate our church all in the same day.

We have opened several new places in Pepin county around Porcupine; to-night we commence meetings on Maple Ridge. On next Monday and Tuesday nights we go to Arkansaw to review some articles on "Mormonism" a correspondent from that town has published in the county paper, in which he badly mixes us up with Utah and Brighamism and wonderfully misrepresents our belief. We challenged him to defend what he had published, but he failed to comply. □ He would

rather stand behind the press and shoot us in the back.

The Methodist people are doing all they can in an underhanded way to thwart the interest of our meetings, but to no avail. Their elder went to the house of one of his good brethren to keep him from coming to our meeting, but it would not work. The latter invited the elder to come to meeting with him or do the other thing, and he and his family came, and we went home with them afterward. He gives fifty dollars toward our church, and wants me to make my home with him, and is very near the kingdom.

We have had splendid liberty in presenting the Book of Mormon and Joseph's mission; and everyone thinks the law of tithing the most beautiful and just method of sustaining the church; such a release from the old pass-the-hat-every-Sunday and want-money-all-the-time style. The people are sick of it. The law is received gladly by them. How beautiful is the gospel in its fullness! Brethren, we want to preach it all in our missionary work,—the law of tithing with it,—and not wait until we convert the people and then send a Bishop's agent around to preach it as a collateral doctrine. Shun not to declare the whole counsel of God.

Your brother in Christ,

H. P. CURTIS.

ANNATON, Wis., Feb. 5.

Editors Herald:—It was indeed a treat to see the bright pages of the *Herald* once more. It looks odd to see it in its new dress, though I cannot say I do not like the change. This is not the first time the *Herald* has changed its dress in its life of thirty-five years. I have in my possession the first three numbers of Volume 1, and I have been a constant reader ever since, except when I have been situated as we have been for the last three months, away from our base of supplies. Our friends at Bratville sent us a bundle of *Heralds* the other day, and we have been so busy that I have not had time to write for the papers; and even now while I write they are talking to me, asking questions concerning our faith.

Well, to begin at the first, I landed at Cassville, Wisconsin, November 6, and in a few days found Bro. Peterson. Bro. John Blackburn took us to Lancaster, where we gathered up our grips and struck out on foot, not knowing where we should stop. We tried at the third house before we found lodgings for the night, and the next day went on five or six miles further to the Dry Hollow district and announced a meeting for the same evening. After we had preached three or four sermons one of the school board informed us that we could not have the house longer, so we went three or four miles further to Buckwheat Ridge church and held some ten or twelve meetings. The weather was very bad and stormy, so our audiences were not very large. We then came five or six miles farther northeast to the Hake schoolhouse, and opened up our batteries, for indeed they were batteries against superstition, prejudice, and error; the people were full of such stuff, and we had to break our way

through the phalanx of the enemy. We held forth at the Hake two weeks. Our audiences were large and the interest all we could wish. We then went over to Bratville to spend the holidays with Saints; we preached ten days there; in the meantime we received a card that the citizens of the Dry Hollow district had gotten up a petition and demanded that their schoolhouse be opened, so we returned there and commenced a series of meetings and preached twelve more discourses.

Meantime the people of Annaton sent for us. They have a large schoolhouse fitted with lamps, an organ, a bell, and everything convenient for holding meetings. We commenced there on Monday, January 15, and closed last night. The large schoolhouse was full each night, and last night it was literally packed. We went there entire strangers, but have made a host of friends to the cause and removed a world of prejudice. Several have expressed their intention of uniting with the church in the near future.

We preached two discourses on the Book of Mormon at Dry Hollow, and two at Annaton, and the result is we have sold eight copies of the book in one neighborhood. We commence to-night at the New California district, and then go on to Livingston, where they are anxiously awaiting us.

We have just learned from Bro. Pender that the Western Wisconsin district conference appointed Bro. Peterson and myself to take charge of the gospel tent the coming season, providing General Conference appoints us to Wisconsin next year. We intend to try to have a quartette of good singers and an organ, which we think will be interesting features in tent meetings. My health is good and I feel well spiritually. I baptized two at Buckwheat Ridge.

In gospel bonds,

E. M. WILDERMUTH.

WALLACEBURG, Ont., Feb. 8.

Editors Herald:—I have been holding meetings every night with good liberty for some time. There seems to be quite an awaking just now. On Tuesday I baptized a man and his wife, and yesterday I baptized two ladies, all heads of families. There was a good gathering at the water, and others are near. While passing through to Petrolia Bro. J. H. Lake stopped and gave us four able discourses; one on the temperance cause. All seemed to be satisfied.

Yours,

E. DELONG.

WEST OAKLAND, Cal., Jan. 23.

Editors Herald:—I went last Sunday to Berkley, feeling after the Saints, fruits of the labors of Bro. Holt with his tent there. I found them gathered into one room; and there had lots of books on a table, and were busy comparing notes with different Bibles, Book of Mormon, Covenants, Voice of Warning, etc. They were glad to see me come and wanted to know if the Catholic Church was the great and abominable church or not. So after singing and prayer, I told them that no church, nor all the churches put together

would fill the bill; it included everybody that was under the dominion of sin and Satan. The Book of Mormon says, there are but two churches; one under the dominion of Jesus, the Christ, or King Emanuel; the other, under the reign of the king of darkness. Then let us take care that we don't let sin reign in our mortal bodies, etc. One of them jumped up, saying, "The Spirit of God is here; my mind is full of light, etc." They all spoke one after another, their whole souls like a watered garden. Truly it was a sup at the brook of life by the way.

Yours in bonds,

J. W. VERNON.

Original Articles.

CHURCH HISTORY,—A REPLY.

No. 1.

BY W. W. BLAIR.

I REGRET having occasion to reply to the articles of Elder J. R. Lambert, found in *Herald* for July 8, August 26, and September 2, 1893, and had almost decided to let them pass unnoticed through the press, for the reason that some of the *Herald* readers dislike controversy between ministers of the church. But such should bear in mind that the church in all ages has witnessed conflicts of opinion among the ministry, as in Acts 15: 1-19, 39; Gal. 2: 11-14, etc., etc.; also that Paul said to the Saints:—

For there must be also heresies [schisms, divisions] among you, that they which are approved may be made manifest among you.—I Cor. 11: 19.

From this we may learn that controversy may not be without some good to those who love the Lord and seek to do his will. And a further reason for making a reply lies in the fact that, when meditating on the articles in question, on the 20th of December last, the Holy Spirit witnessed to me that I should "reply in the interest of the church." And to this I may add that, recently President Joseph Smith remarked to me that *some* evidently misunderstand me in regard to the history of the church. As to this latter statement I have to say, I intended to plainly set forth in my article in the *Herald* for July 22 last, that the history of the church contained in the *Evening and Morning Star*, *Messenger and Advocate*, *Times and Seasons*, and *Millennial Star*, (all of them the accredited organs of the church,) or found in any and all other accredited church documents, and *published prior to the death* of the Prophet Joseph Smith, ought to be accepted as genuine and reliable, and that *only* what was afterwards published by the Brighamite leaders was open to doubt and adverse criticism. In this way I sought to define, with much care and precision, just what portion of the history of the church should be free

from condemnation, or suspicion, whether by individual Saints or by quorums, councils, or conferences. This essential distinction I emphasized repeatedly in my article in *The Saints' Advocate* for January, 1879, as may be seen on pages 432-3-4, of *Herald* for last year.

I now reassert what I have ever believed and taught; namely, that the history of the church as found distributed throughout the church papers and other authentic church documents, from 1829 to July, 1844, should be accepted as true and reliable; and that only those parts of purported church history published by the Utah Mormons, after the death of the Seer, were open to suspicion, doubt, and adverse criticism.

And I now further reassert what I have ever believed, and what I have ever taught; namely, that the authentic facts of history found in all the church papers and church documents, from 1829 to July, 1844, are of great value to the church, and are free to the use of all in all matters touching morals, doctrine, discipline, ordinance, ceremony, organization, and many other things connected with organizing and building the Church of Christ from the first up to 1844; also that I have never believed, and never taught, that facts of church history should, in the least, be preferred before, or be used as the commandments of the Lord, or in their stead, or to their disparagement or discredit.

I furthermore assert, that from changes I discovered as early as 1863, or before, in the purported history of the church published by the Utah Mormon leaders in the *Millennial Star* after 1845, I often warned the Saints, publicly and privately, that great care and wisdom and skill should be used in order to avoid deception and harm from that source. And in this connection I restate what I have said from the first; namely, that the resolution of last conference, in respect to church history, is improper, unjust, and condemns the entire history of the church when the resolution did not, and because it did not, define what parts of said church history are of "extremely doubtful character." Here is the resolution:—

Resolved, that in our judgment much of the church history contained in the *Millennial Star* and also in *Times and Seasons*, is of extremely doubtful character, and cannot be safely relied upon; therefore, it [the church history] should not be employed as authority in matters affecting the government of the church.

If it be said that this resolution prohibits the use of our church history only "in matters affecting the government of the church," then it must be remembered that the "matters affecting the government of the church" are found in all things that pertain to the church, whether of morals, doc-

trine, discipline, principle, ordinance, organization, quorum, council, with every means and every method of church work pertaining to the establishment and building of the church and kingdom of God in these last days. Therefore, prohibiting the use of church history to aid, and illustrate, and support, and confirm, in any and all of these "matters," it thereby prohibits its use for any church interest whatever. The "matters affecting the government of the church" are found in the facts of its origin, its rise, its organization, its work of upbuilding and development; and, as before said, they touch every department and every condition of the church from first to last, and notably its system of polity, mode of government, rules of regulation, methods and forms of administration, order of organization and management, as a whole, and in all its parts, including assemblies, conferences, councils, quorums, and whatever appertains to any and all of them. All these are embraced in the "matters affecting the government of the church;" and the said resolution prohibits the use of the church history in all these "matters," and hence it is entirely too sweeping, too prohibitory, and too condemnatory. Let those parts of the church history known to be faulty be pointed out and pronounced faulty, and be used with care, and discretion, and wisdom. And let those parts of our church history published during the administration of the "choice seer" and under his and his helpers' immediate notice, be free from discredit and condemnation, and be used for just what they are worth and no more.

We need the history of the church constantly, in defending and in advocating the interests of the church touching all "matters affecting the government of the church;" both as against the claims of Brighamites, Hedrickites, etc., etc.; also to successfully repel and defeat the base and cunning attacks of our enemies; likewise to show the Saints what were the official teachings and practices of the church from 1829 up to 1844. It was needed in the late suit for possession of the temple lot in Independence, and both the *Times and Seasons* and *Millennial Star* were placed in evidence on behalf of the church in many things. It is used freely in the Herald Office for various needs, as the *Herald* readers know. In view of these facts is it wise, and just, and in the interests of the Church of Christ, to not only throw a cloud upon, but actually prohibit the use of, our church history "in matters affecting the government of the church"!

After the foregoing introduction, I now undertake a more direct reply to some points in the articles of Bro. Lambert on church history, and other

matters which he introduces therewith, and will further add that much of the controversy found in the *Herald* from 1885 to 1894 has arisen from attacks made by Bro. Lambert and two or three others upon editorials that did not suit their views on matters under consideration. Of these arraignments of the editors and first presidents of the church, the Saints and others have judged and will further judge, both as to their propriety and as to their merit. For one, as a church officer and an editor, I am quite content to abide my time and the just judgment of God and the faithful Saints.

On page 545 of *Herald* for 1893, Elder Lambert, when speaking of his former article in defense of the "resolution" in question, says:—

I endeavored to write carefully and guardedly, placing the resolution of conference and Bro. Blair's article from the *Advocate* in juxtaposition so that the reader might compare and decide in an independent and nonpartisan manner.

Now the facts are, Bro. Lambert first argued in defense of the said resolution and then added my article from the *Advocate*, saying:—

In this connection I present an editorial from the *Saints' Advocate*, for January, 1879.

But there is a striking want of "connection" between the said resolution, Bro. Lambert's arguments, and the said editorial, for they are in direct conflict in respect to that part of the church history published prior to July, 1844. The word "connection" signifies union, alliance, conjunction, correspondence, coherence, and the like; and in this sense the said editorial was received and understood and taught by some at Council Bluffs and elsewhere (as I came to know); thereby placing me in a false light and making my said editorial uphold what it in fact condemned. I objected then, and I object now, to such a misleading use of my writings, whether editorials or otherwise, and I do this in the interests of truth and right.

In the same paragraph, alluding to me, the brother says:—

Special pleading must be had in order, it would seem, to bring the Saints into certain lines of thought, whether or not, and at all hazards.

If the brother means by this grave charge that I use unfair and unscriptural "pleading," and that I seek "to bring the Saints into" my personal "lines of thought, whether or not, and at all hazards," my answer is, that my ministrations in the pulpit and through the press during the past thirty-seven consecutive years are a sufficient refutation. But if he means that my "pleading" is to "bring the Saints into certain lines of thought, whether or not, and at all hazards," and that those "lines of thought" are such as I deem to be of importance and clearly manifest in the word of God and

authentic church history, then he is not far from right. For I intend "at all hazards," to firmly stand by and advocate and defend the law of God and also the lawful order of the church as founded and builded by Joseph the Seer, the history of which we find in the authentic records of the church from 1829 to July, 1844. I have done this in the past to some extent, as the history of the Reorganized Church shows, both as against sectarianism, the various factions of the church, and also against harmful innovations attempted within the church.

Bro. Lambert charges in paragraph 5 that I "practice" making the church history "more than a collateral witness;" but he utterly fails to prove it even by garbled extracts from my writings in *Herald*, page 462, for 1893. I there say:—

We are largely indebted to the facts of recorded history for knowledge concerning doctrine and principle in the government of the Church of Christ anciently and modernly.

And then I cite Matt. 28:20, also the "laying on of hands," likewise selecting and ordaining ministers, the rest-day of the church after the Lord's resurrection, the administration in temporal things, etc., etc., as cases in point. To this he evasively replies:—

It might do for one who believes that the Bible contains all that God ever said or intended to say concerning the gospel to use this argument; but it will hardly do for a Latter Day Saint. Was it history, or the word of God through Jesus Christ to the apostles which enabled them to know "how," "in what mode" "also with whom and for what purpose" the rite [baptism] was to be administered?

To this I reply that I said "we" (and had no reference to what "them," the apostles, anciently understood of such matters)—I said "we are largely indebted to the facts of recorded history for knowledge concerning doctrine and principle in the government of the Church of Christ anciently, and modernly." Had the brother quoted, fully, what I did say on the point, the reader would know how to judge correctly of my argument. I restate now what I then said, for it is not only just to me but it is of value to all Bible readers. Here is what I said on the point:—

We [not the ancient apostles] are largely indebted to the facts of recorded history for knowledge concerning doctrine and principle in the government of the Church of Christ anciently and modernly. For instance, Christ commanded his disciples to teach and baptize "all nations" (Matt. 28:19), and it is left for history to explain *how*, in what *mode*, and in what *way* this command was observed; also with *whom*, and for what *purpose*, that rite was administered.

Again: Christ required his disciples to teach their converts "to observe all things whatsoever I [Christ] have commanded you" (Matt. 28:20), and it remained largely for history to show what many of these "all things" were. This is notably true in regard to the "laying on of hands," selecting and ordaining ministers, the rest-day of the church after the Lord's resurrection, the administration

of the temporal law of the church, etc., etc. All these matters are within and covered by the commission given the disciples by the Savior as before quoted, but nowhere in the Bible is found Christ's specific command touching the details in respect to the *manner* in which this authority and order of things should be carried into effect. It was left for church history to explain and illustrate much of that, and it follows, therefore, that that history is of indispensable value and authority, and of very high importance, in the government of the Church of God. In proper keeping with this, our ministry have, from the very first, quoted the facts of history in their teaching, expounding, and preaching the restored gospel and kingdom of Christ. And it was in exact keeping with this principle that the *Herald* editors, from 1885 to 1893, have quoted the facts of church history, ancient and modern, seeking to present those facts for what they were and are worth, applying them in such manner, at such times, and in such places, as seemed to them lawful and expedient, for the good of the church and the glory of Christ. In doing this they have studiously, vigilantly pointed out what appeared to be real, or probable, or possible defects in said history, giving reasons and explanations as best they could, that all might be duly instructed in the matters pertaining to the building and government of the church.

From the foregoing it will be seen that I did not state, nor intimate, as to what the ancient apostles knew of the "all things" commanded them by our Lord, but only that "we" were and are dependent, largely, upon church history for that knowledge. Neither did I say, nor intimate, that the Latter Day Saints are dependent on that ancient history for knowledge concerning baptism, its mode, etc., etc. All intelligent Saints know very well that the same gospel doctrines and rites and ceremonies and principles have been revealed anew in these last days through the "Choice Seer," and that we simply use ancient church history in advocacy, illustration, and also in defense of our claims in those matters; also that we use our modern church history published since 1830, as collateral to, and in connection with, the revelations given by our authorized prophets and seers, to show *how*, and by *what authority*, the Church of Christ has been founded, organized, and builded in these last days, and how it should continue to be builded in order to please God, fulfill the divine patterns given, and have the approval of God and the light and power of the Holy Spirit to abide and abound with it.

Bro. Lambert says:—

The New Testament fails to show, except by inference, that Christ placed any other order of apostles in the church than those placed in the Quorum of Twelve.

Replying to the above I cite the fact that our Lord, the head of the church, though not of the Quorum of the Twelve, was and is "the *Apostle* and High Priest of our profession" (Heb. 3:1); also that Paul and Barnabas (Acts 13:2; with 14:14); and Sylvanus and Timotheus (1 Thess. 1:1; with 2:6), and Andronicus and Junia

(Rom. 16:7), all were apostles, according to New Testament *history*; and yet it is nowhere in that history stated that they were at any time members of the *Quorum* of the Twelve. Indeed, it seems most improbable, if not quite impossible, that Paul was ever a member of the Quorum of the Twelve; for he says in Galatians:—

But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.—Gal. 1:15-19.

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.—Gal. 3:1, 9.

From these historical facts it seems that Paul and Barnabas did not receive "the right hand of fellowship" from "James, Cephas, and John," until "fourteen years after" Paul's first visit to Jerusalem, which was "three years" after his conversion. In the light of these facts is it safe and proper to teach that Christ did not place "any other order of apostles in the church than those placed in the Quorum of the Twelve"?

Our theories should harmonize thoroughly with both the commandments of our Lord and the authentic *history* of his church.

In connection with the foregoing it is proper to say that modern revelation (and modern church *history*) teach that there were and are many apostles in the church who were not and are not "those placed in the Quorum of the Twelve," as see Doctrine and Covenants 16:3; 17:1; 19:1, 3; 26:3; 83:10; also that revelation placed some of these apostles, not of the Quorum of the Twelve, to preside over the *entire church* (D. C. 17:1; 19:1, 3; 26:3; 87:1, 2, 5; 107:39); and also that some of these apostles were called of God to preside over, counsel, direct, and lead those apostles placed in "the Quorum of the Twelve," as see Doctrine and Covenants 104:12; 105:6, 7, 12, and 117:3. And to this modern church *history* agrees.

(To be continued.)

THE REVELATION OF 1861.

MY views in brief, on this revelation, were published in the *Herald* for February 13, 1892, page 103, under the caption of "May I Speak?" I have no intention to repeat an expression of my views concerning the revelation, at this time, and if it has come to that pass that I cannot put my pen to paper to write on any sub-

ject for publication in the *Herald* without getting into controversy with somebody, I only ask that the *Herald* readers, who think all such controversy to be wrong, will place the responsibility where it properly belongs.

My leading object in writing this communication is that the church, and especially the ministry, may have their minds refreshed concerning the attitude of the First Presidency, the Twelve, and the Bishopric, together with the whole church, in conference assembled, toward the revelation designated above, and which now forms section 114 in the Book of Doctrine and Covenants.

Perhaps all are aware that the revelation has been indorsed by the church in General Conference capacity; but it seems that there was, as early as 1869, a strong sentiment in the church against the policy of the Twelve having anything to do with the execution of the law of tithing as enjoined in the revelation. In the minutes of the April Conference for 1869, we find the following:—

The following resolution was introduced, and after considerable discussion, passed.

Resolved, that it is not the true policy of the Church of Jesus Christ of Latter Day Saints, that the Twelve shall control the funds of the church in the hands of the Bishop, but that the Bishop shall be amenable to the General Conference alone.—See *Herald*, Vol. 15, p. 281.

In the minutes of the Semi-annual Conference of September, 1871, less than one year and six months after the passage of the above resolution, occurs the following:—

On motion of Elders Forscutt and Blair, the following was offered and adopted:—

Whereas a diversity of opinion exists among the Spiritual authorities of the church in relation to a resolution which passed at the Annual Conference of 1869, which reads [then follows the resolution quoted above], it is hereby resolved that this conference reconsider that resolution.

On motion of Elders Forscutt and D. H. Bays, the following was presented and carried:—

Resolved, that the resolution of General Annual Conference of 1869, respecting the authority of the Twelve, in relation to tithing, be and is hereby repealed.

Resolved, that this conference does hereby affirm the appendix to the Epistle of the Quorum of the Twelve, given October 7, 1861, [that is, the revelation of 1861,] which reads: [then follows the reading of the revelation, which we omit,] and recommend to the Twelve and presiding Bishop the issuing of such instructions as they may deem proper for the more perfect execution of this law.—*Herald*, vol. 18, pp. 634, 635.

Thus we see that the resolution of 1869 became so distasteful to the body that in less than eighteen months after its adoption it was moved out of the way and others adopted in its stead. And from the action had when the objectionable resolution was repealed, we learn, that by affirming the revelation of 1861, the church then understood that they did thereby acknowledge that the Twelve, with

the Bishopric, have authority to execute the law of tithing. To this understanding it would seem that no one ought to object, for the revelation teaches it as plainly as the New Testament teaches baptism for the remission of sins.

Next, we have the official action of the Twelve and Bishopric in defining "the scope and meaning" of the law, as set forth in the revelation, together with the adoption of certain "Principles and Rules of Action." This action occurred in April, 1878. In this effort to determine what part of the work enjoined in the commandment belongs to the Twelve, and what part to the Bishopric, these two quorums were ably assisted by the First Presidency, who presented the "Basis of Adjustment" which was finally adopted, and which reads as follows:—

1. The word "execute," as used in the revelation of 1861, is, in our view, to be construed to mean to "carry into effect," to set in motion legitimate forces, to put existing laws into active operation. To "execute" any given law may, and in this instance does, involve different offices, or the administration of different officers.

2. The charge to the Twelve is intended to define their duty as an advisory and judicial body, with whom lies the "regulating" of "the affairs of the church," according to law.

3. The part to be performed by the Twelve in carrying into effect the "Law of Tithing," is precedent and subsequent, and involves both teaching the law and administering it; administration and teaching to be upon principles agreed to by the Twelve and the Bishopric.

4. The Bishopric are the legal custodians of all the temporalities of the church, upon whom devolves the duty of gathering, safely keeping, and disbursing the moneys and properties of the church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

5. In the receiving and disbursing of church funds, all persons who may be intrusted therewith are in fact, or *ex officio*, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric previously had; specific, in regard to objects before determined upon; general, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

6. The Bishopric being created by and responsible to the church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

7. Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the church treasury for the purpose of carrying on the preaching of

the word, in which is included the support of the families of traveling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions assigned by conferences.

8. The Twelve being by law a traveling, spiritual, ministerial body, supposed to be in the missionary field, cannot in justice be expected to act as a council exercising local and decisive direction in the disbursement of church moneys, in the sense that no expenditure could be had, except upon their consent or order, first obtained; it is necessary that there be a full understanding between that quorum and the Bishopric as to the scope of the law demanding their attention to the temporal affairs of the church; also as to the rules which may govern both parties; which rules once agreed upon shall obtain until modified by mutual agreement and understanding; no power being given to either party to dictate those rules.

After the above document had been agreed to, nine distinct "principles and rules of action" were adopted by the two quorums.

In the years 1881 and 1882, some small amendments were made to the above rules; and in 1888 the whole ground was reexamined by the Twelve and the new Bishopric, and readopted. This is the record of the past, concerning this matter, and it clearly reveals the situation of the present. If good and sufficient grounds can be shown why we should go back on the record of the past, we certainly ought to be willing to do so; but if no such grounds exist, it seems right that we should continue to move along on the same line.

J. R. LAMBERT.

"THE QUESTION OF USURY."

IS IT right to take interest, Saint from Saint? This is a pertinent question. It is especially so, since, as we have an invitation to "come up higher," no means to attain to that condition can be neglected.

The meaning of the word "usury," as used in the Bible, appears to be the taking of property, or its equivalent, for the use of property or its equivalent. The meaning of the word "usury," as understood by the law of the land, appears to be the taking of an exorbitant amount of property or its equivalent for the use of property or its equivalent.

Usury; what is given for the use of; interest not exorbitant. (Matt. 15: 27.)—Rev. Evans' Glossary.

I will now show by the Bible that the meaning as given first above and as cited from Rev. Evans is correct:—

Take thou no usury of him, or increase. . . . Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.—Lev. 25: 36, 37.

This means that one should not lend to his brother, of the children of Israel, a certain amount of victuals, which appears to mean any kind of property, and when it was returned receive or require more in amount than was lent.

This explanation is confirmed by Ezekiel 18: 8:—

He that hath not given forth upon usury, neither hath taken any increase. (See also same chapter as last, verses 13 and 17; also Ezekiel 22: 12 and Proverbs 28: 8, to the same effect.)

The next thing to be decided is, was it wrong for the Israelites to take increase, as so understood, from one another? Let the Scriptures answer that question too. In Old Testament times it was; at least during and after Moses' time:—

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.—Ex. 22: 25.

If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.—Lev. 25: 35-37.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.—Deut. 23: 19.

To the same effect are the following: Nehemiah 5; Ezekiel 18: 8, 13, 17; Psalms 15: 5; Proverbs 28: 8.

We observe here that the restriction was that an Israelite should not take interest (for that is what it was, whether one or ten per centum) from his *poor brother*. It is said he might take usury from strangers. (Deut. 23: 20.) The conclusion that he might also lend to his brother at usury if not poor is not farfetched. It is not likely, however, that any borrowing was done except from mere necessity; and the mention that interest was not to be charged the *poor* brother in Exodus and Leviticus rather shows that the rule only was as to the poor, and not that one already having property sufficient for subsistence, and desiring to enlarge his holdings, should not be charged interest for borrowed money. Though in Deuteronomy the word "poor" is not found. The chapter, Nehemiah 5, refers to poor brethren in necessitous circumstances.

I shall be confronted, I know now, by the objection that that rule was under the Mosaic dispensation, but that will be overcome if it is shown that in the Christian dispensation the rule was the same. If in addition to that it appears to be the law in the last or present dispensation, then it certainly applies to us, as Saints.

First, Matthew 25: 27 and Luke 19: 23 should be noted. They do not state contrary to the rule that brother should not charge poor brother interest. "Exchangers;" this would indicate that money put with them had gained by the lawful rule of commerce, where it is borrowed for speculation, and by men who already have a living.

Therefore all things whatsoever ye would

that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. 7: 12. (See also Luke 6: 31.)

If I, for instance, should I be in poor circumstances, am willing for my brother to charge me interest upon money loaned, perhaps to buy something to eat and wear for myself and family; then I may likewise charge my brother interest if I should lend to him under the same, or substantially the same circumstances. Hardly a man would think it right to be charged interest in that way, perhaps none. Then that revives the Old Testament rule.

Again:—

A new commandment I give unto you, that ye love one another. . . . By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 34, 35.

If a brother is "waxen poor and fallen into decay," and I having property lend him for increase or interest when I know his condition is necessitous, is that showing him such love as would show "all men" that both of us were Christ's disciples? No. But if he already had a living and wanted to increase his holdings, would the case be different?

I know that among business men, and men, too, who do not pretend to be religious, much less to exceed the religion of what are called the "sects," it is thought to be eminently proper, for some motive best known to them (perhaps their idea of future rewards and punishments) to lend to men who are needy without interest. Such men, of course, loan, for speculation, or investment, at ruling rates of interest upon first-class security.

For I say unto you, that except your righteousness [right-doing] shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. 5: 20.

Does this not apply to the Saints now?

And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks, and high heads, because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.—Jacob 2: 4.

This describes the condition of Saints whose righteousness does not exceed that of the scribes and Pharisees (sects). Would it also describe those who charge their poor brethren interest?

All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.—Nephi 6: 3.

While it appears that this rule that brother shall not charge brother, who is needy, interest, it does not appear that the Saint *now* is either justified in doing so with one not a brother in that condition. But in both cases much depends upon the particular cir-

cumstances of individual cases. No true Saint would do anything against good conscience, and all agree that conscience ought to be educated clear up to the highest standard set down in the New Testament and the Book of Mormon. I suppose there are Saints who feel that they have risen above a plain essay like this, so far as their conscience is concerned, and that they know better than Bro. Murray, or I, or others, what to do and how to render the passages quoted above, and those also given by Bro. Murray in his late article in these columns with the heading I have borrowed from him. Such men, however, are generally those who have means and do not desire to let any opportunity escape to increase them, whether against that sort of educated conscience mentioned above or not.

As far as the banker is concerned, he is trading in money; interest is the profit of his merchandise. Interest to him is as the storekeeper's margin. No merchant can afford to sell at cost; no banker can afford to lend without interest. It is just that the buyers should give the merchant a margin for the convenience the latter accords them by keeping in store a stock in a convenient locality; so is the interest to the banker just on account of the same convenience; namely, keeping money, the banker's merchandise, in a convenient locality. But there is no more in the way of the banker than the merchant to loaning a poor brother money without interest, in exceptional or rare cases, of course; the case to be judged of by the lender after the needy condition of the brother is stated.

I do not see how any other conclusion can be drawn. No matter in what business engaged, the brother who is able ought to loan to a needy brother without interest.

That is as far as justice permits us to go. Surely it cannot be said that if B., having one farm desires to get another, and borrowing money from A., to get present possession, ought not to pay a fair rate of interest for the accommodation. The money is worth something in the commercial world. If B. makes a judicious investment, which of course is supposed, he will make a profit out of the land. Now the land, after purchase with the money of A., stands in the place of that money. Money abstractly considered will not, of course, *produce*; but if it can be exchanged for that which will produce, as land in this hypothetical case, it does become a producer. If interest is then not paid by B., he is taking to himself the corn, wheat, etc., making a profit out of it, which the land produced purchased with A's money and giving A. no share of the profit. That is neither law nor equity; neither is it at all in

accordance with the good conscience mentioned above.

Now if the case is this way: B., by some misfortune, whether his own fault or not, is in need of supplies for his family for a time; say six months, till crops are grown, and his brother supplies him, at interest, a schoolboy even would declare that against good conscience.

However, after all is said that can be said, the good conscience mentioned is always the criterion. The proposition, Will my brother *make* money with what I lend him? is a good one to be kept in view; but if the three books—"every word that proceedeth out of the mouth of God" (Matt. 4:4), teach us that that proposition is not the infallible rule, then it is right for us to follow God's word.

My opinion, then, is that every one should decide the question of interest or no interest for himself and herself, keeping, of course, in mind, "With what measure ye mete it shall be measured to you again."—Matt. 7:2.

The Saints *are* weak. There is none more conscious of weakness than I am. Whether, however, their righteousness exceeds the righteousness of all others is not for me to say. I *hope* it does, and I think I can say I *feel* it does.

I further suggest that if anyone else desires to add to my suggestions upon this subject do so, but be meek. Do not do it with any desire merely to excel in reasoning or in display of biblical knowledge. Then I pray God to bless you, otherwise you will not be edified.

Kindly submitted as an attempt at elaboration of Bro. Murray's essay, above referred to.

JOHN S. PARRISH.

JEANNETTE, Pennsylvania, Jan. 24, 1894.

PUNISHMENT FOR REFORMATION.

BY W. W. BLAIR.

IT is gratifying to see the progress being made in respect to the reformatory efforts of our penal institutions. This is in notable harmony with the teachings of Joseph the Seer and the sacred books of the church he organized and builded. The clipping below appended is from a late Omaha (Nebraska) *Bee* and sets forth some of the findings and suggestions of a committee appointed recently by the Nebraska legislature to inquire into the affairs of their penitentiary. They are worthy of special consideration:—

Your committee believes that some provision should be made whereby the ignorant convicts, as also those who may desire further educational advantages, may be taught such branches as are taught in the common schools of the State, and to do that we believe that a night school should be held not less than two evenings in each week, at which all those convicts who cannot read and write should be required to attend for instruction, and that

others who should so desire, might attend for further instruction in the common school studies.

PUNISHMENT AND CRUELTY.

The question of the proper control of the criminal classes, and the general work of penal institutions, has from time to time required the attention of the ablest statesmen the world has produced. The one great problem confronting civilization in its advancing strides has been to properly define the limit between punishment and cruelty. The necessities of the government require the confinement and punishment of criminals for the protection of the public, and it cannot for a moment be assumed that the State, in the punishment of criminals, has any more right to be brutal than the criminal himself. Hence, the wise view of the question would determine that the State, not only on the ground of humanity, but on the ground of setting an example to the criminal classes, should itself use moderation in the punishments imposed.

THE QUESTION OF REFORMATION.

Your committee believes that while the distinctive character of the penitentiary as a penal institution should be maintained, that the question of reformation might be brought into good advantage; the evidence before your committee shows that there are a number of inmates in the institution who have been there several times before, which would indicate that there was something lacking in the system. Your committee would suggest that so far as can be done without injuring the character of the penitentiary as a penal institution, that reformatory work should be carried on in order to make the inmates better when they leave.

Your committee finds that much good work has been done by philanthropists and educational associations among the prisoners, and especially commends the work of the Lincoln Chautauqua association as shown in the mental and moral improvement noticeable in a number of prisoners.

Your committee would further recommend that the Secretary of State be instructed to have printed about one thousand copies of this report and the evidence herewith submitted, for distribution.

All of which is respectfully submitted.

E. M. CORRELL, Chairman.

Original Poetry.

IN RETROSPECT.

"Thy helpful hand, kind Father, now to me extend,
For I am weary of the load 'neath which I bend;
Self, and sin, and worldly care have long my soul engrossed,
Emancipate me by thy grace, or I am lost."

So cried my burdened spirit once, when sorely pressed
With consciousness of guilt, and by remorse possessed.
My plea obtained, and by the grace revealed I knew
That those "far off" were welcome and the word was true.

The years rolled by and as they sped, delight was gained
In witnessing by word and work of good obtained.
Each year its increase brought of favor from above:
My heart of "stone" to "flesh" was changed—I lived to love.

Thus consecrated at the shrine where mother knelt—
My will subdued, my purpose changed, I each day felt

A joy in sacrifice, and oft a wish expressed
To bear in turn for him who thus my life had blessed.

But love had meaning deeper than I e'er had learned;
The import of these words I had not yet discerned:
"Who keepeth my commands, 'tis he that loveth me."
"Say not Lord, Lord, but *do* what I require of thee;

"'Tis better to obey than sacrifice." And when
At length these tidings, and "ye must be born again
Of water and of Spirit," did my ears salute,
I learned that meek obedience was love's first fruit.

And with this new evangel came what I'd desired—
The privilege to bear for Him my soul admired—
But, ah, love's test was more severe than I had thought,
And pride forbade me use the chance I long had sought.

For kith and kin and lucre-lust and love of fame
Must on the altar go; and I, henceforth, a name
Must bear—the target of earth's cruel hate and scorn—
"A Mormon!"—"God of truth, have I to this been born?"

If so, give courage, and the tide I'll humbly breast—
Content if thou but own in me thy name confessed;
For Christ is dim-discerned where love entails no loss,
And Jesus ill-revealed in life without a cross.

And what I most desire is that thine image, Lord,
In me shall be discerned—be this my toil's reward:
Forward I move and yield to love's divine behest—
My will in thine I lose, and thus my faith attest."

Thus pleading and resigned I came into the fold;
Thus found I truth, more precious to the heart than gold;
Thus did my soul secure foundation for its hope—
Firm as the "Rock of Ages"—broad as reason's scope.

Now rests my life, with joy, upon the altar where
I trembling laid it in that solemn hour, and there,
Through varying vicissitudes, may it abide
'Till mirrored heaven therein proclaims it sanctified.

Nor will I murmur, though the cross-consuming fires
Burn deep to kill the stubble of my old desires;
Though keen the smart, each paroxysm only tells
How close self lies, how sure the process that expels.

What though each carnal hope thus to its tomb be led;
With Christ enlarged in me, why should I mourn the dead?
Continue, Lord, 'till I, with holiness replete
Am for thy presence and celestial glory meet.

"ACCEPTABLE DISCIPLE."

Cablegrams fly from the city of Mexico to London, in fifteen minutes, and from South America to London, *via* Galveston, Texas, in sixty minutes.

Conference Minutes.

BIRMINGHAM.

Conference was held at Birmingham, England, May 20-22, 1893; Elder C. H. Caton president, Elder George S. Greenwood secretary. The rules of the district were suspended and notice was given that new business would be brought before this conference. Financial report: Received with balance £2. 17s. 8d.; expended £2. 11s. 7½d.; on hand 6s. 0½d. Audited and found correct. Branch reports: Birmingham, Temple Row 5 baptized (referred back for correction), Stafford, Summerfield 1 baptized, Clay Cross 9 baptized, Leicester 1 baptized. No reports from Hanley and Burton. The question of the condition of Hanley branch was taken up, and after the reading of a number of letters it was resolved that the whole matter be referred to the president of district and missionary in charge. Ministry reporting: Elders J. D. Davies, S. Holmes, T. Taylor, C. Tyler, J. R. Greenwood, G. S. Greenwood, E. A. Webb, H. Pearce, J. Matthews, C. Walton, J. E. Meredith, W. Ecclestone, C. H. Caton, and J. W. Gillen; Priests J. Dyche, A. Crump, J. Healey, S. H. Warren, T. Anderton, T. Dawkins, J. T. Norton. The district rule on reports of teachers and deacons was repealed during conference. Licenses of elders and priests were ordered signed by president and secretary. The Birmingham Temple Row branch recommend that Bro. I. Snead be ordained a teacher and Bro. W. Munslow a deacon, and it was approved. Recommendation for ordination from Leicester branch was rejected. Request of Clay Cross branch to be released from Birmingham district was granted. Brn. C. H. Caton, T. Taylor, and G. S. Greenwood were appointed a committee to revise the rules of the district and report to next conference. The general authorities of the church and the ministry engaged in the work were sustained, and Bro. T. Taylor was sustained Bishop's agent. Votes of thanks were tendered to the Saints of Birmingham and Summerfield for kindnesses shown. Preaching by Elder J. W. Gillen. Adjourned to Birmingham, Whitsuntide, 1894.

SOUTHERN INDIANA.

Conference convened with the Washington branch, near Plainville, Indiana, December 23, 1893; J. G. Scott president, A. C. Barmore secretary *pro tem*. Branch reports: Byrville 19; 1 received, 1 expelled. Bird's Eye 16. West Fork 24; 1 baptized, 1 ordained. Union 43; 1 baptized. Middletown 43; gain 4. Washington 75; 4 baptized, 1 died. Elders reporting: L. F. Daniel baptized 3, V. D. Baggerly baptized 2, J. M. Scott, M. T. Short, G. Jenkins, I. P. Baggerly, J. G. Scott, D. O. Stites, and J. Knox. Priests M. R. Scott, Jr., E. A. Gaines, J. T. King, and A. C. Barmore. Teachers S. Rayl and J. A. Ferguson. Bishop's agent reported: On hand last report \$11.82; received \$61.10; expended \$72.50; on hand 42 cents. Accepted without auditing. The report of elders' court appointed at last conference to adjust difficulties in the West Fork, Hope, and Pleasant Ridge branches was rejected and court continued. The request of the Middleton branch to be detached from this district and added to Ohio was granted, the same to take effect next May. Bird's Eye branch requested Bro. A. C. Barmore's ordination to the eldership, which request was granted and he was ordained. On motion James Knox, L. F. Daniel, and V. D. Baggerly were appointed a committee to arrange for a reunion in this district next fall. James Knox and L. F. Daniel reunion president and secretary respectively. The branch presidents were urgently requested to agitate the Sunday school work with the view of organizing a district association next conference. By vote priests, teachers, and deacons were made conference members. Elders, priests, teachers, and deacons were required

to report hereafter in writing. I. P. Baggerly, M. T. Short, L. F. Daniel, James Knox, V. D. Baggerly, J. G. Scott, J. M. Scott, J. T. King, and A. C. Barmore were selected delegates to represent this district in General Conference. If all do not attend, those who do are authorized to cast the entire vote. A unanimous vote was taken requesting General Conference to return Bro. I. P. Baggerly to this district. Voted to sustain the general church authorities, missionary in charge, district president, and conference appointees by our faith and prayers. Preaching by Elders J. M. Scott, V. D. Baggerly, and I. P. Baggerly. Adjourned to meet with the Union branch near Wirt, Jefferson county, Indiana, at two p. m. on Friday, June 15, 1894.

KEWANEE.

Conference convened at Kewanee, Illinois, February 3 and 4; John Chisnall president. Reports were read from the following branches: Millersburg, Buffalo Prairie, Kewanee, Henderson Grove, and Canton. Election of district officers was deferred until next session. Bishop's agent reported for the year: Collected \$311.46; disbursed \$263; balance with agent \$48.46. A large delegation was present from various parts of the district. Elder F. G. Pitt, missionary in charge, was present, and preached twice on Sunday, and during the week. Elders Holmes and Wheeler were the other speakers. Conference adjourned to meet at Millersburg, the first Saturday in June.

NORTHERN NEBRASKA.

Conference met pursuant to adjournment at schoolhouse near Decatur, Nebraska, at 7:30 p. m.; Elder G. M. L. Whitman president, Elder James Huff secretary. Ministry reporting: Elders J. Caffall, H. J. Hudson, G. W. Galley, N. Brown, G. W. Walters, S. S. Black, and J. Huff; Priest O. H. Brown. Branch reports: Columbus 38; 3 received. Lake Shore 54; 1 baptized. Omaha 152; 7 baptized, 1 received, 4 removed, 1 died. Platte Valley 62; 4 baptized. Union 72; 3 removed. Bishop's agents report: On hand last report \$55.86; collected \$122.25; paid out \$106.10; on hand \$72.01. Audited and found correct. Communication received from Omaha branch stating that the recommendation of the missionary in charge had been complied with and by reason of same the appeal of Bro. O. H. Brown was dismissed and committee discharged. The following resolution was introduced by Brn. O. H. Brown and G. W. Walters: Resolved that section one of the articles of representation be amended to read as follows: Sec. 1. That all members of the priesthood in good standing in the district and all missionaries under General Conference appointment be entitled to voice and vote in the district conference when present. Resolution received and the district secretary instructed to notify the several branches that said resolution will come up for action at the next session of conference. G. M. L. Whitman, president and Bishop's agent, and James Huff, secretary, were sustained. All members of the priesthood desiring to labor in the district were instructed to do so under direction of the district president. Preaching by Brn. James Huff, S. S. Black, O. H. Brown, and Nelson Brown. Adjourned to meet at Omaha, the last Friday in May, at 7:30 p. m.

Edward Bok's successful article in the January "Cosmopolitan" on "The Young Man in Business" has been reprinted in a tasteful and handy booklet form at ten cents by The Curtis Publishing Company, of Philadelphia. To this reprint Mr. Bok has added some fourteen pages of editorial matter answering "Three Uncertain Young Men."

The army worm has cost this country more than the Revolutionary war.

Sunday School Associations.

SPRING RIVER.

The Sunday school convention of the Spring River district met at Webb City, Missouri, December 15, 1893, at two p. m.; W. S. Macrae superintendent, Myrtie Jones secretary. Committee on credentials reported 13 delegates present. Following schools reported: Webb City: Sessions 11; enrollment 131; total attendance 600; average attendance 54 6-11; number of classes 7; Hopes taken 48; amount collected for association \$1. Angola, Kansas: Sessions 11; enrollment 42; total attendance 273; average attendance 25. A motion to adopt by-laws prevailed. After business was finished, the remainder of afternoon was occupied discussing topics of interest to Sunday school work in general. Adjourned to meet at seven p. m., when following programme was rendered: [Programme omitted for want of space.—Ed.] Convention decided to have an entertainment at its next meeting, and programme committee was continued. Adjourned to meet at Angola, Kansas, March 16, 1894, at two p. m. This first meeting of the district association has given an impetus to the work which we hope to see retained and increased till Zion is redeemed.

STRING PRAIRIE AND NAUVOO.

Association met at Montrose, Iowa, December 2, 1893; B. B. Herrick superintendent, Lottie Tripp secretary. Number of schools reporting 5; schools represented 4; delegates present 6; schools in district last report 5; schools organized or received since last report 1; present number 6; total membership of district last report 204; present membership 170; loss in membership 34; amount on hand last report \$2.65; received since 25 cents; on hand \$2.90. Superintendent of association said family matters and other circumstances hindered him from laboring in the district in the last three months, but desired to do his duty. Montrose, Rock Creek, and other schools in the district were reported in fair condition. A season of short speeches by those interested in the Sunday school work was had. Many excellent thoughts and encouraging words in behalf of the Sunday school association's work were offered. Adjourned to meet at Burlington, Iowa, March 2, at 7:30 p. m.

GENERAL CONVENTION PROGRAMME.

Programme of the General Sunday School Association convention to be held in Lamoni, Iowa, Wednesday and Thursday, April 4 and 5, 1894:—

Wednesday, nine a. m., business session. Annual report of superintendent and other general officers, followed by reports of districts, committees, etc.

Wednesday, 1:30 p. m., business continued. Miscellaneous business.

Wednesday evening, teachers' training class in charge of Bro. J. F. Mintun, Magnolia, Iowa. Delegates will please take notice that each one present is expected to take part in this exercise. Trumbull's "Teachers and Teaching" will be the text book used and pages 138 to 198 inclusive will be discussed. It is greatly to be desired that each delegate come prepared to enter into an intelligent discussion of the subject matter therein contained, as the question will come up further on in the session as to making such study an incorporated feature of all future meetings of the Association. The book is on sale at the Herald Office, price \$1.00. Chalk talk by Bro. T. A. Hougas.

Thursday, nine a. m., primary class work in charge of Srs. Resseguie and Blair, committee appointed by General Superintendent to prepare and submit to inspection of the General Association a specimen lesson of a

contemplated special primary series. Chalk talk. Intermediate class work in charge of Sr. Dora Young. Question for discussion, The most effectual methods of promoting the missionary department of Sunday school work.

Thursday, 1:30 p. m., election of officers, experience, suggestions, and questions in order.

Thursday evening, hymn No. 190 Saints' Harp, by congregation; invocation, Bro. Heman Smith; music; address, What the Sunday school has and what it needs, T. A. Hougas; music, furnished by Independence school; address; music, doxology, benediction. Names and items omitted will be published later.

F. M. SHEEHY, }
J. E. DAWSON, } Com.
M. WALKER, }

INDEPENDENCE.

The Independence, Missouri, district Sunday school convention will be held at Independence, Missouri, Friday, March 9, at two p. m. It is requested that all schools be well represented, as important business will come before the convention. The afternoon for business, the evening for entertainment.

PROGRAMME.

Two p. m., opening songs, 22, 183; Scripture reading and devotional service; credentials; reading of minutes and Sunday school reports; reports of officers and committees; election of officers; election of delegates to General Convention; five minute discussion on "Organization and method in Sunday school work;" experience meeting; closing song, 106.

At 7:30 "Praise God from whom," etc.; school songs 66, 74; invocation; "Young people's societies as a social factor," Miss Anna Bozarth; "A Model Sunday school," Elder Robert Parker; quartette; quarterly review, "The Paschal Week," by Wm. Clow; music; address by Superintendent R. May; recitation, Miss Minnie Shepherd; "Secular agencies, such as music, lectures, picnics, dinners, etc., etc., used in bringing our young people under religious influences," Elder A. Arthur; closing song 212.

R. MAY, Supt.,
MRS. ABBIE A. HORTON, Sec.

CONVENTION NOTICES.

The Northern Illinois and Southern Wisconsin district Sunday school association meets in convention at Franklin hall, No. 70 Adams street, Chicago, Illinois, Friday, February 23, at two p. m. The business of the convention and interchange of thought upon Sunday school work will occupy the afternoon. At night the Chicago school, assisted by some others, will give an entertainment. Invitation to attend is extended to all, and a special request to officers and teachers of schools. Delegates to the General Association are to be elected.

ADAM J. KECK, Supt.

Northeastern Missouri district convention will convene at Higbee, Missouri, March 9, 1894, at two p. m. All are kindly invited to attend that can, for this is the last meeting before the General Association meets.

J. A. TANNER, Supt.

The Chicago *Inter Ocean* has just made an announcement which for liberality is not likely to be duplicated soon. This offer makes it possible for everyone to begin now and secure the entire series of that wonderful set of World's Fair pictures everybody is talking about, and this *without* the Coupon Certificate, heretofore used. A new subscriber has to pay no more than a regular reader and besides gets them nearly all at once. However, there is too much detail to explain here, but the system is certainly a good one for new subscribers.

Miscellaneous Department.

CONFERENCE NOTICES.

The Nauvoo and String Prairie district conference will convene at Burlington, Iowa, March 3 and 4, 1894. Branches of said district please take notice. It is desired that we have a full report from each branch, also would like each branch represented, as there is business of importance to attend to; among other things the purchase of a tent for the use of district to be considered, also the election of officers for the ensuing year. All come who can.

WM. T. LAMBERT, Pres.,
CHAS. E. WILLEY, Sec.

The Northeastern Missouri district conference will convene at Higbee, Missouri, Saturday and Sunday, March 10 and 11, 1894, at ten a. m. The priesthood will please send written reports to Bro. Joseph A. Tanner, Beaver, Missouri, as early as the 7th of March. No reports received except those submitted in writing.

D. F. WINN, Pres.

The Northern Illinois and Southern Wisconsin district conference will convene at Franklin hall, No. 70 Adams street, Chicago, February 24, at ten a. m. Strangers in the city had better come direct to the hall. Bro. Luff has written that he expects to be present. Sunday school convention will be held in same hall on the 23d.

F. G. PITT, Pres.

The Far West district conference will convene on Friday, March 9, 1894; first day devoted to Sunday school convention. This conference is an important one and we hope to see all the branches represented. Delegates to General Conference will be selected, and your requests, if any, be made known through the conference to the general body. We hope to have full reports from all the branches, so that our standing and condition may be known by the Church Secretary. Also the several Sunday schools will be sure of their reports and have them accurately made out giving the condition and future outlook of each school, so we may appear properly on the books and in the report of the secretary of the General Association.

T. W. CHATBURN, Pres.,
C. P. FAUL, Sec.

The conference of Pittsburg and Kirtland district will convene at Sharon, Mercer county, Pennsylvania, at 10:30 a. m., Saturday, March 3, 1894. All Saints attending should bring with them evidence of membership, as such evidence will entitle them to representation in the business of the conference, the old rules of representation having been repealed. The Sharon Saints desire all who can, to come. We wish all the officers in the district to report to this conference.

L. W. POWELL, Pres.

The Independence, Missouri, district conference will convene at Independence, Missouri, Saturday, March 10, at ten a. m. All the branches are requested to be well represented.

R. MAY, Pres.

THIRD QUORUM ELDERS.

This is to notify the members of this quorum that the rule requiring a report from each member each year is still operative; should this be neglected for two years it makes the member thus neglecting, liable to have his name dropped from the quorum. Please notice this, brethren, and send your reports or bring them. If sent, please send to me direct. If you have not blanks use common paper—be sure and give your address. The items necessary to be reported

are: In what capacity serving, number sermons preached, baptisms, confirmations, ordinations, children blessed, sick administered to, couples married, funeral sermons, prayer meetings, and other services attended. If you desire blanks let me know and I will send them. Let us have a complete report that we come behind in no good work. I am still your brother and servant,

J. M. TERRY, Sec. Quorum.
No. 904 Woodson St., St. JOSEPH, Mo.

SECOND QUORUM OF ELDERS.

On the 14th day of February I mailed to each member of the quorum a blank report. You will please fill out statistically and also give present permanent address and return same not later than March 25. If any have not received blank report, if they will write me I will send them one. I wish also to call attention to a motion upon our record; viz., All elders who fail to report for two years without a reasonable excuse being given, their names shall be dropped from quorum.

ARTHUR ALLEN, Sec.
No. 2,210 Wabash Ave., KANSAS CITY, Mo.

DELEGATE CREDENTIALS.

The attention of officers of districts (and of branches not in districts) is called to the necessity of their making out in March the credential certificates of those who are appointed to represent such districts and branches at the General Conference of 1894. They should be placed in my hands on or before April 1, in order that the roll may be prepared for acceptance by the Conference on the day it convenes. Then it can proceed to business without delay.

Do not issue a separate credential to each delegate, but place all names upon one sheet, and certify that they have been appointed by vote of the district named. Give the number of members, including those left upon the records of disorganized branches, and the scattering (unenrolled) members within its limits.

One vote is allowed for each 25 members, but not for a fraction of 25; and one delegate may cast 20 votes, that is, he may represent 500 members; or one delegate may be sent for each vote.

If the district desires that those of the delegates who are present at the conference should cast the entire vote (in case all of them are not present) then so state on the certificate; otherwise should there be a division in sentiment, upon the vote by yea and nay, all not being present, those who are present can only vote as individual delegates but cannot cast the district vote. And if the district numbers more than 500 members then more than one delegate *must* be present in order to cast the total vote of that district. Care should be taken to appoint those who are quite certain to attend conference, or else appoint a delegate for each vote, those who may possibly attend, so that there will be a chance for a fair representation to assist in doing the business of the church.

Send credentials by mail as soon after the conferences as possible; because there is need of time here to attend to these matters.

H. A. STEBBINS,
General Church Secretary.
LAMONI, Iowa. 14Feb24.

DIED.

SMITH.—At her home in Pleasant Valley, Washoe, Nevada, January 23, 1894, Sr. Sarah, wife of Lorenzo Smith, and the oldest daughter of Elder David R. Jones. Deceased was born in Carson Valley, Nevada, August 26, 1859. Baptized November, 1868, by Elder W. W. Blair. She lived an exemplary life, a loving and devoted wife and mother. In her last moments she expressed a desire that God would spare her life so that she could raise her infant children, otherwise the hope of a "better resurrection" buoyed her up while she passed through the "valley of the shadow of

death." She died as she had lived, a true Saint. The departed sister leaves a husband and six small children, also father, mother, brothers, and a sister. Funeral service at the Odd Fellows' hall, Washoe City, by Elder H. L. Holt.

PETHOUD.—At Freeman, Nebraska, February 2, 1894, Bro. John T. Pethoud, aged 62 years, 1 month, and 26 days. Deceased was baptized in 1862 by Elder James W. Gillen. Bro. Pethoud leaves seven sons, two daughters, four brothers, one sister, besides grandchildren, nieces, nephews, and numerous other friends. He was held in highest esteem by all. Discourse to a large audience on the 4th inst. by Elder J. W. Waldsmith.

ITEMS OF INTEREST.

BERLIN, Feb. 10.—The German Commissioners to negotiate the commercial treaty with Russia entertained the Russian Commissioners this evening at a banquet in the Kaiserhof. The banquet was intended to celebrate the signature of the treaty.

PARIS, Feb. 10.—The Chamber of Deputies to-day, on motion of M. Casimir Perier, voted the sum of 400,000 francs for the benefit of the families of the Italians who lost their lives in the riots at Aigues-Mortes. There was no debate on the motion. The appropriation of this money is considered to be a stroke of diplomacy, as it will enable France to avoid discussion and disputes with Italy over the attacks of rioters on Italian subjects.

NEW YORK, Feb. 10.—Mayor Gilroy in an interview to-day said the recent census of the unemployed made it clear that there are in the city a great body of working people with families who must be helped. Help by work or by such wise assistance as will bridge over the remaining months of winter must be forthcoming. It is the opinion, he said, of those best competent to judge, that special efforts in this direction must be continued for certainly not less than eight weeks longer.

SAN FRANCISCO, Cal., Feb. 10.—There will leave here to-morrow per steamer Monowai fourteen young Mormon missionaries, who will preach the doctrine of the Utah Latter Day Saints among the islands of the Pacific and Antarctic Oceans. Four of them are bound for Australia, six for Samoa, two for New Zealand, and two for the Sandwich Islands.

ATHENS, Ga., Feb. 10.—A negro named Collins, charged with enticing away servants, was taken from his home last night by white-caps, tied to a tree, and literally flayed alive. He lingered until this morning, when death ensued. There is no clew to the perpetrators, but the authorities are making every effort to apprehend the miscreants.

RICHMOND, Va., Feb. 10.—A petition for woman suffrage, signed by a number of Virginia women, was presented to the Legislature to-day. A leader in this movement is Miss Vanlew, who on account of her devotion to the Union cause was made postmaster of Richmond by President Grant.

LONDON, Feb. 10.—A dispatch from Cape Town says Lobengula, King of the Matabele, who was defeated and driven toward the Zambesi River by the British South African company's forces, is dead. The latest advices concerning Lobengula were to the effect that he had been deserted by his followers and was a fugitive in the bush, where he was suffering from gout.

GUATEMALA, Feb. 10.—The rebellion on the Atlantic coast of Nicaragua is causing that government serious anxiety. Priests are stirring up the Indians to join the revolutionists and are supplying them with arms and pledging them to rise against President Zelaya when the signal is given. Bonilla, the Honduras revolutionist, is reported to have shot all the prisoners that he took on his march to Tegucigalpa.

Frank Baker, the amateur rainmaker of

Visalia, California, is said to be a phenomenal success in his art. It is said that during the months from January to June Baker continued his experiments with equal success; that he never failed to produce a storm within six or seven days during the months mentioned.

BERLIN, Feb. 11.—The banquet at the Russian embassy last evening is bound to provide food for reflection in all the capitals of the continent. Count Schouvaloff, Russian Ambassador to Germany, took advantage of the occasion to speak warmly of the commercial entente just accomplished and to add a few words pointing to a further understanding between Russia and Germany in the interest of the peace of Europe. His speech was a blow to France, defeating all the expectations aroused in Paris by the naval demonstration of the Russians at Toulon last fall.

WASHINGTON, D. C., Feb. 11.—The twenty-sixth annual convention of the National American Woman Suffrage Association will commence here Thursday next and last till the following Tuesday. Miss Susan B. Anthony will preside, as she has for the last twenty-five years.

A blizzard accompanied by heavy snow set in in Kansas on the 11th and continued for forty-eight hours. It extended as far east as New York, including Wisconsin on the north and Oklahoma and Nebraska on the west, and Texas on the southeast. The heavy snowfall seriously impeded railroad and general traffic. A number of settlers perished in the Cherokee strip. Stock suffered severely throughout the west. The storm is the severest of its kind in years.

NEW ORLEANS, La., Feb. 12.—Advices received in this city to-night indicate that a cyclone passed over the States of Louisiana and Mississippi last night and this morning and left in its wake many casualties and a vast amount of destruction. Communication with the points most severely affected is interrupted. All the wires are down, and only the most meagre reports thus far have been received. The most alarming report is from Newtown, Louisiana, which place is said to have been wiped off the face of the earth. This has not been confirmed. Lexington, Kentucky, and other points in that State were also visited by the snowstorm.

PARIS, Feb. 12.—Edeon Breton, 23 years old, threw a bomb in the café of the Hotel Terminus at the St. Lazare railway station this evening. The bomb exploded in the middle of the room and wounded twenty persons.

Shortly before nine o'clock Breton paid for a drink which he had taken at a table in the middle of the room and started to leave. When near the door he turned suddenly, drew a bomb from his coat, and threw it toward a group of persons who had sat next to him. The bomb struck an electric light fixture, then fell on a marble table and exploded. The great hotel and station were wrecked by the shock. The mirrors, windows, and doors were blown to atoms. The ceiling and floor were rent and walls were cracked. A dense, offensive smoke filled the café for four minutes, and in the obscurity the bomb-thrower escaped. He was afterwards captured. "Yes, I am an Anarchist," he exclaimed in response to reiterated questions, "and the more of the bourgeoisie I killed the better it would please me."

Great Britain was storm swept on the 12th inst. About a dozen people lost their lives, houses and churches were wrecked, and a number of vessels were lost off the north and west coast.

PARIS, Feb. 12.—Five hundred of the men belonging to the Foreign Legion have been ordered to proceed to Senegal. They are intended to reinforce the French troops under Capt. Philippe, who is holding Timbuctoo against the Touaregs.

ROME, Feb. 12.—The *Moniteur de Rome* publishes a decree announcing the beatification

of Joan of Arc. The Pope will to-morrow issue documents showing that the beatification is in accord with the private records of successive pontificates.

LONDON, Feb. 12.—The highest Liberal authority contradicts the report sent to America that a dissolution of Parliament is probable within thirty days. Assurances have been given that the Ministry is entirely harmonious, that Mr. Gladstone comes back with renewed vigor and determination to carry through his great measures of reform, and that the recent action of the House of Lords has injected a new feature into the purposes of the Liberal party, perhaps the most important in its history, the ending or mending of the Upper House. Mr. Gladstone will not dissolve parliament until that issue is made perfectly clear before every voter in Great Britain.

LONDON, Feb. 12.—The British steamship *Iteria* from Rio Janeiro January 28 brings advices from insurgent sources that the insurgent cruiser *Republica* came up with and rammed the government transport *Itapu*, which was conveying 600 troops and munitions to Santos. The transport, it is asserted, filled almost instantly and went down, carrying all on board with it.

RIO JANEIRO, Feb. 9.—The insurgent fleet attacked *Armacao* at eight o'clock last evening and continued the fight until daybreak. The insurgents landed troops and destroyed the beach and hilltop forts of the government. With six heavy guns and two magazine guns they swept the streets of Nictheroy, but finally were forced to retreat before the superior numbers of the government force. The government admits a loss of 200. The correspondent at Nictheroy says 500 is nearer the true loss. The insurgents succeeded beyond all hopes, having destroyed the government position most menacing to the fleet, and having lost but 270 men in all.

BUENOS AYRES, Feb. 11.—Dispatches from an official source at Rio de Janeiro say the government forces at Nictheroy have repulsed the insurgents and captured many prisoners, among whom are several naval officers.

In Rio Grande do Sul the insurgents have captured Basso Fundo, Alegrete, Monosay, Cruz Alta, and Sollad.

PARIS, Feb. 12.—The commercial treaty between Russia and Germany is an event of the highest political importance. It has been signed, so far as Germany is concerned, because of the insistence and efforts of Emperor William, who, even after the visit of the Russian fleet at Toulon, did not lose hope that a closer relation between the great empires of Northern Europe might be brought about. When the diplomatic negotiations concerning the treaty seemed broken off the German Emperor continued, by means of his secret agents, to press the matter on the Czar, who was not anxious to conclude the arrangement, and who for a long time refused all propositions made to him. But Alexander II., in view of the advantages conceded to Russian commerce and agriculture, at last accepted Germany's proposals, and the protection ideas now so popular in France had also something to do with deciding him to take this step.

This commercial treaty between Russia and Germany will also have its influence on the general politics of Europe. The Czar, by developing the common commercial interests of Russia and Germany will also and of necessity be obliged to follow a pacific line of policy. By this rapprochement with Germany the relations between Russia and France will be welcomed. The mere fact that it is provided in the treaty that the subjects and vessels of the two empires are to be treated in the same way in each country as the subjects and vessels of that country gives almost a political character to the treaty, which gives grounds for serious reflection to European statesmen.

ITEMS OF INTEREST.—Continued.

The Franco-Russian entente still exists, but hostility between Russia and Germany, which had no little to do with it, has greatly diminished, and the personal antipathy between the sovereigns of the two great Northern empires has almost entirely disappeared. It is possible that an interview between them may take place at Copenhagen during the coming summer. All this means that in the absence of any unforeseen event the peace of Europe is for the present assured and also that William II., Emperor of Germany, has scored a decided personal success.

A dispatch from Rome says the object of the present visit of Italian Ambassador Ressa-man to Rome is to receive instructions looking to the conclusion of friendly commercial relations between Italy and France.

The Trans-Mississippi Congress began its sessions at San Francisco, California, February 13. The Congress will discuss questions of importance to the business interests of the States represented.

Paris is considerably alarmed by the late Anarchist outrage. Breton, the bomb-thrower is believed to be the representative of an organized band of Anarchists.

There is a prospect of war between Peru and Ecuador.

LONDON, Feb. 13.—The House of Commons was thronged to-day in anticipation of some important movement against the House of Lords. The employers' liability bill was under consideration. The bill with amendments to the amendments made by the House of Lords was passed.

The parish councils bill passed its third reading in the House of Lords to-day. The bill, however, was not in the condition it was received from the House of Commons, having been greatly mutilated by the amendments made to it in the Upper House.

The governor of French Guiana reports the English to be the aggressors in the late engagement between English and French.

PORTSMOUTH, Eng., Feb. 14.—The National Liberal Federation meeting to-day had a large attendance, which included a number of members of Parliament. Mr. Robson, Q. C., moved that the habitual disregard of the national will manifested by the House of Lords was an intolerable abuse, and assuring the ministry of the enthusiastic support of the Liberals for whatever measures were adopted to secure the Commons paramount authority.

Mr. Morton, M. P., in support of the resolution, asked what use there was in the House of Commons while the House of Lords was allowed to exist. The speaker said that the Peers used their political position for their own pecuniary interest and expressed the opinion that it was the duty of the people to end this fraudulent proceeding. What the people wanted, continued Mr. Morton, was first a quarrel with and then the destruction of their great enemy. The resolution was finally adopted unanimously, as were other resolutions embodying the Newcastle programme.

BELGRADE, Feb. 14.—A royal decree has been issued summoning the reserves to assemble for a three weeks' drill. The Radicals believe that a coup d'état is being prepared for March 6, the anniversary of the proclamation of the King. Ex-King Milan's influence with the army is invaluable to the government, which is aware that the crisis will culminate in a civil war.

VIENNA, Feb. 14.—Roumania and Bulgaria are discussing the wisdom of forming a military alliance for the purpose of defense in case of attack and of localizing the expected civil war in Servia, thus removing any pretext for foreign intervention.

WARSAW, Feb. 14.—The police claim to have discovered an extensive conspiracy to secure the freedom of Poland. The conspirators are said to comprise Nihilists as well as

persons not in that sect. Many arrests have been made, including the entire editorial staff of two journals and many Catholic priests. The stipend of Bishop Kulinski has been suspended. At Kielce a police visit was made to the seminary and college, which resulted in the seizure of a large number of pamphlets calling upon the youth of Poland to rise and free their country from Russian oppression.

BOSTON, Mass., Feb. 15.—This afternoon Dr. Trueblood, Secretary of the American Peace Society, gave out the names of a committee which has been appointed to draw up plans for an international tribunal of arbitration. The committee is divided into American and European sections.

DEMING, N. M., Feb. 16.—Reports from Old Mexico state that the Temochian rebels were surrounded by government troops who killed seventy-five, and made others prisoners, whom they immediately shot; some few escaped. The troops suffered a loss of fifty.

KIEL, Feb. 16.—A terrible disaster occurred here to-day, owing to the explosion of a steam pipe on board the German ironclad Brandenburg. Forty-six men were killed instantly and nine others received injuries that will prove fatal. The vessel was damaged considerably.

Yellow fever is spreading rapidly at Rio Janeiro.

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Vol 41.

Lamoni, Iowa, February 28, 1894.

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FRANCIS PARKMAN.

A BIOGRAPHICAL article on the great historian, in *McClure's Magazine*, New York, for January, is especially valuable for its account of the difficulties Parkman had to contend with in composing his works. Of money, so essential to a historian in our day, Parkman had an ample supply. His grandfather, Samuel Parkman, was the richest merchant in Boston at the beginning of the century, and built an elegant mansion in Bowdoin Square, in which the historian was born, in 1823. He graduated at Harvard in 1844. Bent on understanding thoroughly Indian life and nature, he, in company with his kinsman, Quincy Shaw, spent the summer of 1846 among the Dakota Indians in the far west. This summer's experience cost Parkman his health for life. Up to this time, he had been a vigorous, atheletic person able to do whatever he willed. While with the savages, however, he became very ill, and, as the tribe was either hunting or fighting all the summer, and constantly on the go, it was impossible for him to get well. The rough Indian fare and the constant movement from place to place aggravated his disorder. To confess illness was to be tomahawked, to conceal it and bear up bravely was to command the respect and confidence of the Indians. Parkman was so ill that he had to be lifted into his saddle, and he rode many a day when it was with difficulty that he held on to the pommel. It was simply his unconquerable will that brought him out of this illness; but, when he returned to civilization, the strain he had been under left him permanently disabled.

He could not use his eyes for about three years, and it seemed as if all hope of carrying out the plans of his life must be given up. He had inherited a nervous affection which this

illness had aggravated, and, from this time onward, he had a continuous trouble with his head and eyes, that could be humored, but not relieved. He could command for work not more than one twentieth of the time which other men have; and for ten years, from 1853 to 1863, he could not work at all. From his return from the west in 1846, to the day of his death, November 8, 1893, he never knew a day when he was an entirely well man. He spent some months at a water-cure in Northampton, without benefit. The physician urged him to prepare to die; but Parkman replied that he should not die, even if he did not get well. At a later day he went to Paris and consulted Dr. Brown-Séguard, who tested him for insanity, but finally told him that his head was perfectly sound, although the doctor could do nothing for him. The doctors all told him that he must not work, and he once said to the Reverend Julius H. Ward, that, if he had followed the doctors' instructions, he never could have written his books. The situation was desperate. For a greater part of the time, he could not read continuously for more than five minutes without straining his eyes, and it was impossible for him to write or read for long periods.

Yet, under these circumstances, Parkman became the author of twelve works of the highest authority and value, which gave him great reputation abroad, and which, by their accuracy and trustworthiness, their vitality and picturesqueness, have been accorded a place among the great histories of our time. He achieved all this by severe self-repression. He lived a hermit's life. He was fond of society, but did not dare to go into it. He could see only few friends in his own home. His own family had to shield him from excitement. His diet, his exercise, his day's work had to be regulated with great exactness, in order that he might get sleep. The least disarrangement of his routine induced wakefulness, and it was rarely that he could get sleep enough to restore his strength. His works are great, but his life was greater.—*Literary Digest*.

SURE CURE FOR SCANDAL-MONGERS.

It is told of Hannah More that she had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory to another her invariable reply was: "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful, says *Harper's Bazaar*. The tale-bearer was taken aback, stammered out a qualification,

or begged that no notice be taken of the statement. But the good lady was inexorable; off she took the scandal-monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treatment would be a sure cure for scandal.

GENERAL CONVENTION PROGRAMME.

Programme of the General Sunday School Association convention to be held in Lamoni, Iowa, Wednesday and Thursday, April 4 and 5, 1894:—

Wednesday, nine a. m., business session. Annual report of superintendent and other general officers, followed by reports of districts, committees, etc.

Wednesday, 1:30 p. m., business continued. Miscellaneous business.

Wednesday evening, teachers' training class in charge of Bro. J. F. Mintun, Magnolia, Iowa. Delegates will please take notice that each one present is expected to take part in this exercise. Trumbull's "Teachers and Teaching" will be the text book used and pages 138 to 198 inclusive will be discussed. It is greatly to be desired that each delegate come prepared to enter into an intelligent discussion of the subject matter therein contained, as the question will come up further on in the session as to making such study an incorporated feature of all future meetings of the Association. The book is on sale at the Herald Office, price \$1.00. Chalk talk by Bro. T. A. Hougas.

Thursday, nine a. m., primary class work in charge of Srs. Resseguie and Blair, committee appointed by General Superintendent to prepare and submit to inspection of the General Association a specimen lesson of a contemplated special primary series. Chalk talk. Intermediate class work in charge of Sr. Dora Young. Question for discussion, The most effectual methods of promoting the missionary department of Sunday school work.

Thursday, 1:30 p. m., election of officers, experience, suggestions, and questions in order.

Thursday evening, hymn No. 190 Saints' Harp, by congregation; invocation, Bro. Heman Smith; music; address, What the Sunday school has and what it needs, T. A. Hougas; music, furnished by Independence school; address; music, doxology, benediction. Names and items omitted will be published later.

F. M. SHEEHY, }
J. E. DAWSON, } Com.
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LITTLE SIOUX CONVENTION.

Convention of the Little Sioux district Sunday school association will be held at Magnolia, Iowa, March 2, 1894. Programme: At 2:30 p. m.: Song; prayer; address of welcome; song; report of officials; appointment of committee on credentials; short speeches upon what the Sunday school has done for good; business of session; question box; song; adjournment. Evening session, 7:30 p. m.: Song service of fifteen minutes; prayer; topics on paper will be written and discussions will be had. First: The object and benefit of teachers' meetings. Paper by Brother S. C. Diggle, followed by questions and short speeches. Second: Blackboard work, how to conduct it, and what special benefit accrues from it. Paper by Hubert Case, followed by questions and short speeches; song; adjournment.

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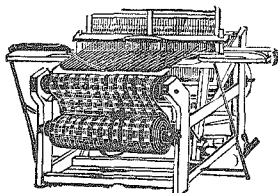
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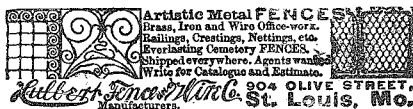
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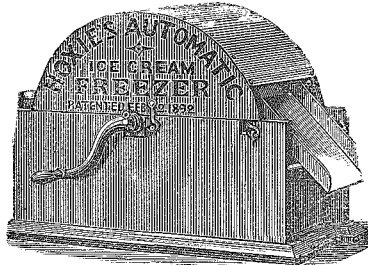
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MEETINGHOUSES.

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

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7: 30 p. m.; social meeting six p. m.; Sunday school 9: 30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2: 30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2: 30 p. m.

Chicago, Illinois, services every Sunday at 2: 30 and 7: 30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10: 30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7: 30 p.m.

San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

Pittsburg, Pennsylvania, 67 Fourth avenue.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting Room, 125 St. Ann's Buildings, Albion Street.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, February 28, 1894.

No. 9.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.
R. S. SALTARDS - - - ASSISTANT EDITOR.

LAMONI, IOWA, FEBRUARY 28, 1894.

JAP HAS THE FLOOR.

It may be of interest to the promoters of the World's Parliament of Religious Scheme to know, that while they were enjoying the opportunity of holding their heathen visitors under righteous scrutiny for a few weeks the Heathen himself was not asleep. Recent voices from Japan indicate that what passes here for Christian religion was undergoing as close an inspection by the priests of that country as was the imported philosophy.

Sanguine spirits have been flattering themselves that the way had been paved for an easier conquest in the distant lands of missionary service, and that reports from missionaries would tell hereafter of millions longing for the religion of our Christian country. To such we commend the following as being worthy of careful reading and thought. It is an extract from the speech of one of the returned Buddhist priests. It was inclosed in a letter written by a missionary in Japan and published in the *New York Independent*. The missionary says that much more of the same import was uttered. He believes that the effect of the parliament will be disastrous to Christian missionary enterprise in that country. The meeting where the speech was delivered was held in one of the largest theatres in Yokohama and the audience was addressed by ten of the Buddhists who had been present at the parliament. Two of them were distinguished priests and eminent scholars. Their utterances were received with wild applause by the large and enthusiastic crowd, and the meeting continued from ten a. m. to seven p. m. These priests are to travel throughout Japan, holding similar meetings, and the effect of them upon the lower classes, says the missionary, "will be to strengthen the power of Buddhism and to neutralize the influence of missionaries and native Christians."

Unfortunately, through the pious arrangements of those in charge, the Church of Christ was not represented at the Parliament, and neither the Buddhist nor any other visitors at the meetings had opportunity to hear even

the theory of Christ's saving plan from the lips of one of his authorized representatives. Hence they had no fair opportunity to make comparisons.

Admitting the competency of the Heathen to judge fairly, still his testimony fails of effect as against the gospel of the Son of God, for Christ was not represented at the Parliament. However, here is part of what he said:—

When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the western nations have come to realize the weakness and folly of Christianity and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. . . . Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other western people had lost their faith in Christianity and were ready to accept the teachings of our superior religion.

DEDICATION.

SOMETHING over a year ago, the Saints at Coleman, Michigan, decided to build a house for worship, and in pursuance of the design, a committee consisting of Brethren J. H. Peters, Gordon Blasdel, John Moxon, Russell Yeager, and J. Cole Moxon was appointed to carry the design into execution. Different sites were examined, and one chosen; three lots somewhat centrally located were selected, the owners of which donated one, the other two being paid for at forty dollars per lot.

The building was completed within the year, the lots cleared of the stumps of the pine and other timber which had stood upon them, and inclosed with posts for a fence in due time if needed.

The site is a good one, situated on the north side of the Flint and Pere Marquette Railway that runs through the village from the southeast to the northwest from Saginaw City, forty miles distant. The site of the town originally lay in a dense forest; but the ax and the saw in enterprising

hands have slowly but surely shorn the land of its forest crop, until there is little left, except the broken and half burned timber stubble. It is a lumber and supply producing town; boards, shingles, staves, barrel head linings, and other wooden necessities to commerce being here taken "from the stump," cut, turned, and twisted for the market, and thence shipped everywhere.

The town has about twelve hundred inhabitants, so far as we could see all busy in common industries of preparing useful and necessary products for the general trade of the States. England, Scotland, Wales, Ireland, the Canadas, and the United States being fairly represented among the workers in the hive of human industry.

The house built by the branch is thirty-two by fifty-six feet in the main area, facing to the south, some four blocks from the railway station, and has an additional room at the back some sixteen feet wide and thirty feet in length, in which prayer, business, confirmation, and other meetings may be held. A storehouse for wood and coal, and other necessary outbuildings have been provided; a well near by supplies water for all purposes, including a font for baptismal purposes in the main building under the pulpit platform, large and commodious for its intended use.

It seemed to us that no better site could have been selected than the one chosen, and we take pleasure in stating the conviction that the location and building reflect credit on the wisdom, energy, and persistence of the committee and the branch as a whole.

The cost of the building, including the lots, was twenty-seven hundred and thirty-eight dollars and thirty-five cents. It is nicely seated with fixed chairs, and is well lighted. The platform is raised and has a neat reading desk, pulpit chairs, an organ, and chairs for the singers properly placed on it.

The house had been occupied for services about two months, when all things being ready for dedication, Bro. J. H. Peters sent an invitation to President Joseph Smith to be present and assist in the dedicatory services, fixed for February 18, 1894. Meetings had been held during the week preceding by Elder J. J. Cornish, and an interest created; so that when the editor reached the little town on the morning of Saturday, the 17th, he found that a goodly degree of anticipation and attention had been aroused.

Bro. F. M. Cooper, of Bay City, had been wired to come and assist, and he preached on the evening of the 17th.

A prayer and testimony meeting was held on Sunday morning from nine o'clock to 10:20, in charge of Brn. R. Davis and Jacob Kaplinger, of Freesoil; at 10:30 Bro. F. C. Smith opened the services and Bro. J. A. Carpenter, of Beaverton, preached to a house full, almost all of whom were members of the church.

At 2:30 in the afternoon Bro. J. H. Peters, branch president, was in charge; who gave out the hymns and led in opening prayer; and the sermon of dedication was delivered by President Joseph Smith. The house was filled to repletion, many standing in the aisles and vestibule and room at the end of building.

At the close of the sermon Bro. F. M. Cooper offered the prayer of dedication, with feeling and fervor of devotion.

There were present from Beaverton, Brn. J. A. Carpenter, Waters, Sylvester, and a number of the sisters; from Free Soil, Brn. Kaplinger, Schure, Bennett; from Farwell, Campbell, Stoddard, Pyre, Welch, and several others; from Gaylord, Richard Hartnell and wife; South Boardman, Bro. John Hansen, Sr. Jamison; Boyne City, George Washburn; from Brinton, John Tanner; Fort, James Beckley and wife, Bro. Thompson, and others; with others from different points in the State.

The branch at Coleman has eighty-one on its record of names; but some are scattered away from the place, leaving a working majority at the home center. The burden of work in erecting the house fell on Brn. J. H. Peters, John Moxon, and Russell Yeager; Bro. Gordon Blasdell having died, and Bro. J. Cole Moxon having removed to Missouri, before the building was done. There had been some little divergence of opinion as to the site, but the committee decided wisely for the present location; and the house is up and ready for use, offered to the Lord, and we doubt not accepted by him.

The song service was in the charge of Bro. John Moxon, assisted at the organ by Sr. Bessie Blasdell, and was well done considering the difficulties attending it. Bro. Moxon is doing all he can to give form and shape and life to the choral service of the branch; teaching twice a week.

Propos of the dedication: In the sermon the preacher remarked that his father's immediate family, including his father's mother, surviving brother, and three sisters, his wife, Emma, and her children, did not accept the rule and presidency of Brigham Young and the dogma of plural marriage, or go west to Utah. After the

service, a citizen of the place who was present, overheard one to say that he did not believe the statement or that the preacher made it; so in the evening the citizen waited upon the preacher and asked the question whether the preacher did so state. The preacher restated it, and authorized the citizen to remake it whenever occasion seemed to demand it. He was much interested; and was afterward heard to defend the preacher and the Saints in regard to the statement of faith.

Bro. J. H. Peters has done what he could to advance the work at Coleman, and maintain services there; devoting much of his time and means to build the house of worship and avoid trouble.

In regard to the work in the mission Bro. Cornish states: "The work at Boyne City began about a year ago; George Washburn being the first, the Saints there now numbering about thirty. Boyne City is the county seat of Charlevoix county, and is the place where nearly all the disciples of Mr. J. J. Strang settled after the dispersion from the Island; but few of them remaining there; some of whom have united with the Reorganized Church. The Methodists have a congregation there, and are contemplating building a new house of worship, which if they do, will place the one now occupied by them for sale; the Saints are thinking to buy if it shall prove to be available and suitable for them."

The work began at South Boardman, about five years ago; Bro. Cornish meeting with strong opposition from the M. E., Free Methodist, and Baptist churches. There have been some thirty baptized there in the face of much and strong opposition, coming principally from the Free Methodist and the Baptist brethren. But whether as the result of opposing the truth or other causes, the former denomination has gradually lost ground until the Free Methodists hold no stated meetings, or have any considerable following. The branch has bought lots and is preparing to build a meetinghouse in the spring to be ready for the district conference in the summer.

About six years ago Bro. J. J. Cornish and others began work in Freesoil. The work was opposed, as usual, resulting in a discussion between Bro. Cornish and Rev. Snyder, of the M. E. Church, of six nights duration; twenty-eight being baptized into the fold at the close. Rev. B. S. Mills whom Bro. Scott met at Sherman, twelve miles away, lectured against the work there until he drove himself out of the field and left the coast clear. There was not much done after the first, until last fall when the work revived, through the opposing forces; men being brought in there from other

places to lecture against it. The result so far has been an addition of thirty-three, five from the ranks of the M. E. people. The branch has six hundred dollars and some lumber subscribed towards a building.

Some six years since work was begun in Brinton, encountering trouble in obtaining a house to hold services. This was overcome by the brethren buying a vacated store building, moving it, and repairing and refitting it for worshiping uses; it is neatly seated and is a comfortable place.

Beaverton is a new place not yet down on the maps, but here work has been done, Bro. F. C. Smith and J. A. Carpenter being the ones that have bestowed the most labor there. Some additions have been made by members moving in while some five or six have been baptized. So close has been the opposition at this point that a citizen (not a religionist) being somewhat roused, offered a building site and some lumber to help build a house there, which the brethren contemplate doing at an early day.

Whittemore, Iosco county, has been made the scene of effort; begun about eight years since a branch has been organized; some twenty-five baptisms have occurred, a building about thirty by forty feet is being built, and is now so far advanced that meetings are being held in the basement, plastering yet to be done. No debt for it is yet incurred, and the committee has some forty dollars yet in hand. A Sisters' Aid society has provided much of the money towards the erection of the house.

Brn. Cornish and Cooper are quite pleased with the outlook in their fields, and propose to keep things moving if they can.

Excellent spirit prevailed during the meetings at Coleman. The editor spoke Monday evening the 19th, and meetings were to be held the rest of the week from the 18th.

Bro. Cornish states that Bro. F. C. Smith has been doing a good work in his field; having baptized about sixty since the last Annual Conference. Bro. Smith is calculated to do an excellent work if he continues to maintain his integrity and energy.

Brn. G. D. Washburn and F. H. Brooks, local laborers, are doing well in the work in Bro. Cornish's field, having baptized some twenty-five each since conference.

Brn. J. K. Soper and R. Hugill and others of the local force are accomplishing much, and are worthy of commendation.

Bro. C. G. Lewis, of East Jordan, though somewhat hindered, is keeping the branch together where he lives and bids fair to make a good record at an early day.

Bro. R. Davis, although eighty-two, and quite infirm, is still urging the bat-

tle forward, so much as he can. He will spend the rest of the season in Eastern Michigan.

There are about seventy of the church members at Bay City, but the names are not all on the branch record by reason of local causes, the effects of which have not yet been overcome. Bro. F. M. Cooper is hopeful; proposes to build up rather than tear down. Strong hopes are being indulged in that all at Bay City will in due time be enrolled, and a united effort be made for a grand movement in that city.

We believe as a rule the eldership should be very careful how they conduct their pulpit services when doing ministerial work. It is not well to be boisterous and rough in manner, nor to be boastful, arrogant, and overbearing, nor too confident and dogmatical, nor to be always charging folly, ignorance, superstition, willfulness, and maliciousness, on others, or challenging men of other faiths for discussion. And while we thus believe and counsel, we by no means wish to be understood as advising the elders not to advocate and defend the faith, under every condition that wisdom and necessity would require it to be done.

In all organized missions and districts set discussions should be arranged and provided for by or with the knowledge and consent of the president of district, or missionary in charge, neither should every challenge thrown down by others be snatched at and hastily entered into. Nor should any challenge be accepted by an elder in a district, or mission of a branch even, unless the challenge and propositions to be discussed are stated fairly for both sides; and this can be more readily secured by advising and counseling with the presiding authorities, one or more; they being likely from the nature of their work well calculated to avoid defeat through a mistaken wording of the challenge or propositions. Be always ready to defend the faith, but be not hasty in boisterously challenging everybody for debate. We are gaining moral ground and must maintain the standard. This can best be done by carefully and wisely, persistently preaching the gospel, without being personally aggressive upon the faiths, creeds, and organizations of other worshippers.

THIS we clip from the Farmington, New Hampshire, *News*, of February 6. We suppose it refers to Bro. R. Bullard:—

Elder Bullard's talks at Red Men's hall last Sunday were sound and logical and delivered in a convincing manner which was particularly pleasing. Each statement made by him was clinched by Bible references. All should hear him, as it would give them the opportunity for a larger scope of religious thought.

NO REDUCED RATES TO GENERAL CONFERENCE.

By letter from Secretary H. A. Stebbins to Bishop E. L. Kelley we learn that the Western Passenger Association declined to grant reduced rates to the April Annual Conference. Those interested should note this action. It means that delegates to the coming Sunday School Convention or General Conference must pay full fare, unless they are provided with clergymen's permits, or are able to secure special rates from local roads.

SALVATION.

THE testimony of a religion's worth may be read in the character and development of its devotees. That which does nothing for man is worth nothing to man. That which elevates and enriches his moral and general estate is worth much to the world. Theories may fascinate for a time, but if inapplicable to human conditions, they involve loss of time and energy and entail disappointment in proportion as they enlist attention. We need a philosophy that is eminently practical; that deals not alone in promises of glory and advantage after death, but with man as it finds him here as well.

If man is found defective, demoralized, and lost, he needs present help—help that rectifies the wrongs under which he suffers. If religion only asks him to have faith in better things in heaven it is not commensurate with his needs. If none of the damage wrought within his mind and body is repaired, then he receives but small assurance on which to base his hope, and society is not much bettered by his acceptance of religion.

If it be true that sin by our first parents entailed the conditions of depravity which we suffer affecting the mental, moral, and physical estate of man, then whatever is offered as a remedy, should reveal provisions commensurate with the demands of those conditions. It should cover every part that sin had affected and not confine its treatment to the spiritual ailment alone. As a redeeming agent, its contact with society should increase the measure of intelligence and lessen the amount of physical distress as well. And, indeed this is a part of the proposition Christianity, through its author, has made to the world. No man can carefully read the New Testament without making this discovery. Every city or neighborhood into which Christ or his chosen ministry entered and found believers, was benefited in these directions. There was a something in the message they carried that stimulated thought, study, reason, and furnished satisfaction and assurance to the aroused mentality, thus developing, by exercise, the latent

force that otherwise would never have known its power of achievement. There was a means revealed in it by which the human was brought into contact with the divine, and by which disease and pain and physical infirmity were banished. While these were by no means the chief blessings conferred, they were, nevertheless, important enough to prove that the gospel as then proclaimed comprehended man in his entire estate, and dealt with him as he was.

A reference here to the last commission given by Christ to his ministry will convince the reader that it was intended that such blessing should abound after his departure. (See Mark 16:15-18.)

In fact it seems unreasonable to imagine that a wise physician would prescribe less. It is so like an omnipotent and all-wise Father to provide for all the necessities of his family. It would have been so unlike him to have done otherwise. What a pity he is not more generally represented thus to the world. If the world only had as much Christianity as it has religion how different would be the aspect of human affairs.

Salvation is talked of to-day as a process having for its object the preparation of men and women for death. Christianity's mission was to fit men to live. Its guarantee of excellent conditions after death was confirmed by the changes it wrought before death, by which its adherents were brought into communion with God, the source of life, and enabled to live as did Christ—a man in but not of the world. What is known as the Lord's prayer justifies the belief that God's will may be done on earth as in heaven. Without discussing the question of time when this shall have fulfillment, it is certain that it must be brought about by infusing the divine spirit into the human character, and allowing the potency of that dual existence to exert itself in sanctifying the elements around it. As the elements become pure the field widens for the operation of the agents which execute the will of God in heaven. Man becomes a fit companion for God's agents on earth, and in such condition is fit for the society of heaven. No man serves the divine purpose on earth fully who carries not with him the evidence that God resides with him. He who is "the habitation of God by his spirit" is fit to live, and whoever is fit to live is ready to die, and will be at home wherever he finds God and Christ, either in this life or that which is to come.

Christianity introduces man to God and furnishes the means and opportunity for that acquaintance to ripen into intimacy. It puts into man's hand the "power to become" a son of

God, reveals the rights and privileges of sonship and makes it possible for man to hold "conversation in heaven"—to, like Enoch, walk with God. In the development of this work man is saved from sin—not from the consequences of sin alone; but from the disposition to sin—from the carnal mind, which is at "enmity with God." It is indeed a new birth, a new creation, a new life which is "hid with Christ in God," whereby the divine elements are made characteristic of the life lived on earth and become the influential factors therein.

Nicodemus was not capable of "seeing the kingdom," not having been born again, but even to his understanding the gospel power had appealed, and he bore witness that Christ was a "teacher sent from God." Miracles of physical healing had convinced him. The Pentecostal outpouring enabled the unlettered Galileans to speak in languages unknown to them. The selection of such men argued the divine purpose. As Paul declared, "Not many wise, not many noble" were chosen, the object being to allow the gospel to reveal its origin and attest its divinity in the transformation wrought in them. They became wise and noble without the help of such means as the world deemed essential, inasmuch that none were able to gainsay them. Thus, physically and intellectually, men were redeemed from the grasp of disease and ignorance and from the ignoble estate in which the gospel found them. Redemption and salvation are synonymous in this sense. When the Savior said to the victim of palsy, "Thy sins be forgiven thee," those present began to murmur at his apparent presumption to be a Savior; but when he said "that ye may know that the Son of Man hath power on earth to forgive sin, I say to the sick of the palsy, Rise up and walk," it astonished them beyond measure to see the diseased man obey. It proved Christ to be a Savior, and, according to his own words, was intended for that purpose. This, coupled with the sermon on the mount and his sublime teachings throughout, evidences the design of his mission. It was to be educational and thus prove a Savior to the mind. It was a ministry of healing and thus brought salvation to the body. It introduced the philosophy of a new, or spiritual birth and thus made men "new creatures in Christ Jesus."

Salvation, in other words, meant rescue, enlargement, and sanctification in every department of human estate. Christianity's possibilities have been clearly demonstrated thus, and to preach less than this is to leave Christ partially unrepresented, and man ignorant of what divine mercy has provided.

THE AGE OF CONSENT IN IOWA.

IN this issue of the HERALD Bro. H. E. Jarvis calls attention to a bill now pending before the Iowa Legislature which, if passed, will raise the "age of consent" to eighteen years. He urges that petitions as described be circulated throughout the State for the signatures of voters, the same to be forwarded to the Representatives, together with personal letters, urging action to secure the passage of the present bill.

We trust our readers need no urging in the interests of this bill. Such movements deserve and should receive prompt, strong support from every lover of morality and religion. Our people have not been slow to act in the support of other moral reforms, and we believe they will not delay action in this case. The bill is right; the need is imperative.

It should be passed not only by the Iowa Legislature, but by that of every State. Its passage in one State will aid similar legislation in other States.

Petitions in favor of the bill are being circulated and signed in and about Lamoni.

HE that lives within the law of the land has no fear of the executors of the law; for, keeping the law he is not liable to be punished by it.

* *

He that is a true disciple of Christ lives within and keeps the provisions of Christ's law; hence has no fear of punishment, here or hereafter, for sin against the law.

* *

None feels the force of the law unless he be a transgressor; for the "strength of the law" is put in exercise against sinners; so of both laws, the law of God and the law of man.

* *

Innocent men sometimes suffer penalty imposed by law, enforced by men; but it is rarely. But no one will ever be made to suffer penalties unjustly inflicted by the executors of God's laws; they make no mistakes.

* *

He who depends upon self-righteousness, leans on a broken reed; he who trusts to the law of righteousness rests securely.

* *

Christ Jesus was the end of a broken law unto death, the beginning of a law of life never ending; he who will escape the first must live under the second.

* *

Absolute perfection is not attained in the flesh, not being a condition of fleshly life; but the way that leads to perfection begins in the life of the

flesh and leads unto spiritual excellence and perfectness in the life to come—the life of the spirit.

* *

Few are either born to greatness, or become great, having the elements of greatness in them; but it is within the reach of all to become good, there being an element of goodness implanted in all. He that by overcoming the evil in himself has become good is in a degree great, and is better than he that is only great.

* *

The man who is conscious of his own worth—without egotism—may safely be trusted in an emergency.

WE are indebted to Bro. G. J. Waller for a copy of the the *Pacific Commercial Advertiser* of February 8, published at Honolulu, Hawaii.

We learn that the brethren appointed at last General Conference to secure correct representations of the church and its founders in encyclopedias, school histories, etc., have been successful, and will be able to report satisfactory progress at the coming conference.

Elder B. H. Roberts of the Utah church has issued a Book on succession, directing his attack against the Reorganized Church, the work being highly praised by the *Deseret News*, the organ of the church in Utah. It will be well for the elders to get the work and examine the positions and the reasons and argument by which they are sustained. We have not yet seen the work, but from the consideration that the writer is a man of ability, we should think that the book would be readable, and interesting, though its deduction may be erroneous and its arguments specious. We should not be either neglectful through prejudice, or fearful because of bigotry.

EXTRACTS FROM LETTERS.

BRO. J. S. ROTH wrote from Brush Creek, Iowa, the 19th inst:—

We leave here to-morrow. Had a splendid interest, and a goodly number are very near the kingdom, and some have requested me to return when the weather gets warmer. We go to Grove Hill till the 27th.

Bro. Heman C. Smith, Missouri Valley, Iowa, February 19th:—

Had an excellent series of meetings at Little Sioux. Full houses, intense interest, and fine liberty. Regretted to close, but appointments here made it necessary.

Bro. S. W. L. Scott has had good success from his efforts at Knox, Indiana. He wrote thus from Coldwater, Michigan, the 21st inst:—

We closed our meetings at Knox, Indiana, on Sunday evening last with an unusual attendance. The result was the addition of ten persons to the kingdom by baptism. Contrast is noteworthy; a few years ago five and six to eight and ten persons constituted the audience; now the chapel is not large enough to accommodate the people who come to hear.

I could feel the thrill of a revolution in Knox that would crown our cause with honor, at the start. A great work will be done in that region by wise and patient soldiering. May heaven bless the dear Saints and friends at that point.

Bro. A. Haws wrote from Santa Cruz, California, the 12th inst.:

I came here on the first day of the year and have held twenty-one meetings and a twelve nights' debate, which was well attended, under the circumstances; and I, of course, believe that our position lost nothing. The Saints here did their part nobly; as a little band without organization they are doing well. We baptized two good people who if faithful will be a benefit to the church. Bro. Daniel Brown did the baptizing, as my health is quite poor. I am trying to do all I can.

Bro. E. W. Nunley, Bastrop, Texas, February 1:

I preached last night to a small, attentive congregation. We expect good results and aim to continue over Sunday here. I then go to Lee county to a place where I was last week; good interest there; expect some will be baptized soon.

Bro. T. J. Mauzey, Atchison Junction, Missouri, February 19:

The branch here is in very good condition and there is considerable interest manifested. Brn. Hilliard and Chatburn were with us a few weeks ago explaining the law; they accomplished great good while here. We commenced work on a house of worship but have discontinued because of severe weather. The foundation is complete and, the Lord willing, we shall crowd the work as fast as possible. Bro. Summerfield was with us for good, but left because of sickness.

Bro. J. J. Cornish, Coleman, Michigan, February 19:

We had a grand good time at the dedication here.

EDITORIAL ITEMS.

We have a number of requests for prayer for the sick, for the conversion of relatives and friends, and for other objects. Such as come to us addressed to the Prayer Union we have sent to the editor of the Home Column for insertion. The others we have presented as we could. We mention them that those who pray for others may remember these various requests.

Charles A. Hall, formerly president of the Hedrickites, at Independence, Missouri, and the leading defendant in the Temple Lot Suit, has lately denounced the Hedrickite faction and abandoned it, because it had "neither authority nor organization." This we learn from a letter to Bishop Kelley from Bro. R. May of Independence.

Sr. Celestine Rush, of Heppner, Oregon, requests that elders in Kansas will call on the following named persons, whom she reports to be interested in the work: Alfred Lynn, Admire, or Alen Station; James Beans, living nine miles west of Burlington; Mrs. Olsen, at or near Gridley. The one first named is a nephew to Sr. Heppner.

Bro. J. W. Wight and family were to sail from Sydney, New South Wales, February 19, for San Francisco. They expected to be present at the coming

General Conference and intended making their home at Lamoni.

Bro. J. M. Stubbart reports successful meetings in and about Shelton, Buffalo county, Nebraska. He has been well received by the people who make numerous requests for preaching.

Bro. David Brand writes from Marengo, Illinois, that there is a prospect for additions to the church in that locality in the spring. He mentions it that some of the ministry may labor there if possible.

Bro. Samuel Simmons wishes to obtain the address of Bro. S. E. Russel who once resided near Cameron, Missouri, where Bro. Simmons may be addressed.

The Little Sioux district Sunday school convention convenes at Magnolia, Iowa, March 2. See notice on cover; received too late for regular insertion.

Conference of the Decatur district was held at Lamoni, Friday, Saturday, and Sunday, February 22-24. The sessions were well attended and profitable throughout. Questions of importance to the work were discussed, in which both laity and ministry manifested a keen interest. Prospects for intelligent, substantial growth among the branches and for success in mission work in the Decatur district are excellent; this because of a closer study and a better understanding of the spirit and letter of the revelations of God. "Knowledge is power;" comprehension of the truth is essential to the success of the work "intrusted to all." Bro. William Anderson was reelected president, Bro. E. L. Page secretary, and Bro. David Dancer was sustained as Bishop's agent. Provision was made to place a tent in the field during the coming summer.

Bro. Joseph Snively was present at the late Decatur district conference, though still troubled with inflammation of the eyes. We regret to learn that his eldest son John met with a severe accident in which his arm was broken.

Bro. I. P. Baggerly, in charge of Central and Southern Indiana field, requests missionaries thereof to report to him by March 1, at Lamoni, Iowa. Regular notice too late for insertion.

We have letters from Brn. V. D. Baggerly, New Harmony, Indiana, F. Needham, Buffalo Prairie, and J. T. Curtis, Kibbie, Illinois.

"Bees and Fruit:" See advertisement of Bro. E. B. Morgan, of Lucas, Iowa, in present number of HERALD. Anyone wishing to purchase an apiary and small fruit farm will find the opportunity in this offer. Bro. Morgan wishes to dispose of his property in order to engage in ministerial work. His card appears on HERALD cover.

Mothers' Home Column.

EDITED BY FRANCES.

"If we must have heroes, and wars wherein to make them, there is no so brilliant a war as war with wrong, and no hero so worthy to be sung as he who has gained the bloodless victory of truth and mercy."

INDEPENDENCE, MISSOURI.

Dear Sisters:—The whole world is lying in wickedness and woe. A thousand wrongs, a thousand agonies, preventable agonies, are crying aloud to heaven for redress. The world is one great battle field, where right and wrong, good and evil, are fighting to the death. I feel that I must try to do something, however little, to help make things better, to make people think, see, and understand, for the awful sin, sorrow, suffering, and sadness there is in the world, makes my heart ache.

My work hitherto has not been very extensive. Not for lack of the will, but the ability to do what my heart desired. The world is in such a condition to-day that I feel it a sin for anyone to be idle (especially a Latter Day Saint). There are many using their time and talents for the benefit of this great gospel work, and my heart is constantly going out in sympathy and approval to those who are—both men and women—putting forth every effort within their power to suppress evil and establish good. God has called and sent out his servants to warn, exhort, and gather out of Babylon all who will come, and they are fighting manfully to accomplish the work of their Master. We feel to say to you, Keep on brothers, trust in God and do the right, and you will never fail. Our prayers are continually going up for you and your work. What we ask in return is that you will help and encourage us by your hearty consent and approval of our work. I have read so much of organizations, rights, and non-rights of women that I am heartily tired of it.

I am very much pleased to learn that the brethren are gradually becoming enlightened, and learning that the sisters have rights and privileges, and that they are graciously making room for them to occupy. It has been a struggle between right and the fear of doing wrong in conceding to women more ground on which to work and improve the time and opportunities of the present age of horrible wickedness and woe. We know your hearts are right, but the flesh is weak. We do not blame you, brothers. We don't expect you to believe—all at once—that we are capable of doing anything outside of the ordinary routine of dishwashing, scrubbing, sweeping, dusting, etc. That however was all very well in the past, but it has reached its limit. The Lord has spoken. The hastening time has come. He says, "Come up higher." What does that imply. It's a short sentence, but very significant. It calls for a concert of action; the united effort of the whole church. It sends out a warning that contentions and strife must cease. That we are approaching the end rapidly. It inspires the heart with a longing desire to work, to do some good somewhere or in some way. We cannot

afford to be idle. Our future salvation demands the entire cooperation of the church.

Brethren, you need the help of the sisters. It is necessary. They are ready and willing to do what they can. It was so ordained from the beginning that woman should help. That is our aim and desire. Our whole soul is in the work. We would with you give up our life for the sake of it. We would not if we could, neither could we if we would, step over the line. It is the Lord's work, he will take care of his own, and see that it is not fraudulently executed.

There are some of our brethren who make light of our work, and hesitate to accept us as coworkers with them in a gospel sense. To those I would say, Hesitate no longer. Come out like men and gracefully submit to the inevitable. In union there is strength. Whatever good we can do will be so much added to your strength and accelerate your work.

Our work is necessarily different from man's, but is just as important, and will bring its reward. The sisters are accomplishing a great amount of good in spite of the opposition they have had to encounter. But their faithful, untiring zeal is insuring them success and grand results. Sisters, my sympathy and prayers are with you and for you. Your efforts to do good,—trying to bring the people to a clearer conception of their condition, creating a desire to attain to a higher standard of morality, making them better men and women, thereby clearing away obstructions to some extent, making it easier for the elder when he shall open the door and invite them in,—are appreciated and accepted by the church and the Master. Do not be discouraged. Never say fail. You are on the side of right, and right must prevail. If a word of encouragement will benefit you in any way you have it with all my heart.

Those little narrow platforms that have been such a source of uneasiness and perplexity which had to be traversed so carefully—for a misstep would have carried us over on forbidden ground—are gradually increasing in size and strength, upheld by willing hearts and hands bidding us come and do what we can in this great warfare for eternity. Those who cannot see clearly now, will by and by. Faith, hope, and patience can and will accomplish great things, with prayer for the keynote. Brothers, sisters, take courage. Never falter, for the Lord is with you, and the Spirit says, "Come." "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5: 8.

He is coming! Swell the chorus,
Strike the loud exultant strains;
He whose mercy hovers o'er us,
Comes to earth her promised King.
He is coming! Hail with gladness
Every sign in earth and sky.
Hear his voice in notes of warning,
He is coming by and by.

AUNT DOT.

[THE above is written by a sister growing gray in the service of the Master and who for long years has been faithfully, patiently toiling at home while she cheerfully sent forth her husband and sons to the Lord's harvest field that the ripening grain might be gathered in. Of this opposition to the work of woman in the church she writes us that she

speaks advisedly and knows whereof she writes. Brave heart, be not discouraged and pay not the slightest heed thereto. God never yet was defeated, neither were his armies ever outflanked. In the words which Sr. Ella sent you from across the ocean, "No matter how hard life may be, how the storm may beat, or how unceasing the grind may be, hold fast to your faith in the Captain who never lost a battle yet, nor ever signaled the trumpets to call a retreat."

He is the Pilot standing at the helm of this work and when his house is fully set in order woman will occupy her divinely appointed place, standing side by side with man, as a held meet for him. Let not one single thought be given as to what that place may be. Place never can bestow honor, unless we are fitted to honor the place. Humility, faithfulness, and prayer, with diligent study to be vessels fitted unto honor, is what we need. We need to be united in love, as the praying group of whom Sr. Devore wrote, and this is one of the manifest fruits of each meeting of the Daughters of Zion. In writing to a friend recently we said: "If there was nothing else to convince us that the Lord approved of this movement, the love which is binding more closely together the hearts of the sisters who meet would be evidence enough for me."

"God is marshalling his army," for the day of battle is at hand. The watchword "Come up higher" has been passed along the line and it applies to each one—to man, woman, and child. Let our only concern be to obey the summons. It belongs to the Master of the house to seat his guests. Happy then is he who "begins not with shame to take a lower seat."—ED.]

VINCENNES, Iowa, Feb. 4.

Dear Sisters:—I would like to say to Sr. Sarah that a charming book of Bible stories is published by Hubbard Brothers, Philadelphia. Its title is, "Delightful Stories or Home Talks out of the Wonderful Book." A series of one hundred delightful fireside stories in the chatty, conversational style in which Grandpa Goodwin narrates the most wonderful occurrences recorded in the sacred volume in a manner to charm the young folks by the real romance they contain, and at the same time sow the good wheat of divine truth in fertile soil. By George A. Peltz, D. D., formerly associate editor *Sunday School Times*. It contains about two hundred engravings. This is a unique book. This home-style is that which childhood craves, which childhood understands. Not to be preached to is childhood's delight; but to be talked with, to have questions answered and explained. This book is brightened with queries and comments of wide-awake juveniles, and yet there is a scrupulous regard for truth and a constant pursuit of the profitable. Price is, I think, about two dollars. It was formerly and may yet be sold, only by subscription. These stories may be too difficult for very young children. I read it to my boy when quite young. By substituting familiar words for those more difficult, by omission of some parts which may not be understood at first reading,

these stories may be comprehended by the very young. Then if the stories are reread,—after the child has grasped the main points of the story,—read it as it is in the book. If they don't understand some of the words, they will call on you to explain. If your child does not lose an interest in a particular story and wishes it, don't be afraid to read it over and over again. It sometimes takes a child's mind a long time to grasp the details.

Pictures are invaluable in teaching children. A family pictorial Bible forms good material for Bible talks with the very young. Gather the little ones around you. Let them ask questions about the pictures; you answer, and vice versa. My little son aged seven enjoyed having me read the "Pilgrim's Progress." I omitted a little of it. The contest with the giants, especially, delighted him.

Dear mothers, especially you who are denied church privileges, would it not be profitable to suggest through our beloved paper ways and means of teaching our children to keep the Sabbath holy, and at the same time inspire them to LOVE it?

AUNT MARTHA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A BROTHER signing himself C. R. D., of Blair, Nebraska, especially requests your faith and prayers in behalf of his aged mother who has lately united with the church. She has been sick for a long time, and desires that if it be God's will she may be healed.

Sr. Silvia Blanchard, of Springville, Utah, requests your prayers in behalf of her husband that he may be healed, and for herself that God will grant her the desires of her heart if it be consistent with his holy will.

Sister M. Dawson, of Ellensburg, Washington, requests your prayers in behalf of Sr. Annie Dawson, who is very sick; and also for her mother, who has been sick for over two years.

EXTRACTS FROM LETTERS.

SR. SILVIA BLANCHARD writes from Springville, Utah, expressing her great desire to be a humble, faithful saint. She finds it very lonely, entirely away from any branch of the church, and is hoping that some of the elders will call on them. They will be made welcome to the best she has.

Sr. Lettie Dunn, of Tama, Iowa, writes of a plan she adopted with her little girl when she found that whipping did not help to make her good. She hung upon the wall a paper divided into two columns. At the top of one column she wrote *Good*, and at the top of the other, *Bad*. When the little girl was good she put a mark in that column and when she was bad the mark was put in the other column. It had a very happy effect, for the little girl watched it closely, and was soon very careful to avoid everything which would cause a mark to go in the bad column. This may seem very simple, but the effect it had was to make the child love to do right and take great pleasure in it. The Lord often uses very simple means for the accomplishment of great good. She also wishes to ask all parents if they are as careful to read

slowly and distinctly when reading for family prayer as they should be, in order that the children may understand what is read; and thus grow to enjoy the time spent in this way.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears,
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, March 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Psalms 72: 12-14.

Thursday, March 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 7: 4.

Thursday, March 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-29.

Letter Department.

BURLINGTON, Iowa, Feb. 9.

Editors Herald:—Permit me to call the attention of the readers of the *Herald* to the fact there is now pending before the Legislature of Iowa a bill for the better protection of young girls, providing for the raising of the legal "age of consent" to eighteen years. It will no doubt surprise many of our readers to learn that, until April, 1886, the grand Commonwealth of Iowa had a provision upon its statute books, under which a girl child of ten years could legally consent to her own defilement; so that the vile wretch who, by means of threats, promises, or cajoleries, succeeded in gaining her ignorant consent to the surrender of her priceless jewel, whose value she was too young and inexperienced to understand or appreciate, could escape punishment for anything more than seduction, which means practically immunity from any punishment; for the cases are comparatively rare where a seducer receives any adequate punishment for his crime, even under the most aggravated circumstances.

At the session of the legislature in 1886 the Woman's Christian Temperance Union had introduced a bill to raise the age of consent from ten to sixteen years; but it encountered so much opposition among certain of our legislators, who were supposed to be sent to Des Moines to represent the interests of the fathers and mothers and children of our State, rather than those of the criminal class, that the best that could be done was to compromise on thirteen years, where it now stands; so that to-day our girls of thirteen years are at the mercy of the wolves among men. Who of the parents that read this would

think it safe to allow a girl of that age to decide for herself even the trifling matters connected with her quiet, every-day home life? But in this country our laws are supposed to represent the will of the people; so that every voter in Iowa to-day practically says that at the age of thirteen a girl has sufficient maturity of mind and experience in the ways of the world to enable her to weigh intelligently all the consequences of an act which, if permitted, will surely bring her to ruin, body and soul; and that, if she does yield to the temptation, no matter under what circumstances, she has no redress and and deserves none! She cannot legally dispose of a piece of ground worth a dollar until she is eighteen; but our law holds her virtue of so little moment that it can be bartered away at thirteen. It is a burning disgrace to the manhood of Iowa that such a law is allowed to remain on our statute books for a day.

We can hardly conceive of a man so utterly depraved as to be unwilling to protect his own young daughter or little sister from the lust of evil men; yet the girls of Iowa are our neighbors' daughters or sisters; and the legislators who in 1886 made it impossible to raise the age of consent above thirteen years, by their action voluntarily arrayed themselves on the side of the lowest criminal class, as opposed to the interests of their own children and young sisters and the homes of Iowa, and insulted the wives and mothers who went before them asking for simple justice. They virtually said to them, "We don't care for you, or for the daughters or the little sisters of the men of Iowa. Neither you nor they can vote. We want votes. These hyenas who are prowling around your homes can vote, and can influence the votes of others. We propose to cater to their vileness; and you may take care of your children if you can." If the people of Iowa had understood just what their representatives had refused to do for the protection of their children, not a man who, by his vote or influence, partially defeated the effort to protect the weak and defenseless, would have ever again been permitted to cross the thresholds of their homes, but would have been cast out from society and pointed at as an unclean thing.

It would be a base insult to our manhood to suppose that anything more could be necessary to cause this law to be changed, as proposed, than to call attention to the facts. The men of Iowa love their children, and as soon as they realize how this matter stands they will arise in their might and put a stop to this vile pandering to the lusts of depraved men. All that is needed in this case is an awakened public sentiment, and that will be brought about as soon as the facts are known. If every man and woman who reads this will constitute himself or herself a committee of one to write personal letters to the senator and representatives from his county, requesting them to vote and use their influence in favor of this bill, and will supplement this by circulating petitions among their neighbors, and sending them on to Des Moines at once, the bill will be passed in very short order. The men who are continually telling us that woman does not need the ballot, because man,

"her natural protector," will see that she has all her rights and more, and is ever ready to do the rough work of the world, while she remains in the seclusion of the home, might profitably bestir themselves in this work.

There is no man worthy of the name and most certainly no Latter Day Saint, who can conscientiously excuse himself from doing his utmost to have justice done to the young girls of Iowa in this matter. All that is needed is to write out at the top of a sheet of paper the few words of the petition, get your signatures, and send them with your own personal letters to your representatives. There is no need to write a long preamble—it is enough to say; "To the General Assembly of Iowa: The undersigned, residents of _____ county, Iowa, of lawful age, respectfully request the passage of the pending bill to raise the age of consent to eighteen years." Then get only the signatures of voters, and of women who have attained their majority, and who *would* vote if they were not legally classed with criminals, idiots, and insane persons, and thus rendered powerless to throw the protecting arm of the law around their young children.

Give your representatives at Des Moines to understand plainly that the people whom they represent propose to have their daughters protected, and that no man who dares stand in the way will ever hold office again in the State, and this bill will become a law as quickly as the the proper forms can be complied with.

H. E. JARVIS.

LAURIETON, N. S. W., Dec.

Editors Herald:—Bro. Wells and self are endeavoring to sow the "seed" here. Our congregations yesterday were good, last night being very large for the place. By the energy of Bro. Wells the mission now has a horse and sulky. This will be a financial saving, as two can travel and carry their satchels at very little expense comparatively. The presenting of a subscription list to both Saints and friends was what accomplished the result.

By travel in the district it is learned that the recent newspaper controversy has favorably impressed many relative to the work. Who can forecast the good that may thus be accomplished?

January 11, 1894.—Before leaving Laurieton two were baptized. From there we returned home to prepare for conference and individually, to pack boxes for a "homeward" journey. The conference passed off very pleasantly at which eight were baptized; seven or eight others were expected to make their "covenant," but failed to materialize.

A picnic by Saints and friends on the Tuesday following proved a very enjoyable affair, and on the following Friday we embarked on a small steamer for Sydney, accompanied by Bro. Lewis and Daughter Annie, on their return from conference, and Sr. Josie Wright and Bro. Robert Taylor to come on with us to Victoria on a visit. The former expects to remain with us till we depart for America. On the little steamer Srs. Lewis, Wright, and Wight passed the afternoon very pleasantly, singing hymns, in which other

passengers and the crew from time to time indulged. The sea was very smooth, hence Neptune held but little sway. From Sydney to Melbourne the ambition to sing was lessened by peculiar berth inclination incident to such surroundings. Remaining one night in Melbourne we were permitted to reach this place (Queensferry) next evening in time for convening of conference, which passed off very pleasantly.

By *Heralds* just received I am accredited with what does not belong to me. It was during the controversy therein noted that I received the injury to my eye, and while I was living in darkness,—both eyes being bandaged,—Bro. C. S. McLaren wrote the very letter copied by the *Herald* and to which my name is attached. I am under the impression that I mentioned this fact to the First Presidency in a private letter, with the thought in mind that the editor might incidentally mention such fact editorially. In justice to Bro McLaren these facts should be mentioned, and I am glad to know that the very letter of which he was the author was the one chosen as containing the "pith" of the controversy, as it will serve the double purpose of encouraging the brother and show to the church what an able defender with the pen she has resident here. In fact, it occurs that the trend of events are now shaping to show the line of future usefulness which the Lord has mapped out for this brother, on condition of a faithful life.

We are now in Victoria to see the wife's relatives and other Saints before starting for the States which we expect to do February 19, per Royal Mail Ship Mariposa. As yet, however, there is no word from the Bishop. Times are hard indeed, and were it not for the climate much worse suffering would be endured.

J. W. WIGHT.

PERSIA, Iowa, Feb. 7.

Editors Herald:—"To whom it may concern." This is the heading of a late article in *Herald*. It was concerning healing and the talking of it afterwards. I have been sick for nearly two years and have been administered to a great many times without effect, until I was administered to by Bro. Heman C. Smith sometime in January. I then received a great benefit from it. Some years ago I was administered to for a long standing illness and was perfectly restored to health in a moment of time. And I have often wondered in the last year why the Lord would not heal me. For several weeks past before that article appeared in the *Herald* it occurred to me that perhaps the reason was that the Lord would not trust me, for I had been very imprudent in talking too much about it; and when that article came out I was perfectly confirmed in the belief that I had done wrong in talking so much about it. I then said to the Lord that if he would forgive me I would try and be more careful how I talked about it. Since that time, and after I had been administered to, I have been getting better, and I now have faith that I will get entirely well.

I am glad I learned the lesson if it did cost me much to learn it. I often think of Christ's

word to the leper that was healed; when he returned to give thanks to the Lord, Christ said, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger." There is a great difference in returning thanks to God direct and telling it to the world.

Respectfully,

P. PELTON.

LOGAN, Utah, Jan. 23.

Editors Herald:—Last week we had a good and pleasant time in Logan. Bro. Anthony came to see us and remained five days, and in that time preached four good and instructive sermons. We are a few here, about 20, all Scandinavians; our membership the result of the work of Bro. Peter Anderson, now on a mission in Denmark. He was a good and faithful worker here, and we would like to get him back again. After he left us and Bro. Anthony was placed in another position in the mission we were entirely forgotten. We had to do the best we could to battle against opposition. Bro. Anthony has been good to us; whenever he has been in a position that he could he would take the trouble to come and preach, counsel, and advise, how to obtain eternal life.

Last General Conference Bro. Anthony was called to occupy his former position, and before he went home to his family he came to see us and remained with us three days, preached twice, and promised us that he would not forget Logan. When he got home he sent Bro. H. N. Hansen, and he staid with us three or four weeks and did us much good, although I missed a good many of his meetings on account of sickness. He is much liked both by members and non-members.

These brethren are earnest, active workers; they are moving around; they do not wait until Sunday to preach, but are ready and willing at all times to sound the trump calling souls to Christ. We all like those brethren; we are in need of them; they know us and we know them.

My wife and I became members of the Re-organized Church five years ago next June. We have been subscribers to the *Herald* and *Autumn Leaves* from that time, and I cannot be without the *Herald* and its supplements.

Your brother,

C. WICKLUND.

DENVER, Colo., Feb. 10.

Editors Herald:—Having crossed the eastern boundary line of my mission field two days since, I jot a few thoughts. It being needful for me to be at home about March 1, I started homeward earlier than I should have but for that. When arranging to leave Utah I expected to do service at Rawlins, Wyoming, but found it impracticable to do so. I held seven services at Cheyenne in the South Side Congregational church, where Bro. C. R. Duncan did acceptable service once. "Brother-in-law" Emery, his saintly wife, Myrtle, and the household of H. Hidy seemed to enjoy the services and to vie with each other as to who should contribute most to my comfort. The attendance was not large, but

it grew to the end. Bro. H. N. Hansen is expected to second the effort.

One conclusion reached by my stay in Utah is that this has been the most difficult year within the range of our efforts there to effect anything. The completion of the temple, with its use, whatever that may include (Bro. H. O. Smith in current issue of *Herald* gives a true report of the visible; who can do so of the invisible in the temple), has cemented the Utah Mormon Church anew. The fame of the choir, World's Fair premium on Lehi's factory sugar, on the wheat of the "valleys of the mountains," and carriage manufacture of Salt Lake City, have all added their quota, swelling the sentiment, "Triumphant Zion lift thy head."

Now that polygamy is a dead (?) issue, houses are less accessible, for other churches who used to let us in now generally do as a good Methodist brother of Provo did, closing the deal with Bro. H. N. Hansen, whose energy disposed of more of my sole leather in accompanying him than I would be willing to donate again. The letter ran thus: "Dear Bro. Hansen: Under the conditions of our work it will be impossible to accede to your request," etc. Now isn't that much nicer than to say "no"?

Changes of some sort must yet take place ere much is accomplished in Utah, and but for what is said in the revelation of 1887, I would be of the opinion of an old "war horse," who in a letter to Bro. Hansen suggested "drawing off the forces." Those only who have labored there can appreciate the situation, and of them those of a few years ago are at a disadvantage now, till on the ground again. I scanned till my gaze became a vacant stare to see what I have heard and read for years about growing sentiment in our favor among the Utah Church.

In the opportunities open to my view I labored diligently; and the results, aside from the establishment of Sunday schools at Salt Lake City and Pleasant Grove, seem to me small indeed. The two schools are thriving; those enlisting in the Sunday school cause as workers have done nobly indeed. The work of the Mission Aid Society of Salt Lake City, under the supervision of humble, meek, quiet-spirited Sr. Barrows, is prospering.

When official position is understood to mean intelligent service, so that ministrations performed will be food in due season, help will come from where hindrance is now meted out. O, for that day!

"Then let us pray, that come it may."

My home was with Bro. and Sr. Barrows, whose hospitality, unlike a funnel, was the same size to the end. While we as three did not always agree, we did agree to disagree, and that is quite an achievement sometimes; and who can do better? May God bless them abundantly. I shall always be glad I have been to Utah, as it is an additional page in knowledge of mankind, and enables one to doubly appreciate the diamond truths in E. A. Blakeslee's letter of *Herald* issued February 7. Read again, everybody.

I shall hope not to be appointed anywhere in the arid region, as it has been so detrimental to my health and work.

Hard as times are, the Saints of Pleasant Grove, Utah, are in dead earnest to build a chapel; this I am informed since leaving there. They should be aided throughout Utah, especially from Union, Sandy, and Provo, in money and work, which should be returned for the same purpose. In my opinion chapel building should have been encouraged and urged more by the ministry than in the past; and if it had, better conditions would now prevail, including the retention of more there through the years, instead of their constant moving East. Why not build in Utah as elsewhere?

In bonds,

R. ETZENHOUSER.

HARTWELL, Neb., Feb. 15.

Editors Herald:—Subsequent to my last communication from Cottonwood Springs, Nebraska, the inclement weather militated somewhat against nightly gatherings; for plodding over western plains by the glimmering light of a lantern which at any moment may be extinguished by an extra gust of wind, is very different to gliding along on a level sidewalk, under the dazzling light of electricity in a fine city, with waymarks at every corner; yet the writer was at his post; for souls on the western plains are just as precious in the sight of God as those who live in splendid cities. Nor does the fact of a willingness, with the requisite grit to face the unpleasant circumstances, hard labor, etc., to secure a home on the western plains, necessarily make him or her an ignoramus because, forsooth, they may be deprived of city life, facilities, advantages, etc., any more than the fact of one living in a fine city makes him intelligent and refined. Hence special efforts to distinguish between country and city preachers would be incompatible with the true spirit and genius of Latter Day Saintism, or on the gospel plan, in its entirety. I drew on my spectacles a second time when reading in the *Herald* columns something about the World's Reunion eminent preachers, etc., and thought it a useless display; but then perhaps everybody else thought it just right, you know.

About December 20, in response to a request, I went to Lincoln, Nebraska, the capital, remaining with the little band of Saints, advising with and preaching at proper times over the 25th; and on the 26th, be it known to the readers of the *Herald*, I skipped from Lincoln's big city to No. 213 Harrison street, Council Bluffs, where for a few days I enjoyed home, rest, and peace; for a willingness to face the changes, etc., incident to the life of a traveling elder does not make one's heart callous or cold toward those he leaves in the sacred spot called "home."

On the last Sabbath of 1893, I preached at Omaha in the morning and at Council Bluffs in the evening; and in feeling a touch of the solemnity produced by the thought that '93 had flown to return no more, I wondered how the labors, hopes, fears, sorrows, joys, etc., of the past year would count for me in the coming time of retribution; and passed into the realm of repose, wishing my work had been more extensive and better done.

I enjoyed a visit with Bro. T. W. Williams, and thought him essaying to push the work with commendable zeal; nor did a brief visit with Bro. A. Hall, who has recently been honorably released from labor because of feebleness attendant on the length of his mortal life, lessen the enjoyment.

As per request of Sr. Gorman, of Omaha, whom I have known from girlhood, (a daughter of Bro. E. and Sr. Knapp, formerly of Wheeler's Grove, Iowa,) I baptized two of her daughters,—who are near their majority,—and a boy of nine summers, on the first Thursday in 1894, at which time four other maidens in their teens passed through the chilly waters of baptism, being assisted in their confirmation by Bro. N. Rumel, Sen.; and on the same evening as per request, I preached to the Omaha Saints, to which place I returned after visiting Fremont, Valley, Nebraska City, and Brownville, Nebraska, branches, and preached seven discourses, thence to Hartwell, Kearney county, Nebraska, preaching four discourses. The attendance and interest exceeded my expectations.

I left Kearney in time to attend to ministerial work at Cottonwood Springs, Nebraska, on the first of the present month, holding forth until the sixth and proceeding to the Baker settlement twenty-five miles southwest, where I began holding forth in a schoolhouse, which Sr. Richards had secured, but which was closed against us at the time. Bro. R. J. Anthony paused on his way to Utah last May, for ministerial work, which he effectively performed. We did not know but it was to remain closed for at least a long time, if not always; but the fastness with which we supposed it was closed gave way, the door opened, and we took possession for a limited time, and would doubtless have had a good attendance, but a cold wave struck us, and on the ninth the wind blew, snow flew, and it was cold; so our congregations were small, very small; and though clear, it is still cold.

Saying good-bye to the few Saints in the Baker Settlement I was whirled back to Cottonwood Springs in a western buggy (lumber wagon) on the 12th, preaching to and enjoying the company of the newly born Saints of Cottonwood Springs on Monday and Tuesday evenings. I left on Wednesday, reaching this point in safety, beginning preaching tonight; for on my former visit I noted this point as offering inducements for additional labor, hence hastened back as soon as I could fill previous appointments in the above places. I preached here a few times two years ago, and was followed by Bro. C. H. Porter, but circumstances appeared inauspicious at that time. A minister has been preaching at this same point one Sabbath in each month for ten dollars. I have been informed that the people have requested him to desist.

Labor at this point at this particular juncture seems necessary, yet too lengthy a stay would prevent the filling of other appointments in view of the approach of Annual Conference ordered by a majority of votes under the method of common consent. I wonder, if a majority vote obtained to adjourn a conference for two years, (for which there is no earthly prospect,) and an exigency

should develop necessitating a General Conference, if the Presidency by virtue of their calling could call or order one? And now I think many evincing great surprise at such a question, unhesitatingly answer affirmatively; and if so, it follows that the Presidency's prerogatives, duties, etc., are superior to and above the method of common consent. And if this be a fact, why not demonstrate our faith in this particular by our works, and so adjourn conference subject to the call of the Presidency, and be consistent within ourselves?

Who should better know the needs of a branch, than a God-fearing, active, branch presiding elder? And on the hypothesis that all are to be powerful in their appointed spheres, who then is likely to know better when to call the whole church together than the Presidency? And in view of the consumption of time and money, and the great necessity that exists for both to push and speed the work, how can we think, much less believe, that this consumption of time and money necessitated by Annual Conferences is proper? It seems to me a prodigality of both time and money, for which somebody will be responsible.

What was the purpose of the integral parts of the human organism if some of those parts were prevented from the exercise of their functions? But as it is, is not the well-being of the whole organism effected by the constant activity of the integral parts? and is it not so with Christ's mystical body? If not, then what are we? Has not God placed every member in the body as it has pleased him, as a preventive to schism in the body? He certainly has, and there can be no guaranteed success which the Lord will approve save that secured by the legitimate activity of the several integral parts which the Master Builder has provided, to build the building as his habitation through the Spirit.

I know of no advantage that could accrue to me by lessening human rights, if possessing the power, as I could conceive of none by a failure to discriminate between human rights and God's decrees.

I think I love liberty, but liberty to culminate in eternal life is in Christ through a knowledge of truth; hence we are made its recipients by abiding in God-given conditions.

In bonds,

JAMES CAFFALL.

BLAIR, Neb., Jan. 1.

Editors Herald:—The Saints of Blair are alive in the work; we have prayer meeting twice a week and several are interested, one man regretting he was not baptized last fall when Elder Whitman was here. We expect to see three or four added to the church soon—heads of families. Do pray for us, Saints; we want to see a branch organized here; we have labored to that end since 1891 and now we have twenty-six members. Some are scattered; only about half can come regularly to church.

Tekamah has some Saints, Spiker a few, and others are in little towns and villages near us who I believe would unite their

efforts with ours for good and would perhaps swell our number to forty members.

I wish some good elder would buy property and locate here. I have preached from time to time at Desoto and Blair, but I feel as if the Saints need an able man; besides, I have labored under great spiritual difficulty and I would like help that would stay here.

Your brother,

DINE CARTER.

COOK'S POINT, Texas, Jan. 31.

Editors Herald:—I am at home until next Saturday; I will then be at Central branch in Robinson county. Have been preaching of late in Bell county, at Elmwood and New Hope branches; splendid congregations and attention; Saints seemed much revived, and sinners interested. We expect good results. The Sunday school and prayer meetings seemed moving along finely at New Hope branch. Bro. E. D. Thompson and his members have built a good house for school and church purposes. He is president of the branch and superintendent of the Sunday school. He and all the members seem to be in line of duty. God bless them. Prospects are better in Central Texas for the good cause, in some respects at least.

I learned last night that Bro. William Dotson, of Texas Central branch, near Hearne, got his house burned and its contents, a great loss to him and his family. I hope the church and the world's people will replace house and household goods as before, soon. God loveth a cheerful giver, and if a man "seeth his brother in need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?"

Yours in the faith,

E. W. NUNLEY.

MIDDLETOWN, Ohio, Feb. 2.

Editors Herald:—I came here January 26 and found the work not in as good condition as I would like to have found it. I regret to see some members coming into the church who fail to reform their way of living. It has a bad influence on outsiders. It seems that some do not realize the need of conforming to the laws of God, and that repentance means a practical work necessary to constitute a genuine Christian. Members can tear down faster than elders can build up the work of God. It seems to my mind that some of the Saints fail to comprehend the times in which we are living.

We had a very pleasant conference near Plainville, December 23. All seemed well satisfied with the business transacted. The spirit of unity prevailed and I think good was done. A goodly number of the brethren were present: J. G. Scott, I. P. Baggerly, V. D. Baggerly, L. F. Daniel, and myself, of the missionary force; also Bro. James Knox, of Macy Mills, and others of the local officers.

The request of Bro. W. H. Kelley, of Kirtland, Ohio, conference was granted; viz., that the portion of Ohio (Butler county, the Middletown branch, State of Ohio) belonging to Southern Indiana be annexed to the Pittsburg and Kirtland district, that the boundary line of the States be the di-

viding line. It takes effect May 1, 1894; so after that date the Middletown branch will be under the supervision of the authorities of the Ohio district. Here are good Saints, and we hope that they will have good shepherds to feed them the spiritual food.

We feel grateful to the Saints of Middletown for their kindness towards us while we have labored among them, and trust that the change may be for good; especially that they may get more preaching. While it has been very difficult in the past to get a place to hold meeting in, of late the Saints have succeeded and have rented a very nice place in which to hold services. The Saints that were able have sacrificed a great deal; only two or three families carry the burden and some have done quite well in paying their tithing. They are a willing people. May God bless them all.

JAMES M. SCOTT,

Bishop's Agent.

ROMAN, Va., Feb. 13.

Editors Herald:—Bro. James Moler and I leave here this morning for Vale's Mills, Ohio. Meetings closed last evening. The Saints have been passing through quite a little trial of late, but the worst is over, and the present promises better for the future. There is a good people here, zealous for the work, and they have maintained themselves well. They need, however, an energetic and capable elder to be with them or at near call all the time. With a proper outlay of labor, good will result to the cause. The proverbial Southern hospitality is met with here, and the Saints rank with the best of the community. I have been here and in the vicinity over a fortnight and rather like Virginia. It is an attractive country, especially in this Shenandoah Valley.

I will be at Goose Creek, West Virginia, on the 24th inst., if all goes well; and then to Sharon, Ohio, and to Scranton, Pennsylvania, if time will permit. Bro. Moler is feeling first class.

Fraternally,

WILLIAM H. KELLEY.

KEIGHLEY, Kan., Feb. 11.

Editors Herald:—Your coworker in the cause of Christ has many reasons to rejoice, for it has been his good fortune to be associated with the church since infancy and during my time in this world I have had many mercies extended me. Being naturally of unrelenting mind, my learning has been, to a great extent, from bitter experience. It had been whispered to me years ago that I would be called to the ministry, and later on came the call, with such force, too, that every one in the house agreed as to its source. The elder who spoke the words sat directly in front of me in the meeting, and to give me an evidence of my calling I was permitted to know before he arose to speak that he would deliver a prophecy concerning me and call me to the ministry. I knew before he arose just what he would say, and could see the words as plain as though they had been written in letters of gold. In the same meeting three other elders bore testimony of my calling, and many of the congregation gave

words of encouragement to the same effect. What could I do but believe? yea, I knew.

But after all that my native land, Missouri and Kansas, was not home for me; I wandered off to the South and West, forgetting the message that came, forgetting all the hallowed influences of God's Spirit and the communion with Saints; forgetting home and friends, and like the prodigal son, wandered in the wilderness feeding swine. But even while in the darkness of sin and waywardness I could at times feel the inviting influences of God's Spirit working within, and the "still small voice" saying, "Have you not been called to preach my gospel?" It has been answered in tears while walking the crooked paths of life. Have I anything to be thankful for? In my early life my study was greatly from observation, rather than from reading, therefore when entering the ministry I was not well read, not even moderately so; but notwithstanding all my carelessness, God has blessed me beyond my expectation in my efforts to preach his word. And now as we are sure of being the chosen people of God we can say that "we know" we are right; we have great reasons to be thankful.

And last, but not least, I am thankful that God has placed in his church such noble men,—servants,—as Bro. I. N. White. Truly the Lord has blessed him.

We came to Keighley on Monday, the 5th, where Bro. White was to meet Rev. Popplewell of the Christian Church in debate. The hour came and with it a full house of perhaps two hundred.

I love experience; it has been my teacher; and this was my first time to hear a debate, so I listened carefully; I wanted to hear the objections to Joseph Smith and the Book of Mormon. Two propositions have been discussed; they closed on the Book of Mormon last night. To my mind it all proves how a drowning man will catch at a straw. Those of you who have heard debates would have heard the same old story of Joseph Smith being everything that was mean. I refrain from using the terms applied to the "Choice Seer;" they don't look well, nor do they sound well; especially coming from one who claims to be a minister for Christ. I have wondered during this discussion if the reverend brother once thought of the words spoken while Jesus was being mocked and scourged by his enemies, while his life was ebbing away and his soul was torn in the agonies of death: "Father, forgive them, they know not what they do."

The arguments used against the work in this debate are those common in the days of Christ and the apostles to disprove his divine mission and human nature is the same now as it was then; prejudice rules the people. There are many in this locality who would not know the light if they were brought face to face with it, they are so blinded. It will take nothing less than the power of God to move their minds, but prayers are being offered for them; and O, may we all pray more! And in a case like this where one of our brothers is to stand before the wisdom of the world in debate, be like the Saints of old when Peter was in prison; they were united in prayer so that their prayers were heard

and God sent his angels to open the prison doors.

And now I want to say that God has been with us here, so that Bro. White has had wonderful liberty; yet notwithstanding the wisdom of the world and the smooth tongue of his opponent, he has won friends for the cause, and many can see the manner of his dealing with the word of God. The Saints here rejoice; we are glad the Lord has been with us in power. I am in the work for life by God's help. So may we all be.

Yours, rejoicing in the Lord,

R. M. MALONEY.

VALE'S MILLS, Ohio, Feb. 20.

Editors Herald.—The conference for the Ohio district closed its sessions at this place last evening. A good interest and excellent feeling was manifest all through. The house was crowded with attentive listeners at every preaching service. Meetings will be continued during the week. The Saints are feeling cheerful, the ministry is in excellent spirits, the weather good, and all is well.

WILLIAM H. KELLEY.

Original Articles.

CHURCH HISTORY,—A REPLY.

No. 2.

BY W. W. BLAIR.

ALLUDING to *Herald* "editorials which appeared from 1885 to 1893," Bro. Lambert says:—

It is evident that in the opinion of the Twelve and Seventy, many statements of church history were made to do duty for more than they are worth. That by using certain statements and putting a certain interpretation upon others, the plain statements of revelation have been made secondary; and in some cases, entirely ignored. . . . These quorums certainly had the right to express their opinion in quorum capacity; and in justification of the opinions expressed, it is only necessary to cite the fact that the duties of the Twelve have been treated upon; the duties of the First Presidency, High Council, and Bishopric, in relation to the law of temporalities, while at the same time, the last revelation given to the church on this subject, containing direct and positive statements, was not even quoted! I mean, of course, the revelation of 1861.

As to "the right" of the Twelve and the Seventy "to express their opinion in quorum capacity" on the merits and propriety of the said editorials and the use of church history made therein, any other quorum or council in the church has an equal right with them. Would it not have been fair, and charitable, to have waited in this matter until all the other quorums and councils could have carefully considered the matters in question and joined in rendering a decision? Why should the Twelve and Seventy lead in this matter against the editors and the Board of Publication? Where in the law, or the ruling precedents of the church, do they find authority for their action in the premises? Have not the rules of the church limited

editorial control to the Board of Publication? Why should these quorums take "snap judgment" on the editors' supposed errors and hold them up officially and publicly in open condemnation? Why not first labor in a gospel way with the offending editors? Why adopt a method of dealing with the editors utterly unknown to the law of God and the history of the church? Why not wait until these quorums were *certain* they had divine authority to call the editors to an account for their editorial conduct, and then be *sure* that they had just cause for exposing *assumed* errors to public question and public obloquy? Had the editors (who are the First Presidents of the church) no rights which these two quorums should respect? Should not these editors have been questioned and intelligently investigated before being openly condemned? Is it just to condemn a man without first hearing him? In conclusion on this point it may be truthfully said that there is no law of the church, no rule of the church, neither is there any precedent in the history of the church, justifying such a course of procedure.

Yes, the duties of the First Presidency, High Council, and Bishopric, in relation to the law of temporalities, had been treated in the editorials. It was done after due deliberation, and by the direct leadings of the Holy Spirit, in the spirit of charity, and for the high purpose of laying before the ministry and membership the law of the church, and also the *history* of the church touching the administration of temporal matters during the lifetime of the "Choice Seer" and under his immediate teachings and the sanction of the general conferences of the church and its "grand councils" of the priesthood. It was done honestly and faithfully that all parties interested might learn the established order of God, get divine wisdom and understanding on the points treated, correct any mistakes that had been made and avoid mistakes in the future, and so attain and maintain needful unity in these matters and thereby prevent strife and conflict and open rupture. It is true I did not quote the revelation of 1861 on tithing, for I had learned by rumor, and by Bro. Lambert's article in the *Herald* for February 13, 1892, pages 103-4, that the Twelve held strange views as to their rights and duties in respect to the temporal affairs of the church. He there says:—

Heretofore, the Twelve and Bishopric, acting under the supposed authority of the revelation of 1861, have decided upon the respective sums of money to be used for the support of the families of the ministry. When the Twelve have assumed this responsibility alone, it has been because the Bishop failed to respond to their notice and invitation for him to be present. Is this practice

an undue exercise of authority upon the part of the Twelve? If so, why has it been permitted for so many years?

Replying to the above I have to say, that the council of the First Presidency was never officially notified of the system mentioned by Bro. Lambert, neither was counsel and direction in favor of it ever sought of that council that I ever knew of.

I was an active member of the quorum of the Twelve from 1858 to 1873; was among the first to learn of and obtain the said revelation of 1861, and I *know* that that quorum never thought the said revelation gave them the right, and therefore they never attempted to control, or in any way decide the disbursement of the properties of the church in the hands of the Bishop; neither to the families of the elders, nor otherwise, during all those years. They only advised in connection with the Bishop as to temporal matters abroad. The Twelve, in 1861, were J. W. Briggs, Z. H. Gurley, Sen., Samuel Powers, James Blakeslee, D. B. Razey, Reuben Newkirk, E. C. Briggs, John Shippy, and W. W. Blair; and I repeat it, at no time did they, nor did the Twelve up to 1873, construe the revelation of 1861 to mean that that quorum had any special control, final direction, or decision as to how the properties of the church in the hands of the Bishop should be disposed of only when they acted with the other quorums and ministers in conferences or councils, but held that the revelation required them to teach it, and watch against misuse of tithings. During those times the Bishop acted (in the absence of the high council) under the counsel, largely of the First Presidency, when such counsel was needed. But it was understood that the high council of the church mentioned in D. C. 42:10, 19; 99:1, 6, 10; 104:35, 36, (of whom the First Presidents of the church is the presidency,) had the authority, duty, and responsibility, when organized, and operative, to act directly and decisively with the Bishop and his council in the disposition of *all* the properties of the church; and that, in the absence of the high council, its presidency, the First Presidency of the church, was the quorum and council to appoint and direct the Bishopric in respect to the disposition of the properties of the church, as in the case when the First Presidency counseled and directed Bishop E. Partridge, July 2, 1833, how to minister in the temporal affairs of the church (see *Times and Seasons* 6:801 and *Millennial Star* 14:450), and as is further uniformly attested by the history of the church from 1830 to 1844.

The then Twelve knew that the apostles after Christ said, "It is not reason that we should leave the word of God, and serve tables" (Acts 6:2), and they also knew that Joseph the

Prophet said, at the time of the endowment in Kirtland, when he set the quorums in order,—

The Twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them, and call upon the seventies to follow after them and assist them.—*Mill. Star* 15:727.

And they interpreted and applied the said revelation in accordance with these and other relevant texts. They therefore gave their attention strictly to preaching and directing others to preach the gospel abroad from the seat of the Presidency of the church, whithersoever that Presidency directed them, and the grace of God, his special providence and the power of the Holy Spirit attended their faithful labors in a marvelous manner, and many were added to the church, notwithstanding the great opposition encountered from the various factions of the church and a blinded and persecuting world. The ratio of the increase of the church in those times was far greater than for the past fifteen years, when measured by the number of ministers and the amount of money employed. The average spiritual condition of ministers and members in those years was also higher. All these are facts, crystallized into recorded history, in a large degree, and they are facts familiar to many witnesses now living.

The history of the Reorganized Church shows that the ministrations of its Twelve from 1858 to 1873 is the same in a general way as the ministrations of the Twelve under Joseph the Prophet as seen in the history of the church from 1835 to 1844. We claim to be the succession of the church founded and builded by Joseph the Seer and his helpers, and it is therefore needful that there should be consistency, identity, and uniformity in the teaching and practices of the faithful ministers under the presidency of the "choice seer" and his lawful successor.

I now proceed to present and discuss the revelation in question, for the action of the Twelve as set forth by Bro. Lambert results from their peculiar construction and interpretation and application of it. Here it is:—

Revelation given October 7, 1861.

1. In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be.

2. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.—D. C. sec. 114.

This revelation simply requires that the Twelve, in keeping with their au-

thority and duty as previously made known in "the law," shall act "in connection with the Bishop," he also to be governed in his acts by "the law" of the church previously given concerning his duties, and thus "execute the law of tithing." It does not require nor authorize either the Twelve or the Bishop to act outside of nor in violation of their respective offices and callings as previously made known in the word of God. Whatever either did must be toward "fulfilling the law" already given concerning each quorum. Bear it in mind, that the acts of each of these officers must be in the direction of the "fulfilling of the law" of the Lord.

The object of the above command is (1) to obtain temporal means through "the law of tithing" in order to "carry on the promulgation of the gospel," and (2) be "a means of fulfilling the law" already given to the church. In order to obtain this needed "temporal means," the Lord charges the Twelve and the Bishop "to execute the law of tithing, and to then "see to it, that the temporal means so obtained is truly used for the purposes of the church." But this revelation does not command the Twelve to use or dispose of this "temporal means," nor to dictate or decide who shall dispose of it, neither does any other revelation in any of the standard books. But the revelations in the Doctrine and Covenants do authorize and define where the temporal means of the church "obtained" by the law of tithing shall be placed, and who shall pay away and transfer the same, namely, the Bishop. And the same "law" provides as to who shall act with the Bishop and his council in appointing how and when and where the temporal means of the church shall be disposed of. It reads thus:—

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration [for the poor], which is a residue to be consecrated unto the bishop, it shall be kept to administer unto those [priest or people] who have not, from time to time, that every man [priest or people] who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house [in the hands of the bishop], to administer to the poor, and the needy [priest or people], as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And thus I do for the salvation of my people.—D. C. 42:10.

In the foregoing law of the Lord, given that the ministry "may know how to govern my [Christ's] church, and have all things right before" him (D. C. 41:1), it is fixed and established forever, that "the high council of the church, and the Bishop and his coun-

cil," are jointly to dispose of all the properties placed in the hands of the Bishop, and that in this way "the poor, and needy," and "every man who has need, may be amply supplied, and receive according to his wants." Here then is "the law" under which and by which the "temporal means" obtained by the Twelve and the Bishop, when they "execute the law of tithing," should be disposed of in "fulfilling the law" as required in the said revelation. There is no conflict in the law and order of God.

Some have interpreted the word "execute" (twice found in the said revelation), to mean that both the Twelve and the Bishop have the authority to teach the law of tithing, collect the tithes, hold the tithes, and dispose of the tithes. This interpretation is bad, for "the law" of the church provides that the tithes shall be paid to, and be held by the Bishop, as see Doctrine and Covenants 42:8, 9; 106:1, etc., etc. And the same "law" provides that "those who have not," (including "the poor and the needy,") "and every man who has need, may be amply supplied, and receive according to his wants, . . . as shall be appointed by the high council of the church, and the Bishop and his council," as we have just seen. Then why not obey this law, and especially when "the high council of the church" is organized and active?

Various kinds of officers are required to "execute" the financial law of our towns, cities, counties, states, and the nation. These various officers, when they "execute" the financial law, have very different duties to perform; and they need not, and must not, conflict with each other. They are expected to be and are appointed to be mutual helps to each other as they proceed to execute the law given to govern each officer. When in our states the assessors and collectors have faithfully done their work, "the temporal means so obtained" goes into the hands of the treasurers, but the disposition and disbursement of such "means" is placed by law in the hands of duly authorized councils, boards, or commissions. The assessors must not perform the work of the treasurers nor collectors, neither can the assessors and treasurers perform the duties assigned by law to the councils, boards, or commissions. There must be no invasion of office in these matters. So also in the church there should be strict order, and "the law" provides for it. The Twelve, being a traveling presiding high council, having charge of the general missionary field under the counsel and direction of the First Presidency, and having the general oversight and direction of the missionary department of the church, are specially well situated and located and are authorized to teach

the temporal law of the church *abroad*, and also see that it *is* taught and correctly taught. And for these same reasons they are the proper officers to watch over the temporal means in the hands of the numerous Bishop's agents, and other financial agents of the church, abroad in their fields, and "see to it" that "the temporal means so obtained" (by "the law of tithing") is truly used for the purposes of the church, etc. They and their helpers can have personal watchcare of these finances and financial agents of the church *abroad*, when and where it is not possible for the Bishop or the First Presidency to come, and they can "see to it," when and where needed, that "the temporal mean," obtained by the "law of tithing" is found in the hands of honest, wise, competent men and are used according to the law and order of the church. And if, after all this they think it needful, there is no law that I am aware of forbidding them watch the high council and Bishop and "see that they, too, do their duty in respect to the use of the temporal means of the church. But any other theory, and any interpretation of the revelation of 1861 that in any way interferes with the appointed duties of the Twelve as chief missionaries and presidents over the missionary department of the church abroad, is confusing, obstructive, and harmful. The First Presidency, high council, and other local ministers, ought to be fully competent and qualified to see that the Bishop does not misuse the temporal means placed in his hands, and especially is this true in regard to the First Presidency and high council who are supposed to be located at or convenient to the business center of the church, whereas the Twelve may be scattered abroad among the nations and not be permitted to meet with the Bishopric for months, and even years, at times.

The nations of Christendom, and in many places the heathen nations, are needing and waiting for the restored gospel, and the Lord God requires that the Twelve and their fellow missionaries shall carry it to them speedily in authority, in the Holy Ghost, and in much assurance, and no revelation or commandment should be so interpreted as to in any way prevent or hinder the rapid and thorough accomplishment of that work.

In view of the fact that the Lord, in his law given "to govern the church," has provided that "the poor, and the needy," also that "every man who has need may be amply supplied, and receive according to his wants, . . . as shall be appointed by the high council of the church, and the bishop and his council," the First Presidency opposed the resolution offered by the Twelve in conference, at Kirtland, in 1891,

which provided that "the quorum of the Twelve and the Bishopric be authorized to take such steps and provide such means as in their judgment shall be proper to relieve the members of the Presidency from their present financial burdens and incumbrances (if any shall be found) and provide for the support of themselves and families according to law," etc., etc., and they did so because they knew the said resolution was contrary to the specific law of God, and contrary to the order and usages of the church from 1830 to 1844, and from 1860 to 1876, or longer. It was for these reasons they voted "No," and they so explained at the time. They afterwards published in the *Herald* for 1891, page 289, a further explanation, saying,—

The Presidency voted against the resolution for the following reasons: First, it is their understanding that the control and management of the *Herald* affairs are vested in the Board of Publication, and that the Board must be left at liberty to provide for the editorial staff upon their judgment. Second, the Presidency objected to that portion of the resolution which made it to be a part of the duty of the Twelve to look after temporal affairs, directing and controlling the steps or measures necessary to be adopted to release the Presidency, deeming it to be within the duties of the Bishopric, assisted if need required by the High Council, which is now organized and in condition to perform the duties attaching to it by the organic law of the church.

In the foregoing is seen what has ever been the views of the Presidency on the matter under discussion, and the question naturally arises, Are the First Presidents authorized by the word of God, and are they qualified to judge correctly and teach properly in respect to these matters? Such as think they are not authorized will do well by reading D. C. 23: 3, 4; 27: 1, 2; 43: 2; 87: 2, 3, 5; 99: 10; 105: 6, 7, 12, with Mosiah 9: 9; 11: 12; Alma 3: 9, etc., etc.

The First Presidency have ever held that "the high council of the church" mentioned in D. C. 42: 10 is the same as that mentioned in D. C. section 99; 104: 35, 36; 120: 9; and President Joseph Smith has so decided, officially, in conferences and in councils, repeatedly, his counselor concurring.

That "the high council of the church," when organized and acting, is ordained of God to act with the Bishop and his council in the disposition of the properties of the church, and that strict compliance with that provision of law is essential to the welfare of the church, are not of recent discovery, not new ideas, nor are they claims but recently made. For with some they were always held. When propositions were made by the Twelve to the Bishopric in the fall of 1876, "that executing the law of tithing means collecting and disbursing the means so obtained," the Bishopric—I. L. Rogers, David Dancer, and H. A. Stebbins—rejected them

and gave their reasons for it. And the first items of law cited showing how and by whom the properties of the church should be disposed of are in D. C. 42: 8-10; 51: 1-5; 57: 6; 58: 12; 70: 3; 83: 18-23; 87: 6; 104: 32; 106: 1, 2; 38: 8. See *Herald* vol. 23, pages 596-598.

I repeat the important fact, that the Twelve from the first up to 1873, never claimed that the said revelation of 1861 authorized them on their own motion to gather, hold, disburse, or in any official way control or dispose of "the temporal means" belonging to the store-house or treasury of the church, but they held it to be their duty to teach the law and order of the church concerning it, and this latter they did by epistles and in other ways, and at the same time exercised watchcare over the temporal affairs of the church, especially over its financial agents abroad.

It is true that the Twelve, acting jointly with the Bishop, at times instructed the financial agents in regard to financial matters such as teaching tithing, reporting to the Bishop, and ministering to the wants of needy traveling ministers and the poor, but at no time up to 1873 did they seek to dictate, decide, nor attempt as a quorum to control, or to use, or appoint the use of the temporal means placed in the hands of the Bishop, but acted as his agents in disbursing temporal means. What has taken place between the Twelve and Bishopric since, I know only from church records, personal observation, and common report. One thing is certain however, there has been since 1875 a large amount of hurtful friction and hindrance going on over matters pertaining to the "temporal means" of the church, notably in and since 1876 (see *Herald* vol. 23, pages 596-7-8 and 710-11; vol. 25, pages 142-3; vol. 35, pages 318-19, etc). As one harmful result of this, the presiding Bishop, I. L. Rogers, and his counselors—David Dancer and H. A. Stebbins—peremptorily resigned in the spring conference of 1882.

To my mind it has been clear for many years that the church will never be at rest, united and prosperous in its temporal concerns, until "every word that proceedeth out of the mouth of God" in the standard books of the church touching these concerns are strictly, joyfully obeyed by all.

The First Presidency was moved to ask for the reorganization of the high council many years ago, and April 17, 1888, in a joint council of the Presidency, Twelve, and High Priests, the Lord revealed his will through the President of the church, saying:—

There is necessity for a High Council, not only in Zion but also among Zion, the pure in heart, that the church may be prepared for matters that *cannot be attended to by the Trav-*

eling High Council. It is acceptable that such high council be organized.

April 8, 1890, the Lord further commanded concerning this matter, saying:—

Those who were presented by the High Priests for ordination to their number, if approved by the council of the High Priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve and one other to be chosen by the Council of Twelve, the president of the High Priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the High Council, that the High Council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conferences may be held.—D. C. 120: 9.

In compliance with the foregoing, said High Council was regularly organized and is prepared to fulfill its duties and responsibilities as set forth in Doctrine and Covenants 42: 10, 19; 99: 1-15, and 104: 35, 36. Will the ministry and the members uphold and sustain this council in its lawful and appointed work? The Lord says:—

He that receiveth my law and *doeth it*, the same is my disciple; and he that saith he receiveth it and *doeth it not*, the same is *not* my disciple, and shall be cast out from among you.—D. C. 41: 2.

It will not do to take one portion of church law touching a given matter and so construe it as to make it conflict with other portions of the law pertaining to the same matter. Therefore, the revelation of October 7, 1861, must be interpreted in harmony with the law previously given concerning the "temporal means of the church," also the law previously given concerning the duties and responsibilities of the Twelve, the Bishopric, the High Council, and the First Presidency, as servants of Christ in the administration of his word.

Inasmuch as the Lord has appointed to the church a chief leader, a chief teacher, whom we have accepted as such, we should be consistent with our profession and let him lead and teach and counsel on these matters, in his proper office and calling, as did his predecessor, a history of whose leadership and teachings in the matters in question were presented in the history abounding in the *Herald* editorials up to May, 1893. I there quoted church history liberally as collateral evidence with the word of God to help bring about unity in righteousness with the ministry and to help forward the work of the church prosperously in all things. I did not handle said history deceitfully nor recklessly, nor without cautiously and prayerfully "comparing spiritual things with spiritual" and temporal things with temporal;

and in all my research in history up to July, 1844, I found that, in the disposition of "the temporal means of the church," the First Presidency or the High Council of the church acted with the Bishop and his council, and that the Twelve aided in the execution of the temporal law only by teaching it and seeing it was correctly taught, and by carrying out in their mission fields this order of the church, and not in directing or controlling the temporal means in the hands of the Bishop. In all this the law of God, and the usages of the church under the administration of the "choice seer" and his helpers, are in perfect accord, and the revelation of October 7, 1861, teaches nothing to the contrary.

In concluding upon this point, I herewith present, as is fitting, the "Principles and Rules of Action" agreed upon by the Twelve and Bishopric in April, 1878, and published in the *Herald* for May 1st. This was at a time—mark it well—when "the high council of the church" was not in an organized and operative condition, and therefore a strict compliance with the letter of the law in Doctrine and Covenants 42:10, etc., was seemingly somewhat impracticable:—

1. We believe the duty of the Twelve to be to teach the law of tithing, viz.: Explaining to the church the necessity, and the mode of complying therewith, in order that the financial interests of the church shall be properly supported, and that they may receive tithing and forward the same to the Bishop, who is the acknowledged treasurer of the church, or to his appointed agents.

2. That it is devolvent upon the Bishopric and their authorized agents, to travel among the churches from time to time, to teach the law of, and collect tithing and free-will offerings, and see that the financial interests of the church are duly cared for, and the wants of the poor duly administered to, and use their best and earnest endeavors to keep the ministry in the field, as appointed by General Conference, especially the members of the Quorum of the Twelve and of the Seventy, and to see to it that the families of such receive proper support.

3. That *officers in charge* of missions appointed by General Conference, receive, necessary support in the prosecution thereof, from the agents of the Bishop in said missions, and that said agents in the disbursing of moneys be not subject to the direction of districts, Conferences, or branches, (yet said conferences may advise or recommend,) but should make itemized reports to said conferences, who may audit and approve the same, and said reports as certified to, be forwarded to the Bishop.

4. And that in all missions where there is no agent to represent the Bishop, *the officer in charge of said mission* may receive tithing and free-will offerings, and use such sums as shall be considered necessary for said mission, keeping an account thereof, together with the names of persons from whom received, and forward a quarterly account thereof, together with whatever moneys may remain in his hands as a residue, and not needed by him, to the Bishop; and upon receipt thereof, the Bishop should enter the same upon his books, crediting and debiting the church with said amounts, received and paid out, together with the names of those from whom received and to whom paid; and that all such itemized reports be published by the Bishop

from time to time with his regular reports.

5. In all missions where *the officer in charge* cannot consult with the agent, (though one may have been appointed thereto,) he may receive tithings and freewill offerings and use the same, as hereinbefore provided for in Article 5, of Basis of Adjustment,* or only part thereof for said mission, accounting therefor to the agent and to the Bishop in his quarterly reports.

6. We advise the utmost care and economy in the expenditure of moneys; that the first of all objects to be attained by the church is the promulgation of the gospel, and all other interests are but secondary compared with it, which object must ever demand our first attention; next to which is the support of the poor. And believing that moneys have been extravagantly expended in the publication of books, and unnecessarily so, we advise the utmost care in that direction, and the strictest economy. And we recommend that the Bishopric encourage so far as seems wise and is practicable, the building of church houses, and that they take the advisory oversight thereof; and also the erection of storehouses in such localities where the interests of the church do now or may hereafter demand it; believing that through this channel the families of traveling elders would receive more ready support, and which means does not now come into the church treasury.

7. Members should be taught the moral obligation that rests upon them, to put forth an effort to do something of some moment, during the year, either in tithings, freewill offerings, or donations, according to their financial abilities.

8. Where branches, districts, or individuals wish labor in any special locality, the needed funds to sustain such effort should not be taken from the means designed for, or belonging to the general treasury.

9. When means are given to ministers of the church for their benefit, by persons in and out of the church, such "means" should be reported to the Bishop, that he may be cognizant of the help that each receives, and that said report be made to the Bishop on the first of March, annually.

Your brethren in the covenant of peace,

EDMUND C. BRIGGS,
WILLIAM H. KELLEY,
JAMES CAFFALL,
JOHN H. LAKE,
ALEXANDER H. SMITH,
JOSEPH R. LAMBERT,
JAMES W. GILLEN,
HEMAN C. SMITH,
JOSEPH LUFF,
GOMER T. GRIFFITHS,

Of the Quorum of the Twelve.

GEORGE A. BLAKESLEE,
EDMUND L. KELLEY,
ELIJAH BANTA,

The Bishopric of the Church.

*5. In the receiving and disbursing of church funds, *all* persons who may be entrusted therewith are in fact, or *ex officio*, *agents* for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the *direction* of the Bishop, or in accordance with an agreement and understanding with the Bishopric *previously had*; specific, in regard to the objects before determined upon; generally, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

(To be continued.)

COLORED SCHOOLS.

There are 25,530 negro schools now in the South, where 2,250,000 negroes have learned to read and most of them to write. In the colored schools are 238,000 pupils and 20,000 negro teachers. There are 150 schools for advanced education and seven colleges administered by negro presidents and faculties.—*Charleston News and Courier*.

Conference Minutes.

VICTORIA.

Conference of this district convened at Queensferry, January 6 and 7, 1894; Elders Wight and Butterworth chosen to preside; R. Layland and W. Craig clerks *pro tem*. Queensferry, Hastings, and Leopold branches reported a net gain of 3; total membership 120. Elders Butterworth baptized 2, Jones, and McIntosh, and Priests Layland, Baxter, and Hailey reported. Financial report showed £1 in hand. Delegate representation was adopted, present district officers sustained, and Brn. J. W. Gillen, T. W. Smith, and J. W. Wight were chosen as delegates to the Annual Conference of 1894, those present being empowered to cast full vote. Preach- by Brn Butterworth and Wight. Adjourned to meet with Leopold branch first Saturday and following Sunday in May, 1894.

FORSTER.

Annual conference of the Forster district, New South Wales, convened at Tuncurry (late North Forster), December 23 and 24, 1893; Elder J. W. Wight president, G. R. Wells vice president; C. S. McLaren secretary, S. G. Wright assistant secretary. Branch reports: Forster 64; 3 baptized, 1 died. Hamilton 15; 1 baptized, 1 removed, 2 withdrawals. Wallsend 44; 2 baptized. Nambucca 54. Sydney, organized January 22, 1893; present number 25; 7 baptized, 1 removed, 3 by vote. Ministry reporting: Elders J. W. Wight, J. Kaler, G. R. Wells, J. Wright, G. Ballard, C. Avery, W. McLaughlin; Priests A. Mills, S. G. Wright, L. Anderson, W. Lewis; Teachers G. Lewis, M. McGregor. Bishop's agent's report: Amount on hand December 31, 1892, £20. 7s. 10d.; receipts £15. 17s. 6d.; paid out £42. 12s. 7d.; in debt to Bishop's agent £6. 7s. 3d. G. R. Wells was elected district president and G. Ballard vice president. The following officers were sustained: John Wright Bishop's agent, C. S. McLaren, secretary, George Lewis assistant secretary. Brn. J. W. Wight, T. W. Smith, J. F. Burton, and J. W. Gillen were appointed delegates to General Conference of 1894. Resolved that George Ballard be recommended to General Conference for missionary appointment to this field. C. S. McLaren was ordained a priest. During the Sabbath session 8 were baptized by J. W. Wight and confirmed under the hands of Elders J. W. Wight, John Kaler, and G. R. Wells. Preaching by Elders John Kaler, G. R. Wells, and J. W. Wight, the latter giving his farewell sermon on Sunday night the 24th inst. to a large attendance comprising many non-members. A collection amounting to £1. 11s. 4d. was made to provide funds for the purpose of meeting various incidental expenses in connection with the district secretary's office, as well as for the purchase of blank forms and minute book for the district. Resolved that adjournment be made to meet at Sydney on the Saturday and Sunday first preceding the new year (1895) and that a reunion be held in conjunction therewith provided that such be ultimately found practicable, a committee; viz., Brn. J. Kaler, G. R. Wells, C. S. McLaren, G. Ballard, and A. Seaberg, being appointed to duly determine as to such practicability. Thus ended a very enjoyable session.

CENTRAL NEBRASKA.

Conference met at Clearwater, February 10, 1894; Levi Gamet secretary. Branch reports: Clearwater 61, Deer Creek 39, Elk-horn 18, Evergreen 28. Elders reporting: J. Caffall, D. W. Shirk, W. Weston, J. Hoga-boom, W. M. Rumel, E. A. Davis, and Levi Gamet; Teacher J. H. Jackson. L. Gamet, Bishop's agent, reported: Amount on hand and received \$103.50; paid out \$97.50; amount on hand \$6. On separate votes James Caffall

was requested to represent the district at the Annual Conference, W. M. Rumel was sus-tained president, and Levi Gamet secretary of the district, and L. Gamet was sustained as Bishop's agent. Preaching by E. A. Davis. Attendance fair considering the severe cold: meetings harmonious and interesting. Ad-journed to meet at the residence of J. H. Jackson, of the Deer Creek branch, on the last Saturday and Sunday in July.

Sunday School Associations.

CONVENTION NOTICES.

The Galland's Grove district Sunday school association will convene at Dow City, Iowa, Saturday, March 10, 1894, at two p. m. The afternoon session will consist of reports of schools, miscellaneous business, and a Bible training class under the direction of Bro. L. Butterworth; subject, "The Destruction of Jerusalem," lesson XI. of the December, January, and February *Quarterly*. The class to be formed from the delegates or visitors present. Those desiring to take part in this class will please come prepared on the lesson. The evening session will consist of addresses from Brn. McDowell, of Magnolia, Iowa, and E. L. Kelley, of Lamoni, Iowa, with "special" music as an auxiliary. It is especially re-quested that we have a good delegation at this convention as there will be some im-portant business to attend to.

DORA YOUNG, Sec.

Miscellaneous Department.

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

All who have been ordained to the above offices are privileged by the law of God to be enrolled in quorums. In making application for such enrollment please write the date of birth, date of baptism, and date, place, and by whom you were ordained. Also make a brief statement of what portion of work you are doing, so that the quorum that considers your application may see it, as well as have your items for its record. These applications I will present to the various quorums at their assembling during the April Conference, for then they by vote receive members to fill vacancies that exist. Those who have sent applications to me that do not contain the items nor a statement of the character of their labors, are requested to send a new application that will include these facts for the use of the quorums that receive and enroll you as members.

H. A. STEBBINS,
General Church Secretary.

LAMONI, IOWA.

FIRST QUORUM OF SEVENTY.

The First Quorum of Seventy will meet in the room next the Students' room in the Saints' church at Lamoni, Tuesday, April 3, at nine a. m. It is desirable that reports to the quorum be in the hands of the secretary, R. S. Salyards, Lamoni, Iowa, at least a week before the time of meeting. Circular letters will be mailed to the members of the quorum on or about March 1. A good attendance is hoped for. May the Spirit of the Master be with us in our deliberations for Zion's weal.

DUNCAN CAMPBELL, Pres.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Reported to January 16, 1894.....	\$1,263 74
William Sparling, Clifford, N. D.....	1 00
Mary H. Raymond, Mont.....	1 50
A Sister, Illinois.....	10 00
H. Hansen, Randolph, Kan., per <i>Zion's</i>	
<i>Ensign</i>	1 00

THIRD QUORUM OF PRIESTS.

That all may receive the blank on which to report, I request those who have changed their address since our circular letter was sent out to send me their present address, and those who have been ordained elders who have not reported, please report the fact and the amount of work performed prior to your ordination, that we may have a correct report of labor done.

W. T. SHAKESPEARE, Sec.
LAMONI, Iowa, February 20.

CONFERENCE NOTICES.

Conference of the Eastern Maine district will convene at Jonesport, Friday evening, March 16, 1894, at seven p. m. As matters of especial interest to all will be considered, a full representation is hoped for. Come, Saints, prepared to remain throughout the session, and bring the Spirit with you. Friends are cordially invited.

M. F. GOWELL, Pres.,
J. N. AMES, Clerk.

DIED.

MAIR.—At the home of his parents near Council Bluffs, Iowa, February 1, 1894, Bro. Luther G. Mair, aged 22 years, 9 months, and 2 days. He was born in Hardman county, Tennessee. He united with the church some two years ago and has been a consistent member ever since. His health was not good for several months; and about three weeks before he died he was prostrated with typhoid pneumonia fever from which he never rallied. During his sickness he was administered to frequently, but received no permanent relief, although the Spirit was present in power certifying to his acceptance with God. The funeral was held at the church in Council Bluffs. Funeral sermon by Elder T. W. Williams; text, "I am the way, the truth," "the resurrection, and the life."

NOBLE.—At Independence, Missouri, February 14, 1894. Sr. Maria C. Noble. She was born at Westfield, Massachusetts, November 13, 1826. Was baptized into the Reorganized Church by Joseph S. Lee, February 28, 1867, at Fairfield, Utah. Later she moved with her late husband and family to Independence, where she remained till her death. She was one of the first members of the Independence branch, and was known as a faithful member of the church, never wavering in her confidence or hesitating in her duty when she was made aware of it. Funeral services were conducted at the Saints' church under the direction of Elder J. A. Robinson, Bro. Joseph Luff preaching the sermon.

ITEMS OF INTEREST.

RIO DE JANERIO, Feb. 17.—There were forty-five deaths here yesterday from yellow fever and fifteen deaths from other fevers. There are only seven foreign warships here at present and there is little doing. The spread of yellow fever is causing much alarm among the foreign population, as of those who die usually two thirds are foreigners and three quarters of those who die are men.

Much comment has been excited by the inaction of Peixoto's fleet. Inquiry has resulted in the following statements being obtained from a person who should undoubtedly be able to tell the true story of the affair:—

SAO PAULO, Brazil, Feb. 17.—President Peixoto's most ardent adherents now admit that all of the State of Parana is in the hands of the rebels. Admiral Mello's expedition from Parangua took Caritaba and has been since joined by 3,000 Federalist troops from Rio Grande do Sul and Santa Catharina. This combined force is now invading the State of Sao Paulo and is sweeping back the scattering forces which the government had guarding the frontier. These weak detachments make scarcely any resistance to the invaders. Already two engagements have been fought. There have also been six skirmishes. In

every instance the government troops were defeated.

At present General Lapa's forces, with only sixty days' rations, defend the frontier. This force numbers but 1,200 men and it is expected Sao Pedro de Itarare will fall.

Notwithstanding the insurgent victories the people of the State are enthusiastic and show no inclination to fight. They openly urge President Peixoto to compromise with the enemy. Should the insurgents succeed in capturing the State of Sao Paulo they would then be dangerously close to the capital. This would transfer the scene of operations to Rio Janeiro, and the fall of the revolution would be decided there.

EL RENO, Okla., Feb. 17.—The Kiowas and Comanche Indians have assumed a warlike attitude and threaten to drive the cattlemen and stock from their reservation because they have received no grass lease payment since October. The wire fences are being cut and cattle butchered by the malcontent Indians, many of whom are desperate at the lessees. It is feared the situation will become alarming unless the money due them is paid, which amounts to \$60,000.

FINLAYVILLE, Pa., Feb. 17.—The Carnegie Gas Company boring for gas near the Baltimore and Ohio station here struck oil to-day. It is spouting fifty feet over the derrick. The well is good for two hundred barrels an hour and is increasing rapidly. It is located on the Frye farm. The excitement is high.

PADUCAH, Ky., Feb. 17.—Spotted fever, or cerebro-spinal meningitis, has broken out again in Marshall county and threatens to be epidemic, as it was a year ago, when the county was almost depopulated. The people are preparing to leave the county.

PARIS, Feb. 17.—All the attention of the government is at present centered on the Anarchists. The investigation made concerning them shows that the Anarchist party in Paris numbers about two hundred persons, all of whom know each other personally. This had been proved, but it will be more difficult to prove the existence of a secret society, which, as a matter of fact, acts through groups of five or six persons. Henry, the man who threw the bomb in the café of the Terminus Hotel, was a member of a group of this sort, and the police have a description of five others who they are convinced belonged to this group. Henry has confessed that he intended to go to the opera in order to throw the bomb, but was refused admission because of his dress.

Anarchists met in London on the 18th and made inflammatory speeches, advising the use of explosives. The police are alert, watching suspects and foreign arrivals.

BARCELONA, Feb. 18.—Six of the leading Anarchists who have been arrested have confessed that they were accomplices in the attempt upon the life of the civil government. This attempt, they say, was an act of vengeance for the death of Pallas. They declared their comrades who have not been arrested would avenge them.

Anarchist conspirators against the life of Emperor Francis Joseph were placed on trial at Vienna, Austria, February 19.

MASSILLON, Ohio, Feb. 17.—Coal operators in the Massillon district have suspended operations because the miners refuse to accept a reduction in wages. Three thousand men are thus thrown out of employment. A convention of miners and operators has been called to consider the question.

The east wing of the Illinois State building at the World's Fair grounds Chicago was destroyed by fire February 18.

President Cleveland has nominated Senator Edward D. White of Louisiana for Associate Justice of the Supreme Court. The Senate promptly confirmed the appointment.

ST. PETERSBURG, Feb. 18.—The negotiations between China and Russia in regard to the Pamirs are meeting with serious obsta-

cles. A satisfactory conclusion now seems improbable. The Chinese maintain that the Pamirs form part of their empire. The Russians insist that the country has been theirs since 1875, owing to their conquest of Khokand. Russia, it will be remembered, declined the proposition of a joint negotiation on the Pamir question with Great Britain and China, preferring to deal with each of these powers separately.

BERLIN, Feb. 18.—Two thousand merchants and manufacturers of the German Empire met here to-day. The assemblage was presided over by a prominent Liberal member of the Reichstag. It was resolved to congratulate the government upon the conclusion of the treaty with Russia.

PARIS, Feb. 18.—A telegram has been received from the French Governor in the Sudan stating that the collision between the British and French troops at Warina was due to Chief Korona of Ouema, deceiving both the British and French by telling each that the other was a band of Sofas. The British burnt Ouema and other villages as a punishment for this deception, and executed Korona. News of a reassuring character has been received from Timbuctoo.

LONDON, Feb. 18.—Four thousand persons assembled in Trafalgar Square to-day in answer to an appeal for a manifestation against the House of Lords for destroying the clauses in the parish councils bill which called for a reforming of the London vestries. The meeting, with much show of feeling, adopted resolutions condemning the House of Lords for its action in this matter. The speakers, who were vociferously cheered time and again in the course of their remarks, were Joseph Arch, Dr. Charles L. D. Tanner, the Irish Nationalist, Dadabhai Naoroji, the well known Bombay merchant, and five other members of the House of Commons. Joseph Arch said Lord Salisbury had done a wonderful service when he made the rope wherewith to hang the Lords and put this rope in their opponents' hands. The meeting adopted resolutions declaring the House of Lords to be a mischievous and useless institution, and demanding that it be abolished forthwith.

PARIS, Feb. 19.—A telegram received from the Governor of the Sudan announces that when the Joffre column, en route to Timbuctoo, arrived at the Village of Niafouge, Jan. 23, it was menaced by the villagers. Before the soldiers could proceed they were obliged to storm the village, killing 100 of the inhabitants. The column then resumed its march, not having sustained any loss.

BERLIN, Feb. 19.—In the Reichstag to-day the discussion of the Cameroons estimates was continued. Chancellor von Caprivi made an elaborate defense of the colonial policy of the government, during the course of which he announced the conclusion of a frontier agreement with France.

BERLIN, Feb. 19.—The Bundesrath has approved the Russo-German treaty of commerce.

TOPEKA, Kas., Feb. 19.—The grain men all say the recent heavy snow will make a wheat crop of 100,000,000 bushels in Kansas despite the low price of wheat and the dry weather last fall. The area seeded was over 4,500,000 acres according to the latest report of the State Board of Agriculture. This is a greater area than produced the phenomenal crop of 1892. The area that year was 4,300,000 acres. The official crop estimate was 72,500,000 bushels, but many of the best grain shippers in Kansas do not hesitate to declare that the State produced 100,000,000 bushels that year. Wheat from that crop is still coming to market.

INDIANAPOLIS, Ind., Feb. 19.—The unemployed of this city have been rioting at Garfield Park all day and but for the timely arrival of a squad of police Supt. Tallentire, who had the risky job of bossing the work on Garfield Park Lake, might have been butchered.

BOSTON, Mass., Feb. 20.—The "unemployed" troubles in this city culminated in a demonstration on the Common this afternoon, which for a time threatened to end in a riot. Five thousand men, hungry, ragged, and unruly, crowded into the State House and the adjoining grounds and vociferously demanded immediate aid in their distress. They were led by one Swift, an avowed Anarchist. The crowd refused to disperse after hearing from the governor who had expressed sympathy for their condition. Threats were made to clean out the State House when it was learned that under its rules no petition could then be considered. The mob was dispersed but reassembled in the afternoon when a committee of its number presented a petition reciting their troubles and asking the State to begin operations upon the proposed Cape Cod canal, and to provide for State farms and factories.

PARIS, Feb. 20.—There have been two bomb outrages to-day, one of them attended by an explosion which will probably produce fatal results, and they have produced a profound impression on the public mind, even though the number of victims is small. The fact that the explosion occurred in a house inhabited by people who are in poor circumstances indicates the abominable character of the Anarchist movement.

There was a marked excitement in the lobbies of the Chamber to-day and a strong movement is on foot for proclaiming martial law in Paris, in which event every Anarchist arrested in this city will be tried by a court-martial. If any new outbreak occurs it is probable that it will lead to the adoption of such a measure.

There were numerous house-to-house searches throughout the city yesterday, but they yielded no important results. The police have no clue to the authors of the explosions of to-day.

LONDON, Feb. 20.—Premier Gladstone moved to withdraw the employer's liability bill from the House of Commons to-day. Mr. Gladstone stated he was convinced that a large majority of the working classes were opposed to the House of Lords amendments, the government therefore had no option but to withdraw the bill. The House adopted Mr. Gladstone's motion. The House rejected all the important amendments made by the House of Lords to the parish councils bill and accepted the unimportant amendments.

FRIEDRICHSRUHE, Feb. 20.—Nothing positive can be learned on the subject of the Emperor's private conversation with Prince Bismarck yesterday. Still information that has come to hand justifies the assertion that the Emperor spoke on various political matters, notably the course to adopt in case the Reichstag rejects the Russian treaty. The Emperor asked the Prince and Princess to visit him during the spring at Potsdam.

The reconciliation is now complete and Bismarck's influence will soon be felt again. But he never again will be Chancellor, although he could be to-morrow if he wished to. The Emperor will probably create an entirely new office for him at an early date.

WASHINGTON, D. C., Feb. 21.—Twenty-five members of the National Woman's Suffrage convention, which has been in session in Washington for a week, appeared before committees of the House and Senate and made pleas for legislation granting suffrage to women. Susan B. Anthony and other prominent women were among them. Miss Augusta Howard, of Georgia, who wore a reform costume, made a humorous speech, and Mrs. Stanbury of Colorado described the recent Colorado campaign for suffrage, which resulted in a victory for women.

LONDON, Feb. 20.—A dispatch from Buenos Ayres, dated yesterday, says that a battle has been fought at Itapeva, 160 miles west of the City of Sao Paulo, between the insurgents and government forces. President Peixoto's troops were defeated.

ITEMS OF INTEREST.—Continued.

Labor troubles are reported from Denver and other points.

Twenty-five thousand coal miners resumed work in the Hocking Valley, Ohio, district, the operators conceding their demands.

RIO JANEIRO, Feb. 21.—The insurgents refused to-day to allow a water boat alongside the English merchant ship Nasmyth. The captain appealed to the commander of the British squadron for safe conduct, which the latter refused. He therefore appealed to the United States Admiral Benham who promptly granted the request, and gave the requisite orders to Lieutenant Kilburn, who conducted the water boat under the American flag. The rebels did not fire upon the boat.

This incident has created a profound sensation in British shipping circles. The British squadron is roundly denounced. It has come to be a common saying that all nationalities must seek protection in the bay from the commander of the American squadron.

RIO JANEIRO, Feb. 21.—The United States cruiser Detroit, which has been cruising south, has returned to Rio Janeiro. The government is in peaceable possession of all southern points except Desterro, where Admiral Mello has appointed a president and two ministers. The Detroit was unable to find Admiral Mello. At each port it visited the officers were informed that he had just left. Admiral Da Gama, who is in command of the insurgent forces here, says he has countermanded the order he had placed for supplies in the United States, for the reason that the war will be at an end before the order could be filled and delivered.

Church leaders, who have contracted with the insurgents, should they triumph, for the restoration of the church privileges that were abolished upon the establishment of the republic, and who have supplied the insurgent leaders with large sums in gold, have informed Admiral Da Gama that the supply of money furnished by them will cease unless decisive progress is made soon.

There is a deficit of 155,000,000 lire in the Italian budget.

PITTSBURG, Pa., Feb. 20.—For several nights circulars setting forth the principles of anarchy have been distributed all over the city of McKeesport. They are headed, "The Communist Anarchists to the Proletariat," and declare war upon private property and the church and state, the war having for its object their utter annihilation. An Anarchist was arrested in Pittsburg in an attempt to blow up the courthouse.

SAN FRANCISCO, Cal., Feb. 19.—A story is printed here of a revolt on the Island of Riatea, one of the Society group in the South Seas. December 24 last the rebels pulled down the French flag on the newly-erected Government Building. The trouble grew out of the difficulty between the supporters of the French Colonial Government and native traders, who are daily growing more jealous of Frenchmen and their growing commercial influence. Immediately after the occurrence the French transport Durance was dispatched to the island from Papeete, and the commander ordered that if the man who hauled down the flag was not surrendered the town would be blown off its coral foundations. The rebel, who happened to be a wealthy citizen, was surrendered and taken on board the vessel.

The Czar will go shortly to San Remo or to the South of France, and will not go to Kieff. His journey is regarded as likely to have important results, as he may meet some of the rulers or chief statesmen of Europe.

MONTEVIDEO, Uruguay, via Galveston, Tex., Feb. 23.—A correspondent in Santos sends word that it is expected the city will be in possession of the insurgents before the end of the week. There is great excitement in the city. The streets are filled with soldiers and the citizens are in terror. The

insurgent forces there have won another victory. The loyal troops were defeated two days ago near Foxima, on the road from Stanare to Sao Paulo. Nearly every man in Peixoto's battalion was wounded. During the fight the national police deserted Peixoto and joined the rebels in a body.

Chicago newspapers have lately gone into merchandising in connection with their efforts to increase their circulation, to such an extent as to involve them in some difficulty with their large advertisers who object to the low prices and good values offered. The most notable instance of this is the *Inter Ocean*, which was compelled to dispense with its very popular Book Department for no other reason. It continues its World's Fair Portfolio Department, however, which is delivering about 11,000 per day at present and has just added a comprehensive series of "Views of the World," and a book of music called "Harmonized Melodies" on the same plan. They are sold at a certain price provided the purchaser presents a certain number of coupons cut from the paper.

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FORESTER Michigan, February 26, 1894.

CONFERENCE NOTICES.

It has been decided by common consent to change the place of holding the next conference of the Northern Minnesota district from Friberg to Pelican Rapids, Otter Tail county, Minnesota; conference to be held June 2 to 6, 1894. Visitors via N. P. R. R., can reach the place by stage from Detroit, Minnesota, or by rail from Fergus Falls, Minnesota. Those from St. Paul, Minneapolis, and points farther east or south can reach the place most conveniently via Fergus Falls, Minnesota.
G. L. JONES, Sec.

Conference of the Central California district will convene at Hollister, California, April 20, 1894, at 10:30 a. m. Clerks of branches, please send or bring in your branch reports on time.
J. M. RANGE, Sec.

The annual conference of the Northern district of California, will convene at Oakland, California, March 16, 17, and 18, with the Oakland branch.
M. A. SAXE, Clerk.

To Branch Officers:—Please report to our next conference all your absent members, so

that we will be able to report our actual strength. The Pleasant View and Angola branches have been prompt in that direction. The Echo branch has never reported, and Keighley, Indian Creek, and Honey Lake have been slow. Please, brethren, be sure and send your reports to Angola, Kansas, March 17, 1894, as this is our last conference before General Conference.

A. H. HERKE, Clerk.

NOTICES.

To the priesthood of Northern Nebraska district:—At our last quarterly conference a resolution obtained that all those desiring to labor do so under direction of district president. It will be pleasing to me that you make known as soon as possible your preferences for fields of labor, and I invite all who are not engaged in branches to help spread the message of life and light. If the times are hard and less general appointees are to be in the field than heretofore this present year, let us bestir ourselves in a good cause, that the writing on the wall may not be against us. See Doctrine and Covenants 104:44. I desire to make a good report for you; will you help me?

G. M. L. WHITMAN, Pres.

SECOND QUORUM OF PRIESTS.

Will the brethren knowing themselves to be members of said quorum, also those that have been ordained elders since last conference, send their reports to the secretary, G. H. Harrington, Independence, Missouri, by April 1. Those that cannot report by that time, send reports to me, addressing me to Box 222, Lamoni, Decatur county, Iowa.

S. D. SHIPPY, Pres.

Sunday School Associations.

FREMONT.

Association convened at Shenandoah, Iowa, February 15, 1894. The first session was devoted to teachers' meeting work; senior grade in charge of Bro. H. F. Durfey, and intermediate and primary in charge of Sr. Viola Redfield. Blackboard review followed by general discussion on "Benefits of written review by superintendent." Friday, ten a. m., infant class recitation by Sr. Ethel Skank, followed by criticisms and comments on manner of conducting the recitations. General discussion on methods of teaching the infant class. Friday, 2:30 p. m., business. Reports read: Oral reports by the superintendents present. The following officers were elected for the year: Bro. T. A. Hougas superintendent, Bro. H. F. Durfey assistant superintendent, Sr. Ethel Shank secretary and treasurer. The following were appointed to act as delegates to represent the district at the convention of the General Sunday School Association of 1894, at Lamoni, Iowa: Bro. and Sr. T. A. Hougas, Brn. D. Hougas and H. Kemp, and Srs. M. E. Pace and Rachael Leeka. The district superintendent was authorized to insert such names as delegates as he sees fit. Bro. and Sr. T. A. Hougas and Bro. H. F. Durfey to arrange the programme for the next convention. A vote of thanks was tendered to the superintendent, assistant superintendent, and secretary for past services. Intermediate class recitation by Sr. Viola Redfield, followed by criticisms and questions. Friday evening: Temperance programme. [Omitted for want of space.—ED.]

GENERAL CONVENTION.

To the Sunday School Workers:—The General Association will meet at Lamoni, Iowa, April 4 and 5, for the transaction of business and the study of methods in Sunday school work. Let us have your earnest support. An invitation is extended for all to attend, make it a point to be there, and come with a desire to learn as well as to give aid in the forwarding of this branch of gospel work. It is by associating with co-laborers in these meetings that we improve and become better fortified for the work. We hope to have a good meeting, one that will result in great good to the cause.
In bonds,

E. A. BLAKESLEE, Supt.

CONVENTION NOTICES.

Convention of Spring River district will convene March 16, 1894, at two p. m., at Angola, Kansas. Would like a full report from all the Sunday schools in the district. Business session, two p. m., Friday, entertainment in the evening. All are cordially invited.

MIRTIE JONES, Sec.

GENERAL CONVENTION PROGRAMME.

Programme of the General Sunday School Association convention to be held in Lamoni, Iowa, Wednesday and Thursday, April 4 and 5, 1894:—

Wednesday, nine a. m., business session. Annual report of superintendent and other general officers, followed by reports of districts, committees, etc.

Wednesday, 1:30 p. m., business continued. Miscellaneous business.

Wednesday evening, teachers' training class in charge of Bro. J. F. Mintun, Magnolia, Iowa. Delegates will please take notice that each one present is expected to take part in this exercise. Trumbull's "Teachers and Teaching" will be the text book used and pages 138 to 198 inclusive will be discussed. It is greatly to be desired that each delegate come prepared to enter into an intelligent discussion of the subject matter therein contained, as the question will come up further on in the session as to making such study an incorporated feature of all future meetings of the Association. The book is on sale at the Herald Office, price \$1.00. Chalk talk by Bro. T. A. Hougas.

Thursday, nine a. m., primary class work in charge of Mrs. Resseguie and Blair, committee appointed by General Superintendent to prepare and submit to inspection of the General Association a specimen lesson of a contemplated special primary series. Chalk talk. Intermediate class work in charge of Sr. Dora Young. Question for discussion, The most effectual methods of promoting the missionary department of Sunday school work.

Thursday, 1:30 p. m., election of officers, experience, suggestions, and questions in order.

Thursday evening, hymn No. 190 Saints' Harp, by congregation; invocation, Bro. Heman Smith; music furnished by Lucas, Iowa, school; address, What the Sunday school has and what it needs, T. A. Hougas; music, furnished by Independence school; address: music, doxology, benediction. Names and items omitted will be published later.

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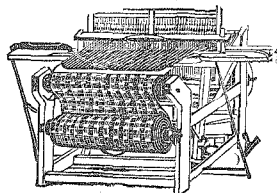
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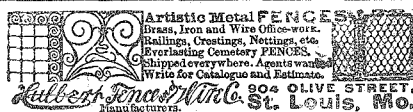
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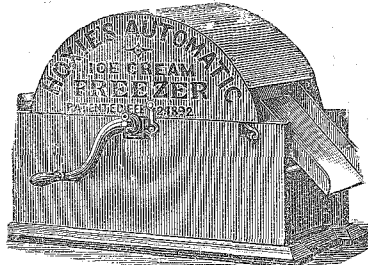


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MEETINGHOUSES.

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

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7: 30 p. m.; social meeting six p. m.; Sunday school 9: 30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2: 30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2: 30 p. m.

Chicago, Illinois, services every Sunday at 2: 30 and 7: 30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10: 30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

San Francisco, California: Schem Hall, Red Men's building, 320 Post street.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7: 30 p.m.

San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7: 30 p.m.; social service at 2: 30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

Pittsburg, Pennsylvania, 67 Fourth avenue.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting Room, 125 St. Ann's Buildings, Albion Street.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, March 7, 1894.

No. 10.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF - - CORRESPONDING EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.

LAMONI, IOWA, MARCH 7, 1894.

INVESTIGATION, KNOWLEDGE, SALVATION.

BRO. I. N. WHITE favors the HERALD readers with a breezy report of the White-Popplewell discussion. It will be found in the Miscellaneous Department. Our readers will note its good points. We anticipate that the elders will have many such conflicts in sectarian strongholds as new fields and staid, conservative communities are reached with the gospel message. Our work in this direction may have but fairly begun, and it is well to know the methods of attack and defense peculiar to disputants on both sides. We heard a lady who seemed to be connected with the Christian Church exhibit at the World's Fair say, "Our church is not a sect," and that declaration is one the "Christians" would no doubt affirm; but Bro. White demonstrates the movement of Mr. Campbell and his associates to be strictly sectarian.

The spirit of the times plainly indicates that error is to be badly worsted in the "shaking" process. It in every phase and in every place is doomed to a handling without gloves, and this because it "resists the truth." In the work of exposing the false and emphasizing the true every man and woman has a vital interest. Error is always deceptive, always injurious. We are interested in seeing the truth fully and clearly revealed—made manifest, boldly outlined in strong relief, in its clear, vivid contrasts.

It is a mistake and a wrong to oppose complete and fair discussion. The people should be encouraged and stimulated to inquire, to examine, to critically analyze; to think and to act understandingly. That which anywhere and at any time discourages or prevents full and proper investigation is wrong, and tends to bind the conscience and enslave. God has ever invited men to "prove all things," to "reason together," to "think," to "examine," to "hear," and to "see." Such examining processes should not be restrained, but rightly directed and encouraged in general and in personal lines, until all that is false is seen and purged away.

The Spirit of truth is the Spirit of

freedom; of intellectual, spiritual, and moral freedom. If the Son of God makes free, then men are free indeed. This freedom the Apostle Paul denominated "the glorious liberty of the children of God." It is a glorious liberty—a liberty in the Spirit that leads and guides into *all truth*; that imparts knowledge, comprehension of the principles and power of truth. It is life eternal "to know God the eternal Father and Jesus Christ" in this broad, comprehensive sense. We expect to see perfection when God's people are educated and disciplined to a perfect understanding and doing of the will of God, which is, in other words, the law of life—the principles of adaptability—those that bring about and preserve everything in the "eternal fitness" of things. It is strictly necessary that those principles be comprehended, otherwise there is no reasonable or consistent ground for hope of great advancement. For this cause the law of the Spirit of life in Christ Jesus—its spirit and intent—is to be written in the heart and engraven in the mind.

We hope that the spirit of investigation will be cultivated among God's people and legitimate investigation be had, without hesitation, without fear, until we shall have become free from every measure of leaven and every precept of tradition that are not of "light and truth;" that are wrong, that are imperfect. Error among the people of God, general or personal, is worse than error in the world, because of our greater light and greater privileges. Let us turn on the penetrating search lights within and without, and if done in humility and devotion to God, and in reverent spirit, without servile fear or superstition, the Lord will direct and sanctify, and make strong in the truth:—

For God hath not given us the spirit of fear; but of power and of love, and of a sound mind.—2 Tim. 1: 7.

"Knowledge is power:" no one was ever saved in ignorance; no one can attain the presence of God until "glorified in truth:"—

And truth is a *knowledge* of things as they are, and as they were, and as they are to come.—D. C. 90: 4.

This implies a perfect knowledge. Salvation without knowledge is inconceivable, unreasonable, unscientific; hence untrue. The children of God are to "inherit all things" by knowing all things.

Our nearness to God is proportionate to our knowledge. Without

knowledge there cannot be spiritual capacity, enjoyment, or usefulness.

When men and women come to comprehend the mission of life to be a consecration of life powers here and hereafter as the brethren and sisters, the coworkers of Jesus Christ in the great work of God whose glory is to bring about the immortality and eternal life of man, they will more fully discern the necessity of knowledge, liberty, and consecration of life powers. Salvation is not to be secured upon the narrow plane of purely personal or selfish considerations; and complete capacity for enjoyment can only result from complete, absolute development in good. The soul must reach perfection to enjoy perfection; the human must receive of the divine to that complete extent that unity of purpose shall result, and the children of God be like him and therefore participate in work with him who is glorious because of his eternal interest in perfecting others.

The theme is a sublime one, intensely practical, and worthy of prayerful meditation. We have but suggested a few thoughts upon it as they have been presented while calling attention to Bro. White's effort to defeat error and declare the truth. Suggestions should lead to thought, should stimulate personal, independent action of the mind, that principles be brought out and more fully comprehended.

There can be no satisfaction equal to perfect knowledge, perfect consecration, and perfect service to God. Indeed, there is no real lasting satisfaction to be found outside of such, for therein lies the true destiny of man, therein are the eternal harmonies revealed. Evil men and evil spirits are restless or in torment; good men and women who know not the truth are dissatisfied and long for what their natures require and what they have been denied, amid the best that the world or worldliness produces.

In the conflict with sin, ignorance, and superstition in all their forms the nature of the true, the good, the pure, and the right is revealed. Principles, truths thus exhibit their strength and shine out in their brilliancy, solidity, and in power; and as understood and received, exalt and bless the soul. "Immortality and eternal life" are thus "brought to light" through "the gospel." The disciple is made acquainted with the nature and possibilities of life, of those things that are eternal; that cannot pass away be-

cause true, right, and perfect in their harmony and unity.

The privilege of bearing a part in so noble and sublime a work cannot be overestimated; the consecration of powers and means cannot be too complete. Let us hope that "the love of the truth" shall be perfectly received in the hearts of all God's people to the consecration of their lives and means that they may be "willing" in the day of his power, which is now at hand, and be made free in the glorious liberty of those who are God's husbandry, God's building. There can be no narrowness, no selfishness, no dwarfing of any of the powers of the soul in such a work. Neither God nor man can use belittled or ignoble agencies for great purposes.

He who withholds his service or his substance from God enfolds himself in that which binds and shuts out the reception of blessing and light. He who complies with the precepts of the law frees himself by opening his heart and mind to that which descends upon those who thus become one with God in lifting all mankind.

Our destinies are largely what we make them.

REPENTANCE.

REPENTANCE, as a gospel principle, is far-reaching in its influence upon those who hear the truth unto salvation. Those who limit its meaning to the existence of sorrow in the heart know but little of the real importance vested in it. One of the reasons why the impression made by religious people upon others is not as favorable as it might be, is because this principle has not a scriptural exemplification in their lives to the extent that it should. The man who makes a profession of conversion to Christ, yet uses none of the power he possesses to repair the wrong he has been guilty of prior to that time, deceives himself and intensifies the prejudices of the irreligious around him against churches and church work.

The sorrow for sin begotten in human hearts because of punishment expected is not repentance. The demand of the Baptist was, "bring forth fruits meet for repentance," and when he was inquired of as to what he would have men do, he answered in a way to show that repentance consisted in a correction of the wrongs discoverable in their lives and practice and doctrine. Hence he notifies some that it would be folly for them to be baptized, and still adhere to that fallacious doctrine that they were the special favorites of heaven and inheritors of the promises of life simply because they were literal descendants of Abraham. Reform in doctrine and faith was necessary, in such instances, in evidence of genuine repentance. When

the publicans and the soldiers in turn came to him for explanation of his demand for "fruits meet for repentance," he referred each to his line of work or service in the world and requested that the fruit should be shown in reformation. To those who had more of clothes and meat than was needful he gave command to impart of their possessions to others less fortunate. This counsel was followed by the announcement that his baptism was of water, but that of Christ which was to follow, was of fire and the Holy Ghost, and only the wheat would be garnered, while the "chaff" would be burned with unquenchable fire. See Luke 3:7-17. Formal profession and acceptance of gospel ceremonies, if not prompted by holy desire and followed by reformation of life, is but chaff to be later exposed and burned.

Zaccheus comprehended the requirement, when he said to the Savior:—

The half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold.

Here is reparation promised for wrong done in evidence of true repentance. In Leviticus 6: 1-5, the Lord is represented as instructing Moses regarding the significance of this principle, and restitution is the one thing enjoined throughout.

To sit in sackcloth and ashes, because of consciousness of having done injury to another, will not repair the wrong, and if power to repair the wrong is in the offender's hand, his tears and sackcloth and ashes are vain till the restitution is made. All announcements of repentance are hollow sounds, chaffy, and valueless under such circumstances. The man whose bills remain unpaid while he has money in store may be a church member, but he is not "in Christ." The man who hastened his cholera stricken hogs to market and sold them to die on the purchaser's hands may become rich by such means; he may also join the church afterwards and announce his conversion; but if that purchaser's loss is never made good, where is the evidence of repentance? The means so accumulated may be applied in part to build churches and send missionaries abroad; but we doubt very much whether it can secure God's approval or can be sanctified in such uses.

Where there is no power to make right a wrong done of the character referred to, the mercy of heaven may cover the condition, but how a man can ask his fellow or heaven to forgive such debts, while in his own hands is lodged the power to make good the deficit, and yet claim to be repentant, we fail to understand. A few efforts at restitution by "converted" souls, would have a more salutary and convincing effect upon the world without, and go farther to prove genuine repentance than all

the prayers, tears, and church donations of a lifetime. If religion does not point out, magnify, and honor these moral obligations, what does it do for its converts more than could be done without its help?

It is enough that God shall be appealed to to forgive what we cannot meet, without presuming upon his acceptance of a heart that retains its selfishness and forgets the obligations from which it has ample power to free itself. There will be sufficient found in all our lives that cannot be reached and repaired by ourselves, and which divine mercy alone must provide for, without adding to it such features or elements as we can cope with. He who does not what he has ability to do in clearing his own record, furnishes but poor certificate to God of the sincerity of his repentance upon which to base hope of divine recognition and celestial salvation. There is no real sorrow for a wrong done in the heart of a man who is able but refuses to correct that wrong and its effects, and a heart unmoved to genuine sorrow under such conditions can scarcely be a fit offering to make to God. Truly "Godly sorrow worketh repentance, not to be repented of, but the sorrow of the world worketh death." The principle advanced in the sermon on the mount is by right of general significance and should have general application. It enjoins as follows:—

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

It implies, if we mistake not, that God is unwilling to excuse the debts we are able to pay or the wrongs we are able to make right, and is equally unwilling to accept the offering of those who refuse to make restitution to the extent of their ability. He who abases or humiliates himself by the acknowledgment and reparation of wrong so far as he can need fear no abasement or rejection at the hands of God when he offers himself at the altar of consecration; but he who repents not thus before baptism may later have to learn that his "first works" have remained undone, and "fruits meet for repentance" is still exacted of him ere he can possess a character free from blame and an unclouded title to celestial life. It is better to do than to weep in evidence of regret; but having done all we can, or having not the wherewith to do; we may commend our case to him who will exact no more than he has given us power to yield, and he will accept

our life offering. In this particular as in others, our righteousness should exceed the righteousness of modern churchism, that we may be found approved, and that the world may learn that we are disciples indeed.

MODERN JERUSALEM.

EDITOR CHARLES A. DANA, of the New York *Sun*, has been to Jerusalem and reports his impressions in an interesting contribution to McClure's Magazine. Mr. Dana landed at Jaffa, the ancient Joppa, where Peter prayed from the housetop, and took the new railroad to Jerusalem. The road was built by the French, but uses American locomotives. The ascent from the sea to Jerusalem is two hundred and forty-eight feet in elevation, and fifty miles by rail. The train requires three and one half hours for the trip, and the fare is two dollars. There is one round trip daily, the train leaving Jerusalem at nine a. m., and on returning starts from Jaffa at two p. m. The traveling is therefore much more convenient in Mr. Dana's time than in the time of Peter and John, who called the trip a two days' journey.

The Oriental Jews have a notion that the coming of the railroad is to precede the coming of the Messiah. The idea is based on the last chapter of the prophecies of Isaiah, where the return of the Hebrew exiles is thus predicted: "They shall bring all your brethren for an offering unto the Lord out of all the nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord."

The word "kirkaroth," which is translated "swift beasts," literally means, it is claimed by Dr. Mendes, a "swaying furnace." This is the only instance of its use in the entire Bible. The word is not used for dromedary, camel, or asses, or any other known species of animals. The early translators knew of no other meaning and therefore supplied "swift beasts." As Mr. Dana mentions, the phrase fits the locomotive exactly. The swaying furnace is a better term for the locomotive than the present term. The prophet could not have used a more appropriate name had he seen the swaying locomotive with its flaming furnace in full blast swinging on its way down the desert, over the hills and chasms, from Jerusalem to Joppa. The swaying furnace has not yet brought them a Messiah, but it is bringing them the fruits of Western civilization, whose message is almost Messianic.

Traversing the plains of Sharon and Jerusalem, from which Abraham was driven by bad crops, the traveler reaches the railway terminal one mile from Jerusalem's gate. In place of the antique and sacred, there loom up at the station new frame and brick buildings, and everywhere there are signs of a building and real estate boom, and before you a mob of squabbling cab drivers and hotel agents who want your baggage. On the way in "to town" the traveler crosses the ancient valley of Hinnom. "As we cross it in driving toward the town, we look down into that part of the valley where of old the pious King Josiah 'defied Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch;' and where, long afterward, as Jeremiah records, the heaven-defying children of Judah 'built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Moloch.' As we leave this ill-famed ravine and turn toward the east, the lofty wall of Jerusalem and the massive towers of the citadel are immediately before us. We are on the outer slope of Mount Zion, the sanctuary and abode of David!" Finally you reach the hotel, which is located on Mount Zion!

"Beautiful in elevation, the joy of the whole earth
Is Mount Zion, on the sides of the North,
The city of the great King!
Walk about Zion, and go round about her;
Tell the towers thereof,
Mark well her bulwarks,
Consider her palaces:
That ye may tell it to the generation following,
For this God is our God forever and ever;
He will be our guide even unto death!"

Mr. Dana estimates that Jerusalem at the period of its greatest glory was no greater in extent than now. The length of the walls as given by Josephus is four miles, which says Mr. Dana, is "not larger than the area of the Central Park below the reservoir." The population is about 40,000; half Jews, who live in their separate quarter, as do the Armenians, Greeks, and Protestants. The Hebrew quarters are marked by poverty, and lack of occupation. Rothschild gave the synagogue, and prosperous Jews all over the world contribute to the support of their pauper brethren in Jerusalem.

The great pilgrimage is to the Church of the Holy Sepulchre, where thousands of devout believers from various climes throw themselves prostrate and kiss the stone pavement in front of the sepulchre. Critics maintain that the sepulchre was located outside the wall, instead of where the church is built. But such skepticism does not reach the breasts of the soul-stricken pilgrims. Opening into the church the Catholics, the Greeks, the Armenians, and the Copts have chapels of their own. Each denomination has an allotted time for the use of the central church for worship, and a Turkish guard of soldiers enforces order and keeps the different kinds of Christians from disturbing the public peace by contentions for the use of the church. Fifteen lamps are kept burning; five for the Greeks, five for the Catholics, four for the Armenians, and one for the Copts. The Protestants do not seem to be in it.

The sarcophagus in which the Lord is supposed to have rested is fitted with a cover of polished stone, which is constantly worn away by the kisses of the faithful and has to be replaced every few years. The stone manger at Bethlehem is likewise worn away with kisses every year or so and has to be replaced. Near the chapel is the place where Christ was nailed to the cross, another where his vestments were divided, another where the crown of thorns was placed upon him, and another where the impress of his feet is shown in the stone. The skeptic doubts the veracity of these things, but the pilgrims flock there in tens of thousands nevertheless.

Six miles west of Jerusalem lies Bethlehem, revered as the Savior's birthplace; but now a city with a population of 8,000. On the road you pass the sunny fields where the scene of the idyl of Ruth and Boaz was laid, and the Cave of Adullam where David hid from the Philistines. The streets of Bethlehem are torn up by the laying of sewers. The church is a vast mass of buildings, where, as at Jerusalem, it requires a guard of Turkish soldiers to keep the various kinds of Christians out of violent quarrels with each other.

Bethany is two miles east, on the slope of the Mount of Olives. As you drive from Jerusalem, you pass the grave of Lazarus, the house of Mary and Martha, the garden of Gethsemane; and, on reaching the Russian church at the summit, there is a distant view of the valley of the Jordan, of the Dead Sea, blue strip, and of Moab mountains and Mount Nebo, from which Moses viewed the promised land.

Modern Jerusalem is surely a strange admixture. The Holy Land is brought by railroads and cabs into vulgar and brutal proximity, and every curious and fickle sightseer "does it" as he would "do" Paris or the World's Fair. The ancient and sacred are intermingled with the modern and material, and the dreams and visions of the faithful are rudely broken by the jars and jolts of a hust-

ling and bustling nineteenth century. The enchantment which distance lends, and the sacredness which solitude bestows, are rudely dispelled. But the many are enabled to make the pilgrimage and profit by the scenes brought under their gaze. Perhaps it is better that way.

The foregoing from the pen of so able a man as Mr. Dana, of the *Sun*, will be interesting to our readers, who are keeping the ancient holy city green in their memories. It seems almost sacrilege to read what a nineteenth century man has to say about the "city where David dwelt;" but it can only be by the use and exercise of everyday pluck and the measures of common sense that the Gentiles will aid in the restoration of the ancient covenant people. How queer it sounds, however, to read that heathen authorities have to set heathen guards within holy places to keep "Christians" (?) from fighting over the altars on which their devotional fires are lighted. Misguided, so-called Christian zeal would bathe the cradle place of the Savior of the world in human blood in spite of the statement of Holy Writ that 'his blood was shed once for all.'

It is to be hoped that no modern Yankee syndicate will be permitted to buy the sites to which Mr. Dana refers, to fence them in with a high board fence and set up a modern show of the places once made holy and sacred to pious people by the presence of the Son of God, and charge admission fees to both the devout and sacrilegious. Jesus whipped the money changers out of the temple; but who would oust such restless money catchers as the Yankee showmen would prove to be.

THE *American Protestant*, Boston, February 17, has this good word for the HERALD:—

The *Saints' Herald*, official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, published at Lamoni, Iowa, has commenced its forty-first volume. It advocates American principles in no half-hearted way, and because of this it deserves a continuance of the success that has thus far been with it.

WHAT is the teaching of this church on the subject of life insurance and secret societies? Do you consider the children of the kingdom justified in clinging to these men-made institutions, for the purpose of providing against any emergency that may befall them? If not, are those who have paid hundreds of dollars for such protection before becoming Saints, justified in sacrificing what they have paid to such institutions?

The church has not yet undertaken to dictate in matters of personal action in regard to the subjects named. They are matters upon which the individual is left to the exercise of his own discretion. The church as a body does not propose to interfere with the private conscience, or affairs connected with a man's citizenship, or his

immediate duties and pecuniary efforts. As to secret societies, we leave all to judge of the propriety of burdening themselves with the extra labor and expense that accompany membership in any and all secret and beneficial orders. The church has not spoken with regard to them and is not likely to, as it borders too nearly on interfering with the right of individual responsibility and agency for the church to prescribe for personal conduct to be either permissible or profitable.

THE TEMPLE LOT SUIT.

WE received notice on the 2d that Judge Phillips of the United States Circuit Court, would hand down a decision in the Temple Lot Suit, on the 3d at ten a. m.

Bro. E. L. Kelley at once left for Kansas City, Missouri, where the court was held, to be present at the rendering of the decision.

At noon we received a telegram from Bro. Kelley stating that "Judge Phillips in United States Circuit Court this morning decided in favor of Reorganized Church; complete vindication on every proposition; decision sound in law and fact."

The text of the decision will be given the HERALD readers as soon as we can receive it.

EXTRACTS FROM LETTERS.

In a letter to Bro. W. W. Blair, Bro. David Chambers wrote as follows from Oto, Iowa, February 22:—

I came here with Bro. B. H. Case on the 14th. By the aid of Dr. Waterman we obtained the upper room of the large school building, with organ, and nicely seated. I billed the entire town with epitomes of faith, going from house to house inviting the people to attend our meetings, also giving them tracts. From seventy-five to one hundred came out. By the help of Bro. Waterman we obtained an organist and choir. The attention and interest were good, and have increased. I have been invited to pray with the people at their homes. I rejoice to see the word of God take root in their hearts. I look for an abundant harvest of souls in due time. Bro. L. Gamet, of Smithland, obtained the Advent church there, where Bro. Case was the principal speaker. I have invitations from several places to open up the work. I find a certain class of people who are not dead but sleeping—children of old Latter Day Saints who know the voice of the Good Shepherd—and him they will follow. I look for and am promised that there will be a great ingathering if energetic and faithful laborers are sent. This is the most inviting field I have ever entered. Dr. Waterman and wife are active in the work; their influence greatly helps us. Dr. McKeown, of Anthon, has promised to aid in every way he can to open up at Anthon. I feel happy and rejoice. Sr. Waterman is a great sufferer from cancer; she has been confined to her bed for eighteen months. Please pray for her.

Bro. R. J. Anthony wrote from Deer Lodge, Montana, February 24, as follows:—

I have held some very interesting meetings here and at Race Track, near by, but it has

been so cold the last week that I am going to Anaconda to see what I can do there, thence to Butte. I expect to also do some work in Idaho before General Conference.

Bro. I. N. White wrote from Angola, Kansas, February 26:—

I am now holding a two-weeks' meeting at Angola, Kansas, assisted by Bro. R. M. Maloney; good interest and the Spirit of our Master with us. I am much fatigued and worn, having been in the pulpit nearly every night for more than four weeks; forced by reason of distance to keep late hours, missionary letters to write, etc., etc.

Bro. H. P. Curtis, Lost Creek, Wisconsin, February 24:—

The people at Porcupine have begun to build a church for us; size 24x36. Eleven have been baptized there. A number will be baptized one week from Sunday.

EDITORIAL ITEMS.

UPON further consideration it has been decided to not include Bro. Woodhead's articles in the book written in defense of the Book of Mormon by Bro. J. R. Lambert. The matter in Bro. Woodhead's articles is not yet ready for publication in book form, but will probably be revised by him and republished, after the appearance of some later articles which will be published in the HERALD at an early day.

Sr. Lydia Walling writes of labor done by Brn. Fetter and Heide at Glenwood, Iowa, and the good results that have followed.

Bro. R. L. Ware has been preaching and baptizing at Baker, Kansas, during the latter part of February. His labors are commended in a letter from Bro. J. W. Hudgens.

Bro. G. M. L. Whitman, writing from Omaha, Nebraska, the 21st ult., expresses his thankful acknowledgments for care and administration to his wants during sickness, by Saints of the Northwestern Nebraska district. We omit letter because of lack of space.

Bro. Marce Sorenson of the Danish mission has improved in health and will continue his labors in Denmark for a time.

Bro. G. J. Jenkins writes from the Southern Indiana field, recounting the blessings of the Lord in strengthening him for service. He was in poor health before baptism, but is now able to endure the labor incident to journeying and preaching the gospel.

Bro. Joseph Ward is laboring in Southern Missouri and Northern Arkansas. He writes encouragingly of the general outlook. He baptized one in January and two of late. He was hindered for a time by an accident, but is again speeding the plow.

Bro. L. W. Walls, of Latah, Washington, writes that his neighbors who have heard some preaching require to know the way of truth "more perfectly." Their conversion to the doctrine of baptism has led to an increase in the membership of the Baptist

Church. He makes a call for a protracted effort by some of the ministry.

Bro. J. M. Brown, of Leon, Iowa, went to Stafford Kansas, in response to a call from Bro. L. A. Hall. He reports having received kind treatment and respectful attention from the people. He preached at three places and will continue labor in that region.

One W. F. Switzler, an old-time Missouri editor and enemy of the Saints, has published lengthy articles in late issues of the *St. Louis Republic* and *St. Joseph Daily News*. The usual tale of falsehood and misrepresentation is reground and restated according to the stereotyped custom peculiar to those who hate the truth and are determined to oppose it in the same spirit that caused the Saints so much of hardship and cruelty from 1831 to 1844. Bro. J. M. Terry replied to the *News* article in a three-column rebuttal, which was published in the same paper, February 26. Further replies may be made to Mr. Switzler's articles; however, the preaching of the word and the good citizenship and general faithfulness of the Saints is steadily changing public sentiment in favor of the faith. By consistent conduct and intelligent representation of the faith the cause will be vindicated and the truth concerning it become known. Faith in God and good example will do the work effectually.

Letters from Brn. D. Hurbaugh, W. C. Marshall, E. Curtis, R. Etzenhouser, F. Severy, J. D. Erwin, D. R. Jones, A. Berg, and others are crowded out of the HERALD. Some may be inserted in next issue.

The Pittsburg, Pennsylvania, *Dispatch* of February 26, publishes an item dated Kirtland, Ohio, in which the work of the Reorganized Church and of President Joseph Smith is commended.

Bishop E. L. Kelley went to Kansas City, Missouri, on Friday the 2d inst.

President Joseph Smith arrived home from Michigan and Illinois on Friday, March 2.

Brethren under General Conference appointment are reminded of the action providing that ministry reports be sent to Bro. H. A. Stebbins, Church Secretary, March 15; such reports to be published before conference begins. See notice in HERALD of January 17. Brethren will insure insertion of reports by being prompt.

Elder James Brown of the Pittsburg and Kirtland district died recently at Pittsburg, Pennsylvania. He became ill while in the field in Virginia and was brought home by Bro. Frank Criley, Bishop's agent, who gave him kindly care. Bro. Brown was a veteran in missionary labor, in which he continued active notwithstanding his advanced age. He died in full assurance of faith.

Mothers' Home Column.

EDITED BY FRANCES.

He liveth long who liveth well,
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well,
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

HELPING HAND.

INDEPENDENCE, Missouri.

Sr. Walker:—Our meeting of the Daughters of Zion, notwithstanding the bitterly cold air and deep snow blocking the roads, was well attended, there being present twenty-six, including two or three visitors, among them Sister C. B. Stebbins, who was cordially welcomed as coworker with us. The Prayer Union was well represented, the sisters having closed their meeting earlier than usual so as to meet with us. After singing and prayer, synopsis of chapter 10 on child-training, also the succeeding chapter in Trumbull's work were read, together with Leaflet No. 6, Bro. H. C. Smith's excellent discourse on Responsibility. Although the readings of the afternoon were lengthy, good attention and an increasing interest were apparent.

A timely and important suggestion was offered by Sr. Annie Flower, who expressed a deep solicitude for the welfare of the young and also urged the delivering of lectures for the benefit of the girls and boys of the church. The general remarks upon mothers' work were shortened on account of time; but we would mention Sr. Stebbins' earnest words of instruction in regard to the manner of reading the chapters on child-training. The reader, she thought, should pause occasionally to call attention to the special points of suggestion.

As to the question, "What is the object of these meetings?" sufficient had been given, as she thought, through the Home Column in explanation, and we believe there would be more benefit derived from our work would we heed well the ideas expressed in the same concerning the oft-repeated query, "When should we meet?"

"How?" is easily seen; for should it not be with love and unity in our hearts, words of peace and encouragement upon our lips, being of one mind as mothers in Zion; true citizens of the kingdom; and if we believe in an "active citizenship" ought we not to subscribe to its active duties; and that which most concerns us is the good of not only self but also that of every other.

As our sister, Maria Nobles, whose helpful work among the sick and in family circle is just now finished and her remains about to be laid to rest under the white mantle of winter, expressed it, "We have entered upon a great work;" and though we cannot see its culmination, the grand experiment in the "Art of living" will afford valuable lessons to those who learn them well.

Some of the problems we shall meet in our mothers' work will be satisfactorily solved, no doubt, when those who are now our young men and maidens shall have taken upon

themselves the responsibilities of a true conjugal and parental relationship, and proved what shall be the result of a persevering and successful attempt to lead themselves, and impart to those who shall follow after, lives physically healthy and pure and with minds clothed upon with intelligence, equanimity, and true devotion.

Can we not see that the work we are doing is a great help to them by placing in their hands all knowledge attainable concerning these sacred things, to help them solve the problem of life? As the poet says:—

"Children of men: not that your age excel
In pride of life the ages of your sires,
But that ye think clean, feel deep, bear fruit well,
The Friend of Man desires."

ABBIE A. HORTON.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Brother Chambers of Muchaknock, Iowa, desires the faith and prayers of the Prayer Union that God may restore him to health, as he is very sick and of an advanced age.

Brother W. W. Blanchard, of Canton Point, Maine, requests your faith and prayers in behalf of Mrs. Emma Bosworth, of Madison, Maine, that she may find relief from an infirmity from which she has long suffered.

Sister Ennis Sandage of Lamoni, Iowa, needs the prayers of the Saints that she may bear with resignation the death of her child, and be comforted.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears,
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, March 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 7: 4.

Thursday, March 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-29.

HYGIENIC COFFEE.

Theodore F. Seward, a prominent philanthropist in New York City, gives us the following recipe for an economical and nourishing variety of hygienic coffee: "Buy three quarts of wheat bran, costing five cents. Pour in a cup of molasses and stir together thoroughly. Roast to a nice brown. Boil in a lace bag in a coffee pot till the strength is well extracted. The result, with cream or milk and sugar, is a beverage which can hardly be detected from the best coffee, and is far better than the decoction that is often used by families claiming to be refined."

The first Protestant missionary ordained as such, says Prof. Kruger, was Casper Wilten of Antwerp. He was ordained at Amsterdam for the Dutch East Indies December 20, 1610.

Letter Department.

ANGOLA, Kan., Feb. 16.

Editors Herald:—Since last writing we greatly enjoyed the good conference and school entertainment at Webb City, Missouri, December 15; and closed the year in work about fifteen miles southwest of Vinita, where there had previously been considerable interest manifested. When other appointments interfered I left several regretting I had to close. One Mr. Wm. Harrell, who has been a constant and generous friend to me, is helping now to distribute the word, both in print and by argument. He takes the *Ensign*, and I think will soon take the church papers. He says, "I don't see how anyone can read for themselves and believe anything else." Other prominent ones are believing there; so I have heard from him since, and a new building they are erecting has been declared to be free for all denominations, the results of my past labors.

From there I went sixteen miles southeast of Vinita where Bro. and Sr. Buffington had a Baptist preacher interested by kindness, reasoning, loaning the Book of Mormon, and promising him six or eight months before to get me to open up there. When I went the preacher sent his children to circulate the appointment. We had an increasing congregation until the close. The M. E. preacher gave way for me Sunday morning. The large crowd and excellent attention called forth many remarks. There are six ministers living in the neighborhood, some of whom attended every night. It was a locality where whiskey was sold in ambush, and for this reason the excellent attention was more marked.

A national guard with lights and bonfire outside watched the building every night. Two or three of the ministers have read the Book of Mormon; one of them, the pastor of a church in Vinita, referred me to some of their prominent members, saying I could have their church most any time. I also visited places between Clarmore and Chelsea, where I preached, leaving *Heralds*, supplements, etc., and where we feel sure of two more being baptized. I was glad, too, while there to hear from others of Bro. and Sr. Kelley's noble efforts in warning their neighbors, and that they await my return, expecting some three or four more will be baptized.

On January 26 we were called to Oswego, Kansas, where we were the guests of Mr. and Mrs. Colin Hodge, who are highly respected, he having long held places of trust in the county. We feel hopeful of a good opening there; but we did not have the time then, having previously been requested to be home on the 28th to marry a friend. But the prejudice of the bride's guardians against the faith caused the young man to ask for the license back, which I already had in my possession, and to explain why.

On February 2 we were overtaken several miles from the place we wished to reach by a dark, rainy night. My wife said, "Let us stop right here for fear we come to something worse;" but I said, "No; we will try to get some kind of shelter, for it may be many

degrees below zero before morning," so we drove on, and, seeing a light, went to it and to our great surprise found a family of Saints—Bro. Homer, from Galland's Grove, Iowa, who had lived here about two years. They had heard of me through the postmaster after my meetings about six miles from them had closed and I had gone. They were overjoyed to see us; said they had prayed so long for the Lord to send his elders that they had begun to despair of ever having their neighbors preached to.

On the 7th we were expected to engage in debate with a Rev. Brown of the Baptist Church here, but when we arrived he had business in another place although he said he would stay with us as long as we wished. I then asked a Reverend Hedly to take his place, but he was also called away. They both spoke quite well the first night, however, and then left me "in charge." You do not know the strength it gave me to hear Sr. Homer tell her little girl and boy to "pray for us, for we are alone, and they are all against us," before we started to meeting. We felt thankful to God for the expressions we heard, such as, "We like the preaching;" "he explains things so well, things that have puzzled me for years." Bro. Homer's family and another zealous friend there are doing all they can for us and the work. May God bless them and all of Zion's workers. The severe storm stopped our meetings, so we came here and have been detained ever since. We expected to continue work there to-day, but cannot go until Monday.

On Sunday, the 4th, I had the pleasure of uniting in marriage a fair young couple at Mr. Frantz's, a Catholic, living on Big Creek—his daughter and a Mr. Hill. The usual happy time was had by the large crowd gathered to celebrate the occasion. That night found me preaching to a small but attentive audience at Bro. Edmonds' sixteen miles south, where four "were almost persuaded," which caused them to rejoice in spirit. They have kindly cared for us while there, trying to make our stay pleasant. By the kindness and untiring work of Bro. and Sr. William France we have been enabled to remain in the field all the time without much loss.

My address is Vinita, Indian Territory.

Yours,

ALEXANDER HART.

WIRT, Ind., Feb. 20.

Editors Herald:—I came from Plainville, Indiana, to this place three weeks ago, and have preached in the Union chapel and branch and vicinity the major portion of the time. I have had from fair to good audiences the most of the time, considering the muddy roads and the inclement weather. The Saints are in usual health with a few exceptions, which are rather on the decline. While a very few have weak constitutions and the infirmities of age to wrestle with, all appear to be sound, and well in spirit.

We have had a few men, in authority who have apostatized in years gone by, but the work is recovering from those sad reverses, and the silver bow of hope hangs in the horizon. Those old running sores are dried,

and the scars are fast disappearing, while young blood and new vigor are animating, purging, purifying, and beautifying the word and work of the Lord in all these parts. Surely the indications harbingers forth a better time at hand to come.

Sectarian bias, cowardice, and meanness are not things altogether of the cruel past. When will men and women demonstrate the power and authority of the "golden rule?" This world was made for Cæsar as well as for Brutus; but religious bigots, hireling priests, blind guides, and their gullible votaries are loth to realize it.

As a sample of the animus and spirit of some of the dissenting children of "mother church," we relate as follows: The M. E. folks of Lancaster have a township building engaged for their meetings; they pay for it, and use it for regular services, but the balance of the time they have no jurisdiction. We obtained the promise of the room of the trustee, the custodian of the property. When we advertised a series of preaching meetings the above sect raised such a pious howl that the man in authority weakened, and giggered back; all to keep out of trouble. These "orthodox" threatened to haul out, and not use the house if we were allowed in. Some of the noble among the people are talking loudly of such injustice, wherein our people are taxed along with other citizens and are not allowed equal privileges with them, even some of the M. E. Church folks are on our side. The trans-atlantic, and monarchical doctrine of "taxation without representation" turned Boston harbor into a huge teapot, and crimsoned the tide of the Atlantic with the gore of patriots, and filled the land of the illustrious free with death and mourning, ere the insult and stain were washed from the New England seaboard. "Might makes right" only as tempered with justice. Sometimes a not overly good Saint feels more like fighting than praying, but we must be judicious, and more so when they "hold the fort."

Oliver Cromwell, it was, I believe, who said to his soldiers, "Trust in the Lord and keep your powder dry." Christ allowed that a wise king with ten thousand men ready for the battle seeing another with double that number would send an embassy of peace. It may be that I will get a hearing in the village yet, and in the controverted room. If not, we will kindle a beacon light as near by as possible and unfurl the old standard to the breeze; for, behold, this latter-day gospel is the liberator of the world. We ought not to sleep on our rights, nor loiter away the precious moments, but push the conquests of the cross, like antagonistic unicorns, to the ends of the earth.

I spent a week in what is known in these parts as the Hall's Ridge neighborhood. Eighteen years ago last December I got out and made public an appointment for Bro. C. Scott, which he filled with honor to himself and profit to the cause. This was the first preaching in that locality. Bro. William Marshall, presiding elder of Union branch, joined me Sunday, and on Monday we organized a branch of a dozen charter members, to be known as the Manville church. This

being their nearest post office, the local organization takes its name therefrom. Bro. J. D. Porter, formerly teacher of Union branch, was ordained a priest and selected to be their presiding officer, while William H. Winscott was elected as teacher, and his son, William S. Winscott, was ordained and chosen as their deacon, as also secretary and treasurer. Bro. Marshall baptized eight there last fall, and many more have declared in our favor, and several state that they intend to unite at no distant day; and so the outlook is good. A number of the brethren have hitherto spoken in Bro. Porter's house, and, as usual, the rooms overflowed with attentive hearers. The missionary in sub-charge told me to take in the situation, and lo, it is a finished work so far as the organization is concerned.

M. T. SHORT.

SUPERIOR, Iowa, Feb. 17.

Editors Herald:—The debate between Elder Jacob Hinshaw of the Friends Church and Bro. J. F. McDowell closed at this place last night, satisfactorily to Bro. McDowell and the writer. The propositions were as follows:—

"Is baptism in water, by immersion, for the remission of sins, a part of the gospel of Christ, and essential to salvation? Elder McDowell affirmed.

"Do the Scriptures teach that the baptism of the Spirit is Christ's baptism and the only perpetual or Christian baptism? Elder Jacob Hinshaw affirmed."

Elder Hinshaw is acknowledged by the Friends as authority on ordinances; at least so we were told by his moderator, Prof. L. M. Parasho.

Mr. D. L. Wyldé acted as chairman, doing his part in a gentlemanly manner, for which he has our thanks. The writer acted as moderator for Elder McDowell.

Elder Hinshaw is an able debater and quite gentlemanly in discussion. Bro. J. F. McDowell defended the faith of the church, so far as these propositions covered it, in a very able, humble, and Christlike manner, thereby making friends to the church.

Some of the positions assumed by Elder Hinshaw were as follows: "There is no water in the commission, but the brother has to put it in every time. Peter did not command Cornelius and his household to be baptized in water; there is no water in the statement. The case of the eunuch was simply a case of permission, as Philip said nothing about water. Paul taught the Corinthians, 'For Christ sent me not to baptize, but to preach the gospel.' The birth of water referred to by the Savior in John 3: 5 was the natural birth; John's baptism was a Jewish baptism and belonged to the old covenant; water baptism was a part of the old covenant, and was abolished at the cross. Paul said to the Ephesians, 'There is one baptism;' and to the Corinthians, 'For by one Spirit are we all baptized into one body.'"

Bro. McDowell took the position that Christ did send his ministers to teach and baptize all nations, as stated in Matthew 28: 19 and Mark 16: 15, 16. That Christ authorized no man to baptize with the Holy Ghost, but reserved that right unto himself; there-

fore he commissioned his disciples to baptize in water. He read nearly all the passages found in the New Testament which refer to water baptism. He took the position that the baptism of John and that administered by the disciples of Christ was a very different thing to the washings had under the law, as referred to by Elder Hinshaw, where the priests were to wash their hands and feet, and their clothes, some of which washings were for the benefit of women under peculiar conditions. God sent John; and as the Father, Son, and Holy Ghost were one, John's baptism was Christ's baptism. Christ gave the commission under the new covenant, and under that commission the apostles taught and practiced baptism in water for the remission of sins.

If water baptism is not a part of the gospel of Christ, what baptism did the apostles administer? How does Elder Hinshaw administer baptism of the Spirit? These questions Elder Hinshaw never tried to answer.

John, Peter, Mark, Luke, and others taught that baptism was for the remission of sins. John said, "And there are three that bear witness in earth, the spirit and the water and the blood: and these three agree in one." Therefore you cannot dispense with the water.

The Samaritans were baptized by Philip, and received the Holy Ghost afterward through the laying on of the apostles' hands, as shown by Acts 8:12-23; therefore they were baptized in water. Philip preached Jesus to the eunuch, and as a result the eunuch was baptized in water. Paul taught the twelve disciples at Ephesus, and baptized them in the name of the Lord Jesus, and afterward laid his hands upon them and they received the Holy Ghost (Acts 19: 1-7); showing that these men were baptized in water as well as with the Holy Spirit. It takes both the baptism of water and of the Spirit to fulfill the statement made by the Savior in John 3: 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In this baptism there is a blending of the elements of water and Spirit as shown by 1 John 5: 8. It takes both baptism of water and of the Spirit to complete the one baptism spoken of in Ephesians 4: 5.

Elder Hinshaw made what seemed to the writer a special effort to enlist the prejudice of the people by repeating many times a statement something like this: "I repudiate such religion as the brother teaches that damns Friends, Methodists, Presbyterians, Congregationalists, and nearly everybody else, just because they have not been dipped in water. You can never unite Christianity in this way. These outward ordinances are what have divided the church all along the line."

From what I could see and hear I feel sure that if a vote of the people had been taken, a majority would have voted in our favor, though I met one man and his wife who thought different. Superior is a small railroad town located in Dickinson county, Iowa, about five miles from Spirit Lake and about the same distance from the southern line of Minnesota. I heard several persons express wonder why such talent had been sent to so small a town. It was the understanding of

Bro. P. H. Atwood and a Mr. Pierson of the Friends Church with whom the controversy first arose that the debate should be held at Estherville, Emmet county, a much larger town; but Elder Hinshaw refused to go there, and we accepted his proposition to hold the debate at Superior. Of course it will be understood by the *Herald* readers that in the above I do not notice all the arguments made by either disputant, neither do I pretend to give their language, only where it is shown by quotation marks.

Bro. J. F. McDowell and myself were the first ministers of our church to visit and preach in this town. We arrived here on the 10th inst. Arrangements had previously been made to hold the debate in a poorly seated hall, but by request, the writer preached in the Baptist church at eleven a. m., and Bro. McDowell at 7:30 p. m., on the 11th inst., and our preaching so far removed prejudice from the mind of Mr. W. S. Gardner, the deacon of the church, and his excellent family, that they gave their consent to the holding of the discussion in the Baptist church. I was permitted to preach three discourses in the same house after the close of the debate. Mr. Gardner and family and a number of others, among whom were Mr. and Mrs. G. M. West with whom we lodged, treated us very kindly, for which they have our thanks. We feel that good has resulted and will result from the debate and the preaching of the word in this place.

Elder Heman C. Smith has done some good preaching in our district to the pleasure and comfort of the Saints. Elders J. F. McDowell and C. J. Hunt have done a good work in the district this year, and are still battling away for the truth. When last heard from Bro. John Smith was busy. Bro. J. M. Baker and other local brethren are doing all their circumstances will permit and I think I am safe in saying that as a district the work was never in better condition though there is still much room for improvement.

In gospel bonds,
CHARLES E. BUTTERWORTH.

SHENANDOAH, Iowa, Feb. 24.

Editors Herald.—Our conference held last Saturday and Sunday was all we could expect. The roads were bad, and much sickness in the district prevented many from attending who would otherwise have done so. We had a full attendance of Saints and friends at our preaching and prayer service, and some here are convinced of the truth and ready to obey, as expressed by themselves.

This branch is in good working order. Bro. Leadingham, president, and the officers are all trying to do their duty, taking the lead in the good work, while the Saints fully realize the necessity of moving forward in line of duty; thus the Spirit of God is with them, filling their hearts with joy and peace. The Sunday school convention was a success; both superintendent, teachers, and scholars did remarkably well; for one I was highly interested. May this good work still progress and increase until it shall fully accomplish its purpose. All these helps to the Master's work, tend to help us push this

mighty cause intrusted to our care to its ultimate triumph. May God speed the energies put forth by his weak servants and hand-maidens.

All the local force of the district are trying to do what they can. The ground is being prepared; the seed sown in good soil we are fully persuaded will spring up and bring forth good fruit to the glory of God. Bro. J. B. Heide came here to attend conference, but sickness prevented him; however, he is now recovering and doing well.

To the Saints of this and the Nodaway districts, let me say, Let us not slacken our interest in the work intrusted to our care, either spiritually or temporally; the one is just as essential as the other. God will sustain those who sustain his cause, and such as make sacrifice for carrying on this work God will bless abundantly in this life, and in the world to come will give them a crown of eternal life that will never fade away. To my colaborers, let us hold fast to the rod of iron, the word of God, that will carry us safely through. Let us labor with an eye single to the glory of God that we may receive a reward from the Master, ever bearing in mind that if we have any selfish motive in view, our work is a failure. May God help us all to be faithful in the discharge of all duties.

Your brother in Christ,
HENRY KEMP.

Original Articles.

CHURCH HISTORY

AS FOUND IN TIMES AND SEASONS
AND MILLENNIAL STAR.

My only apology for asking *Herald* space for the consideration of the so-called church history question, is found in the fact of the repeated attacks during the year upon the action of the last Annual Conference and the *forced prominence* again of the question as we approach another annual meeting.

To correct the misstatements and, possibly, misapprehensions of some touching my remarks upon the question during its discussion by the conference, I submit, in its place, herewith my argument made at the time and furnished by the conference official reporter.

The only surprise that has occurred to me touching the question has been in finding any person opposing the position taken by the conference. The resolution is as follows:—

Resolved, that in our judgment much of the Church History contained in the *Millennial Star* and also in *Times and Seasons* is of extremely doubtful character, and cannot be safely relied upon; therefore it should not be employed as authority in matters affecting the government of the church.

Is not every statement of the resolution true? No one as yet has pointed out one that is not. Why then should there be so much contention about it? And who can rightly and properly say that what is found in these books

should be used as "authority affecting the government of the church," even though much of it was not known to be doubtful?

Authorized law and usage in the church does not come as these books known as the *Millennial Star* and *Times and Seasons* came. The Lord in fixing the standards of authority for the church says:—

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church.—D. C. 42: 16.

He also enjoins with this the "Book of Mormon and the former commandments." (Sec. 83: 8.)

And again:—

All the commandments and covenants of the church.—Sec. 42: 21.

The church in conference, from its inception, has recognized and adopted the three books as the *only standards of authority*. In the Reorganization, the first conference in June, 1852, adopted as a standard of authority the following:—

Resolution 6: Resolved that the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, the Book of Doctrine and Covenants."

Resolution 9: Resolved that this conference believes it the duty of the elders of this church who have been legally ordained, to cry repentance and remission of sins to this generation through obedience to the gospel as revealed in the record of the Jews, Book of Mormon, and Book of Doctrine and Covenants, and to not faint in the discharge of duty.—Church Record, p. 6; Abstract of Evidence, p. 49.

Other works, whether of theology or history, are and have been used for what they were worth for the purposes used; and this whether they were of Roman Catholic, Protestant, or infidel production. The Thirty-nine Articles of Westminster, Methodist Discipline, teaching, theories, and practices in the original church of individuals, parties, or factions all being used for what they are worth, under the scriptural rule which enjoins the following of any such only so far as they follow Christ. (See 1 Corinthians 11: 1.) Shall we ask any more for *Times and Seasons* and the *Millennial Star*?

The character of the *Times and Seasons* as a publication is set forth by President Joseph Smith as follows:—

The *Times and Seasons* at the beginning of its career, was an individual concern published by Ebenezer Robinson, and Carlos Smith in partnership. . . . After it was purchased from Robinson and Smith, it was considered as an authority in the Church, and was so considered as an authority up to the time of the death of Joseph Smith, June 27, 1844; and I presume that by those who published it, it was considered an authority after June 27, 1844, but was never so regarded by the Reorganized Church.—Ab. Ev. p. 60, folio 79.

It was never an official organ of the Reorganized Church of Jesus Christ of Latter Day Saints, was not used by them, but was accepted by them from 1839 to 1844, that is, for what it purports to be.—Ab. Ev. p. 59, folio 77.

Of the special history of Joseph

Smith as published in *Times and Seasons* and *Millennial Star*, and referred to so much, President Joseph Smith testifies:—

There was a history of Joseph Smith written for the public, and published. The publication was begun in the *Times and Seasons*, and I am not sure but what it was in the paper published here, Independence, Missouri. I am not certain about the date, it must have been about 1833. It began to be published again in the *Times and Seasons*, very nearly at the start of that paper; I do not recollect the date. The publication was continued after the death of my father. It purported to be the life of Joseph Smith, as written by himself; that part of it which appeared after his death, June 27, 1844, is not accepted by the Reorganized Church of Jesus Christ of Latter Day Saints as correct.—Ab. Ev., p. 60, fol. 80.

The *Times and Seasons* further shows that Don C. Smith succeeded E. Robinson and D. C. Smith in editing and publishing the paper; and then D. C. Smith and R. B. Thompson; and, Geo. Hills, in turn. After the death of D. C. Smith, Ebenezer Robinson was editor, and continued till March 1, 1842, when Joseph Smith became editor, as stated by President Smith, and continued in this position for the period of nine and one half months, when he was succeeded as editor by John Taylor.

From this is readily seen the tried and unstable condition of the periodical during this early time, and its errors and mistakes few or many should not be greatly wondered at. The *Evening and Morning Star* and *Book of Commandments*, published in 1832 and 1833, by Oliver Cowdery, John Whitmer, and W. W. Phelps, under and by the direction of the church, and with special effort to obtain correctness, are admitted to be very faulty, and on this account the Book of Commandments is not an authority in the church. We use it, however, as we should the *Times and Seasons* and *Millennial Star*, for what it is worth; but, not as an "authority affecting the government of the church."

It may be said that these are to aid us in properly interpreting the law. But it should not be forgotten that the policy of interpreting the law of God by what somebody else said and did has been the theological curse of the age and the weapon by which Satan has ever fought the Church of Christ. Let us practice what we sing and preach:—

God is his own interpreter,
And he will make it plain.

That by which we interpret the law should equally have the Divine sanction as the law itself. This sanction has never been given to the *Times and Seasons* nor *Millennial Star*. These books, then, are to be used, when at all, as additional evidence of the correctness of an interpretation of divine law when they agree with the same, and when they do not, they are discarded; hence, they are not an

authority, as no member of the church is, nor can he be held to be, bound by them.

If it be said that the resolution reflects doubt upon the entire series, the answer is that it is no more than the truth, and it is necessary sometimes to warn brethren lest they drink in everything that makes claim to be in harmony with or a factor in the Church of Christ. This is in accord with the Scriptures:—

I speak as to wise men; judge ye what I say.—1 Cor. 10: 15.

Prove all things; hold fast that which is good.—2 Thess. 5: 21.

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.—Titus 1: 11.

Preach the word; be instant in season, who are out of season; reprove, rebuke, exhort with all longsuffering and doctrine.—2 Tim. 4: 2.

It will be readily remembered that just prior to the passage of the resolution complained of certain articles had appeared in the *Herald* making numerous citations from the *Times and Seasons* and *Millennial Star*, OVER FORTY of which quotations are from those portions of these books which President Joseph Smith says, are "not accepted by the Reorganized Church of Jesus Christ of Latter Day Saints as correct."

Many of these quotations are certainly in conflict with the law of Christ as it is contained in the standard books of the church, and for the church to adopt them as a guide would but change the Reorganization into a faction in common with other factions that broke off under leaders who disregarded the wisdom and judgment of the body, ignored or trampled upon the divine law of "common consent in the church," and supplanted instead thereof the heresy, "Obey counsel," or "Follow your file leader."

The citations from these books showing an encroachment upon the rights and duties of the Bishopric, and a prostitution of the rights, dignity, and duties of the standing High Council of the church at *Kirtland*, and elsewhere, are to my mind so glaringly inconsistent with the law that I have undertaken to point some of them out in a separate article entitled, "The Standing High Council of the Church," etc.

When the church was assailed by one Clark Braden for things done by the High Council, according to the *Times and Seasons* history, and which portion of history and act as charged no lover of right and truth can defend, I answered that these were statements of history made by Brigham Young and others, evidently for a bad purpose, and that we rejected the history as erroneous and incomplete. Was I right or wrong?

The pith of this controversy fairly put resolves itself into this: Is fallible church history (or church prece-

dents overruled by the Lord) a proper guide for the interpretation of the law of God? Cannot the proposition be answered by every Latter Day Saint with an emphatic, No? Well, the full history of the transactions viewed from the attitude of the revelations reduces the question to the above proposition. The revelations given in 1832, 1834, and 1841, questioned and condemned the proceedings of the church. On the other hand, the Reorganized Church from its beginning adopted the law, rules, and precedents in the three books as the only guide and authority, and the Lord has recognized the correctness of the position by acceptance and countenance of the work done in giving further instruction in harmony therewith to the body. Shall we, like rebellious Israel, get tired with that which God has seemed to be entirely pleased with and have a yearning for the flesh pots and leeks and onions of Egypt?

Others may do as they like, but as for me, I hope to be found ever abiding by the injunction:—

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

The following is the argument made at the General Conference referred to herein upon the question:—

“So far as being bound is concerned, I think there ought not to be anyone in this body who would say that we should be bound by any precedent that was established, or anything that took place that might be called or referred to as a precedent in the rejected organization. If we accept the law of God as true that is contained in the Book of Doctrine and Covenants, should we undertake to be bound by the acts and doings of this former church, we would find ourselves in the situation of those of whom the Lord speaks in 1832 as being under condemnation. Just as soon as we accept what others have done for precedents whose acts were wrong, we are as liable to refer to what they did that the Lord condemned as to refer to what they did that he was pleased with, as a precedent. If it was our fortune (but it is not) to have had pointed out by the Lord the many things that were engaged in from 1831 to 1844 that were acceptable in his sight, we could refer to those as precedents and be willing to be bound by them; but since he has not pointed out what was pleasing to him in the work of that people specifically here and there, in their teaching publicly and privately, we are left no other alternative than to disregard them, so far as their being binding upon us in any sense; and to take the consequences and responsibility of our acts in judging of the law, as we understand it, with the

risk of the Holy Spirit as our guide.

“As an individual in this church I am to be judged in the hereafter by my own actions and my relationship to God's law, as I understand it. It will not be asked of me hereafter whether Joseph the Seer or Joseph the present understood it so and so in dealing with these questions, but when I stand before the Master to give an account I must say, ‘I understood your law, and it read to me thus,’ and if I should undertake to tell him that somebody else thought different, he would say, ‘Why did you not take my word?’ We would not be excusable for having been guided by precedent, so far as matters of law are concerned, with which this resolution solely deals.

“I do not see, then, how any individual can stand up here and say that we shall be bound by any of the precedents of the past, unless these precedents have been pointed out specifically by our heavenly Father as being acceptable to him; but of the precedents that we have in the church from 1830 to the present that have not such indorsement I do not believe that I should be held and bound by them, if my judgment says they are contrary to the law of God; and in my duties in the church, wherever I see an act of the past that in my opinion is contrary to the law of God, I shall stand by the law of God as revealed, and disregard the precedent. Is there anybody here that does not stand upon that platform? Is there anybody that is willing to stand on *precedent* and what *somebody said* rather than the *law of God*, unless he is of the opinion that the doctrine of Jesus Christ as revealed by him is inferior in some respects to the opinions of individuals who have simply represented Christ in this world?

“Now I will read from Section 83, paragraph 8, Doctrine and Covenants, to show what kind of a situation we would be in to take the precedents and the acts of the church prior to 1832 as our guide and undertake to be bound by them. The Lord says:—

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation.

“These condemned acts may be presented to us for acceptance as readily as others, but would we not be brought under condemnation if we did the same? If the church was brought under condemnation for its wrong work and we should follow these precedents, we would also be brought under condemnation. God is not different to-day to what he was then.

“But to continue the reading:—

“And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even

the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.

“So that this resolution as it comes from the Quorum of the Seventy, it seems to me is very timely if there is a disposition on the part of anybody to disregard the law of God as it is in the books, and take some individual's action, as their guide, whether it is the former President of the church or the present one, if it be contrary to the law, and such a resolution should be passed by this body.

“There is no individual in this church who is capable of giving a law to the body except as God gives the law to him. Our heavenly Father has stated in the revelations here, specifically, as you will find, that we are to receive commandments from the President of the church—referring to the original President—as he receiveth them from God. As Joseph Smith the Martyr received commandments from God, so we are under obligations to receive them; but when he said anything that was not a revelation from God, we are not; and here is a great distinction between the Reorganized Church and the faction that is out West: The position of the latter is that whatever Joseph Smith said or did was a binding precedent; that he was the law-giver, and that what he said they must obey. We made this a ground of departure in the Temple Lot suit that is now pending, showing that they had departed from the law and regarded man's *dictum* instead, and that they were willing to follow the *dictum* of individuals in right or wrong; and therefore departed from the law and God rejected them.

“The Reorganization from the beginning has said that it would stand by the law; the law was higher than Jesus Christ when he was here in this world; he had to abide the law. So when you cite me a precedent from Joseph the Seer, or any other individual in the church or out of it, the first inquiry I make is, Is it in harmony with the law of God, and if I cannot see the harmony, it is my duty as an honest man to say that I will disregard it; and you will always find me right on that platform, my friends.

“In section 42 Doctrine and Covenants the Lord tells us what we shall be governed by. It is not the precedents of anybody or the sayings or doings of anybody:—

“Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

“We are to take the things that are written in the law, not what somebody human said or did; and the es-cutehon of the liberties of the Latter

Day Saints in their faith to-day is couched in the revelation here that some have spurned in days past, wherein God said to the church:—

“Thou shalt give heed unto all his words and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me.

“That is a bulwark of our liberties instead of binding us to folly. God has never said we shall receive the prophet's words whether they are from him or not, but, ‘as he receiveth them, walking in all holiness before me;’ and you must first convince me that they were received by commandment from our heavenly Father before you can cite any precedent to me and say that I shall be bound thereby.

“In connection with this, I wish to show you a statement with reference to the direction of the Bishop, one of the first that was made, which you will find in section 41, paragraph 3, Book of Doctrine and Covenants:—

“And again, I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them.

“The Bishop was not to be directed by the President or any other individual in the church at will, but by the law of God; and he is held responsible to God for his actions under that law; and it would be my duty to disregard any counsel in the church that I thought was contrary to the law of God. I will take my chances in the hereafter in standing by his law. When I say this I am not arguing that we should disregard or treat lightly the counsels and opinions and advice of the Presidency, the Twelve, or any other body. We should respect them; but when they are given we must look closely and see if they are in accordance with the law. You are better able to determine what the law is when you have others' views and opinions than you possibly can without these. So I do not stand here ready to disregard the teaching and sentiments of my brethren; but if in my opinion they are contrary to the law of God, the law of God does not say that I shall hold to their opinions. So it is with the precedents that are referred to, and this is what is in the resolution.

“There are enough things that I might enumerate here which if held up as precedents to this body would destroy it if followed. This is a Reorganization. It is a body that is going forward as distinct and separate from the original body in many of its works, actions, and precedents as any other body that you might point to in this country. You may cite to enough

of the things that took place under the regime of the old, that brought it under condemnation and rejection of God, and settle them upon us and cause our rejection too. The children of a great part of the individuals that lived in the former organization are in slavery to-day, are in bondage now by following what they believed to have been the precedents of the old day; and if we follow them, will not our children also be in bondage? I am not that kind of a man at all. I am here—God holds me responsible for going by the law that he has given us, and holds me accountable for a proper regard for his law; and I am to disregard everything that might be cited as a precedent that is contrary to that law. I am not bound to take the precedent. I am heartily in favor of the resolution, and I wish the amendment to be placed before the word ‘regarded’ instead of before the word ‘bound.’ so as to read ‘not necessarily regarded.’

“If we have precedents that will throw light upon the law of God, I am willing to accept them in that light; if we have precedents that will do so—those in keeping with the law of God; but I do not believe in citing precedents for men to follow instead of the law of God. The chances are that when we do that that we are leading in darkness rather than in the light; and instead of going back to Nauvoo and many other places that I might mention, this church should push forward in a different direction; and although individuals would dare stop it and point us to Nauvoo, they will never succeed. We are directed in a different way to that: pushing from the precedents, and the farther we get from the old precedents, the better God will be pleased with us.”

Believing that the Saints should critically and carefully consider every question touching their faith, with respect to all others and fear of none, I am,

Very truly and respectfully in the faith,
E. L. KELLEY.

LAMONI, Iowa, February 24, 1894.

COLLEGE.

FOR a number of years there has been under consideration the question of establishing somewhere an educational institution or college in which a liberal education might be acquired, free from all sectarian bias, but so located as to have all the advantages which a quiet, moral community would furnish; such institution, however, to be so far under the fostering care of the Reorganized Church of Jesus Christ of Latter Day Saints that three fourths of the governing board of the trustees thereof should be members in good standing of that organization. Committees with that end in view were appointed by the church and an effort made to raise by popular subscription a fund

of one hundred thousand dollars. The times were unpropitious and the efforts put forth proved fruitless.

One reason why the appeal for such a fund failed of response may readily be perceived in the fact that no location had been announced or determined upon, and men who are requested to donate or invest money generally desire to know where and how the funds contributed are to be expended.

After repeated and almost unsuccessful efforts on the part of various members of the committee, I am given to understand that a proposition from certain parties in Lamoni, Iowa, has been accepted. It is, in effect, an offer to donate forty acres of land eligibly located adjoining the town site of Lamoni, the joint contributors being Mrs. Frances Walker, Mrs. Minnie Wickes, and Mr. W. A. Hopkins—conditioned upon the establishment of a college thereon within five years; no stipulation, however, being made as to the character and extent of the improvements.

The donors of land are all members of the church, but some cash subscriptions, I understand, have been guaranteed from others on same general conditions.

The question naturally arises, From what quarter shall the money be obtained with which to make desired improvements. I would suggest as *one* method to that end the following: First, select say ten or more acres as a suitable site for the campus from the land referred to; second, lay out the remainder of the forty acres in attractive style—something in park fashion—around the campus, marking off handsome avenues planted with shade trees, and divide the grounds between into suitable building lots; third, offer these lots for sale at reasonable prices, making terms say one third in cash, one third in one year, and one third in two years, with interest at six per cent on deferred payments, said payments to be properly secured. To those desiring to pay all cash allow a discount of say five per cent on the entire purchase price.

The reasonable prices which might thus be paid for such lots, while promoting and aiding the establishment of the institution, should not prove any loss to the purchaser, but on the contrary, a fairly profitable investment, as the improvements made for college purposes would naturally make the ground intrinsically worth even more than had been paid therefor.

Methods of this character, it seems to me, would find favor with many who might be averse to making direct donations and yet be anxious to see such an institution established.

The people of Lamoni as well as others who may think of making their homes at that point, would do well to think seriously about this; nor would

it be unprofitable for others who wish to see a college erected to do likewise.

Many desiring to have the full benefits of good church influences around their families have already moved to Lamoni, and doubtless many others will do so, if to the influences already named are added this educational institution. Can there be any more desirable location for such homes than the grounds surrounding the college campus? I think not. Yours,

R.

CHURCH HISTORY,—A REPLY.

No. 3.

BY W. W. BLAIR.

BRO. LAMBERT says:—

I am not anxious for controversy under the most favorable surroundings; and when superior position and the claim of superior qualifications are set forth as a meritorious argument, it is still less desirable. . . .

Why not discuss these questions on their merit, without dragging in, again and again, the supposed superior knowledge, inspiration, and general qualifications of the one who is so strongly in favor of the "more history part"? Is this anything less than begging the question? . . . Does not the highest type of controversy require a man to consider his opponent as his equal, in talent, knowledge of the subject matter in dispute, desire for truth, etc.?

To the above I reply: In my article on "Counsel," in *Herald* for 1893, pages 414-16, and 430-32, I claimed and still claim, that the official qualifications of Joseph the Seer, called and inspired of God to organize and to build up the church in these last days, were superior to those of his subordinate helpers. I also claimed and still claim, that the official qualifications of his successor are superior, in matters pertaining to his office and calling, to those of his subordinate helpers, and I gave abundant proof of my position from the word of the Lord. I made and still make a similar claim for "the second elder of the church." If these men have not superior official qualifications to fill their own respective offices and callings, and are only equal, or inferior, in this respect to officers of different and less authority and responsibility, then a bad choice has been made and should be remedied at once. What I had to say on these matters related almost entirely to the "Choice Seer" and his successor. And when the brother insinuates that I did anything of the kind "again and again" concerning myself, he is uncharitable, unjust, and grossly exaggerates, as those papers show. I repeat what I claimed in the said article, that the official teachings, decisions, and rulings of Joseph the Seer and his successor should be heeded, honored, and preferred by the Saints before those of officers of less official responsibility and less official authority in the church and kingdom of God. "If that be treason, make the most of it." If it be folly, show us wisdom.

I reply further, that "the highest type of controversy" does not "require a man to consider his opponent his equal, in talent, *knowledge*," etc. We may allow that opponents in discussion are equal in sincerity and "desire for truth," but if they were "equal in talent, *knowledge* of the subject matter in dispute," etc., there should be no grounds of controversy, and there would not be among sensible people. The only object to be rightly served in discussion is to bring to light facts and truths for the benefit of those who hitherto had not known and understood them. And this applies to editors with similar force and fitness as it does to church officers. Jesus and the first Christian ministers, in the great controversy on the government of God and the plan of redemption, did not consider that their opponents, Jew or Gentile, were their equals in "knowledge" and in understanding touching these matters. The same is true of Latter Day Saints. Paul and Peter and James and John *knew* that their testimony concerning Jesus and the gospel was true, and they did not admit, and were not required to consider, that their opponents were "equal in talent, knowledge of the subject matter in dispute," when discussing Christianity.

Elder Lambert captiously says of me:—

The good brother has repeatedly informed us that it was his good fortune to come into possession of the church history at an early day; how studiously and diligently he has applied himself to its pages, all of which we do not deny. But he goes a little farther and undertakes to tell us *how little* others know about this same history.

If in the above charges Elder Lambert had quoted or cited proofs of his allegations, such would enable the reader to judge far more safely. I am no boaster, and of this the Saints who know me well can testify—at least those whose judgments have not been perverted by splenetic bias. When at any time I have had occasion to say I at any early day procured and studied diligently the history of the church, that was not boasting but simply stating a fact and assuring *Herald* readers (many of whom I have not seen) that in treating my subjects by aid of historical facts I was not ignorant of those facts. Luke, when writing his history concerning Christ, said this:—

It seemed good to me also, *having had perfect understanding of all things from the very first*, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.—Luke 1: 3, 4.

Did Luke boast when asserting his information, his knowledge of the matters he treats?

Paul writes thus to the saints, 2 Cor. 11: 5, 6:—

For I suppose I was not a whit behind the

very chiefest apostles. But though I be rude in speech, yet *not in knowledge*.

Again Paul says, Eph. 3: 3, 4:—

By revelation he made known unto me the mystery; (as I wrote afore in few words; whereby, when ye read, ye may understand *my knowledge* in the mystery of Christ.)

In 1 Cor. 3: 10 Paul further writes:—

According to the grace of God which is given unto me, as a *wise masterbuilder*, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Paul had knowledge concerning the great work he was engaged in, and in multitudes of instances he assures us of that fact. Does he *boast* when giving these assurances? Is there just grounds for anyone to adversely criticize his assuring words and seek to throw discredit upon him and his ministrations because of them? If the dead Paul and Luke and others of their kind, should be spared captious criticism of their numerous and emphatic statements touching their *knowledge* and their authority in things concerning their ministerial work, should not living ministers, when doing a *little* of the same, be also spared? If Christian charity demand it in the former case, why not in the latter?

George Catlin, who traveled extensively and learned much concerning Indian character, asserted his knowledge in these words:—

I fearlessly assert to the world, and I defy contradiction, that the North American Indian is everywhere, in his native state, a highly moral and religious being, endowed by his Maker with an intuitive knowledge of some great author of his being and the universe, in dread of whose displeasure he constantly lives, with the apprehension before him of a future state where he expects to be rewarded or punished according to the merits he has gained or forfeited in this world. *I have made this a subject of unceasing inquiry during all my travels.*—*Herald*, 1893, page 736.

Who accuses Mr. Catlin of boasting when he thus asserts, repeatedly, his knowledge in the matter he is treating! If it be unjust to subject him to cynical criticism, is it just and charitable to find fault with me for doing *far less* in the way of asserting my opportunities and my study of church history!

If a man has *no* knowledge in the things of God, he cannot be Christ's servant. If he is Christ's servant he will have some knowledge, and he must be left at liberty to use it as *his* judgment may direct.

I have never attempted to tell "*how little* others know about this same history" in question. What I said on that point I here repeat:—

And is all this [history] to be denied the church by the immoderate haste of a conference, one fourth of whom had never read that history, and many of whom never saw one half, if any, of the *Times and Seasons* and *Millennial Stars*? Indeed, I candidly question whether thirty men and women in that conference ever read the history in question, and yet the conference was asked to decide that

much of the "said history" is of extremely doubtful character.

In the above I simply stated that but a few persons in that conference had been privileged with having "read the history in question." It is probable the Presidency (the then editors) were and are fairly well qualified to judge in this matter, they having been intimately acquainted with the church from 1860 and before, and having knowledge that, from the very first, it was difficult to obtain the volumes in question, and very much more so for the past twenty years. It seemed to me then, it seems to me now, unjust, unfair, and *very dangerous* for people to vote on matters they are not informed upon. It is simply a leap in the dark. There were many present, as some afterwards assured us, who would not vote on the resolution condemning the church history in question, for the very good and proper reason that they *knew* little or nothing of said history; and some who voted against said history, afterwards said they, on reflection, saw they did unwisely.

The church can stand fiery outside trials; it can endure bitter persecution from its enemies; it can stand poverty and adversity; but it cannot stand continued innovations, nor can it afford to go back on its genuine authentic history. That would ruin it.

Further on Elder Lambert has this to say:—

For years there had been a growing dissatisfaction with this brother's views of church history, and the use he made of it. Finally, and without any collusion, the Twelve and Seventy framed resolutions in quorum capacity and reported their proceedings to the body.

It is well that this record shall be preserved. Time is telling, and will continue to tell, where the merit in this history matter lies. I am content to trust all to the just judgment of the Saints "when the mists clear away." I am aware that *some* parties have not been pleased with the history I have used in my articles, for it conflicted with their theories and practices; and I am also aware that many others were and are pleased with it, some of whom have pressed me to publish some of the editorials in pamphlet form, which I hope to do at no distant day, for the common good. What I have hitherto presented to the church has been done in the interests of the church, and much of it was done by the immediate leadings and promptings of the Holy Spirit, and very notably and fully so when collating, compiling, and writing matter found in my articles on the duties, responsibilities, and official powers and authority of the leading quorums of the church. Especially was this so when writing concerning the First Presidency, Bishopric, High Priests, and the High Council of the church. It was my

privilege, and my duty as the second elder of the church and as an editor to so write. And besides that, the Holy Spirit, in revealing power, made it my duty to so write. Of this I humbly bear testimony as in the presence of the Lord, and shall trustfully await the future and final outcome. I have no fears as to final results, for the Lord will overrule all for the truth and the right.

President Smith and myself quoted copiously from church history when exposing and refuting the errors of Whitmerism, Hedrickism, Brighamism, etc., etc. For this we were commended freely and highly. I quoted it largely and effectively when refuting the errors of Elder Gurley; and when in 1875-6 Elder Briggs attacked the claims of prophecies in the Bible I used the facts of authentic history and refuted his errors. For all this I was heartily commended. But conditions seem to have materially changed with some of late on these matters when my quotations of history don't fit their theories. What was highly commendable in the one case is very condemnable in the other!

The editorials containing church history seemed to please many of the readers very much, for in 1887 commendations of the *Herald* had poured in from correspondents to such a degree that Elder Lambert took alarm and protested twice, using about four columns of space, against their publication. And to this I may add, that during the times President Smith and myself used church history freely in our work in the *Herald*, its circulation increased from 3,800 copies in January, 1885, to 4,525 in January, 1893, notwithstanding three other papers having been started during that time; viz., *Autumn Leaves*, *Glad Tidings*, and *Zion's Ensign*, either and all of which hindered a greater increase in circulation, notably the *Ensign* and *Autumn Leaves*. These are facts by which may be properly estimated the popular esteem in which the *Herald* was held from 1885 to 1893. To this may be added the fact that the circulation has fallen off over one hundred the last year.

Further on Elder Lambert says:—

Notwithstanding the strong statements found in the *Advocate* article, the history published by the Brighamites has been copiously presented to us "from 1885 to 1893," in the *Herald*, as valid and authentic history. It is true, however, (and right here there may be serious danger,) that we sometimes find a word or two inclosed in brackets which changes the leading historical statement and makes it conform to the view held by the writer. To illustrate: In *Herald* for April 15, 1893, article, "The Twelve and Seventy," page 227, the writer presents the official decision which Joseph Smith gave concerning the Quorum of the Twelve. But by introducing the little (?) word "no," in brackets, he makes him to say that the Twelve "are to preside over all the churches of the Saints among the Gentiles, where there is a [no]

presidency established. In the revised Tullidge History, page 159, this word "no" does not occur, though, I believe, the brother was one of the revising committee!

I was *not* one of said revising committee. The brother is at fault in this as in many other of his statements. And further, I never intended to use the history published by the Brighamites without much care, and at no time when it seemed to conflict with the history published prior to the death of Joseph the Seer, until I first pointed out said conflict or inharmony. And as to the word "no" placed in brackets, I have this to say: I found twice in history published eight years before that quoted from the *Millennial Star*, where the word "no" instead of "a," is used in the same item of teaching by Joseph the Seer. Once in *Times and Seasons*, vol. 5: 714, where "An old man of Israel" writes, saying:—

I take an extract from President Joseph Smith's charge to the Twelve on the evening of the 27th of February, 1835:—They are the Twelve Apostles who are called to the office of a traveling high council; who are to preside over [not in] ALL the churches of the Saints among the Gentiles, where there is no presidency established; and they are to travel and preach among the Gentiles until the Lord commands them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority, and virtue of their apostleship.

Apostle John Taylor, then editor of the *Times and Seasons*, indorses this quotation in these words on page 711, same volume:—

For the communication of an "Old man of Israel," and the letter of Elder Addison Pratt from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine.

John Taylor was doubtless competent to speak on the said "extract," for the Twelve then held the Apostolic record, and the "History of Joseph Smith" in manuscript, having taken the latter with other things, from Joseph's private office soon after Joseph's death.

And added to the above is the published testimony of Wm. E. McLellin concerning the Twelve. Here is what he says, in *Messenger and Advocate*, edited by Samuel Bennett, and printed by E. Robinson, Pittsburg, Pennsylvania, 1845, pp. 149, 150:—

In a conference in Clay county [Mo.], held on the 8th of July 1834, I was chosen to accompany President Smith to Ohio, where he then lived. On the 14th day of Feb., '35, a General Conference was called in Kirtland, during which that part of the revelation given in Fayette, N. Y., 1829, relative to the choosing of twelve apostles, was taken into consideration; and it was determined that the time had come for them to be chosen. I acted on that occasion as one of the secretaries of the conference, and being chosen I had to record my own name among the number of the Twelve. On the 27th of the same month [Feb.], in a conference Orson Hyde and myself were chosen to act as the secretaries of that quorum, and we were required to keep a record of the most important matters touching the ministry, etc., of those Apostles.

Now for the benefit of your readers I wish to quote some items from this Apostolic record kept by Hyde and myself. During the above council, President Smith prophesied that, "if we would be careful to keep such record, it would be one of the most interesting and important ones ever seen." During this interview he [Joseph Smith] proposed the question: "What importance is there attached to the calling of the Twelve Apostles, *different* from the other callings and offices of the church?" After some observations by others, Joseph Smith, in his official capacity, gave the following decision, viz., The Twelve are called to be a traveling high council (not stationary), to preside over all the churches of the Saints among the Gentiles, where there is no presidency established. They are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry—to unlock the door of the kingdom of heaven unto all nations, and preach the gospel unto every creature. This is the virtue, power, and authority of their apostleship. Amen.

Both of the above quotations teach that the Twelve are "to preside *over* [not *in*] all the churches of the Saints among the Gentiles, where there is no presidency established;" and these facts were published, as before seen, eight years before the same items of history were published in the *Millennial Star* in which we find the word "a" inserted where the word "no" should be. This is my explanation for placing the word "no" in brackets. Was my action safe? Was it in the interests of truth and right? Did I not thereby vindicate the church? Was it I who "changed" the genuine history? Was it I who by putting the word "no" in brackets led the Saints into "serious danger?" Did I not, rather, thereby expose historical perversion and protect the Saints against danger? I am heartily glad the foregoing questions have been raised, for discussion of them cannot fail of doing good.

Here it seems well to note, that the President presides over the United States but has no authority to preside *in* any of the States. So also, when branch or district organizations exist, only their regularly chosen officers have authority—official right—to preside *in* them.

Finding church history of such great value in exposing error and leading to unity in important ministerial matters I quote further. Here is what Apostle McLellan says:—

I wish to make one more quotation from the record of the Twelve. Kirtland, May 2, 1835, a grand council of all the *presiding* authorities of the whole church was assembled, Joseph Smith in the chair. After the council was opened, he arose and made many observations, and among them the following. Now I want all your readers who have any doubts respecting the duty, calling, or power of the Twelve to preside, to hearken. Joseph Smith's words as authority are often quoted by those who think the Twelve can legally preside in Nauvoo. Listen and I will give you his own words, taken verbatim as he delivered them, as Elder O. Hyde and myself placed them in the record of the Twelve, the original copy of which is now in my possession. But now for the sentiment, here it is: "The twelve apostles have no right to

go into *Zion*, or any of its stakes, where there is a regular high council established and there undertake to regulate the matters pertaining thereto; but it is their duty to GO ABROAD and regulate and set in order all matters relative to the different branches of the church." One more sentence he uttered immediately following the above, viz., "No *standing* high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the twelve."—*Mess. and Advo.* 1:150.

The sentiment in the foregoing quotation is the same as in the history in the *Millennial Star*, volume 15:261, but the wording is slightly different. The two testimonies published *eight years before* the historical items in question were printed in the *Star*, I deemed a sufficient reason for putting the word "no" in brackets, thereby suggesting, in a regular, usual way, what was and is the correct rendering of the text in question.

Another justification for my action is seen in these words of law:—

The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the High Priests and Elders holding the same priesthood [not office] are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve. The Seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve cannot go, are in the powers of their ministration Apostles—those sent—and in meetings *where no organization exists* should preside, if no member of the Twelve or Presidency be present.—D. C. 120:3.

By this passage we are taught that, in meetings where an organization exists, these officers have no authority to preside on their own motion, but that the duly chosen officers of such organizations have, and that is precisely what was taught by the "Choice Seer," as we have seen. The principle that applies to the Seventy in these matters, applies to the Presidency and the Twelve. When organizations exist, they must be left to the care of their own officers until they *need* the ministrations of others, and even then such ministrations cannot be *forced* upon them, but must be had by consent of those ministered to.

Elder Lambert says:—

Paul nowhere instructed the saints to receive his teachings *because of the position he held in the church* which enabled him to know what the word meant.

Wrong again; for Paul in almost every epistle asserts his ministerial "position" and authority thus:—

"Paul, a servant of Jesus Christ, called to be an apostle" (Rom. 1:1); "Paul, called to be an apostle" (1 Cor. 1:1); "Paul, an apostle of Jesus Christ by the will of God" (2 Cor. 1:1); "Paul, an apostle" (Gal. 1:1) "Paul, an apostle of Jesus Christ by the will of God" (Eph. 1:1); "Paul, an apostle of Jesus Christ by the will of God" (Col. 1:1).

Paul also authoritatively commands thus after asserting his official position:—

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.—1 Cor. 5:3.

Again, after asserting his official "position," Paul says:—

But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Gal. 1:8.

Peter, James, Jude, and others of Christ's servants, each when writing authoritatively to the Saints assert their official "position." Officers in civil governments do the very same thing in all their legal transactions. It therefore is not sin nor folly for Christ's ministers to assert, meekly, their official "position" when teaching or ministering when and where there seems to be a *demand* for it. We assert the "position" of our Lord, the prophets, the apostles and other ministers for Christ, as evidences that they knew, and were entitled to know, the correctness of their official teachings and doings. On the same principle we assert the official "position" of Joseph the Seer as evidence of the correctness of his ministerial teachings and doings. We assert the same for his successor, and for every other minister in his order and calling. And I am sorry indeed that any one should be offended thereby and oppose it. The Lord made Joseph the Seer the "head," and the "leader" of his church on earth. Therefore let him lead! The Lord called his Son Joseph to succeed him in leading and in teaching the church, and for that reason I have always said, Let Joseph, by the grace of God, lead! Let him act as the "head" of the church on earth! His official "position" *demand*s this! Let no person, directly, or indirectly, attempt to lead the leader God has appointed! Don't do it by preambles and resolutions; don't do it by any species of coercion or undue influence; but on the other hand support him by faith, confidence, prayers, and in every other godly way. His responsibilities are great and numerous, and he should have no obstructions cast in his way by perverse or by over zealous persons. His official teachings and ministrations should be *first* among the ministry and the Saints. Let this be religiously observed by all, and unity, peace, power, and great progress will come to the church. And while I write the Holy Spirit testifies, Yea, saith the Lord God, let my people hear and heed my servant Joseph, and so will joy and gladness and prosperity come to Zion and her children.

The Rev. Charles F. Goss of the Madison avenue (N. Y.) Presbyterian church believes that churchgoers will attend Sunday services through the summer if they have a chance. He has been preaching two sermons every Sunday, and he has been gratified to see the attendance increased with every service.

Miscellaneous Department.

WHITE-POPPELWELL DISCUSSION.

Your readers, some at least, may be interested in learning how the White-Popplewell debate came out. It closed on the 16th inst. with a full house. The Saints never felt more jubilant, and prejudice melted away like snow before a summer's sun. It might be thought savoring of egotism for me to say much about the debate; however, I can say that I left the battle field feeling well and praising God for the triumph of his work. I left a small band of noble Saints there; the two Brn. Abraham and wives, who furnished us with a comfortable home while there, Bro. Devore and wife, with Bro. Moses Turpen and a few others, comprised the number. They will all be remembered for their kindness. I baptized one estimable young lady during the debate and held three preaching meetings three miles west after it. The Campbellites had announced a protracted meeting before debate commenced at the house where it was to be held, to commence the next night after it closed. This was to capture the situation. If ever people needed an effort to capture what they lost during the debate they need it. We left the people interested all around. The field is open as it never was before for a good work in that vicinity.

Joseph Smith's claim to prophetic calling was vindicated, his good character maintained, and the slanderous, vituperous allegations heaped upon him met and hurled at the feet of my opponent to his shame and chagrin. The Book of Mormon (second question) was sustained in its claims to divine origin far beyond my most sanguine expectations. I proved that the question dealt largely with an American nation long since extinct. They were the custodians of a book something like our Bible. This land once teemed with its millions of inhabitants; men of culture, who practiced the arts and sciences and wrote their history upon plates and tablets; showed that such men as Professor Short, Rev. S. D. Peet, Baldwin, Catherwood and Stephens, Josiah Priest, Boudinot, Colonel James Smith once a prisoner among the Indians, Rev. Mr. Gass, Professor Putman, and others in their voluminous antiquarian researches had noted these facts and borne testimony to them; thus corroborating the claims of the Book of Mormon which came to the world with its claims prior to these men's researches and finds. Elder Popplewell a few minutes before the first session upon the Book of Mormon produced a large canvas covering probably more than sixty square feet. This was tacked up back of the pulpit by his ministerial friends. While this was going on Popplewell stood by the stand with his head bent forward making efforts to suppress a laugh, thinking, "Now I have them cornered." I read his very thoughts, and while his people tittered and laughed over such a marvelous preparation to everlastingly down the Mormons, my whole being was moved upon by God's Holy Spirit, and I breathed a silent prayer and asked God to care for his work. God heard that prayer.

This canvas contained on the left side in large print the many peculiar names of men, towns, rivers, and divisions of land found in the Book of Mormon. Above this were found the names, such as are generally found in antiquarian books. I supposed an attempt would be made to show a clash in names. But he went to sea before he "got there." One sickly inference was all that was attempted on that side of his sheet. The more central part of the sheet contained a fine map drawing of North and South America, the Amazon River being plainly marked, but the Magdalena River did not appear. This was a trick to try and make a clash in the Book of Mormon on pages 267, 319, and 321, aiming to show that the Amazon River was the river Sidon spoken of in the Book of Mormon.

The Amazon River running east and the Book of Mormon stating that part of the army was on the west and part on the east of the river Sidon, whereas the river Sidon is the Magdalena River and runs north. While I was on the floor speaking Popplewell cried out, "Tell how the army could be on the east and west of the river Sidon," and at the same time pointing to the Amazon River. I retorted by telling him I dared him to take that position and I would show him up as I did at the Rexford debate. He wilted, never once referring to it. We supposed this map would be used to show a conflict in the division of land, as attempted in Rev. Lamb's book, which book my opponent used extensively. But the map "hung on the wall" for better use as will appear further along.

On the right and at the top was an attempt to reproduce the hieroglyphic writings found upon the paper that Joseph Smith sent by the hand of Martin Harris to Prof. Anthon of New York. Below this was the supposed Maya alphabet, as found in Rev. Lamb's Golden Bible. This certainly was a grand exhibition and afforded relief to the curious and lovers of the marvelous. I suppose this Maya alphabet was to be used against the hieroglyphics that Mr. Harris carried to Prof. Anthon, but Mr. Popplewell's theories melted away before truth and logic so fast that he never made such an attempt and rarely referred to the sheet at all, though it hung on the wall during the canvass of the whole question. The whole thing was right to my hand and at the close of that question I thanked Mr. Popplewell for his kindness in taking so much pains with such an outlay of expense for my accommodation; that if he had only named it I would have given him a dollar for the use of it. I produced the photographic view of the famous "sandstone tablet," and made a public and critical examination and comparison of the hieroglyphics found upon it, with that which Joseph Smith copied from the Book of Mormon plates in February, 1828, and sent to Professor Anthon, of New York, by the hand of Martin Harris and here reproduced by Mr. Popplewell upon his hanging canvas. I asked that a committee be appointed to examine my findings if there were any doubts lingering in the minds of any regarding the fairness of my examination.

My examination brought forth the following facts: The first letter or hieroglyphic found upon this "sandstone tablet" is found three times in the Book of Mormon manuscript, as here produced by Mr. Popplewell, upon his canvas. The second letter is found five times; the third once; the fourth five times; the fifth once; the sixth does not appear; the seventh four times with a shadow of variation; the eighth once, and five other times with a shadow of variance; the ninth once with a slight difference; the tenth not found on manuscript; the eleventh once, but opening declining slightly; the twelfth six times, but in five of these the top is a little sharper; the thirteenth once, but lacking the two dots found on either side.

The fact of this Book of Mormon manuscript being copied by Joseph Smith from the Book of Mormon plates in the State of Pennsylvania, in February, 1828, and this "sandstone tablet" being found by other hands in another State, and nearly one half century later, with many of its symbols, letters, or hieroglyphics agreeing with that of the Book of Mormon manuscript was an argument in favor of the divine authenticity of the Book of Mormon that my opponent never attempted to answer. Friends told me afterwards that they heard it talked of among the people that such evidence as that was certainly unanswerable.

There was a spirited fight upon the statement made in the Book of Mormon in regard to the gathering of the Jews after the book would come forth. Here my opponent made a bitter fight, claiming that the Jews would

never gather, and even denying the Rothschild's being Jews, or any identity of a Jew now being found upon the earth. I read the Book of Mormon pages 106, 107: "And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. . . . And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people."

In support of this I read the following from the "Hand of God in History" by Rev. Hollis Read, A. M., published in 1870. Page 348. "There is much at present in their civil condition that indicates the returning favor of Heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century. . . . In England, a single ray of light darted above their horizon, but was soon extinguished. An act passed in Parliament (1753), in favor of the Jewish emancipation, but was repealed the next year; and not till the year 1830 was the question renewed, and then only to be lost. Yet in the same year a bill in their favor was carried in France."

On page 352, he says: "Fifty years ago every Jew in the Turkish Empire might have been slaughtered, and no great sensation produced anywhere. But now, so changed is public feelings towards the Jews that let the foot of oppression attempt to crush them, or the bloody mouth of persecution to devour them, and ten thousand voices are raised in one general remonstrance."

"The 'pillar of cloud and of fire,' has long turned its dark side towards them, and God has treated them as aliens and enemies; and now that the light side is beginning to shine on them, we may indulge the delightful hope that God's former love is about to return. . . . Recent religious and intellectual movements among them indicate that the day of their redemption is near. The Jewish mind is everywhere awake. Never was there among them such a spirit of inquiry. A few facts will illustrate. . . . Some are anxiously looking for the speedy restoration of their nation to their beloved Palestine; others expect the immediate advent of the Messiah; others doubt whether he be not already come."—P. 353.

"The late Prussian Ambassador at the court of Rome, declared that 'throughout the vast dominion of Germany and Poland, there is a general movement of inquiry, and a long-expected abroad, that something will take place to restore them to the land of their fathers.' Rev. T. Grimshawe says; 'A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia a general expectation is raised among them that the time of their deliverance in drawing near. Throughout Italy the same uneasiness and expectation may be observed.' This movement of the Jews towards Palestine, whatever may be thought of it as an evidence of a literal restoration, is at least indicative of a state of mind not to be overlooked in our present discussion."—P. 356.

"Rev. Mr. Besson, a converted Jew and missionary in Posen, and late candidate for the Bishopric in Jerusalem; 'I am more than ever,' says he, 'impressed, that the Jews are hastening to a great crisis. It must be evident to any common observer that there is a great movement among them. This wonderful people, who for eighteen hundred years remained unaltered, have undergone a marvelous revolution within the last forty years, especially within the last twenty.'—P. 357.

"Rev. R. H. Hershall, by birth and honor a Jew, having extensively visited his brethren in Europe and Asia, and heard in their synagogues, their confessions of sin and their earnest cries unto the Lord in the land of their dispersion, says:—

"I found a mighty change in their minds and feelings in regard to the nearness of the time of their deliverance. Some assigned one reason, some another, but all agreed in thinking the time is at hand."—P. 360.

Much valuable and later evidence could have been produced but I brought this to show how soon after the Book of Mormon came forth these Jewish people commenced to be dissatisfied with their surroundings and their religion, and a growing tendency was to gather back to the land of their fathers and inquire whether the Messiah be not already come. In the fulfillment of the predictions of the Book of Mormon may we not soon expect that the sons and daughters of Judah will take their harps from the willows, and in the sweet lays of their own poet, sing:—

"Lo, the winter is past, the rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land."

The objections, "born at Jerusalem," "hole in the top and hole in the bottom," Christ being called God, etc., were readily answered. My opponent thought he would make fun for the boys if for no one else by reading the first verse of Nephi in a sing-song way, and sporting over the frequent repetition of "I" and "my." The laugh so completely went back on him when I read in the same tone Ezekiel 43: 11 and showed that the Bible was head and shoulders ahead of the Book of Mormon for "funny things" to make boys laugh. To offset this Mr. Popplewell arose with his Bible in his left hand and brought his right hand down with a slam on it, stating, "We do not believe that King James' translation of the Bible is the inspired word of God, and they do accept the Book of Mormon as inspired." Poor fellow, this was a thorn in his side during the rest of the debate.

The third proposition was our church. I have not the time, even if space would permit, to give a synopsis of the argument.

The fourth and last question was, "Do the Holy Scriptures teach that the Church of Christ (commonly called Campbellites) is in harmony with the New Testament church in organization, doctrine, and practice." My opponent in his first affirmative tried to impress upon the minds of the people that they were not Campbellites, as there had been an apostasy, and those believing in the practice of holding suppers, fairs, etc., had gone astray. That the words "commonly called Campbellites" were in parentheses and had no connection with the question. The question was complete by leaving it out; and the same in Elder White's question, "commonly called Mormons." They did not call themselves Mormons, and as for him nicknaming anybody, his father had always taught him that it was very low down in anyone to nickname. Mr. P. had certainly forgotten himself here, as his tirade was in unbecoming terms upon the name "Mormon." However, the storm was just gathering while he so cunningly poured in oiled words upon the words "Campbellites" and "Mormon" to evade the origin of his church with the Campbellites. His eye caught mine and I raised my head and smiled. He saw that I was onto his trick and had taken in the situation. Gracious! a maniac could scarcely have surpassed his raving. He entirely forgot his slick fifteen minutes speech over the nicknames that appeared in parentheses and that were foreign to the questions. Had I been of the timid and faint-hearted kind, and never have been there before, I do not know but I would have shown the white feather and asked upon what terms I could surrender. But let it be told in Gath and sounded in the valleys of Ajalon, that our God is Elijah's God; our cause is God's cause; our defense is God's defense, when at all humble and

faithful to true and primitive Mormonism.

My second speech brought the fire; the mill was grinding too fine, and I was instantly called to order. Mr. P. had been very explicit in informing the people that none of their ministry or laity claimed any degree of inspiration. "None were inspired like these Mormons claimed." Inspiration had forever ceased at the death of John the Revelator. None but impostors, dupes, and fanatics claimed inspiration since the days of John. His church claimed that they had apostles and prophets in it, and they were now prophesying to them through their word—in the Bible. He wanted the people to remember that the question said the "Church of Christ" and not "Campbellite Church." His church—the Church of Christ—commenced in the days of Christ and the apostles; was the Mount Zion of Jerusalem, and the words "Campbellite Church" were a misnomer.

My first objection was: They dethrone Christ as head of the church and substitute Campbell. O, My! They wanted peace but it was not my piece that they cared for at this juncture. Mr. P. took the floor and I took my seat to await the decision of the moderators. They were asked to rule the words "Campbellite Church" out of order; he wanted a ruling that the name "Campbell" and his "writings" could not be introduced in the debate of this question.

For fifteen minutes the horizon was darkened with Mr. P.'s logic (?) and that of his moderator and ministerial "helps," but we did not scare at their concocted plan to break us down. During the fusillade, women shook their fists in a threatening manner and one man waved his hat and made an exit, acting the part of a wise man because his temper was about getting away with him. Others cried out: "Wipe the word Campbellite out if you can't stand it." (The question was written on the blackboard.) The chairman not being present that night and the two moderators disagreeing, Mr. Popplewell wanted to leave it to the house. This I objected to (although there was an abundance of evidence that the vote would have been largely on my side), upon the grounds that Mr. Popplewell had written the question himself and signed his name to it with his own hand, and I was determined to hold him to the question without any vote either for or against its change. If Mr. Popplewell was unable to withstand my argument of his church having its origin in Ohio and Pennsylvania with Campbell as its originator without a revelation from God, angel, or Holy Ghost, hence making Campbell its father and head in place of Jesus the Christ,—having its Jerusalem for origin in Ohio and Pennsylvania instead of Jerusalem of Pentecost day, let him arise and acknowledge it before this people and then I will agree to have the words "commonly called Campbellites" erased from the question. Finally I got the floor without any vote being taken. In honor to our people they kept their seats and held their peace and trusted their course to my moderator and myself. The Campbellites here lost their last grip; in place of crushing us as they intended, they crushed themselves.

I took the position that Campbell and others brought their church into existence without a single command from God, angels, or Holy Ghost, and formed it as unskillfully as did the boy his rude picture on the blackboard: after the boy had exhausted his skill on his supposed picture he stepped back from the board and asked his admirers if they would name the animal; the people gazed and to save their lives they could not recognize a single outline of any animal. The boy was not to be beat in any such way, and readily stepped to the board and wrote in large letters over his unskillful outlining, "a horse." Campbell, like the boy without a word from the great Architect, attempted to restore—build—the Church of God and flourishes it to the world with an unskillful out-

line of uninspired officials called "elders and deacons" and then to satisfy his admirers he pleased to write its name "The Church of Christ." I argued that it would be just as reasonable, logical, and scriptural for me to write the word "boy" upon a scrap of paper and then post it upon the stove standing before me and make an argument that the lifeless body of the stove was a living boy.

That Campbell was the sole originator of this so-called Church of Christ I read from the writings of Elder W. T. Moore, one of their leading evangelists now in England. Speaking of Mr. Campbell as an organizer he says:—

"In the short space of forty years the little band of disciples which he organized, upon the 'Bible and Bible alone,' [note the fact—not a word from God, angel, or Holy Ghost commanding such an organization] has grown to be one of the most powerful religious bodies in all the land. . . . But so far as human instrumentality was concerned, [Will this Campbellite church please point us to one single hint or whisper of a divine command from God, that any being higher than the instrumentality of Mr. Campbell had a voice in organizing this so-called Church of Christ?] it cannot be denied that Campbell was the man who conceived, organized, and made successful the present reformation."

The fact of Mr. Campbell and my opponent denying every means of a divine revelation from God, logically forces Mr. Campbell to father this whole concern as a creature of his own imaginary brain. Further; Mr. Charles V. Segor, a leading disciple of Campbell, in his "Life of Campbell," p. 25, says:—

"Alexander Campbell soon became chiefly and prominently known as the RECOGNIZED HEAD of a new religious movement, the purpose of which was to restore primitive Christianity in all of its simplicity and beauty."

Alexander Campbell said in *Millennial Harbinger*, volume 2, page 300:—

"The cause which we plead was not plead by Stone or anyone else twenty years ago."

Certainly if anyone should know the age of this child it would be its father and head—Campbell. Does this look like this child had its origin at Jerusalem and on the day of Pentecost? Shocking!

Again:—

"After the Baptists had in the year 1827 declared non-fellowship with the brethren of the Reformation, thus by constraint and not by choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine."—A. Campbell in *Rel. Enc.*, p. 463.

This gives no uncertain sound. Campbell tells when, and just how his church was formed. The "Baptists" "declared non-fellowship with the brethren"—excluded them in the year 1827 from their ranks. Who are these bad Baptists that gave birth to these good children and forced them out into the cold world to "organize" and "restore primitive Christianity" with Campbell at its head without a revelation from God, angel, or Holy Ghost?

Campbell says in *Christian Baptism* p. 15:—

"A reformation of Popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, etc."

All is a "relic of Popery," as he claims.

Campbell was once a Presbyterian. Dissatisfaction arose, and on June 12, 1812, the Rev. Mr. Luce baptized him into the Baptist Church. Again dissatisfaction arose and the Baptists "declared nonfellowship" with Campbell and his admirers, and the old hive "swarmed" again; another "relic of Popery" makes its appearance,—not at Jerusalem headed by Christ,—but this time in Pennsylvania, headed by Campbell. This church leader makes his proclamation, "No more revelation from God." The day for inspired dreams, visions, and impressions are past. (See His-

tory of Disciples, p. 50.) "Prophecies fail, tongues cease, and knowledge vanishes away." Christ's "excellent way" eclipsed! No more inspired men needed; Holy Ghost forever must keep silent! Christ the great communicative Head must hold his peace upon earth! Campbell's *more excellent way* is now fully introduced. James' admonition (1: 5.) and Christ's (Matt. 16: 18) hung on the willow tree. Elder Jas. F. Tomson says in Mr. Popplewell's *Primitive Christian*, vol. 2, p. 8, speaking of Elder Logan, a Baptist minister:—

"I was now glad to inform them that Elder Logan was about converted; and at the same rate of advancement he was making since last evening that he would soon be a member of the Church of Christ [Campbell's "more excellent way"]—a divine institution—leaving a human institution which was unauthorized by God's inspired word.

Here we have the riddle solved; an *immaculate* child from a *maculate* mother! Alexander Campbell says in his "Christian System," page 8:—

"We withdraw from the ranks of the sects."

Elder Charles L. Loos, one of the brightest lights in their ranks, says:—

"It was in 1828. . . . This date may be regarded, for convenience' sake, as the historical beginning of the separate existence of the congregations that had entered into this reformatory movement. This refers especially to the work *inaugurated* by the Campbells, Scott, and others with them."—*Christian Evangelist* for October 6, 1892.

In the same organ for November 2, 1893, the Editor, J. H. Garrison, while writing upon the subject, "Disciples of Christ," says:—

"The religious body most generally designated by this name, though often in the South and West called also the "Christian Church," or "Church of Christ," had its *origin* in the *western part of Pennsylvania*, in the early part of the present century, under the labors of Thomas and Alexander Campbell. Hence they have sometimes been called Campbellites. . . . He [Alexander Campbell] threw himself heartily into the new movement, and by his ability, learning, and force of character soon became its recognized leader. It was not the intention of the Campbells at first to form a distinct religious body. . . . They found themselves *compelled* by the *necessities* of the case, to assume an independent position. Accordingly the Brush Run church was organized on the 4th of May, 1811, being the first congregation formed by the new movement. . . . The growth of the Disciples has been phenomenal, beginning with a single congregation of about thirty members in 1811."

Does this look like they had their origin at Jerusalem? yet that is the position nine out of ten will take when in a debate with the Saints.

I branded this so-called "Church of Christ" as the maculate granddaughter of the old mother of Revelation 17: 5, and wrote upon her brow her father's name, "Campbell;" and read her pedigree; not from the records of Jerusalem, but from their own acknowledged authors and works. This was the reason why I was called to order, and my fifteen minutes was spent in a hot contest with these disciples of Campbell, they trying to eliminate "Campbellite" and Campbell's writings from being used in the debate. Why should these disciples of Campbell's church deny their records? Why cannot they act the part of honorable disputants when affirming their church in harmony with the New Testament church? These are questions to be considered by all lovers of truth—honorable men and women who are seeking for a home among the so-called religious sects.

Elder Popplewell finally took a position that "The Church of Christ" (commonly called Campbellites) was the "more excellent way" spoken of by Paul in 1 Corinthians 12: 31.

The Church of Christ organized in the days of Christ and the apostles was the "excellent way." This was prominently paraded upon the blackboard, and every gun in his vocabulary placed in its defense. On this we ended our fight.

I placed on the blackboard, in juxtaposition to his, a diagram, which is partly reproduced here for the benefit of others who may have to meet the same kind of argument:—

ORIGIN OF CAMPBELL'S CHURCH; HIS "MORE EXCELLENT WAY."

Origin.—Here I quoted the different authors that have been introduced in the body of this article regarding the origin of Campbell's church.

Officers.—Elders and Deacons.

Their Authority to Administer God's Ordinances.—Mr. Stone, one of their reputed heads, says: "Some time after the new organization had been inaugurated, he became dissatisfied with his infant sprinkling; the brethren, elders, and teachers came together on the subject, for we had agreed previously with each other to act in concert and not to adventure anything new without advice from one another. At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely and according to their conviction of right, and that we should cultivate the long-neglected grace of forbearance towards each other: those who were immersed should not despise those who were sprinkled, and *vice versa*. Now the question arose, Who will baptize us?"

"The Baptists would not, unless we would unite with them, and there were no elders among us who had been immersed. It was finally concluded among us, that if we had authority to preach, we had authority to baptize. The work then commenced. The preachers baptized one another, and crowds came and were also baptized."

Again: "But who would have thought it remained for any so late as 1827, to restore to the world the manner—the *private* manner—of administering to mankind the gospel of our Lord Jesus Christ, or which of you, brethren, would have thought, two years ago, of men coming from forty to a hundred and twenty miles to the ministers of the Mahoning churches for baptism! Yet these things have actually occurred; and who cannot see, that, by the blessings of God, the *ancient gospel* and *ancient order* of the church must prevail to the certain abolition of all those contumacious sects which now so woefully afflict mankind?"—Hayden's Hist. of Disciples, p. 173.

ORIGIN OF CHRIST'S CHURCH; "THE EXCELLENT WAY."

Origin.—"I will build my church."—Matt. 16: 18.

OFFICERS.

Twelve Apostles.—"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor."—Luke 6: 12-16.

"Seventy.—"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."—Luke 10: 1-6.

Elders.—"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."—Acts 14: 23.

Bishops.—"This is a true saying, If a man desire the office of a bishop, he desireth a good work."—1 Tim. 3: 1.

Teachers.—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4: 11.

Deacons.—"Let the deacons be the husbands of one wife, ruling their children and their own houses well."—1 Tim. 3: 12.

We ask, Who authorized all of this? "The people met in council." A decision was reached: "If we have AUTHORITY to preach, we have authority to baptize!" Here we have the corner stone of Campbell's "more excellent way"—the great fabric built upon an "if"! Not a word from God, angel, Holy Ghost, or Bible authorizing it. Nothing daunted—sword in hand to demolish these "contumacious sects"!

How fitting are Paul's words to Timothy here:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents [who is more disobedient than is this child to its parent, the Baptist Church?], unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3: 1-5.

Who is it that answers to every word and sentence of this prediction made by Paul? Let them that know, answer.

We charitably warned Mr. Popplewell in our closing speech of what Jude said of men in the "last time":—

"How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." Also of Paul's admonition:—

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head [Christ], from which all the body [Church] by joints [apostles, prophets, evangelists, teachers, bishops, deacons, etc. Eph. 4] and bands having nourishment [gifts of the Holy Spirit] ministered [to them by God through the Holy Spirit], and knit together, increase with the increase of God."—Col. 2: 18, 19.

I am reminded that the *Herald* is not alone for one man, and this article has been lengthened away beyond my expectations.

I. N. WHITE.

ANGOLA, Kansas, February 26, 1894.

Kasper says that of clergymen 42 per cent reach 70 years; of farmers, 40; merchants, 38; soldiers and clerks, 32; lawyers, 29; teachers, 28; physicians, 24.

CALLED AND ORDAINED.

The apostles.—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15: 16.

"And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts 1: 24-26.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13: 1-3.

Elders.—"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1: 5.

"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."—1 Cor. 7: 17. (Acts 20: 17, 28; Rom. 10: 14, 15; Luke 10: 2.)

Christ the Head; his divine call and appointment.—(John 12: 49; Heb. 3: 1, 2; 5: 5, 6.)

All the New Testament ministry held priesthood authority.—(1 Pet. 2: 5, 9.)

This priesthood was called a "heavenly calling."—(Heb. 3: 1.)

This "heavenly calling" came from God.—(Heb. 5: 4, 5.)

ITEMS OF INTEREST.

LONDON, Feb. 24.—The *Chronicle* says that both the Queen and the Prince of Wales are strongly and even nervously opposed to Lord Salisbury's attitude both in regard to the local government and the employers' liability bills. The *Chronicle* adds that the reigning family has always had a keen and pertinent sense of its own interests and it is not the first time that it has exerted its influence to prevent the peers from entering into a conflict which might end in a total readjustment of the Constitution.

LONDON, Feb. 26.—The House of Commons to-day by a vote of 212 to 161 rejected Lord Salisbury's new amendment in the House of Lords to the parish councils bill, enabling parishes of between 200 to 500 inhabitants to dispense with parish councils. The House also adopted, by a vote of 196 to 139, Mr. Gladstone's motion to reject Lord Salisbury's amendment regarding the proportion of elective trustees in the parish charities, Lord Salisbury having succeeded in having carried by the Lords a motion to restrict the proportion to one third.

Afterwards the House agreed to Sir William Vernon Harcourt's compromise that the restriction of the proportion of elective trustees to one third should be optional and not obligatory. After another minor amendment of the House of Lords to the parish councils bill had been compromised the Commons adjourned until Thursday.

LONDON, Feb. 27.—The political world is once more greatly agitated by renewed rumors to the effect that Mr. Gladstone intends to retire from office. Of course the frequency with which these reports have been circulated of late has done much to discount any effect which they might have.

The Radicals are much disappointed that Gladstone does not initiate a more aggressive movement for the abolition of the House of Lords. They care little for employers' liability, or little in comparison with their campaign against the Lords. What they wanted most and first of all was a fighting speech from Mr. Gladstone against the hated House. He would not make it. He at least is not governed by mere passion or blind fury. He is not the man to make a strong speech on a weak motion or to sound the trumpet for a charge when he knows that he must draw off his forces.

LONDON, Feb. 24.—Advices from the west coast of Africa tell of an encounter between a British naval force and slave-traders in which three British officers and ten men were killed. The British force, seems to have marched inland and to have been led into an ambush, for fire was suddenly opened upon it from all sides, and the sailors were routed before they were able to make any effective use of the machine guns. The latest dispatch from Bathurst says the marines landed from the warships, and a detachment from a West India regiment are still missing, and fears are entertained for their safety. On the arrival of the news at Bathurst the war vessels *Aviso* and *Alecto* were dispatched to the scene of the disaster. Three hundred men of a West India regiment are expected at Bathurst and the expedition against the slave dealers will be resumed immediately upon the arrival of these soldiers.

MOSCOW, Feb. 27.—A sensational story is current in military circles here that a fight has taken place on the Russo-German frontier between a detachment of the Russian dragoons and a number of Prussian Uhlans. Several are reported to have been killed on both sides. The Russian officers in this city who have been questioned on the subject decline to specify what either of the regiments are reported to have suffered, saying they do not wish to cause international complications. The fracas arose out of the fact, it is reported, that Prussian Uhlans were using the Russian eagle, fixed to a frontier post, as a target.

GUAYAQUIL, Ecuador, Feb. 24.—Ecuador

has accepted Peru's proposal for the arrangement of the boundary question. This averts the threatened war.

RIO DE JANEIRO, Feb. 27.—Many contradictory rumors have been in circulation in regard to the happenings recently at Bahia. These rumors are set at rest to-day by the United States Consul at Bahia, R. P. McDaniel, who telegraphs that all is quiet at Bahia and that President Peixoto's fleet is still in that harbor. The rebel warship *Tamandare* is preparing to put to sea on some unknown mission. The election of March 1 seems to attract little attention here, and the general opinion seems to be that the government candidates will win wherever the government rules supreme.

WASHINGTON, D. C., Feb. 27.—Acting Secretary of State Uhl has received a cablegram from the United States Minister at Rio saying it is reported there that the insurgents have captured Lapa. This is supposed to mean the Town of Sapo, eight miles below Desterro. The minister also cables that the government has extended the state of siege at Rio until the 28th inst.

LA LIBERTAD, Salvador, Feb. 25.—Orders have been sent by Gen. Policarpo Bonilla, who is now supreme in Honduras, to all his forces and to all officials of the overturned government to pursue the conquered President Vasquez. When Vasquez fled from his Capital, Tegucigalpa, last Friday he took the La Paterique road to San Antonio or Reitoca, on the Salvadoran frontier. His escape seems almost impossible, and Bonilla has promised to have him shot to death.

TEGUCIGALPA, Honduras, Feb. 27.—Policarpo Bonilla's government has been installed amid great rejoicing. Bonilla has declared a general amnesty and promises a fair election.

LONDON, Feb. 26.—A violent hurricane passed near Mauritius Thursday, but its effects were only partly felt on the island. A train of nine carriages, while passing over the Port Louis bridge on the Midland line, was blown into the river and completely wrecked. Five of the passengers were killed and ten injured. All the people killed were railroad officials.

POMEROY, O., Feb. 26.—Eighteen inches of snow has fallen since yesterday and it is still snowing. Business is at a standstill. Fears are entertained of a repetition of the flood in the Ohio Valley of ten years ago.

NEW YORK, Feb. 27.—For variety and violence the weather in this region on yesterday has broken the record. There was wind—bleak, biting wind—followed by sleet that beat down furiously. Then came snow, and a blizzard snow. The wind began Sunday night. The mercury had been falling during the day previous, and the prophets said it meant snow, and lots of it. The storm was confined to the New England, Southern, and Eastern States. The wind, both morning and evening, was blowing at the rate of from forty to fifty miles an hour, and near night increased in velocity. In the morning six and one half inches of snow had fallen. This was increased to eight inches before nightfall. Further south fully a foot of snow fell.

VIENNA, Feb. 26.—A riotous demonstration of the unemployed took place here to-day. A meeting of the people out of work was held at which about 1,000 were present. The unemployed after listening to several fiery addresses upon the part of their leaders became uproarious and many of them afterwards attempted to march through the streets singing revolutionary songs. Eventually the police, who were trying to quell the disturbance, were reinforced by a strong detachment of mounted police and the latter charged upon the rioters and dispersed them.

BERLIN, Feb. 26.—Emperor William, in his speech at the annual dinner of the Brandenburg Diet Saturday evening, referring to the great Electors, said the fact that they were enabled to accomplish so much was due to

the mutual confidence between ruler and people and above all to the knowledge that the ruling house of Hohenzollern was animated by a high sense of duty, derived from the conviction that it was only answerable to God and to its own conscience.

MUNCIE, Ind., Feb. 25.—The articles of association of the Muncie Society of Spiritualists were filed yesterday with County Recorder Harrington. The articles set forth the principles of the society, the first of which is that "the largest growth and the greatest development are attained by the union and communion of those of kindred belief." The creed and belief of the Spiritualists are contained in the articles of association as follows: "That there is no death, the spirit is immortal and eternally progressive; that spirit can return and commune with mortals through mediumship is an accepted fact; that individual moral responsibility is recognized." The seal of the society will consist of the name around a sunflower, signifying "sunshine and light of truth." The articles state that membership is open to any person of good moral character, indorsing the belief in spiritual communication. The society begins its career with seventy-four members, comprising the prominent spiritualistic believers of the city.

CHICAGO, Feb. 27.—The feature of the Methodist ministers' meeting yesterday morning was an address by Thomas Kane, the publisher, on the subject of tithing as a systematic and just way of contributing to benevolent objects.

On a report from a committee the Presbyterian Churches of New York City, through their deacons, will provide for their own poor, leaving other denominations to look after needy ones of their own churches. The non-church-goers are to be cared for by the undenominational and secular beneficial societies.

Another section of the Agricultural Building at the World's Fair was destroyed by fire yesterday. The crowning feature of the building, its graceful dome, fell in a heap of ruins into the center of the structure, and now scarcely anything remains of the once beautiful Diana-crowned edifice but scarred walls and blackened pillars. Again the source of the flames is ascribed to the incendiary's torch, though Columbian Guards or South Park police seem powerless to find the offenders and bring them to justice.

ST. PAUL, Minn., Feb. 27.—A Parkhurst movement was inaugurated in this city last night at a meeting of leading citizens. The meeting was so secret that nothing came to light regarding it until to-day. The idea is to either revive the old citizen's committee of fifty-five of two years ago, or to incorporate the good elements of that movement in a new organization which shall have for its object the emphasizing of the moral and law-abiding side of city life and the securing of city officials who will strictly enforce the laws. The movement has been organized on the lines laid down at the recent meeting of the National Municipal Reform Association in Philadelphia, which was an outgrowth of the Parkhurst movement in New York City. It was decided to appoint a committee of two from each ward to advise with the old Citizen's committee of fifty-five, and report to a meeting to be held in two weeks. It will then be determined whether to unite with and revise that old committee or to begin anew without old entanglements. This is to be an auxiliary of the national movement and similar to those being organized in other cities.

WASHINGTON, D. C., Feb. 26.—It is the purpose of the Senate committee on Foreign Relations to take up Senator Morgan's bill for the reorganization of the Nicaragua Canal company during the present session. Senators Morgan and Frye are both known to be anxious to promote this enterprise. It is understood the President is convinced of the importance of the canal and that Secretary

is also in accord with Senator Mor-
his subject. The publication of the
any taken by this commission in the
an investigation contains many allu-
the canal brought out by ques-
ions asked by these Senators to demonstrate
the importance of controlling the islands in
case the canal should be built and to show the
dependence of one interest on the other.

ALBANY, New York, Feb. 27.—Senator
Coggeshall struck at the frisky college
boy to-day by introducing a bill imposing a
fine of from \$10 to \$100 or imprisonment of
thirty days to one year on all persons who en-
gage or aid in hazing, and making disfigure-
ment from hazing mayhem, punishable by
from three to fifteen years' imprisonment.

COLUMBUS, Ohio, Feb. 27.—The National
Executive Board of United Mine Workers
met in special session to-day at the head-
quarters in this city to consider the serious
condition of the mining interest in the coun-
try. The condition of miners in Ohio is de-
plorable, and unless something is done to
relieve their distress and suffering, the result
will be fearful. It is estimated that fully
15,000 miners are out of employment and there
is no prospect of work.

The Rev. A. J. Warner has called a con-
vention of negroes at Birmingham, Alabama,
for March 21. The object is to discuss the
general emigration of the race to Africa.

SAN FRANCISCO, Cal., Feb. 27.—The steam-
er Rio Janeiro, from China and Japan, brings
advices that smallpox is ravaging Nagasauki,
Japan, the disease being unusually fatal.

New York City will solve the transit prob-
lem by adding a second story to its elevated
railway system.

LONDON, Feb. 28.—The reports that Mr.
Gladstone has resigned will not down, and,
despite denials, the fact that he visited the
Queen to-day is taken as evidence of the truth
of the persistent rumors. Mr. Littleton, his
secretary stated that the situation of affairs
was the same as when the much discussed
Biarritz dispatch was sent concerning his
resignation.

The *Edinburg Evening News* to-day repeats
emphatically that Mr. Gladstone has resigned
and that the Premiership has been offered to
Lord Rosebery.

Mr. Gladstone is understood to have made
a proposal to his colleagues to revive the
home rule question in the shape of a resolution
pledging the House of Commons to deal with
home rule for Ireland at the following session
of Parliament. This proposal is said not to
have found favor with the Cabinet Ministers.

Striking miners attacked other miners at
work in the Kanawha Valley, near Eagle,
West Virginia. A battle ensued in which
hundreds, mostly armed, took part. One of
the attacking party was killed, others will
die, and many were injured. The fighting
continues; troops have been sent to suppress
the reign of terror that has ensued.

The Governor of New York has signed the
State bill that provides for the consolidation
of New York, Brooklyn, and adjacent mu-
nicipalities under the name of the City of
New York. The enactment will be sub-
mitted to popular vote.

Siegel Cooper & Co., the large Chicago re-
tail firm, has adopted the profit sharing plan
with its employees.

The *Independent* of Dublin accepts the re-
ports of Mr. Gladstone's retirement as mean-
ing that the movement in favor of home rule
will be dropped. The *Freeman's Journal*
party will continue to insist that the settle-
ment of the Irish question be the controlling
aim of whatever ministry governs.

The House of Lords to-day by a vote of 60
to 55 refused to accept the House of Com-
mons' rejection of Lord Salisbury's amend-
ment to the parish council's bill, enabling
small parishes to dispense with councils if
they numbered less than 200 to 500 inhabi-
tants. On the other hand the Peers offered a
compromise amendment.

RIO DE JANEIRO, Feb. 28.—The great naval
battle, which President Peixoto hopes will
end Admiral Mello's revolution, is expected
to take place to-morrow. Admiral Benham
has gone outside the harbor with his flagship,
the cruiser New York, and has anchored
in an advantageous position in order to wit-
ness the engagement. The elections for
President and members of Congress will take
place to-morrow. Indications are that they
will pass off quietly.

Anarchists are active in London, Prague,
and Paris. Bombs are being found and
arrests are frequent.

SAN SALVADOR, Feb. 28.—Vice President
Antonio Ezeta met ex-President Vasquez
of Honduras on the frontier and brought him
to this capital.

CITY OF MEXICO, Feb. 28.—A South Ameri-
can recently traveling through Central
America reports that one consequence of the
perpetual revolutions, which are demoraliz-
ing trade and nearly ruining agriculture, is
an increasing sentiment among property-
owners in favor of annexation to the United
States.

CHARLESTON, W. Va., March 1.—The
striking miners 1,500 strong rallied in the
vicinity of Eagle, the scene of the late battle,
with the intention of driving out the miners
at work, but dispersed on the arrival of
State militia. Troops are guarding mines at
various points.

LONDON, March 1.—The *Pall Mall Gazette*
announces in big type that it is definitely
settled that Mr. Gladstone will have an
audience with the Queen Saturday next, and
that he will then officially tender his resig-
nation. It is added that the public announce-
ment of Mr. Gladstone's retirement from office
will almost certainly be made Monday, and
that Lord Rosebery will be summoned. It is
possible that Mr. Gladstone may remain in
the cabinet, and that a dissolution of the gov-
ernment may not follow his resignation of
the premiership.

During the course of his speech the Prem-
ier said that the government felt that this
operation of sending and resending a bill
from one House to another had continued
long enough. "To continue the process
would be loss of dignity to both Houses,
and the government has decided to stop the
operation and take a decided course. The
government had the choice of rejecting the
House of Lords' amendments and abandoning
hope of passing the bill, or to accept them
under protest with the hope of soon reversing
them. The government adopted the second
course."

Mr. Gladstone then reviewed the action of
the House of Lords in the past and said:
"We have now reached an acute stage. It
appears that the House of Lords desires to
annihilate the whole work of the House of
Commons. In regard to the present bill the
government desires to save nothing from the
wreck and, therefore, accepted the amend-
ments, but with the declaration that the dif-
ference between the Houses is not of a tem-
porary or causal nature.

"This state of things, I am compelled to
say, cannot continue. The issue raised be-
tween the assembly elected by the voices of
the people and the assembly occupied by
many men of virtue and talents are of con-
siderable variety. When once raised they
must go on to the issue. No doubt there is a
higher authority than the House of Com-
mons, namely—the authority of the nation
which must in last resort decide. When
that judgment is to be invited is a question
which the government alone can decide."

An Associated Press dispatch dated Rome,
March 1, presents the views of leading minds
in Italy concerning Italian internal affairs, in
which predictions are made that Italy is
rapidly moving toward a republic. The enor-
mous increase of government expenditures
incident to the conclusion of the triple
alliance, the resultant decline in Italian

securities, and the general distress and dis-
satisfaction are adduced to show that great
changes are imminent. Even the abdication
of the king is said to have been freely spoken
of.

RIO JANEIRO, March 1.—The elections
passed off quietly. Returns indicate the elec-
tion of Senor Moraes, the candidate of the
Constitutional party, as president.

MONTEVIDEO, March 2.—The correspondent
in Rio Grande sends word of an engagement
between the government troops and insur-
gents near Saranda, in which the rebels were
defeated. They lost 400 men in the battle.
After a fight lasting many hours the rebels
fled in disorder. The battle was, in fact, a
horrible massacre. The government forces
also captured many prisoners.

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tion, Martha Jones; Essay, "Shall we read
fiction?" Miss Dora Young, Dow City, Iowa;
solo, vocal, Miss Belle Robinson; essay,
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Vol 41.

Lamoni, Iowa, March 14, 1894.

No. 11.

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MR. GLADSTONE'S RETIREMENT.

MR. GLADSTONE has resigned the British Premiership, the leadership of his party, and his seat in the Cabinet. He will retain his seat in the House of Commons a few months longer, probably until a dissolution of Parliament, which cannot be delayed beyond the present year. That the Grand Old Man gives up his post reluctantly is undoubted. His party never so much needed his leadership, and his retirement threatens it with speedy overthrow. Great and momentous problems confront it, and it requires able and wise, temperate but firm direction. The questions of home rule for Ireland, disestablishment throughout Great Britain, reform of the electoral system, and adjustment of the differences between labor and capital are ripe for solution. On all these questions, except disestablishment, which he shrank from, Mr.

Gladstone has already propounded a policy which must be followed sooner or later by his party. He has in addition bequeathed to the English Liberals the duty of ending or mending the House of Lords. His speech Wednesday evening outlined a policy on that question which must not be shirked, and he doubtless intended that it should not. He cut out the work for his party in the future. Had time and health permitted he would have sought to accomplish all the reforms himself. As he found that he could not carry them out he laid down the lines on which they have to be accomplished.

He retires now full of years and honors, with the reputation of having accomplished more for the common people of Great Britain and Ireland than any British statesman of any time or age. Entering Parliament sixty-one years ago as a nominee of a Tory Duke for a pocket borough he has advanced politically every year since that time. He has always been progressive. Hailed in his younger days as the rising hope of the stern and unbending Tories he quitted their service for that of the people when the reform of the corn laws was proposed. He became the associate of Cobden in that great agitation and soon outstripped Cobden and his more radical colleague, John Bright. He took a firm attitude in behalf of university reform, and was an eloquent advocate in favor of the removal of the Jewish disabilities in 1847 and 1848. Serving in the various Whig ministries between 1848 and 1860 he devoted himself to questions of finance, in which he became the acknowledged master. He surpassed Bright and Beale in the energy with which he urged the second reform bill. He championed the ballot act. He disestablished the church of the Irish minority. He cooperated with the late Mr. Forster in establishing the English public school system, and later with Mr. Acland in making that system free and popular. The Irish tenants owe him the greatest debt of gratitude. He gave them security of tenure at a fair rent and a proprietary interest in their farms. His crowning glory, as he himself thought, was the passage of the Irish home rule bill through the British Commons after sixty years' agitation in Ireland and seven in Great Britain. To say that he has been the greatest reformer of the age would be to express it inadequately. He has probably been the greatest reformer of the English speaking race.

But he has been more than a reformer in Great Britain. His sympathies went out to the Greeks and the Armenians in their struggles against the unspeakable Turk. He espoused the cause of the Bulgarians and was the friend and wise counselor of the statesmen who established United Italy. His early associations and education misled him as to the nature of the struggle against slavery in this country, but he has frequently expressed regret for his mistakes, and during recent years the Republic has had no more sympathetic and admiring friend than the Grand Old Man who now retires from public life in the eighty-fifth year of his age and in the sixty-second of his public usefulness.

Who shall take his place? Nobody now in public life can fill it, and there will be the usual squabble over the succession. This is inevitable. When Pitt died there had to be many experiments made before the Tories found a leader. There were contentions and jealousies as to the successorship to Peel. Mr. Gladstone himself did not spring into acknowledged leadership without a struggle. The Goschens, Lowes, and Hartingtons had their aspirations. The Liberal party contains many second rate men—second rate as compared with Mr. Gladstone. It has only two or three who can cope with Balfour or with Salisbury. Time will demonstrate their capacity. The party situation is critical enough to severely test it. At the same time it is a situation filled with great opportunities for the man who can take occasion by the hand to make the bounds of British freedom wider even than Mr. Gladstone has made them.—*Chicago Tribune.*

AN OLD COLONIAL HORROR.

At Freehold, New Jersey, a negro was once executed in a manner that would have made the tortures of the Middle Ages blush with envy. An old document in the clerk's office at that place tells the tale: ". . . Therefore the court doth judge that thou the said Caesar shall return to the place from whence thou camest, and from thence to the place of execution, where thy right hand shall be cut off and burned before thy eyes. Then thou shalt be hanged by the neck till thou art dead, dead, dead; then thy body shall be cut down and burned to ashes in a fire kindled for that purpose, and may the Lord have mercy on thy soul."

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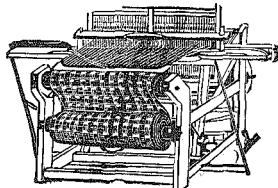
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The decision of Judge Phillips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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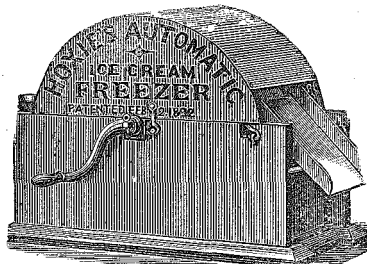


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Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank. London, England, meetings on Sundays at 11 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, March 14, 1894.

No. 11.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALTARDS - ASSISTANT EDITOR.

LAMONI, IOWA, MARCH 14, 1894.

OPINION OF JUDGE PHILLIPS, IN TEMPLE LOT CASE.

FOR the benefit of the Saints, we give the text of the decision of Judge Phillips, on the main points in issue between the claimants in the Temple Lot Suit, as the same was published in the *Kansas City Times*, of March 4.

It is not the full text of the opinion, but is sufficiently full to give a good idea of the case as the judge saw it from the facts and the law.

It is the purpose to print the opinion in pamphlet form independently of the *HERALD*; so that any and all wishing a copy of it can be accommodated. Quite an amount of expense has been incurred in the prosecution of the suit, a part of which may come back in the sale of these pamphlets; one of which ought to be placed on the table of every family of the church; and as many of those outside as possible.

In one part of this report in the *Times* the name of John Q. Cannon, occurs, as one of the Presidency of the church in Utah; it should be George Q., not John Q.; let those who read bear this in mind.

Newspaper reports state that an appeal from the decision of Judge Phillips will be made; but the *Journal*, of Kansas City, has following its account of the case, the account of an interview with Bishop Hill, of the Hedrickite Church, in which Mr. Hill states that there will be none taken by them. Should there be no appeal, for which six months are allowed, then there is an end to litigation; but if there should be an appeal the end is not yet.

Some speculation has been indulged in among the Saints, as to why a resort to the law was had; and in some quarters, the course pursued by us has been condemned as unchristian, and uncalled for; these parties allege that the matter should have been tried by arbitration as between brethren; and let the good spirit of fellowship, or the revelation of God settle the dispute. It so happens that we were made to know that no sort of arbitration open to us, was available, and would have been temporizing in policy,

a loss of time and effort and unavailing. The statute of limitations was running against us, if applicable to the case and an adverse possession was ripening its hold on the land. And, having known for years that the struggle must come in the courts of the land, we proceeded, as directed by the revelation and direction of God to the church to "importune at the feet of the judge." The result of this importuning the Saints may see. "To obey is better than sacrifice, and to hearken than the fat of rams."

THE OPINION.

Judge Phillips yesterday handed down a decision in the famous suit between rival factions of Mormons for possession of the celebrated "Temple lot" at Independence. Possession of the lot was awarded to the complainant, the Reorganized Church of Jesus Christ of Latter Day Saints. This name has, however, commonly been regarded as a waste of words, and the organization is much better known as the "Josephite" branch. Its headquarters are at Lamoni, Iowa, and Joseph Smith, Jr., son of the Prophet Joseph, is president of the church.

The defendant in the suit is the Hedrickite branch, with headquarters at Independence. The essential points of difference between the Hedrickites and the Josephites is that the former believes that after 1832 the Prophet Joseph lost his influence with the Lord because he led an armed host against his enemies, and after that date became a false prophet. They therefore reject all doctrines enunciated by Joseph Smith after that date. This sect takes its name from Granville Hedrick, who first denounced the prophet's later visions as inspired by the evil one.

The Josephites averred that they are the true successors of the original Mormon church, and that the land was bought and held in trust for them. The Hedrickites based their claim upon purchase, and also asserted that they were as much entitled to be called successors to the original church as were the Josephites. In both these claims the Hedrickites were defeated. Doctrinal questions entered very largely into the case, and Judge Phillips decided that the Josephite faction was the only true and Simon-pure Mormon church, and that the Hedrickites as well as the Brighamites were seceders and bolters.

The decision is an important one in that it holds that the doctrine of polygamy as practiced by the Utah branch was not sanctioned by the original church, and that the followers of Brigham Young have wandered away after false dogmas and doctrines. The Salt Lake Mormons have always contended that shortly before his death the Prophet Joseph, awakening from a trance in which he saw visions, gave unto them a new law, that they should take unto themselves a multiplicity of wives. The statement that the prophet authorized or even sanctioned polygamy has always been denied by the Josephites, who claim that plurality of marriage was instituted by Brigham Young and not practiced until after the prophet's death. This matter was brought out quite fully in the testimony. It was shown that all doctrine enunciated by the prophet was first approved by the apostles before it became a law of the church, and it was also clearly proven that no such doctrine

was ever presented to them for their approval.

While the suit was between two factions of the church which do not accept polygamy, and while the Utah church was not represented in the pleading, it was quite conclusively proven that the doctrine of polygamy had no existence until after the death of Joseph Smith. Another doctrine introduced in the creed of the Utah church by Brigham Young is the tithing system, which is still enforced by that branch of the Mormon church.

The Josephites on the other hand proved to the satisfaction of the court that they hold to all the doctrines of the original church, as taught up to the time of the death of the prophet, while the Hedrickites rejected many and the Brighamites have added many doctrines. In view of these facts Judge Phillips held that the Josephite branch was the only true successor of the original church, and therefore entitled to possession of the "Temple lot" under the trust. By the decision both the Salt Lake Mormons and the Hedrickite faction are in substance declared to be heretical factions.

It has been claimed that the Utah Mormons were interested in the suit and that in the event of the Hedrickite faction establishing a clear title to the lot it would be bought by the Utah branch. This statement is denied, however, by the heads of both factions. Last summer when the Salt Lake Mormons visited the Temple lot, Hon. John Q. Cannon, one of the three presidents of that branch, said his church had no interest whatever in the suit. "We expect to build a temple there sometime," he said, "but it will probably be many years until this is done. The building of the temple will mark the coming of the millennium. We expect to obtain possession of the lot by purchase. We do not claim to have any shadow of title to the lot under the deed to Edward Partridge, and will not contest for possession in the courts."

In his decision Judge Phillips says: "The theory of the complainant is that this property was acquired originally with church funds, and was and is held in trust for the use of the church of Jesus Christ of Latter Day Saints, which later took the name of the 'Reorganized Church of Jesus Christ of the Latter Day Saints.' This church, according to its ecclesiastical policy, rules and system of government, at its annual general conference, April 6, 1891, directed and authorized the articles of association and incorporation. This conference represented the ecclesiastical body in its entirety. And as stated in the deposition of Bishop Kelley, 'the church of Lamoni, Iowa, effected the articles of incorporation, because that is the central church, and all others are simply branches of that church.'

"The property in question was originally acquired by an agent of this church for the purpose of erecting thereon a temple designed to be the New Jerusalem of this religious order, from which the eyes and yearning desires of this people, through sixty years of exile and wandering, have never been turned nor diverted. To them it has been as the New Jerusalem to the Israelite, and as Mecca to the Moslem.

"For sixty-two years it has been known to this sect and the people of Western Missouri as the 'Temple lot,' on which, in the fulness of time and the fulfillment of prophecy, was to be erected a splendid temple for the gathering of the believers for religious worship and exaltation.

"Whether the two and a half acres con-

tained in this lot be more than is necessary for the erection of such temple is a question the court would not undertake to determine on this collateral proceeding. Such question belongs to the State.

"Was this property in its acquisition impressed with a trust in favor of said church? As both parties claim under Edward Partridge, both are precluded from making any other source of title, and it is only necessary to inquire into the character of this tenure. Although the deed of Partridge did not on its face express any trust estate, the legal title may be impressed with a use for a third person by evidence 'aliunde.' That he bought this property with funds contributed by the members of the church, and held the title in recognition of the trust is too clear to my mind to admit of debate. In the first place its acquisition by him was in fulfillment of the revealed will of God, as accepted by him as a member of the church, in the Book of Doctrine and Covenants.

"He was a bishop of the central church, then at Kirtland, Ohio. As such he looked after its temporalities. After such a lapse of time it may be difficult to find this and that witness to testify to placing so much money in his hands. But the substantiative facts appear in this case in persuasive clearness. The stress of this religious sect's environments rendered it expedient that they should seek asylum in the then remote West, where, as they supposed, unvexed by those who despitefully used them, they might have a tabernacle in peace.

"Witnesses testify to the fact of making contribution to this fund, and to the common notoriety of raising the money for this purpose. It was discussed in public assemblies, and report was made to the church, showing that \$3,000 had been raised for this purpose, and Bishop Partridge came to Independence, Missouri, to acquire lands for the temple and settlement of the people of his religion. From the day of the acquirement of this property by Partridge he and his church, to the day of his death, in 1841, recognized this lot as church property.

"It was known as the 'Temple lot.' Proof conclusive of this issue is furnished in the fact that Joseph Smith, the founder and head of the church, its recognized prophet and seer, himself came to Missouri, and, in 1832, held religious services on this site and solemnly dedicated it as the spot where the temple should rise. Partridge himself participated in this ceremony. And to 'make assurance doubly sure,' Partridge, on the eve of his expulsion and that of the people of his church from the State by military force at the command of the Governor, in 1839, made a deed, embracing the property, to the minor children of Oliver Cowdery, his co-worker in the church and companion in misfortune, in which he recited the fact that 'there was money put in my hands by Oliver Cowdery, an elder in the Church of Latter Day Saints, formerly of Kirtland, Ohio, for the purpose of entering the lands in the State of Missouri, in the name and for the benefit of said church.' This, no doubt, from the evidence, was the money placed in his hands and reported to the church at Kirtland, Ohio.

"It remains to be ascertained who are the true beneficiaries of this trust. It is a mere play on words, a clutching after shadows, for respondents to quibble about the precise name by which the Mormon Church was known in its early history. As well say that the denomination of Christians now known as the 'Christian Church' have lost their identity because in their early days they were called 'Campbellites.' The identity, unity, and sameness, from 1830 to 1844, of the Mormon Church are too clear for debate. Now and then, by this and that person, it was called 'The Church of Christ,' 'Church of Latter Day Saints,' and 'The Church of Jesus Christ of Latter Day Saints.' The terms were employed interchangeably. As applied to this issue, it is rather a question of identity of

doctrine. The temple built at Kirtland, Ohio, the central rendezvous between 1830 and 1835, was inscribed on the portal with the words: 'The Church of Jesus Christ of Latter Day Saints.' This was the public authoritative recognition of the name by which they chose to be known.

"Beyond all cavil, if human testimony is to place any matter forever at rest, this church was one in doctrine, government and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same Federal head governing bodies, and faith. During this period there was no schism, no secession, no 'parting of the ways' in any matter fundamental, or affecting its oneness. No possible question could be made that had this church, with its central governing power resided at Nauvoo, asserted right of control over this property until 1845, it would have been recognized by the ecclesiastical body and by courts of chancery, as the beneficiary of the trust recognized by Edward Partridge from 1832 and declared by him in his trust deed of 1839.

"Joseph Smith was killed at Carthage, Illinois, in June, 1844. He was the president and inspiring spirit of the church. His violent death struck with dismay the hearts of his followers, and out of the confusion incident thereto was born disorder, schism, and ambition for leadership. Disintegration set in, and the church split into factions, which, under the lead of different heads, scattered to different parts of the country. Among the 'Quorum of Twelve,' representing the apostles, was one Brigham Young, a man of intellectual force, shrewd and aggressive, if not audacious. Naturally enough such a man gathered around him the greater number, and it was an easy matter for him to seize the fallen reins of the Presidency. He led the greater portion of Mormons out to what was known as 'winter quarters,' near Omaha, and thence to Salt Lake valley in Utah, then a dependency of Old Mexico. From this settlement has sprung the powerful ecclesiastical body known as the Salt Lake, or Utah, church. While the respondents are wary of claiming alliance with this Salt Lake church, it is evidently 'the power behind the throne' in the defense of this suit; and claim is made by respondents' counsel that it, in fact, absorbed the Mormon church, and is the real successor to the ancient church.

"There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation. The Book of Doctrine and Covenants (printed in 1846), page 411, containing a revelation to Joseph Smith, January 19, 1841, gave unto them 'my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet. I give unto him for counselors my servant, Sidney Rigdon, and my servant, William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church. I give unto my servant, Brigham Young, to be president over the twelve traveling council.' So that Brigham Young was but president over the 'twelve,' a traveling council. The book clearly taught that the succession should descend lineally and go to the firstborn. Joseph Smith so taught, and before his taking off publicly proclaimed his Son Joseph, the present head of complainant church his successor, and he was so anointed.

"The book also contains the following when referring to Joseph Smith: 'But verily, verily I say unto you, that none else shall be appointed to this gift, except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that you receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told

you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.'

"Brigham Young's assumption of this office was itself a departure from the law of the church. The Book of Mormon pronounced the severest anathema against the crime of polygamy, and the Book of Doctrine and Covenants expressly declared 'that we believe that one man should have but one wife, and one woman but one husband.' This declaration of the church on this subject reappeared in the Book of Doctrine and Covenants of 1846 and of 1856. Its first appearance as a dogma of the church appeared in the Utah church in 1852. The claim is made by the Utah Church that this doctrine is predicated of a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith, until submitted to and adopted by the church. This was never done.

"The next important and interesting question is: Does the complainant church represent the beneficiaries of this property? In controversies of this character respecting the rightful ownership of church property the civil judicatories have nothing to do with the question as to which faction expounds the sounder theology or moral philosophy, and which best accords with reason and common sense. A good chancellor may be an indifferent theologian, and when he should lay aside the ermine for the surplice he might prove more bigot than justiciary.

"No matter, therefore, if the church at Nauvoo became a prey to schisms after the death of Joseph Smith, and presented as many frightful heads as did the dragon which the Apostle John saw in his vision on the Isle of Patmos, if there is one righteous left in Sodom, the promise of the covenant and the law of the land is to him. It is neither good law, nor Bible history, to say that because the Saints became scattered and without an organism, the faithful lost the benefit of the church property. Forsooth the children of Israel were carried captive to Babylon. 'The mother of harlots and the abomination of the earth,' they did not cease to be children of the covenant nor lose their interest in Jerusalem.

"Decree will go in favor of complainant, establishing the trust in its favor against respondents, removing the clouds from the title, enjoining respondents from asserting title to the property and awarding the possession to the complainants."

CONGRATULATIONS.

Hon. J. D. Miller, ex-judge of the Probate Court, Hancock county, Illinois, writes us March 3:—

I have just learned of the successful determination of the suit at Kansas City, in your favor, and send you my hearty congratulations.

The Judge was a Nauvoo raised boy and friend to us years ago.

A practical mechanical engineer some years since began a correspondence with us touching Mormonism, which correspondence caused him to make inquiry in several directions concerning the church and its work. From him we have as follows:—

WAMPUM, Pa., March 5, 1894.

MR. JOSEPH SMITH, Lamoni, Iowa;

My Esteemed Friend:—I wish to congratulate you on the successful issue of your suit at Independence, Missouri, not so much for the merely material value of Temple Lot, as for the bearing on the "great moral battle," as you stated to me some years ago, in which you are engaged. Impartial history can accord to Brigham Young no condoning cir-

cumstances to justify his arbitrary and revolutionary course after the murder of your father on June 27th, 1844. For nearly a half century the course and doings of this man have thrown a dark shadow on the memory of your father, in the view of the world in general, and though I differ from you most radically, I rejoice to see the truth vindicated, in accomplishing which, you have evidently borne the brunt of the battle.

Very respectfully,
H. NEIDIG, M. E.

IN DISCUSSION.

THE following is indicative of what is likely to be the accepted tactics of proceeding between the church in Utah and the Reorganized Church; provided the conflict goes on in any fashion. The affair is in the hands of Pres. W. W. Blair, and is having consideration.

As to the work of Rev. Martin, we have only this to say; the Reorganized Church has met Clark Braden on four occasions and is satisfied with results. If the Christian sect, at San Bernardino, may choose Clark Braden as their representative man, we do not; and, are under no moral or religious obligation to consent to meet him in debate on Christian topics anywhere. By the terms of Mr. Braden's own last challenge, we have during *his lifetime* to accept, or deny, and shall take whatever time we choose.

In the arrangement of propositions last discussed Mr. Braden declined to include a question involving the Christian Church. Besides this, he left Lamoni without fulfilling his signed agreement to affirm that Joseph Smith taught and practiced polygamy. When Mr. Braden performs what he agreed to do it will be time for his Christian brethren to propose him for the discussion of further issues.

SAN BERNARDINO, Cal., Feb. 27.

Editors Herald:—We inclose clipping from San Bernardino *Times-Index* of February 24, a challenge, prepared by Elder David L. Harris and R. R. Dana in behalf of the Reorganized Church, in which we invited Apostle M. Lyman and Elder B. H. Roberts, of Salt Lake City, of the Utah Church, to arrange by representative men of their church to meet representative men of the Reorganized Church in discussion of the principles of succession in the presidency of the church and the gathering of the Saints of God in the last days; as you will see by the clipping. Our agreement with them, so far, is simply to send the paper containing said challenge, or the article itself, to the headquarters of each church for the indorsement of chief authorities; and the further arrangement and completion of the matter, if they consider it of sufficient importance and that it would be profitable.

Elder Roberts has been speaking in our chapel here during the last two weeks. His first four lectures were upon faith, repentance, baptism, laying on of hands for the Holy Ghost, apostasy, and divine authority of the Book of Mormon; all of which lectures were first class. Next, he took up the *authority* to preach, drawing the line very emphatically between the Utah and Reorganized churches. He also gave one discourse (by request) upon the subject of gathering. Being a good speaker, and of very pleasant address, he drew quite large audiences, many of whom

were old-time members of the church, or children of them.

In speaking upon the succession he labored very industriously to try to prove that the originators of the Reorganized Church were of bad repute in the church prior to 1844, being apostates, traitors, etc., some of them very immoral persons, and that President Joseph Smith's life in secular matters had been an entire failure, and his alleged call to be his father's successor was so unlike the prophetic call of his father that it was of no importance whatever; also that his ordination at the Amboy conference was under the hands of apostates and men who had been proven to be traitors to the martyred seer, etc. A good many think his arguments cannot be set aside, so we, and our membership generally, believe that a discussion by leading men from both churches would result very favorably for our cause; hence our challenge.

Bro. Harris has reviewed Roberts in three discourses, and to the satisfaction of our people. He has simply demoralized the position taken by Roberts, who, by the way, will reply again this evening.

The citizens of San Bernardino and surrounding country are anxious to have the discussion come off, the disputants to be from the leading men of each church; and all agree that such an issue would draw immense audiences, which the County Pavilion alone would accommodate. Thus our faith and doctrine would reach the ears of hundreds, and possibly thousands of people who otherwise would never attend our regular services. Elders Lyman and Roberts appear to be about as anxious for the meeting as ourselves, but whether or not they will stand the test remains for the future to disclose.

A Christian evangelist, Rev. S. M. Martin, concluded a six-weeks' series of meetings here on the 25th inst. He baptized one hundred and fifteen persons, and knocked the bottom out of sprinkling and pouring as Christian baptism, the mourners' bench, probation, etc. They say they will pit Clark Braden against any of our ministry at this place, and affirm that Braden is a representative man; and they will indorse him in a discussion with us and say that they would like to debate with us at this place during the month of May next. So then if our Utah brethren dare pluck up sufficient courage to measure churchly swords with us about that time we might kill two birds with one stone and set many more to *fluttering*. Believing the present to be an opportune time (if our opponents will meet us) to unlimber one or two of our long range guns, and pour into the ranks of our adversaries a few rounds of our abundant store of grape and canister, we will anxiously await further orders from our gallant commanders.

With a firm desire to assist the speeding of the gospel plow, we remain,

Your collaborators in the faith,
R. R. DANA,
WILLIAM M. GIBSON,
D. L. HARRIS.

A CHALLENGE.

Messrs. M. Lyman and B. H. Roberts, Residents of Salt Lake City, Utah, and Representatives of the Mormon Church there:—

SIRS:—We, in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, respectfully invite your church, by its representatives, to meet representatives of said Reorganized Church in a public discussion of the following propositions; namely:—

First. Was Brigham Young the lawful and legitimate successor of Joseph Smith (the Seer) to the prophetic office and presidency of the Church of Jesus Christ of Latter Day Saints?

Second. And is Utah the appointed place for the gathering of the Saints in the last

days, as spoken by the prophets of God, including Joseph Smith the Seer?

Your church to affirm the above propositions, and the Reorganized Church to deny; but in denying said propositions the Reorganized Church agrees to affirm:—

First. That Joseph Smith, the present President of the Reorganized Church, is the legal and lawful successor of his father to the presidency of the Church of Jesus Christ of Latter Day Saints.

Second. Also that in denying the second proposition (the gathering) the Reorganized Church will affirm that Missouri is the only place appointed of God for the gathering of his saints in the last days.

Now, gentlemen, should you see fit to accept our offer to discuss the above propositions with one or more representative men of the Reorganized Church, the preliminaries for said discussion can be arranged hereafter.

Awaiting an early reply to this from you, we remain yours truly, in favor of the demonstration of all truth,

D. L. HARRIS,
R. R. DANA.

THE services at Coleman, Michigan, during the two weeks from the 11th to the 25th ult., were quite well attended. Bro. J. J. Cornish was in charge with Bro. J. H. Peters, and quite an interest was awakened. Bro. Peters telegraphed Bro. F. M. Cooper, at Bay City, and he came in time for the sermon on Saturday evening, the 17th.

The sermon on Monday evening, February 19, was by Bro. Cooper; on Tuesday evening by President Smith, on Wednesday evening by Bro. Cooper; Bro. Cornish filled the stand Thursday and Friday evenings, and Bro. Bailey of Coleman, Sunday evening, the editor being laid up with chronic neuralgia.

The people were pleased with the services, so far as heard from.

Bro. J. H. Peters has been unsparing in effort and means in pushing their house to completion. It is an ornament to the town, and is as comfortable as it can be made. A nucleus is formed for a good work there, and the outlook is good for increase.

Bro. Cornish and his coworkers are pushing the work in different places, and will be heard from before long.

THE END OF THE WORLD.

TAKE note of the following, going the newspaper rounds:—

LITTLE ROCK, Arkansas, March 2.—Governor Fishback has received a letter from Faith Doctor J. S. Willis of St. Louis, in which the doctor encloses some tracts which the governor is asked to study, with a printed circular enclosed in which it is stated that "Jesus is coming and the end of the world is near. The trumpet will sound Thursday, March 6, 1896, at three o'clock p. m., Jerusalem time. The abomination spoken of by Daniel the prophet, will stand in the rebuilt temple from Saturday, August 14, 1897, to Monday, February 25, 1901—twelve hundred and ninety days. Jesus will come in the clouds to the earth to reign a thousand years on the earth, Thursday, April 11, 1901, at three p. m., Jerusalem time. The beginning of sorrows commences this year, 1894, with a series of bloody wars and revolutions in Europe."

TEMPLE LOT SUIT DECISION.

THE decision of Judge Phillips in the Temple Lot Suit will be published entire, in pamphlet form, by the Herald Office; the proceeds to be applied to liquidating the expenses incurred in prosecuting the suit. This pamphlet will prove invaluable as setting forth the legally recognized position of the Reorganized Church as the only true successor of the Original Church. Send it to relatives and friends. Price 25 cents. Address orders to David Dancer, Lamoni, Iowa.

EXTRACTS FROM LETTERS.

OF the faithfulness of one, and the effect resulting. Bro. Henry Sparling, writing from West Plains, Missouri, says:—

Bro. Bootman's faithful and honest dealing with all men, and his constant battling against sin and prejudice has had its effect—the heaven was good, and we begin to see the results. He is getting old, but his soul is in this work, and his desire is to die with the armor on. I shall not be able to be at General Conference, but pray God's blessing on those that are.

Bro. Sparling adds:—

The work is looking up in these parts.

Bro. A. L. Whiteaker writes from Twin Lakes, Wisconsin:—

The work is onward in Wisconsin. We need more laborers.

Indeed; but where are the laborers not needed?

Bro. D. L. Shinn, writing from Adamston, West Virginia, March 1, says:—

Our district conference was a good one. There was not a large attendance, but we had good order, and good feeling and harmony prevailed. Preaching by Brn. Godbey and W. H. Kelley. The Saturday evening discourse supplied a want long felt in that community. It was on the Sealed Book and the Stick of Joseph.

Bro. Shinn had written to Bro. James Williamson, at Elk Garden, West Virginia; but the letter was returned "unclaimed." He thinks that perhaps Elk Garden is not the correct address, and desires to know where Bro. Williamson's may be found, so that he can correspond with and visit him.

Bro. John T. Kinnaman, writing of a trip into Kansas, by request, says:—

I left home near the last of January for Cloud county, Kansas, by request of parties in Illinois, to do some missionary work, as it was feared that the Seventh-Day Adventists might get the family of my friend, who had planned a surprise, but sickness prevented him from coming. I was kindly received by the family. The Wesleyan Methodists hold forth here. Mr. Bean, my friend, gave the land and helped to build the house; he asked and obtained the consent of the directors for me to have it. Their minister did not like this, but I gave out my appointments; he objected, but could not prevent it. His questions in my meeting turned his congregation to me. You may think strange, but I kept calm, though I gave him one rebuke when speaking of "Book of Mormon and Old Joe Smith." I told him publicly (for he was asking questions at the close of my meeting) that good manners, to say nothing of Christianity,

would require him to say "Joseph Smith." He did all he could, but he is so little and his doctrine so short, that he got left. I will send you some of his evidence he hunted up. Some of our brethren can look after this matter, those sixty converts that are led astray up there in Michigan. I preached nine times, and if the Seventh-Day Adventists or Wesleyan Methodists can do anything, all right. I would have baptized some if water had been plenty; but promised to come back after it rains.

EDITORIAL ITEMS.

WE learn from Bro. George Spencer, writing from Elmore City Colorado, that a Sunday school had been organized in Trinidad, a house had been rented; the Saints thought to build a small house, if found practicable.

Two were baptized and three others gave their names for baptism at Oto and Smithland latter part of February, so writes Bro. J. F. Mintun.

By letter from Bro. James Wright, 1001 South 10th street, Burlington, Iowa, March 5, we learn that Bro. James C. Crabb, was taken very sick February 26, at that place. He was evidently too ill to attend the conference of the district held on the 3d and 4th, as those present may know; but at the date of Bro. Wright's letter he was much improved; the ordinance, and the "prayer of faith," with such careful nursing as Sr. Crabb assisted by the Saints could give, having resulted to his benefit.

Aunt Katharine Salisbury, surviving sister of the martyrs, arrived at Lamoni on Monday the 5th inst., to visit relatives and friends and attend the General Conference.

The HERALD should be read by every family in the church. It contains news of the general progress of the work and matter of specific interest to fathers, mothers, and children. Do you take it for your family?

We have a letter, asking information, from one George Strouse, who writes from some point in New England but fails to give his address.

Sr. Augusta Nichols, of Rankin, Michigan, asks prayer that she may be sustained under severely trying conditions. She desires that some of the Michigan ministry will call at Rankin, before April, and baptize two of her children.

The General Conference Reception Committee of the Lamoni branch has a notice in this number of the HERALD of interest to delegates and visitors.

Sr. Mary Money maker requests prayer of the Prayer Union for restoration to health, or resignation to God's will. Her request came too late for regular insertion.

Brn. William Anderson and Duncan Campbell, of the Decatur, Iowa, district, held Sunday school, preaching, and social services at Pleasanton, Iowa, on Sunday, the 11th inst. Bro. Thomas Bell preached morning and evening at Green schoolhouse, near

Lamoni. Brn. M. B. Williams and N. Snively filled appointments morning and evening respectively at Lone Rock, Missouri.

An excellent writer long ago said: "Truth is, in everything, not only the shortest but the only road to excellence—the only foundation on which everything permanent can ever be raised; and all ways of evading, slighting, or opposing it are, in fact, only loss of time and hindrance of business in the affairs of men."

President Joseph Smith delivered the morning discourse at Lamoni, on Sunday the 12th inst. Bishop E. L. Kelley preached in the evening.

Letters from Brn. F. C. Smith, A. C. Hart, H. Lytle, H. N. Hansen, S. W. Tomlinson, and Sr. M. T. Taylor, will appear as space will permit. Unsigned or anonymous letters are not inserted.

The Hedrickite brethren of Independence have given notice that they will appeal from the decision of Judge Phillips in the Temple Lot Suit.

Bro. Joseph Luff was at Sandwich, Illinois, on Sunday, the 11th. He was to continue services during the week.

Mothers' Home Column.

EDITED BY FRANCES.

"He lives who lives to God alone,
And all are dead beside;
For other source than God is none
Whence life can be supplied."

A WORD TO MOTHERS.

MOTHERS, just one earnest word with you in regard to a matter in which you are all interested. We do not mean that you are all equal to that which we are going to ask, for we know you are not; because we all have "gifts differing," but we do know that many of you are fully competent to the work. In a letter received by last mail a mother writes: "Since my children are getting old enough to be interested in the stories in the *Hope*, I have realized the need of simpler reading for the 'Tots.' There is so little for the younger ones and it is such a task to simplify the other pieces, that I have determined if I attempt to write any more for the *Hope*, I will devote the little talent I have to that department."

You may not fully understand what pleasure it gave us to learn this, because you perhaps do not know how this want has been felt by us and has burdened us for years. And yet from time to time we have written of it, and have, by private correspondence, been unceasing in our efforts to enlist the interest of those who can write, in this matter of simplifying for the children. This simplifying is necessary not only for the "wee ones," but for older ones as well.

It is a rare gift to be able to instruct children; but when the fountains of mother love are opened it comes naturally to many mothers. The sister who wrote us can do it. Her mother can do it, and we could fill in a long

list of names which come before us as we write, of those whom we *know* are capable of doing it and who yet do not do it. We know mothers who are so well qualified to be helpful and who eagerly scan the Home Column from week to week for helpful suggestions, but never—*think of it*—never contribute one line to Home Column or *Hope* to help those other mothers so burdened, and worn, and withal so helpless and inexperienced. Yes, we know you each one have your own cares, but we ask you to enter into the sanctuary of your heart and answer the question if you might not have spared a few moments of time—just one hour each week or each month—to have been helpful to your neighbor? What a volume of helpfulness would thus have been rolled into the highway of life, where the maimed, lame, halt, and blind are staggering along.

In writing us of one who has come to her help, Sr. Ella Green adds, "A better day will dawn when the mothers will take hold and teach!"

Yes, indeed—a better day! And while the Spirit of God is searching your hearts, convincing you of duty in this direction, let us entreat you to beware how you answer, "Go thy way, when I have a more convenient season I will listen" (or call for thee).

HELPING HAND.

SYNOPSIS OF READING, CHAPTER ELEVEN.

HINTS ON CHILD-TRAINING.

TRAINING A CHILD NOT TO TEASE.

FEW children never tease, yet none ever ought to tease. If a child does tease, the parent, not the child, is to blame. To realize this fact will stimulate the parent to train his child not to tease; and no part of child-training is simpler or surer of its result than this.

To tease is "to tug," "to pull," "to drag," "to vex (or carry) with importunity." A child teases when he wants something from his parents, and failing to get it at the first asking, pulls and tugs at them (with words) in the hope of dragging them to give consent by causing them to look at the matter as he does, or in spite of their different thinking. If a child could have what he wanted at the first asking, he would not tease. If a child never secured anything by teasing, he would not form the habit of teasing; he would have nothing to gain by it. When, therefore, a child is in the habit of teasing, it is evidence that he has been trained to tease, instead of being trained not to tease, and they who have thus trained him must bear the responsibility and blame of his teasing.

Many a child does not expect to get, without teasing, anything that is out of the line of his daily needs; therefore he counts teasing a part of his regular work in life, as some shoppers think that they must beat down the shop-keeper on his prices. A child knows that it is not necessary to tease for a piece of bread or meat at the table, or for a drink of water between meals. But if he wants to stay at home from school, or to take a tramp with schoolmates, or to have a new sled or bicycle, or to go to the circus, he is not so sure that his request will be granted at his

first asking. So when he is answered, "No," he appeals, "Do let me. O, do!" and then he begins a nerve struggle for mastery over his parents, thinking that it is only a question of who shall be most persistent.

There are few children who always carry their point by teasing, but there are fewer who never succeed by this means. Most parents sometimes give way in such conflicts. They may be less determined than their children, and become tired out by their teasing. The earnestness with which their children plead may move them to yield through tenderness. Perhaps they answer thoughtlessly at first, and as they consider more fully they find it to be right to reverse their hasty decision. From whatever cause, if parents answer "No" to a first request, and "Yes" after more or less teasing, they train their children so far to tease, for they give them reason to believe that teasing is an advantage to them; and of course they are responsible if their children continue in the habit of teasing.

It is a misfortune to a child to suppose that he must tease in order to gain a point that he ought to gain. With such a view he looks for his guide in any questioned case of personal conduct, not to his parent's wisdom and judgment, not to principles held up to him by one in authority, but to his own positiveness and persistency, and to impulses within himself. No parent can have the truest respect of a child while the child knows that he can tease that parent into compliance with his wishes contrary to the parent's conviction of what is right and best. Therefore for the parent's sake, as well as for the child's, every child ought to be trained not to tease, and not to expect any possible advantage from teasing.

Susannah Wesley, the mother of John and Charles, used to say that all of her children learned very early that they could have nothing that they cried for, and so they soon learned not to cry for a thing that they wanted. Who will doubt that her sons were stronger men, and she more of a woman and more respected by them, than if she had often given way because of their crying to give them what she knew was not best for them. Any child who finds that he is never to have anything for which he teases will quickly quit teasing. How simple the rule for this important part of child-training.

It is not so simple and easy, however, to adhere to this rule; to be always positive in refusing a child anything for which he teases, and to be wise in doing it. But the trouble is with the parent, not with the child. A parent must do his thinking before he answers a child's request, if he would give a decision that may rightly stand against all entreaties. Too often a child's request is denied before the parent has considered the case in all its bearings; then when the child presses his suit he sees reasons for granting it, which he had not seen before. The child perceives this and knows that his teasing, rather than his parents' independent judgment, will settle the question, therefore he must tease in order to secure a correct decision.

Every parent ought to train his children

not to tease, but in order to do this the parent must himself be trained. He must not reply to his child hastily or thoughtlessly, or without a full understanding of the case. He may question the child in regard to the matter, and if necessary postpone his answer until he can learn more about it. He must not reply quickly for the sake of pushing the request away. He must consider carefully what his answer ought to be, and then let the child accept it as final. The answer ought to be given with such kindly firmness that the child will have no thought of teasing.

CALLIE B. STEBBINS.

There is a lesson contained in the following bit of conversation which took place between two little girls.

Emma's mother had refused her some permission which both she and her playmate desired. They stood out in the yard looking sorrowful over it when Katie said:—

"Why don't you tease your mother? Just tease her and she will let you."

Slowly and impressively Emma replied:—

"I tell you, Kate, the more I tease, the more my mother won't."

There could be no question as to the different training of the two children in regard to teasing. The one had evidently been allowed to tease and to find that she could gain her desire by doing so, even though she received a refusal in the first place.

The other had learned, as she expressed, that she had nothing to hope for by teasing; and how much better off both she and her mother were because her training had been so effectual.

May not parents take courage from the words of this child, to know that they can succeed if they will set themselves not to allow their children to tease?

SAN FRANCISCO, Cal.

Dear Sisters:—Thinking perhaps some would like to hear what we are doing here in the far West I undertake the task of telling. We are striving to help advance the cause of Christ. There are a few here who are very faithful and always to be found at duty's post. We sisters have a Prayer Union and Daughters of Zion. We hold our meeting of the Daughters of Zion the second Thursday of each month just after the Prayer Union service. The time given to the work is well and profitably spent. There is not one of our number who in reviewing the past cannot record one or more requests answered which has been taken up in our meetings and made a special subject for prayer. In some instances the answers have been very marked. We have prayed earnestly for the conversion of members of our families and they have been gathered into the fold, also that the use of tobacco might be given up by some, and this also has been answered. So it is we all rejoice and praise the Lord. Our work in the Daughters of Zion being of shorter duration we cannot record any great work accomplished. We believe the originators were inspired to establish it and feel confident it will be a great blessing to our homes. We like the programmes marked out but wish the

essays had not been dropped out. We believe these would have contained useful information and would have been published and thus benefited the whole organization. God bless and prosper the societies and help each and every one to see the necessity of sustaining them.

Bro. Gordon E. Deuel has been in our midst for some time past. He has preached for us several times, besides he has cheered, comforted, and instructed us by visiting in our homes and conversing on the gospel work. He has also visited Oakland, Berkeley, Irvington, and Santa Rosa during this time and all enjoy his society very much. Ever praying for Zion's welfare and the cause of Christ, I am,
Your sister,
M. A. SAXE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

R. A. Burlingame, of Cumberland Hill, Rhode Island, requests your faith and prayers in behalf of Sr. M. P. Burlingame, who has for years been a great sufferer. She is the mother of two little girls and desires to live to raise them.

Daughters of Zion.

Independence, Missouri, Sisters Janette Luff, Maggie Berg, Jennie Corthell, Mattie Roberts, Phoebe Dumbauld, Jennie Murphy, Sarah E. May, and Melissa Etzenhouser.

TO LOCAL SECRETARIES OF THE DAUGHTERS OF ZION.

It is desirable that each local organization be reported at the meeting to be held during the coming General Conference. Will each secretary prepare a report, including date of organization, number of members, interest manifested, and work done by the society, and forward to me at as early a date as possible. If names have been added which have not been reported for publication, please send these also. CALLIE B. STEBBINS, Sec.

LAMONT, Iowa.

PROGRAMME.

Programme for Daughters of Zion meetings:—

APRIL.

Opening hymn, No. 720, Saints' Harp.
Scripture readings, Book of Mormon, Mosiah 2: 3.

Prayer. (Let as many as feel led to do so prayer after the one selected to offer the opening prayer. Let special intercession be made for our families and for the youth of the entire church.)

Review of chapter 12 of Hints on Child-training.

Reading and discussion of chapter 13.
Select reading from *Herald* March 28.
Question box. (Suggestive question: In what way can we make the unoccupied hours of the Sabbath most interesting and profitable to the children?)

General remarks on mothers' work.
Reading of minutes of previous meeting.
Report of visiting committee.
Miscellaneous business.
Closing hymn 216.

MAY.

Opening hymn, 715, Saints' Harp.
Scripture readings Gal. 6: 1-10.
Prayer (not forgetting suggestions in relation to the same in programme for April).
Review of chapter 13, Hints on Child-training.
Reading and discussion of chapter 14.
Select reading from *Herald*, April 25.
Question Box. (Suggestive question: Is it wise to allow children a small amount of money to spend as they wish?)
General remarks on mothers' work.
Reading minutes of previous meeting.
Report of visiting committee.
Miscellaneous business.
Closing hymn, 75.

Let us suggest that the sisters do not fail in observing a season of prayer for the blessing of God to rest upon our work, upon our own families, and the families of all Saints. Short but earnest and direct prayers should be offered by those who feel moved upon to pray while all may lift their hearts in earnest pleading to Him who is ever ready to hear the prayer of faith. It has been thought best that for the present the publication of leaflets be suspended. Provision will be made in the Home Column of the *Herald* of March 28, for the reading of the April meeting and in *Herald* of April 25 for the meeting in May.

QUESTION BOX.

It is to be hoped that each member of the different local organizations will be interested in bringing in questions which they would like to hear discussed. The committee has merely inserted "Suggestive questions" as a hint in the direction of such as may be discussed with profit. If more are brought in at one meeting than can be used at that time let them lie over to the next meeting.

VISITING COMMITTEE.

This committee should be appointed at each meeting. It is their duty to visit and interest in the society all whom it is possible for them to interest and secure their attendance, giving in their report at the next meeting, at which time they are released and others appointed in their place.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"When gathering clouds around I view,
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears,
And counts and treasures up my tears."

* * * * *
"Let prayer be the key of the morning and the bolt of the evening."

Thursday, March 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-29.

The parlor cars run from New York to Chicago at the rate of fifty miles an hour, weigh forty tons each. They are the finest cars ever built.

Letter Department.

OTO, Iowa, Feb. 24.

Editors Herald:—When last I wrote for publication, I anticipated doing much to advance the work of salvation by way of sowing the seed where I knew the ground was thoroughly prepared and waiting for the sowers, but I was doomed to disappointment; sickness entered our home and I was for several weeks called to wait upon the sick, when I was so I did not need waiting on myself, because of personal illness, the most severe of my life, in which my life was despaired of for a few hours. My wife's mother was for several weeks not expected to survive, and truly it seemed that death had come to claim one of the household; and marvelous as it may seem to many who knew something of the nature and severity of her illness, she is recovering, for which God's name is worthy of being praised; for it has been magnified by the manifestation of his saving power to call back the spirit to retain occupancy of the body.

While the affliction has been of itself a severe trial, yet to add to this many calls of an urgent character came inviting labor done, where loss has resulted by its not being done; yet I was powerless to comply with the request. I trust this will be sufficient explanation why I have not answered all calls for preaching, or correspondence promptly.

I find the work here and in this vicinity something as it was when we left it last fall after conducting a series of meetings in several places in this vicinity. Much interest exists resulting from tent work, in which I was ably assisted by Bro. F. A. Smith and some of the local talent. Bro. Smith is remembered for his devotedness and efficient labor.

During this winter the work has received the efficient assistance of Brn. H. C. Smith, Charles Derry, W. W. Blair, and others as they were passing through. Bro. Smith has rendered service that has resulted in a great awakening, especially at Little Sioux.

I came to Smithland day before yesterday and found some persuaded and others almost persuaded through the late efforts of Brn. Chambers, Hutchings, and Case; Brn. Chambers, Case, and Montague meeting me there; Bro. Chambers returning home yesterday. Brn. Montague and Case held meetings in the Adventist church at Smithland and I at this place last night. We continue here this week and part of next, returning home in time to attend the conference of this district held March 2-4 at Magnolia, Iowa. The Sunday school work in the district is far advanced to what it was last winter, and I look for much work to be done in that line the coming spring and summer.

I am more and more confirmed in the saving power and wisdom of God. The trying experiences of the last few weeks have aided me to see more of the wondrous yet mysterious workings of a loving Father than I could possibly have learned from any other source. God is moving upon the hearts of the young and inspiring them to a more thorough preparation of themselves for the work to

which he has appointed them, and they are rendering excellent service and developing marvelously as efficient workers in the kingdom.

I trust I may hear from all who have a desire for general missionary work, and those of the general missionaries who have rendered service in this mission, so I can make up a complete report of all work done by the general ministry in this mission for the past mission year.

With love to all the readers of the *Herald*,
I am, Your brother in hope,
J. F. MINTUN.

BRADEN, Ill., Feb. 15.

Editors Herald:—Since I last wrote, Bro. I. A. Morris and I have preached a number of times in Hamilton county, at Rural Hill. From there we went to Parrish and labored for a week, trying to encourage and strengthen the Saints. While here the Lord blessed us to a very marked degree. The Spirit pointed out Bro. J. P. Madox for the eldership and Bro. A. H. Johnson for the office of priest. While here I baptized two.

From here we visited the Saints at Tunnel Hill. Here the Spirit directed the ordination of Brn. W. A. Kelley and William Smith to the office of elder. Here I baptized a sister of Bro. Isaac Smith. From here we returned to Rural Hill, Hamilton county, where we labored until the 13th inst. While here we awakened such an interest and had so many calls for preaching that we separated, Bro. Morris occupying at the Cantrell, while I occupied at the Odle schoolhouse. We held from one to three meetings a day.

While here by request and in company with Mr. Wal Flannigan I went some six miles to visit Rev. Wilson of the Christian Church, several being quite anxious to have us exchange views. I found him quite ready and free to talk, but he thought I needed two thirds of the time. I informed him that I only asked one half of the time, so I handed a gentleman present my watch, at the same time stating that we would have fifteen minutes speeches. The proposition we discussed was, "Resolved, that in the Church of Christ, apostles, prophets, etc., should be found to-day according to the New Testament pattern." We occupied over two hours.

Elder Wilson's position was as follows: That in Christ's time the church was the light of the world; it had power to bind on earth and in heaven, and was the salt of the earth. But no man occupied so high a position in our time. My answer was: I was fully satisfied that the Campbellite Church was in the condition as he described it, and if it had no power to bind on earth and in heaven, then all baptisms performed are farces. If it had no salt it could not save, and if lacking power to save it could not damn. If having no light it must be in darkness, hence Jesus said, "the blind lead the blind, and both fall into the ditch together." At the close of our discussion I asked him if he would discuss the matter publicly, but he declined on account of his age, saying he would get a man. This has been the cry ever since we commenced in this vicinity. While here

I baptized seven, mostly heads of families. Many more are almost persuaded to obey the gospel, and are among the most influential.

From here we came thus far on our way to Springerton, where we expect to meet many of the brethren. I never was more greatly blessed of the Lord than in the past six weeks. I feel determined in the work and ask the prayers of Saints. From Springerton we shall go to Kibbie, which is my permanent address while in Illinois.

Springerton, Ill., Feb. 23.—The Southwestern Illinois conference was held here last Saturday and Sunday. We had a good time, a number of the ministry being present; the Lord greatly blessed us with the presence of his Spirit.

Brn. I. A. Morris and F. M. Slover are holding forth four miles west of here this week, while I am holding forth in town at the Saints' church. Interest good; a full house. We hold prayer meetings every day, and preaching at night. I am having good liberty. I shall close my meetings here tonight. To-morrow I go to Dryfork, while Bro. Morris goes home for a week, to rejoin me at Kibbie, March 3.

In bonds,

EMSLEY CURTIS.

BUFFALO, Iowa, Feb. 22.

Editors Herald:—Elder J. S. Roth visited the few Saints here in the early winter, and while here was granted the use of the M. E. church, where he proclaimed the principles of the gospel in his usual forceful and demonstrative way, until failing health compelled him to seek rest and the comforts of home. Leaving the writer to fill remaining appointments he bade us good-bye and went to his home, where he wrestled with that Russian outrage, lagrippe, for awhile. We are glad to learn, however, that he is again in harness and field doing work for the Master.

Elder Roth's noise here woke up that "old mother"—stepmother in this case—who "knew Jo Smith at Nauvoo, and had seen and talked with several of his spiritual wives"! But, when invited to answer a few questions, we were informed that she was, "too good to talk to Mormons!" See? We are still hearing echoes from Elder Roth's home shots.

Elder J. B. Heide made the Buffalo Saints a short call on his way to Shenandoah, Iowa, where he was going to preach. All here were pleased to see this promising young elder, also to learn that he was well and in the best of spirits. He had preached at Maquoketa, Iowa, and woke up another "Christian elder," who sought to silence Elder Heide's guns with, "whether there be prophecies *they shall fail*," etc! But Bro. Heide sent Mr. Hillock to grass with one word—"When?"

Elder C. C. Reynolds, whose home is here, has preached nearly every Sunday this winter for the Daveport branch, over which he presides. For the last three weeks his health has been such that he has not gone from home, but Priest D. W. Clow writes Elder Reynolds that the members of the branch are active and moving steadily forward. Bro. Clow is superintendent of their Sunday school, which is in a prosperous condition.

Sister Rae La Rue is secretary and treasurer of the school, and "all goes well."

Locally, there is little doing. I have preached here a few times since Elder Roth left, but have not been able to leave home to help my brethren in Eastern Iowa, as I very much desire to do. That our heavenly Father may give to the elders in the field his Holy Spirit, and make them conquerors, is the prayer of their fellow laborer and brother,
JEROME RUBY.

WIRT, Ind., March 5.

Editors Herald:—I have been striving to keep the gospel before the people in Boone, Dearborn, Franklin, Jefferson, Davies, Park, and Vigo counties. I am to meet E. G. Denney, of the Christian Church, in discussion in Sullivan county on the 13th of March. Elder M. T. Short will be my moderator, as also Elder James Knox, of Park county, to assist in taking notes, and otherwise.

The work in Central Indiana is strongly opposed: schoolhouses in some places are not accessible to us, but when we can get a house the people are generally interested; but the trouble in some places is that we can get halls and but few hearers; but good can be done by sowing the seed and waiting the harvest.

I closed a meeting in Franklin county, at Cedar Grove, and left some near the kingdom. One worthy gentleman promised to be baptized in April, and others will follow him. I think the work in that place is opening up nicely, also in Park, where I think some will obey, as Bro. James Knox is helping all he can. Bro. William Marshall, the wide-awake and worthy elder in Union branch, has been preaching and watering some where I opened up the work one year ago. He and Bro. M. T. Short had the privilege of organizing a branch near Mannville. That makes four branches that have been organized in Central and Southern Indiana in the last four years; so the elders have not been asleep at their posts. I have broken new ground these last four years and, thank God, the Giver of all, I am not weary of the work. But I have not had very good health since June; I have had malarial fever, and during this winter the lagrippe, which have hindered me from preaching as often as in previous years. But I hope to work on in Sullivan county after the discussion, if we can get places to preach.

I will not be able to attend the conference this year, but my prayers will ever be with the body, hoping that those who attend may have the Spirit of the Master, and that the conference will be a good one.

I want to return my thanks to all the Saints for their kindness to me these years of my ministry with them, and also to some of the worthy overseers of this grand work for their advice and criticisms, which I feel have been of much good to me; I speak of Elders Hilliard, Etzenhouser, and Short. I am making some advancement in humility and mildness, hoping to improve in meekness and charity, and to come up higher, as we are commanded. I feel very unworthy, but the promise is to the faithful at the end of the race, where we will all get a fair judgment and be rewarded in accordance to our works.

I often think of the Saints in Southern Illinois and Southern Indiana, where I have enjoyed many sunny hours; and I hope they will all remember me when they go to the throne of God's rich grace that I may be useful and meet them all in the sweet bye and bye, if not permitted to meet them on earth again. I am in this work because it is of God.

Your brother,

L. F. DANIEL.

STANDLEY, I. T., Feb. 26.

Editors Herald.—When I last wrote I was at Seligman, Missouri. I closed my meetings, baptized two in the chilly waters of the creek. Leaving Seligman I journeyed down to Rogers, Arkansas, and found Sr. Wickes, one of the Lord's noble Saints, engaged in the millinery business. We secured the M. E. church for five nights, but not having time to remain we could not accomplish what we desired. Before departing we had the pleasure of baptizing Bro. Elbert Wickes.

Leaving Rogers we came on to Coal Hill, Arkansas, where there are about ten or twelve members, preaching about two weeks around about. I baptized Sr. Ellen Jennings who is now in Kentucky. We mounted Nahum's chariot and landed safe at home for the holidays. I have been around home ever since, preaching at Standley, Big Mill, Antlers, and Keosoma. We have something near sixty members here. The majority have recently joined, hence need a good deal of teaching. I am doing all I can to get them to continue in the good work, urging them to maintain good works. I am living at this place now. I am glad of my home, as it is in about the center of the Southwestern mission. Hope the church will keep me on the same mission, as I am acquainted with it and the people. My desire is to accomplish more for the cause this year than I have in the past. I am in the work for life.

In bonds,

J. D. ERWIN.

RUSHFORD, Minn., March 5.

Editors Herald.—In the issue of February 14, page 110, I have read with a degree of sadness a communication by the President of the Quorum of the Twelve to that body asking them to assemble on March 25. He says:—

"The development of the work in the year just past has been of such a nature with the increased demand for laborers in the field and the pecuniary stringency existing as to require a serious and prayerful consideration of the same. It may be necessary to decrease the number of missionaries instead of sending an increased force into the field. I shall regret it very much if this should be the case," etc.

Bro. Smith very truthfully says that the Saints are affected by the stringent times as well as others, and they too feel the grinding effect of depression's heel; but after all it must come as sad news to every Saint's heart to hear such news as our brother has written to the Quorum of the Twelve; and I doubt not that many will ask themselves, "Must Zion lower her standard, or shall she go forward

conquering and to conquer?" To me, as I read my Doctrine and Covenants, I find that the means that the church is to have to carry on the work of the gospel among those who know not of it in all the world is to be obtained through the law of tithing and freewill offering. The law of tithing as I can make it out is as binding on every Saint as repentance, or baptism, or the laying on of hands. It is as old as Abraham's time, as can be seen from Hebrews 7: 1, 2; and we find this language in Doctrine and Covenants 41: 2:—

"He that receiveth my law and *doeth it* the same is my disciple; and he that saith he receiveth it and *doeth it not*, the same is *not* my disciple, and shall be cast out from among you."

Now, Saints, do not for a moment suppose I am wishing to assume authority that I am not called to execute. As far as my authority extends it does not go beyond the prerogatives of the Aaronic priesthood; but if without any authority whatever, that would not deprive me of a great desire to see the latter day work move forward and the stone cut out of the mountain roll till it fills the whole earth. But if the means to keep the stone rolling is not given, it will surely come to a standstill, as was the case in an earlier day:—"But I command you, all ye my Saints, to build an house unto me; and I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God."—D. C. 107: 10, 11.

The failure to comply with this law resulted in the rejection of the church and there is one assurance we have from the Lord Jesus himself as is found in Matthew 13: 42, 43, Inspired Translation:—

"For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven. And they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth."

Look at Webster's meaning of the word "offend." Among other meanings he says: "To cause to sin or neglect duty." "To transgress the moral or divine law." Accordingly to transgress any of God's laws is to "offend." All things that offend in the kingdom (and to me that sounds like it meant Latter Day Saints) shall be cast "out among the wicked." "For he who is not able to *abide* the law of a celestial kingdom, cannot *abide* a celestial glory," etc.—D. C. 85.

O that God's Saints in every part of the world would put their whole lives in the forward march of Zion and comply with every principle of law given. Then would a great outcome await them, even a crown of everlasting life from the hand of their Savior. But the law of the Lord must be complied with to obtain the fulfillment of these promises:—

"Bring ye all the tithes into the storehouse,

that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3: 10.

Dear Saints, let us comply with the above command, and instead of Christ's apostles calling a meeting with the possibility of cutting down the force in the Lord's vineyard may we rally round the Bishop, the Lord's storekeeper, with our tithes and offerings to sustain the hands of the ministers of that God whom we have covenanted to serve till the end; and instead of a diminishing of the force may a new addition, as the heavenly Father may direct, be sent out. The gospel surely is worth all our lives; the Son of God gave his life for you and me.

In bonds,

PHILEMON PEMENT.

PIERRE, S. D., Feb. 18.

Editors Herald.—I came here last summer on business, but owing to the financial crisis did not attempt anything, so canvassed some for church publications, but was taken sick, and when after a few weeks I was able to work again, I found it necessary to obtain employment. I therefore applied for and obtained a position in an Indian training school, where about one hundred and ninety of the Sioux children are being educated. They are sent to school one half day each day in the week, except Saturday and Sunday. On the other half day, also on Saturday forenoon, they are detailed to some kind of work, and being put on different details as they go the rounds they gradually learn all kinds of work. Some of them make rapid progress. I think they learn as fast as most foreigners who do not understand our language, and, also that they are much easier to manage. They agree better and are truer to each other than that number of white children would be when taken together, being schooled and boarded in the same building; and although it is sometimes hard to get along with them, the work does not become monotonous; and I like teaching them much better than teaching white children, except that it is very taxing. Their parents often come in to see them, although they camp outside in their tepees: they come to the building to see their children, and in that way I get a chance to see them.

The other day I went to see some who were camped outside in a tepee. They had a young son only a few days old; he was a grandson of Sitting Bull. I wanted to name the child Nephi, but they would not let me. I had to talk to them through the assistance of another son who is at school.

How much I wish I could speak their language, so I could talk to them; but the Indian language is not allowed to be talked here, and no system of religion is taught. We always meet in the assembly room at half past three o'clock, Sunday, when gospel hymns are sung, the Lord's prayer repeated, some simple Bible story read, each given a Sabbath school paper, and they are then dismissed. They do not comprehend what is

read to them but if they were divided into classes and each class given a teacher, I think they could be brought to an understanding and would after awhile form some idea of our Savior and the teachings of the Bible. I am told that they have great faith in the power of God, according to their understanding.

My heart goes out in pity for these people and I pray God that the time will soon come when their minds will be prepared to receive the gospel and it be preached to them. This is considered a very bad tribe of Indians, but I believe there are many honest-hearted ones among them; they do what they have been taught to believe is right. They are afraid of the whites, one reason why we cannot reach them, and whatever they do against us I believe is done with a feeling of self defense.

I feel blessed with the presence of the Spirit much more since coming here than before, and I believe God is fast preparing these people to hear and understand the gospel; and I believe there are many among them who will obey. I cannot tell how glad I would be to see them rejoice with us in a knowledge of the truth. May God bless his true servants with wisdom, power, and strength to spread his gospel until it covers the whole earth that the honest in heart everywhere may be sought out.

Your sister,

SARAH A. DAKE.

GUILFORD, Mo., March 4.

Editors Herald:—Conference of the Nodaway district was truly a good one. The Saints turned out beyond our expectations from the different branches, notwithstanding the bad roads; there were over fifty present at business meeting, in ample time for the morning session. Our prayer and preaching services were well attended by both Saints and friends; a good spirit prevailed throughout. Brn. John Hawley, James Thomas, and your humble servant did the preaching of the word. The singing was truly first class; the Guilford and Long Branch Saints unitedly put forth a noble effort in this direction. They deserve much credit; may their voices still improve, their hearts be continually filled with the love of God, and under the inspiration of his Spirit, be able to long fill their places in this much desired and praiseworthy work. We are holding forth in this place until Sunday. Shall stop off at Coin, Iowa, where our worthy Sister Woods wants us to preach a few nights.

The Saints here have done well. They need encouragement. Their hearts are in the work; they have stood by it for years; Bro. M. P. Madison as missionary and president of the district has done a good work. Bro. James Thomas is lifting up his voice in defense of the truth. He says his heart is in the work and he has a great desire to labor for its interests. Brn. John Hawley, James Woodhead, Ole Madison, and Bro. Powell, of Sweet Home, are still determined to press forward in the line of duty. And I am happy to state that our young brethren and sisters are not one whit behind in good works and faithfulness for the Master's cause.

The visit of Bro. Joseph Smith and E. L.

Kelley—their words of cheer and comfort to the Saints and friends—did much good. They all say, "Come again."

Your brother,

HENRY KEMP.

DENVER, Colo., Feb. 23.

Editors Herald:—Seeing R. J. Anthony and myself are up with the times, "having a tilt," a correction is in order. Had R. J. A. not withheld (whether unwittingly or not) the conditions upon which my departure from Utah on January 13, as to be determined, it would have been all right as a report of the matter. Not leaving till the 29th this unnecessary "proxy" work threw my work askew, but then it is a long way from Utah to Lamoni and the shaking may mix things written. I read in *Herald* that R. J. Anthony was orator of the day on July 4. I was told at Pleasant Grove that he spoke after several others. Some one had evidently made a partial report.

My leaving on January 13, depended on whether I fulfilled Bro. H. N. Hansen's request to visit Provo, which I also wrote to R. J. A. and he did not use, thereby misrepresenting me.

I have done service here over two Sundays, and shall one more, reaching home on the 27th. The Saints are alive in this city and toiling on nobly against the difficulties of adverse conditions. May it be propitious to heaven and the church to furnish them more constant and long needed help. Several other cities have been so favored, why not give Denver a turn? None have wrought against adverse conditions more nobly than Denver Saints.

In bonds,

R. ETZENHOUSER.

WHITLOCK, Tenn., Feb. 26.

Editors Herald:—Our conference was held at the Farmington branch in Kentucky. Several from the Foundry Hill branch were present. We had the pleasure of meeting Bro. Ouldcott, of Metropolis, Illinois, and Bro. Rosson, of Kenton, Tennessee. Notwithstanding the rain on Saturday, quite a number of happy Saints came and mingled their voices in prayer and praise. The Lord was very kind to us, for Sunday was a lovely day overhead. While thus waiting before the Lord we were blessed with the Spirit. Many wept for joy, and we were made glad and our hope strengthened, in the prayer and testimony meeting. Many of the Saints bore strong testimonies in defense of the work. The sacrament services were conducted by Brn. Seaton and Ouldcott. Bro. T. C. Kelley, of Illinois, delivered an eloquent sermon on Sunday evening. After services Bro. W. D. Cook, of Stubblefield, Kentucky, was ordained a priest.

The Monday following was a beautiful day for our return home, accompanied by quite a number who came to attend a four days debate. Bro. C. L. Snow, of Pilot Oak, Kentucky, affirming "The Reorganized Church of Jesus Christ of Latter Day Saints is the true church of Christ in faith, organization, doctrine, and practice," Elder R. C. Hill, of Crossland, Kentucky, denying, for the first

two days. Then Elder Hill affirmed, "The Missionary Baptist Church is the true church of Christ in faith, organization, doctrine, and practice." Bro. Snow denied. Hill came with his two hundred pound box of books and a bottle of "pepper sauce;" Bro. Snow came with the Spirit of Christ and the Bible. His first speech was very smooth and to the point, followed by Hill shooting his loudest gun and caving around as though he had already won the victory. Bro. Snow's speeches were gradually blessed with the Spirit more and more each time, until on Thursday morning it rested upon him in great power, and continued till after the debate closed, while Hill became weaker and weaker, although he partook of his "pepper sauce" very freely. When the Spirit was manifested so forcibly the Devil began to rage, and the third moderator (of the Christian faith) was called, who decided in our favor. Then they proceeded very quietly with the discussion. Hill's last speech was very poor indeed. He only read from a reference book and never spoke over three minutes; he simply had nothing to say. Bro. Kelley was moderator for Bro. Snow and manifested a gentlemanly principle. Elder Span, of the Baptist faith, was moderator for Mr. Hill.

The Saints did well in going out during the inclement weather, and a very good attendance was had throughout. It was strengthening to the Saints, for the cause of Christ was ably and nobly defended by our worthy brother. When he sat down from his last speech a young lady and gentleman marched up to the pulpit and the girl spoke in a very loud harsh tone, "Bro. Hill, we present to you this little book"—and that was all she could say, and the young man had to finish—"to represent that you have gained the victory." Bro. Kelley arose and said: "I am glad to tell you that Bro. Snow has a Testament, and prouder to say that he believes it." Then Bro. Snow said: "If any present think I have gained the victory, give God the praise; I do not want it." Hill wanted everyone to extend the hand of fellowship while we sung, but we could not afford to do that; so they changed it to "friendship." Our closing hymn was No. 1078 Saints' Harp.

Brn. Ouldcott and Kelly stopped with us over Sunday, and we had prayer and testimony meeting Sunday morning at the church, Bro. Ouldcott addressing us for about half an hour, warning us to be faithful over few things that we might be made rulers over many. In the afternoon sacrament services were conducted by Brn. Kelley and W. H. Griffin, after which Bro. Kelley advised the Saints for about an hour on tithing.

Brn. Kelley and Ouldcott left this morning for Metropolis, Illinois, and our parting was a sad one, for we have learned to love them so much. Our prayers and desires are that Brn. Kelley and Turpen will be sent back on this mission, for they are loved by all and have done a good work, and there remains much to be done. The work is in much better condition than when they first came here.

I am still in the warfare; sin sometimes overcomes my weak spirit, and I do that which I desire not to do. I pray you, dear

Saints that you will remember a poor soul in your prayers, and present me at the Father's throne of mercy that he may cleanse and purify me through the great love of our blessed Redeemer, that I may become able to rule my life and to serve him in all righteousness. May God in much mercy remember us all.

Your sister,

ELLA ROBERTS.

Original Articles.

WAS PAUL ONE OF THE TWELVE.

BY J. R. LAMBERT.

IT is my strong conviction that if any of the *Herald* readers suffer themselves to lose interest in the church organ, simply because conflicting opinions are expressed therein, they make a mistake, and one which will result in their own loss. Controversy frequently brings to us opportunities which nothing else does or can bring of seeing and understanding men and things as they are; and I see no good reason why it should be shunned or avoided, except by that class who have made up their minds that certain men are right, and that certain other men are wrong, and who propose to continue to believe that way whether or not. Or that class who are not at all inclined to investigate, examine both sides, and then decide for themselves, but who prefer that certain chosen teachers should tell them what is right, and they do not wish to have their peace disturbed by seeing an expression of opposite views from anybody else. "Prove all things; hold fast that which is good," had its primary application to saints; and this rule should be observed by us. When we take into consideration our present imperfect state, it is not difficult to see that a paper which *only* presents harmonious views, is a very poor educator indeed.

By the above caption I do not mean, Was Paul one of the first Twelve chosen? for we all know that he was not: but, Was he a member of that same "order," or quorum, of apostles? The preponderance of evidence, it seems to me, plainly teaches that he was.

1. The office of "Apostle" is a permanent office which was established in the church by divine authority:—

And God hath set some in the church, first apostles, etc.—1 Cor. 12: 28.

And he [Christ] gave some, apostles, etc. Eph. 4: 11.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 12, 13.

Here we have the name of the office which the Almighty established in his church, and not the name of a cer-

tain calling in that office. Please note the difference.

2. Paul held that office. The term "apostle" or "apostles" is applied to him, or to him in connection with others, about twenty-three times, while it is only applied to the Twelve (the first Twelve, I mean) about fifty-three times. (See Acts 14: 14; Rom. 1: 1; 11: 13; 1 Cor. 1: 1; 4: 9; 9: 1; 9: 2; 9: 5; 15: 9; 2 Cor. 1: 1; 11: 5; 12: 11; 12: 12; Gal. 1: 1; 1: 17; Eph. 1: 1; Col. 1: 1; 1 Thess. 2: 6; 1 Tim. 1: 1; 2: 7; 2 Tim. 1: 1; 1: 11; Titus 1: 1.

3. Paul used no other term to designate his office and calling, but the term "apostle," with one possible exception, (1 Tim. 4: 14,) where he may refer to himself as one of the elders. But even if he did, it is no evidence that he was anything more or less than an apostle in the Quorum of the Twelve. The term "elder" is frequently employed to designate anyone who holds the Melchisedek priesthood. Peter and John called themselves elders. (1 Peter 5: 1, 2; 2 John 1; 3 John 1.) In the Doctrine and Covenants 17: 8, we read that "an apostle is an elder," etc. Apostles, seventies, high priests, are all elders, but all elders are not apostles. (D. C. 104: 1-7.) Notice, Paul never calls himself a prophet, high priest, or seventy, but simply an apostle.

4. The statements of Paul imply that he was numbered with the Twelve:—

For I think that God hath set forth us the apostles last, as it were appointed to death, etc.—1 Cor. 4: 9. (Marginal translation: "Us the last apostles.")

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?—1 Cor. 9: 5, 6.

After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.—1 Cor. 15: 7-9.

For I suppose I was not a whit behind the very chiefest apostles.—2 Cor. 11: 5. (See also 12: 11.)

Neither went I up to Jerusalem to them which were apostles before me, etc. But other of the apostles saw I none, save James the Lord's brother.—Gal. 1: 17, 19.

In the above texts there is not the slightest indication that Paul belonged to any other order of apostles than the one represented by the Twelve. He claimed to be equal to the "very chiefest" among them, but he did not claim to be more than equal in his official capacity, nor in any other respect except in the amount of labor performed. (1 Cor. 15: 10.)

5. There is no evidence that Paul was one of the First Presidency, which is the only quorum above that of the Twelve. And even the First Presidency do not hold an office which is greater than that of the apostleship, but are simply chosen to be leading apostles—"the very chiefest apostles"

—holding prophetic gifts, and the *first* presidency over the whole church.

6. Paul's ministerial work as recorded in the New Testament, plainly indicates his office and calling in the church. It is identical with that which the organic law, contained in the Doctrine and Covenants, assigns to the Twelve Apostles. He had leading supervision over the churches where he labored:—

Beside those things that are without, that which cometh upon me daily, the care of all the churches.—2 Cor. 11: 28.

By letter and word, he set in order, or regulated, among the churches:—

And the rest will I set in order when I come.—1 Cor. 11: 34.

He directed how men were to be separated, or set apart, for the work of the ministry, also ordaining men himself:—

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.—Titus 1: 5. (See also 2 Tim. 1: 6.)

Although there is no evidence to show that Paul left "the word of God and served tables," he did nevertheless perform an active part in connection with the temporalities of the church:—

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.—1 Cor. 16: 1-4. (See also 2 Cor. 9th chapter.)

Compare the above scriptures with Doctrine and Covenants 104: 12, 16, 17, 30; 120: 4, 6; 16: 5; 17: 8; 117: 3; 114.

Thus we establish harmony, one of the evidences of truth which exists among all the revelations of God.

Now if Paul was not an apostle of the Quorum of the Twelve, where does he belong? Will some one who believes he was not, please answer this question.

In a leading editorial of the *Herald* for June 4, 1887, pp. 353, 354, Paul is presented prominently as one of the same order of apostles as the Twelve, also the same as Joseph Smith and Oliver Cowdery. Here are some of the statements as found on page 353:—

He was recognized as an apostle in Romans 1: 1, and other of the epistles. And in the revelation referred to in which Oliver Cowdery and David Whitmer were commanded to search out those who were to be the Twelve, who were to be called to declare the gospel, it is stated that Paul was an apostle,—the Lord calling him "mine apostle Paul."

Whatever, then, was the calling and priesthood of Paul, that was the calling, and the priesthood unto which Joseph Smith and Oliver Cowdery, as well as the Twelve, whose duty it was to be to ordain elders, priests, and teachers, were called.

It is true that the word "apostle,"—the root meaning of which is "one sent forth,"—is sometimes applied to those who are specially called to some de-

partment of gospel work, without reference to the office held; but this by no means authorizes them to exercise all the apostolic functions which belong to *that office*, as defined in the organic law of the church. It was by virtue of the apostleship to which Joseph Smith and Oliver Cowdery were called and ordained, that they regulated and presided over the church from 1830 till January 25, 1832, at which time Joseph Smith was ordained to the Presidency of the High Priesthood, at Amherst, Ohio. (*Times and Seasons*, vol. 5, p. 624.) And when the Seer was ordained and chosen as the President of the Church, he did not lose any of his apostolic authority, but continued to exercise it in the special calling of Prophet, Seer, and Revelator, or President over the High Priesthood. His office, proper, was still that of apostle, though he was one of the "pillars," or "the very chiefest" apostle in the church of God. This view, it is believed, is the correct one, and, therefore, is in harmony with what is written.

A WORD OF DEFENSE.—No. 1.

BY J. R. LAMBERT.

In *Herald* for February 21, Elder W. W. Blair begins his second reply to me on the question of "Church History," etc.; also his second reply to my first article which appeared in the *Herald* for July 8, and which occupies but little more than one column, that is, aside from the article of Elder Blair which I quoted from the *Saints' Advocate*, and which occupies about three and one half columns.

Now, I ask, where are the grounds for complaint against me? No one can say, in truth, that my article is either radical or unkind. It was written in explanation and defense of the action of the church. Did I, as a general representative of the church, who had been placed in one of its leading quorums by the voice of God and his people have the right to explain and defend such action? If not, where did Elder Blair get his authority to explain and *oppose* the decision of the church?

But a strong protest is made against the use I made of his article. I quoted the entire article contained in that number of the *Advocate*. One reason why I did this was to leave, as I supposed, no grounds for complaint. If as the brother affirms, there exists no harmony between the *Advocate* article on the one hand, and the conference resolution and my argument on the other hand, could not the readers of the *Herald* discern that fact? I made no comment on the article, except to indorse it. But objection is had to my manner of introducing it. I said:—

In this connection I present an editorial from the *Saints' Advocate*, for January, 1879, pp. 67-70. I present this article without comment except this: It is a valuable treatise on the subject before us, and throws much light on the present situation.

Concerning my use of the word "connection," against which complaint is made, I used it in this sense: "In this connection;" that is, at this juncture; which is neither improper nor unfair. One of the synonyms of "connection" is "junction." Junction is defined to mean:—

1. Act of joining, or state of being joined; union. 2. Place or point of union, especially of two lines of railway.

The definition of juncture is:—

1. Joint or articulation, 2. A point of time; an exigency; an emergency.

So every intelligent reader can see that I had good and sufficient grounds for the use I made of the word "connection," and on this point I only have this to add: The brother, or anyone else for that matter, is at liberty to use my articles as I used his, at any time. More than this, he is at liberty to say whatever he pleases about my articles, so long as he places them in juxtaposition with what he says, so the reader can judge for himself. God being my helper to be liberal-minded, and do right, I will never complain at such use of my articles, "worlds without end." But if Elder Blair objects to my using his articles in that way, let him furnish me with a definite statement of his protest, over his own signature, and I will try, henceforth, to act in harmony with it.

I, too, believe that much good may come to us by reason of controversy through the *Herald*, if we only do our part. Let us not shun the responsibility of proper investigation and decision for ourselves. Under existing conditions, (much as we may wish it otherwise,) it is not only necessary, but to prohibit it would constitute an illiberal, unjust, and unsafe step. If in these controversies there appears that which is indeed good cause for offense, we can only say in the language of the Master:—

Woe to that man by whom the offense cometh!

Those who are in harmony with the doctrine of Christ, in letter and spirit, are right; those who are in conflict with it, are wrong.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ; but their own belly; and by good words and fair speeches deceive the hearts of the simple.—Romans 16: 17, 18.

I do not affirm that Elder Blair stands convicted under the above scripture, for I am on the defense; but should it be claimed that I am found guilty, under this rule, I shall challenge the proof at once.

In proof of the position that "the church in all ages has witnessed conflicts of opinion among the ministry," Acts 15:1-19, 39, with Galatians 2:11-14 are cited. From the first we learn two points: First, there were certain persons who were anxious to append to the gospel, *as authority*, that which did not belong to it, although they regarded it as of "indispensable value and authority." Well, it is hardly necessary for us to inform the brother that we do not represent that side of the question. Second, the apostles and elders considered the matter, in conference capacity, similarly to the manner in which we considered the question of "church history," last spring. They decided against circumcision, by "common consent," and that ended the matter so far as the general church was concerned.

The second scripture cited, shows that Peter, instead of standing by the decision of the General Conference, began to dissemble, and practically to favor them of the circumcision; and as it is now, so it was then, a very good man, Barnabas, "was carried away with their dissimulation."

Elder Blair undertakes to more fully define his position on church history. He says:—

As to this latter statement I have to say, I intended to plainly set forth in my article in the *Herald* for July 22 last, that the history of the church contained in the *Evening and Morning Star*, *Messenger and Advocate*, *Times and Seasons*, and *Millennial Star*, (all of them the accredited organs of the church,) or found in any and all other accredited church documents, and published prior to the death of the Prophet Joseph Smith, ought to be accepted as genuine and reliable, and that *only* what was afterwards published by the Brighamite leaders was open to doubt and adverse criticism. In this way I sought to define, with much care and precision, just what portion of the history of the church should be free from condemnation, or suspicion, whether by individual Saints or by quorums, councils, or conferences. This essential distinction I emphasized repeatedly in my article in the *Saints' Advocate* for January, 1879, as may be seen on pages 432-3-4, of *Herald* for last year.

As stated before, the conference resolution says nothing about the history contained in the *Evening and Morning Star*, and the *Messenger and Advocate*, or what is found in "all other acceded church documents, published prior to the death of the Prophet Joseph Smith," but is confined entirely in its wording, to the *Times and Seasons*, and the *Millennial Star*. Again: What are we to understand by the claim that all these publications contain the history of the church? Here the brother has left us all at sea on a very important matter, if the history contained in these periodicals is to "be employed as authority in matters affecting the government of the church." Are we required to wait until some more important discoveries are made, so that "individual Saints," "quorums, councils, or conferences,"

may know just what parts of the subject matter contained in these papers is indeed "authentic history," to be used as authority in the government of the church? The trouble with this position is, the more one undertakes to define it, the more he gets into the fog. It seems to me that the correct position is that these "accredited organs of the church" contain (largely, at least,) the material facts and truths out of which an authentic history may be made. But where do we have such a history? The nearest thing to it is the one written by the Seer, and published in the *Times and Seasons*; and that part which was published in the lifetime of Joseph Smith only runs to November, 1831, or a little more than eighteen months from the time when the church was organized!

Further: The church has never accepted any history to be used as an authority in matters affecting her government. Is it right to fasten something onto the church, *as authority* without her consent? Primitive church history, outside of the Bible, is more a history of the apostasy than of primitive Christianity. Outside of the history contained in the Book of Doctrine and Covenants, is it not largely so with the restored church? I think so. The latter-day apostasy commenced long before the death of Joseph Smith, and the revelations show that its baneful influences permeated the church to an alarming extent. This being true, the history will, even if correct, show the blighting influences of this deadly, spiritual poison, in sermons preached, decisions rendered, as well as in other work done. Shall we accept such a record as this as a proper authority in the government of the church?

Still further: We are under no obligations to accept such an authority, to be used in the government of the church, from any injunction contained in the three sacred books; but we are expressly commanded to take the Scriptures, the Book of Mormon, and the later revelations, as our guide and *authority*. (D. C. 41:1, 2; 42:16; 83:8.) All who complied with this divine rule were to be saved; all who did not, were to be damned, if they continued. Does this cover the whole ground?

It must be admitted that church history, ancient and modern, is not always harmonious. The brother will have to admit this, or throw away the interpretations which he has placed on some of the teachings and decisions of Joseph the Seer. How, then, can we use for authority, in the government of the church, that which conflicts with itself?

After writing a lengthy introduction, Elder Blair states the following:—

After the foregoing introduction, I now

undertake a more direct reply to some points in the articles of Bro. Lambert on church history, and other matters which he introduces therewith, and will further add that much of the controversy found in the *Herald* from 1885 to 1894 has arisen from attacks made by Bro. Lambert and two or three others upon editorials that did not suit their views on matters under consideration. Of these arraignments of the editors and first presidents of the church, the Saints and others have judged and will further judge, both as to their propriety and as to their merit. For one, as a church officer and an editor, I am quite content to abide my time and the just judgment of God and the faithful Saints.

When Elder Blair wishes to prefer charges against me for unministerial and unchristian conduct, because of these articles which I have written from 1885 till 1894, he is at perfect liberty to do so, so far as I am concerned. It will then be shown, by the defense, that I have simply and *only* expressed my opinion in a frank and decent manner, and *occasionally*, it has been in opposition to opinions held and expressed by one or both of the editors of the *Herald*, especially one of them. It will be shown that in some of the most important matters at issue, I was standing *with and for the church*. It will also be shown that in some minor points of difference which arose some years ago, my position has been vindicated, and announced as the correct one, by the *Herald* itself within the last two years.

The President of the Church has stated before the Quorum of the Twelve, Elder Blair being present, that an editorial written by himself was not, necessarily, the views of the President of the Church, but simply the opinion of the editor of the *Herald*. Will Elder Blair claim the right to express himself as often and plainly as he chooses, in opposition to views honestly held by subordinates, and at the same time inform these brethren of his, who love the work just as dearly as he does, and upon whom leading responsibilities have also been placed, that they must hold their peace? So far as I am concerned, I would be ashamed to deny to a subordinate the privilege of expressing himself in opposition to my expressed views. This is not my idea of the manner in which we should seek to govern the Church of God. In view of these facts, is it right to call my articles "arraignments of the editors and first presidents of the church"? I am glad that "the Saints have judged and will further judge" of these matters. It is their privilege and duty to do so. I only ask that they be very careful and "judge righteous judgment." I request this for their own good and safety; for my good, and for the good of the work at large. Concerning my final destiny, God alone knows what it will be. But should Elder Blair and myself meet before the throne of the great Judge, and at the same time, I expect to hold

up my head, look them both in the face, and tell the Judge that in this matter I sought to do my duty in the interests of his work, by defending the truth and the right as I saw them, and that whatever my shortcomings may have been, I avoided acting the part of a coward or a slave. My brother, I am not the least afraid to risk my case with God.

Elder Blair quotes the following statement from my article:—

Special pleading must be had in order, it would seem, to bring the Saints into certain lines of thought, whether or not, and at *all hazards*.

I believe that I had abundant and good grounds for this statement, as I meant it, and have been recently and strongly confirmed in that view; but if it appeared to the brother that my statement impugned his motives I beg pardon for the offense given, believing that motive should not enter into this discussion. It is true, as I am able to show, that several statements of the brother's articles do strongly impugn the motives of my brethren and myself; but that is his lookout, not mine, and it is no excuse for a departure from gospel rules on my part.

Bro. Blair makes the following observation:—

Bro. Lambert charges in paragraph five that I "practice" making the church history "more than a collateral witness;" but he utterly fails to prove it even by garbled extracts from my writings in *Herald*, page 462, for 1893.

Will the brother show wherein I garbled his writings, or confess that he has done me an injustice by stating that which is not true? I know that I had no intention of doing so, and I am satisfied after looking the matter up, that *I did not do it*. As to the charge that he made history "more than a collateral witness," I made my point, and Elder Blair has not hurt it in the least, as yet. He calls my reply to him, on this point, an evasive one, and undertakes to support the claim by showing that he had no reference to the apostles, etc. He said "*we*," not "*them*," etc. Very well, who did he mean by this "*we*"? Did he not mean Latter Day Saints? And if he did, and I proceeded to show that neither former nor Latter Day Saints are dependent on history for the very things which he claims they are, is that an evasive reply? It is simply making my reply more sweeping than the claim made, which is neither evasive nor improper. If, as the brother affirms, "it is left for history to explain *how*, in what *mode*, and in what *way* this command [baptism] was observed; also with *whom*, and for what *purpose*, that rite was administered," and "*we*" are dependent upon history for all this, does he not herein, as well as in other respects, make it more than a collateral witness? Now if the revelations of God to us, in the

Bible, Book of Mormon, and Doctrine and Covenants, clearly explain the "how," "mode," "way, also with whom, and for what purpose, that rite was administered," we are not at all dependent upon history for that information; but if these sacred books do not show these things clearly, and the history does, then the history becomes a principal instead of a "collateral witness."

I introduced my statement against the abuse of history in the following manner:—

Now let us, for the sake of the illustration, accept history, even the history in the Bible, for a principal witness, and see what the result will be.

Elder Blair denies that he uses history as a principal witness, and then proceeds to deny what I say would be the results of thus using it, which fact, of itself, gives strong coloring to the charge made. My first proof is from the New Testament on the practice which obtained in the primitive church of having "all things common." This first and leading example of the truth of my position, Elder Blair passes by unnoticed. If I furnish one example in support of my position which cannot be moved out of the way, my position is proved, even though I made a mistake in the selection of every other example. But we will see how well he succeeds with my second example. Elder Blair quotes the first sentence of an entire paragraph, (to which I do not object,) which reads as follows:—

The New Testament fails to show, except by inference, that Christ placed any other order of apostles in the church than those placed in the Quorum of Twelve.

Replying to this, Elder Blair proceeds to show, first, that Christ was an apostle. Did Christ take his priesthood authority and then place himself in the church?

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. Called of God an high priest after the order of Melchisedec.—Heb. 5: 5, 10.

The order of Christ's priesthood is stated; but there is no more proof that his apostleship was of a different order from that of the Twelve than there is that his high priesthood was different from that possessed by all other high priests. Will the brother tell us what order of high priests Christ belonged to? If he stood alone both as an apostle and high priest, then did he constitute an "order"? Second, he mentions Paul, Barnabas, Sylvanus, Timotheus, Andronicus, and Junia, and adds,

It is nowhere in that history stated that they were at any time members of the Quorum of the Twelve.

Indeed! Does it state anywhere that they were members of any other quorum? No, it does not. How then will the brother prove that they were

members of some other quorum? *At the best*, only by inference; and my statement admits that "by inference" it may be proved that Christ placed some other order of apostles in his church. If the brother is successful in his effort to prove that Christ placed some other order of apostles in his church than that of the Twelve, according to the New Testament, he will prove nothing more than what my statement admits *may* be done "by inference." Why does Elder Blair, after complaining against me, so misrepresent my statement? This, to me, is the unpleasant part of controversy. It does not disturb me at all that a superior or subordinate should express views different from my own, for if mine are right they will stand; and if wrong, I do not want them to stand; but there are some other unmentionable things which I greatly deplore, because of their baneful effects.

After referring to his proof texts from the New Testament, Elder Blair says:—

In the light of these facts, is it safe and proper to teach that Christ did not place "any other order of apostles in the church than those placed in the Quorum of the Twelve?"

My statement is that "the *New Testament* fails to show, *except by inference*, that Christ placed any other order of apostles in the church," etc. It does seem to me that it would be better for us to wipe off the dust and blow it away, where we find it, than to raise a cloud and hide the point at issue.

In conclusion on this point, Elder Blair presents the following:—

In connection with the foregoing it is proper to say that modern revelation (and modern church *history*) teach that there were and are many apostles in the church who were not and are not "those placed in the Quorum of the Twelve," as see Doctrine and Covenants 16: 3; 17: 1; 19: 1, 3; 26: 3; 83: 10; also that revelation placed some of these apostles, not of the Quorum of the Twelve, to preside over the *entire church* (D. C. 17: 1; 19: 1, 3; 26: 3; 87: 1, 2, 5; 107: 29); and also that some of these apostles were called of God to preside over, counsel, direct, and lead those apostles placed in "the Quorum of the Twelve," as see Doctrine and Covenants 104: 12; 105: 6, 7, 12, and 107: 3. And to this modern church *history* agrees.

The point at issue, just now, is not what "modern" or ancient revelation teaches, or does not teach; but is it safe to rely upon history as a principal witness. I am affirming that it is not. The brother says "that modern revelation (and modern church *history*) teach that there were and are many apostles in the church who were not and are not 'those placed in the Quorum of the Twelve.'" etc.

Will the reader please compare the words "those placed in the Quorum of Twelve," as they are made to do duty, with my statement, and then tell me whether the brother has garbled from

my writings; and if he has not, how will he proceed to prove that I have garbled from his writings? My statement has direct reference to the "order" of apostles, whether they are in the Quorum of Twelve or out of it. Joseph Smith and Oliver Cowdery presided over the church, at the first, by virtue of their apostleship, and not because they were members of the First Presidency; for even Joseph himself was not ordained as President of the High Priesthood till January 25, 1832. (*Times and Seasons* 5: 624.) Let me inform the brother that we indorse all that these revelations teach; and that the issue before us is on the use that should be made of church history.

Conference Minutes.

DECATUR.

Conference convened in Lamoni, Iowa, February 23, 1894, at ten a. m.: Elder William Anderson president; Elder E. L. Page clerk, Bro. F. M. Weld assistant. Branch reports: Lamoni 944; 5 baptized, 32 received, 12 removed, 4 expelled, 8 died. Allendale 96; 2 received, 1 removed. Wirt 45. Cainsville 31; 9 received. Davis City 73: 2 received, 3 removed; 16 absent from the branch. Pleasanton 116; 2 died. Lucas 157; 2 died. No reports from Centerville, Greenville, or Lone Rock. Ministry reporting: Elders W. W. Blair, A. H. Smith, J. R. Lambert, D. Campbell, R. S. Salyards, I. P. Baggerly, M. M. Turpen, W. Anderson, G. Derry, J. Whitehead, A. S. Cochran, R. M. Elvin, H. A. Stebbins, E. L. Kelley, J. M. Brown, C. J. Anderson, Henry C. Smith, M. Shaw, H. N. Snively, S. Ackerley, T. France, E. J. Robinson, E. A. Stedman, R. Lyle, S. V. Bailey, M. McHarness, J. D. Bennett, E. L. Page, E. Stafford, J. P. Dillen, O. J. Bailey, W. Thompson, J. S. Snively, M. J. Haskins, M. B. Williams, J. Boswell, J. McDiffit, A. D. Greer, W. N. Ray; Priests L. Little, E. Sparks, J. Traxler, S. D. Shippy, S. M. Bass, W. T. Shakespeare, F. M. Weld, B. Sumption, C. W. Dil'en, P. McPeck, J. A. Gunsolley; Teachers A. K. Anderson, N. W. Smith, S. Shakespeare; Deacon T. Rider. Tent committee continued, with authority to solicit funds for the purchase of one. President Anderson reported the work by Brn. Broliar, VanMeter, Sorenson, and Butler in conveying elders to their appointments in the district as being a great help. Further consideration of the case of James W. Johnson was deferred till next conference, and left to the mission and district officers for further action. Bishop's agent's report: On hand last report \$104.86; received from Bishop \$1,180; received from district \$2,027.08; expended: to elders' families \$3,126.04; to poor \$123.02; expenses 12 cents; on hand \$62.76. David Dancer, agent. Resolved that we call the attention of members to the resolution of General Conference, which requires them to unite with the nearest branch, and that visiting officers of branches call the attention of such members to this matter. Branch and district officers, urge the matter. Resolved that the secretary of the district be required to make out a bill of the legitimate expenses of the district from time to time and submit the same to the district conference, and that the conference furnish for the payment of these bills as they may see fit. President Anderson called attention to the resolution of R. M. Elvin regarding the mode of appointing superintendents of Sunday school association and schools. The matter

was exhaustively discussed and the resolution was lost. Sixty-five delegates to General Conference were chosen. Bro. William Anderson was chosen district president, Bro. Edward L. Page clerk. Bishop's agent was sustained. Committee to confer with clerk and report his expenses in clerical work recommended that he be paid \$10 for past services, and the amount was ordered paid. Treasurer's report: On hand last report \$10.32; received \$4.07; expended \$2.04; on hand \$12.35. E. L. Page treasurer. Report allowed. Bro. Francis M. Weld was ordained an elder, and Bro. Thomas N. Cole was ordained a teacher. Adjourned to Allendale, Missouri, at call of district president.

SOUTHEASTERN ILLINOIS.

Conference convened at Springerton, Illinois, February 17, 1894; I. A. Morris in the chair, F. M. Slover clerk. Branch reports: Kibbie 41, Dryfork 41, Alma 8, Springerton 56, Parrish 53, Brush Creek 219, Tunnel Hill 94. Elders reporting: W. A. Kelley, G. H. Hilliard baptized 3, I. A. Morris baptized 3, E. Curtis baptized 11, F. M. Slover baptized 10, J. F. Thomas, J. Y. Mason, J. F. Henson, J. W. Stone, H. Walker, W. Brewer, W. Smith; Priests D. Webb, B. Taylor, J. Bass; Teachers N. L. Upton, H. Rankin. Bishop's agent's report: On hand last report, \$2.00; received \$99.25; paid out \$99.25. Moved that we sustain all of the authorities of the church, and that they do all that they can to advance the work during the next quarter. E. Curtis was chosen delegate to General Conference. Adjourned to meet at Parrish, Franklin county, Illinois, Saturday before the first Sunday in June at ten a. m. The Sunday school association is to meet at the same place one day previous to the holding of this conference.

SOUTHWESTERN TEXAS.

Conference met with the Bandera branch at "Dug Spring," Bandera county, January 5, 1894; Elder A. B. Moore president, W. H. Davenport clerk. Branch reports: Bandera 39, no change. Medina City 36; 1 received, 1 died. Oak Wood not reported. Ministry reporting: Elders A. B. Moore baptized 3, W. H. Davenport, and J. A. Currie, Ser. (Report received after conference adjourned.) Bishop's agent's report: On hand and received \$46.50; paid out \$38; on hand January 5, \$8.50. Sr. Julia V. Neal, of the committee in the interests of the Sunday school, reported: "We, Sr. Barber and I, keep up our little Sunday school at Oak Wood church with four scholars and two teachers. I am always interested in Sunday school work, but under my circumstances have not been able to visit other schools, as I stated at our last conference." Elder A. B. Moore was chosen to represent this district in General Conference. One was baptized. The spiritual authorities of the church were sustained. The speakers were Elders A. B. Moore and W. H. Davenport. Adjourned to meet at the Crockett schoolhouse, Bandera county, on the west prong of Medina River, June 8.

SPRING RIVER.

Conference convened with the branch at Webb City, Missouri, December 16, 1893; E. E. Bradley president, A. H. Herke clerk. Ministry reporting: Elders I. N. White baptized 2, R. M. Maloney baptized 4, A. C. Hart baptized 4, W. S. Macrae baptized 1, E. E. Bradley, T. S. Hayton, R. H. Davis, W. S. Taylor, W. C. Westervelt baptized 1, A. H. Herke, W. F. Clark, J. M. Richards, O. P. Sutherland; Priest W. Lees; Teacher W. Martin. Branch reports: Webb City 159, gain 2; Angola 62, gain 2; Columbus 52, gain 3. Bishop's agent's report: On hand last report \$1.39; collected \$25; disbursed \$23; on hand \$3.39. Bro. Thomas Cheney requested reinstatement by letter, and a committee, composed of O. P. Sutherland, W.

Westervelt, and A. C. Hart, was appointed to consider the advisability of granting the request. Committee for Weir City branch reported, and advised the appointment of a president for that branch by conference for the next three months, which was adopted. O. P. Sutherland was chosen president of the district, A. H. Herke clerk. The general church authorities, Bishop's agent, and district treasurer were sustained; \$2.31 were collected for district expenses. A record was ordered purchased, in which all court proceedings should be entered. Bro. Louis McCall was ordained to the office of teacher by request of the Columbus branch. Adjourned to meet with Angola branch, Angola, Labette county, Kansas, March 17, at nine a. m. One was baptized during conference. Preaching by Elders I. N. White and J. S. Constance.

WEST VIRGINIA.

Conference convened with the Mount Zion branch, Goose Creek, West Virginia, February 24, 1894; Elder D. L. Shinn president. On motion Elder W. H. Kelley was called to the chair, assisted by Elder D. L. Shinn; J. B. Russell secretary. Ministry reporting: J. L. Williams, D. L. Shinn, John Carpenter, G. H. Godbey; Priests: Thomas Smith, W. R. Odell, B. Beall; Teachers: J. H. Hoffman, T. K. Ferrell, John Givens. Branch reports: Mount Zion 20; 1 baptized, 1 died. Wayne 25. Cabin Run 26; 3 baptized. Clarksburg 27. Fairview and Union Grove, no reports. Bishop's agent's report: On hand last report \$1.00, collected \$107.88, paid out \$135.58, balance due agent \$27.70; audited and found correct. On motion D. L. Shinn was sustained as district president, G. H. Godby assistant, J. B. Russell clerk, B. Beall Bishop's agent. On motion Elder W. H. Kelley was appointed to represent the district in General Conference, with authority to cast the entire vote. The preaching services by Brn. W. H. Kelley and G. H. Godbey were well attended and good attention was given. The preaching was not in word only but in demonstration of the Spirit and of power, cheering the Saints and convincing sinners. Adjourned to meet with the Wayne branch, August 25, 1894.

PITTSBURG AND KIRTLAND.

Conference convened with the Sharon, Pennsylvania, branch, March 3 and 4, 1894; Elders W. H. Kelley, G. T. Griffiths, and L. W. Powell were chosen to preside; J. S. Parrish secretary. Ministers' reports: Elders W. H. Kelley, M. H. Bond, W. H. Garrett, Jacob Reese, L. D. Ullom baptized 4, George Powell, D. M. Strachan, L. W. Powell baptized 5, J. S. Parrish baptized 3, G. H. Hulmes. Priests W. Harris, John Baldwin, Teachers D. Jones, F. Ebeling, and Frank Reese. Branch reports: Warren 9; Youngstown 28; Sharon 21; Wheeling City 122; 10 baptized, 4 received, 1 removed, 1 died. Washingtonville 34; Kirtland 63; 7 removed, 2 died. Fairview 46; Conneaut Township 28; 2 baptized. Blake's Mills 41; 5 baptized, 2 removed. Pittsburg referred back. No report from Fairview or Beaver Falls. Good Samaritan Sunday school of Youngstown reported 20 enrolled, 15 average attendance, collections \$4.50, expenditures \$3.76, balance 64 cents. Elder D. M. Strachan superintendent, Sr. Maggie Frew secretary. Bishop's agent's report: On hand March 1, 1893, \$127.34; received tithes and offerings \$1,805.15; paid out \$1,850.45; on hand \$82.04. Frank Criley, Bishop's agent. The report was audited and found correct. On motion a committee consisting of Elders W. H. Garrett, M. H. Bond, and Frank Criley were appointed to draft resolutions of respect upon the death of our beloved brother, James Brown. They reported as follows: "Whereas, in the death of our aged and respected brother, Elder James Brown, this district has lost a consistent Christian and Saint and a

faithful laborer in the Master's vineyard; Therefore, be it resolved that while we mourn his loss, we rejoice in the testimony of his life for the Master as a man of quiet, unassuming character, whose love for the work and his fellow men prompted him to consecrate his life and energies to leading souls to Christ. Resolved that this conference extend its sincerest sympathies to his bereaved children and friends." On motion the above report was unanimously accepted, ordered to be spread upon the minutes, and a copy thereof to be, by the secretary, furnished the *Saints' Herald* also *Zions' Ensign*, for publication in those periodicals. On motion the Beaver Falls branch was declared disorganized and the remaining members requested to unite with the nearest branch, in accordance with the instructions of General Conference. The officers chosen were: Elder L. W. Powell presiding elder of the district; Elder W. H. Garrett, assistant; Elder J. S. Parrish, secretary. On motion, the matter being properly explained, John S. Murray, formerly of the Beaver Falls branch, was expelled by vote of the conference after statement made by Elder J. S. Parrish, one of the two elders who presided at his trial, the other elder, G. H. Hulmes, not being present at the conference. Elders W. H. Kelley, G. T. Griffiths, Frank Criley, M. H. Bond, L. W. Powell, J. S. Parrish, Jacob Reese, W. H. Garrett, and Teacher Francis Ebeling were duly chosen delegates to the General Conference to convene April 6, 1894. The conference missionaries, also the general authorities of the church, were unanimously sustained. A hearty vote of thanks was tendered the Sharon Saints and their friends for hospitalities. Elders Bond, Griffiths, L. W. Powell, and W. H. Kelley discoursed upon the only theme—the restored gospel. Adjourned to meet September 1, 1894, at ten a. m. with the Conneaut township Saints.

TENNESSEE AND KENTUCKY.

Conference convened with the Farmington branch, February 18, 1894; T. C. Kelley was chosen to preside; A. S. Snow clerk; Ella Roberts assistant. Branch reports: Eagle Creek 30. Foundry Hill 32. Farmington 75. Haley Creek 17. Memphis 16. Elders reporting: P. B. Seaton, J. H. Adair, W. H. Griffin, C. L. Snow, T. C. Kelley, Robert Ouldcott. All have labored to the best of their ability. Teachers: S. L. Cooper, A. S. Snow, have labored in the branches as best they could. Bishop's agent reported: On hand last report \$43.60; received since \$72.65, total amount received \$116.25, paid out \$114.60, balance on hand \$1.65. W. H. Griffin was sustained president, A. S. Snow clerk, P. B. Seaton Bishop's agent. T. C. Kelly was chosen delegate to General Conference. It was resolved that this district pay expenses of the district clerk. Adjourned to Sedalia, August 9, 1894. It was resolved that a reunion be held in conjunction with the next district conference.

OHIO.

Met at Vale's Mills, Ohio, February 17, 1894, at ten a. m.; W. H. Kelley and James Moler in chair, A. B. Kirkendall secretary. Ministry reporting: Elders J. Moler, H. R. Harder, J. L. Goodrich, H. E. Moler, C. Cooper, A. B. Ervin, S. J. Jeffers, A. B. Kirkendall, T. Matthews, A. W. Kriebel, and P. Ray; Priests L. Bierly, W. H. Rhodes, and R. H. Ervin; Teachers S. Bennington and J. West. Report of tent committee received, accepted, and committee continued. Bishop's agent's report was audited and found correct: Received \$517.96; expended \$514.28; on hand \$3.68. Branch reports: Bierly 16; no change. Creola 10; 1 baptized. Liberty 55; 1 baptized, 1 removed, 1 died. Highland 48; 2 baptized. Hocking Valley 67; no change since last report. Vinton 64; 1 died. Milton 29; no change. Syracuse 38; 2 removed.

W. H. Kelley, S. J. Jeffers, H. R. Harder, and James Moler were appointed delegates to General Conference. Resolved that we accept the report of the missionary in charge and indorse the action of the Southern Indiana district in making the State line the line between the Ohio and the Southern Indiana districts, said change to go into effect May 1, 1894, and that Middletown, Ohio, branch become a member of the Ohio district. Resolved that we request the general church authorities to return W. H. Kelley, the present missionary in charge, with present missionary force, to this district, with such additional help as wisdom may direct. James Moler was reelected president, A. B. Kirkendall secretary, S. J. Jeffers sustained as Bishop's agent. All church authorities sustained by unanimous vote. Preaching by W. H. Kelley and H. R. Harder. Adjourned to meet at Highland branch, August 10, at ten a. m.

LITTLE SIOUX.

Conference convened at Magnolia, Iowa, March 3, 1894; D. Chambers, H. C. Smith and Jos. Seddon presided, A. M. Fyrando and J. F. Mintun clerks. Branches reporting: Missouri Valley gain 14, Little Sioux, Union Center, Spring Creek, Woodbine, Magnolia loss 3, and Logan. Bishop's agent, D. Chambers, reported: Received \$341.10; expended \$350.70; due agent beginning of quarter \$27.39; due agent end of quarter \$9.60. Ministry reporting: Elders H. C. Smith, D. Chambers, P. Cadwell, G. Montague, J. F. Mintun, A. M. Fyrando, J. Seddon, F. Hansen, J. A. Donaldson, H. Garner, W. C. Cadwell, T. H. Parker, D. A. Hutchings, R. Farmer, J. J. Christianson, W. Chambers, A. Johnson, W. R. Davison, I. Shupe, D. Maule, J. C. Johnson, and A. A. Baker; Priests: H. Case, M. Jensen, J. N. Mann, W. T. Fallon, J. Emmerson, and W. D. Bullard; Teachers: E. C. Outhouse, S. B. Kibler, and J. S. McDonald. A. M. Fyrando was appointed to labor in Missouri Valley. Committee on Logan branch difficulty reported; report was received, adopted, and committee discharged. D. Chambers was reelected district president, A. M. Fyrando and Jos. Seddon were chosen as his assistants; A. M. Fyrando was reelected secretary. W. C. Cadwell gave notice of an appeal to High Council from action of district in appointing committee to investigate Logan branch difficulty and adopting report. Following delegates were chosen to General Conference: D. Chambers, H. Case, J. Seddon, W. D. Bullard, J. F. Mintun, W. T. Fallon, A. M. Fyrando, Alice E. Cobb, Sarah Hoffman, Geo. Montague, Oscar Case, Jas. Donaldson, G. M. Scott, Nellie Kennedy, Nellie Ballantyne, T. H. Parker, Allie Askwith, Bessie Blair, and that in case of disagreement they be authorized to cast majority and minority reports. Spiritual condition of branches generally good. On motion, decided that district pay expenses of Geo. Montague and J. F. Mintun delegates to General Conference. Branch presidents were authorized to take up collections for same, paying it into hands of district president. All local priesthood of district were placed under direction of district presidency. On motion decided that we request General Conference to send at least three missionaries to this district. Tent work was placed under direction of district president and General Conference appointees. Arrangements for two-days' meetings left with presidency of district. On motion D. K. Dodson was requested to secure reduced rates for delegates to General Conference. Resolved that we request the Galland's Grove district to permit General Conference by permission of Galland's Grove district to grant us the addition of O'Brien, Osceola, Cherokee, and Ida counties. Hubert Case and Mark Jensen were ordained elders. Preaching during session by Elders D. K. Dodson, H. C. Smith, and Geo. Montague. The labors of Bro. H.

C. Smith were highly appreciated in the district. We now number about 1,150 members. All the priesthood seem thoroughly aroused to active work in the future. The conference was largely attended and spiritual throughout. Adjourned to meet with Union Center branch at Moorhead, first Saturday and Sunday in June.

POTTAWATTAMIE.

Conference convened with the Crescent City branch, last Saturday in February, 1894; by request of district president, Bro. C. Derry, Bro. Heman C. Smith presided, assisted by Bro. C. Derry; Bro. T. W. Williams secretary *pro tem*. Branch reports: Council Bluffs 224; 1 baptized, 1 received, 1 removed, 3 died. Crescent City 137; 2 received, 2 removed, 2 died. North Star, no change. Wheeler's Grove 88; 2 removed. Hazel Dell 70; 2 removed. Boomer 15; 2 baptized, 2 received. This branch was organized October 22, 1893. Andrew Hall, former Bishop's agent, reported: On hand November 25, 1893, \$63.07; received since \$28.30; total \$91.37. J. P. Carlile, present agent, reported: Total amount received since appointment \$2,027.45; expended \$1,923; on hand \$104.45. Audited and found correct. Ministry reporting: Elders C. Derry, H. C. Smith, S. Butler, J. Carlile, J. P. Carlile, R. McKenzie, C. G. McIntosh baptized 1, J. J. Christerson, H. Peterson, C. Carsterson, D. Parrish, T. W. Williams, W. Cook, B. Harding; Priests G. W. Needham, J. Evans, T. Scott, S. Harding, C. C. Larson, S. Underwood, J. Moss; Teachers I. Carlile, O. Jones, A. Madson; Deacon C. Lapworth. Brn. T. W. Williams, C. Derry, J. P. Carlile, and C. A. Beebe were chosen delegates to General Conference, and they were instructed in case of disagreement to cast majority and minority reports or votes. Resolved that all the brethren appointed to missionary labor at last conference be continued in the field assigned, except Bro. J. Carlile, who is permitted to go anywhere in the district. Brn. C. Derry, S. Butler, and T. W. Williams were sustained in the district. Bro. Derry was sustained district president, T. Scott secretary, and J. P. Carlile Bishop's agent. The general authorities of the church were sustained. The committee appointed on Sunday school work reported: We beg leave to report that we have met in connection with the delegates from the various Sunday schools and have effected a district organization Report received. Preaching by Elders Heman C. Smith, T. W. Williams, S. Butler, and C. Derry. Adjourned to Council Bluffs, last Saturday in May.

Miscellaneous Department.

AN APPEAL.

Saints of the Nodaway, Missouri, district. Brethren:—As one of a committee appointed last November to solicit means to purchase a gospel tent, I take the liberty to make this appeal. I am informed that the committee was continued by the conference just past with the power to purchase a tent as soon as there were sufficient funds to do so. If we have a tent this season we should have it in operation as soon as the weather is sufficiently warm to admit, and it seems to me that we have had time enough (four months) to obtain the required amount, \$85.60, with bale, ring, block, and tackle, or \$74.20 without, at the factory. This kind is oblong and 26 x 40 feet in size. I have, collected and subscribed, about \$27, some of which is from members who subscribed with the understanding that it was to be paid about March 1, and I certainly think that April 15 is time sufficient to obtain the required amount, and unless it is so reported to me I shall take the liberty to withdraw from the committee and return the money to the donors at the risk of being

called a kicker. The conference said by vote, Let's have a tent. Will we stand by the resolution? If not, there is no use of passing any, if it is only to be ignored?

In bonds,
J. L. GUNSOLLEY.

RAVENWOOD, Mo., Feb. 27, 1894.

GENERAL CONFERENCE RECEPTION COMMITTEE.

At a meeting March 7, of the General Conference Reception Committee appointed by the Lamoni branch, the following notice was authorized:—

The rate of board fixed by the branch is \$3.00 per week. All persons expecting to attend General Conference and desiring places to board, should address some member of the committee at as early a date as possible. Persons so writing should state their preferences, if they have any, and the committee will try to accommodate them so far as practicable. Inform the committee also, if possible, what day you will arrive. The committee may be identified by a red badge bearing the name "committee."

Committee. { S. V. BAILEY,
A. K. ANDERSON,
HENRY C. SMITH,
GEORGE DERRY,
J. A. GUNSOLLEY.

Persons coming from the north, east, and west, should arrange to reach Chariton before noon, as the only train from Chariton to Lamoni leaves Chariton soon after noon.

SPECIAL NOTICE.

The special attention of all local societies of Zion's Religio Literary Society is hereby respectfully called to Sec. 1 Article III. of the Constitution, which reads: "General Organization.—The officers shall consist of a President, a First Vice-President, a Secretary, and a Treasurer, which shall be elected by a majority delegate vote at the annual meetings."

Arrangements have been made to hold the Annual Meeting of the General Society at Lamoni, Iowa, commencing Monday evening 7: 30 p. m., April 2, 1894, to consist of four sessions, Monday evening 7: 30, Tuesday 9: 30, Tuesday 2: 30 p. m. On Tuesday evening at 7: 30 a session will be held, and a programme of a literary nature rendered by the members of the society.

It is desired that each local society be represented by delegate, as each society will be entitled to one delegate for every five members or fraction thereof, and if it is impossible for members of your society to attend, instruct some member of your branch, who will attend, to act as your delegate, with advice as to how you desire them to vote.

Respectfully,
J. C. HITCHCOCK.

WANTED.

For the correction and completion of the church records in Florida we would like the addresses of the following named persons whose names appear upon the records but whose whereabouts are unknown:—

Mount Olivet Branch: Mary F. Barnes, Martha Boone, Ann E. Cooper, Casana Davis, Emily Davis, Mary J. Gaines, Mary E. Handy, Mary E. Henderson.

Evening Star Branch: Mary J. Brandt, Polly Butler, John McCarter, Mrs. C. McCarter, Wm. Odom, Lovina T. Thomas, Allen Williams, Jackson Williams, Mahala Williams, Richard Williams. Colored: Jane Robtirk, Maria Kirkland, Mary Kirkland, Amanda Speer, Cula Speer, Ephraim Speer, Hannah Speer, Manassa Speer, Sandy Speer, Sarah Speer, Uriah Speer, Sarah A. May.

Millview Branch: Melissa Gandy.
Eureka Branch: Amanda E. Miles, James H. Reed, Mary Reed, Jackson W. West, Martha E. Strickland, Narcissa Strickland.
Coldwater Branch: Sarah J. Calhoun,

Amanda Cooper, Martha Dunaway, Wm. H. Edden, Callie Johnson, Thomas Johnson, Mary E. Morgan, John H. Odom, Catherine St. Claire, Martha Tompkin, Eliz Wheeler, Newton Wheeler, Sarah Coken, Silas Dawkins, Isabel Dawkins, Ezekiel B. Harris, Mary L. Harris, Eliza J. McArthur, David R. W. Nelson, Frances E. Nelson, Wm. Thornton, Georgiana Upton, Sarah A. White, Rebecca Williams, Eleanor E. Williams.

Santa Rosa Branch: John B. Dixon, Martha E. Williamson.

Milton Branch: Charles Davis.

Anyone who can, will confer a favor by sending me the addresses of any of the above-named persons.

Your brother in gospel bonds,

C. I. CARPENTER.

MILTON, Santa Rosa Co., Florida, Feb. 16, 1894.

NOTICES.

To the absent members of the Burlington, Iowa, branch:—You are hereby requested to notify us as soon as possible whether you wish to remain connected with the branch, or to take letters of removal. All who are not heard from by May 1, 1894, will be reported to the Church Recorder as scattered members; and their names will be taken from our rolls.

F. JOHNSON, Pres.,
H. E. JARVIS, Sec.

BURLINGTON, Iowa, February 28, 1894.

FIRST QUORUM OF TEACHERS.

Brethren:—Please send in your reports at once to George H. Hidy, secretary, Independence, Missouri, that our quorum may be prepared with a report at the coming General Conference. I will also remind you that a president will be selected at the next meeting, the office having been made vacant by the ordination of Bro. B. J. Scott to the office of elder.

Respectfully,

GEO. H. HIDY, Sec.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount last report.....\$1,276 24
Oakland, California, branch.....2 50
Mary L. Bear, Sonora, Ill.....1 00

BORN.

RANDALL.—At Columbus, Kansas, October 26, 1893, to Bro. Charles C. and Sr. Alletta J. Randall, a daughter, and named Frances Ora. Blessed December 17, 1893, by elders I. N. White and J. M. Richards.

SUTTON.—At Fulton, Iowa, October 6, 1893, to Bro. J. R. and Sr. Libbie Sutton, a son, and named Charles William. Blessed at Grove Hill, Iowa, February 25, 1894, by Elders J. S. Roth and J. R. Sutton.

BARKHAM.—To Bro. James T. and Sr. Virginia A. Barkham, near Falling Springs, Missouri, October 12, 1891, a daughter, and named Alta H. Blessed February 14, 1894, by Elder C. J. Spurlock.

DAVIS.—To Mr. Edward S. and Sr. Olivia Davis, near Cabool, Missouri, February 6, 1894, a daughter, and named Pluma Olive. Blessed February 22, 1894, by Elder C. J. Spurlock.

BARKHAM.—To Bro. James T. and Sr. Virginia Barkham, at Falling Springs, Missouri, February 12, 1889, a son, and named Moses R. Blessed February 14, 1894, by Elder C. J. Spurlock.

MILLER.—To Bro. F. B. and Sr. C. C. Miller, December 24, 1890, at Runnells, Iowa, a daughter, and named Blanche. Blessed February 25, 1894, at Runnells, Iowa, by Elders C. Scott and N. Stamm.

ELEFSON.—To Bro. Oliver and Sr. A. J. Elefson, at Woolstock, Iowa, January 22, 1894, a daughter, and named Lydia Theodora. Blessed February 27, 1894, at Woolstock, Iowa, by Elders C. Scott and Eli Hayer.

MILLER.—To Bro. F. B. and Sr. C. C. Mil-

ler, at Runnell's, Iowa, October 5, 1887, a daughter, and named Grace. Blessed February 25, 1894, at Runnells, Iowa, by Elders C. Scott and N. Stamm.

DIED.

EVANS.—At her residence at Lucas, Iowa, February 8, 1894, Sr. Mary Jane, wife of Bro. John A. Evans. She was born at Pendarren, South Wales, August 26, 1860. Emigrated to America with her parents in 1869. Baptized by Elder Thomas A. John September 27, 1880, at Lucas. Married to John A. Evans December 25, 1881. She was mother of six children, all daughters. Two are dead, four still remain with their father and many relatives to mourn their loss. Her interment took place February 10. Funeral sermon by Elder Evan B. Morgan from Genesis 2: 7, in the church, to a full house of attentive listeners.

BOYES.—Near Independence, Missouri, February 17, 1894, Bro. Thomas Boyes. He was born at Charing Cross, Ontario, May 22, 1865. Was baptized at Independence, Mo. by Elder J. W. Brackenbury. He was a good young man, against whom no word of reproach can truthfully be uttered, and his death makes sad the heart of mother, sister, and brothers left behind. Still theirs is the hope that the gospel gives. Funeral sermon by Joseph Luff at Saints' church, February 18, 1894. Services in charge of J. A. Robinson, who also offered the prayer at the grave.

BRAGG.—At her home at Lost Creek, Pierce county, Wisconsin, February 16, 1894, Sr. Alzina Bragg, aged 81 years. Sr. Bragg was born in Ontario, Canada; first united with the Church of Jesus Christ of Latter Day Saints while a resident of Canada in 1834. United with the Reorganized Church June 20, 1889, at Minneapolis, Minnesota. Funeral services at the Carpenter schoolhouse near her place of residence, February 25, by Elder Charles H. Burr.

Frame worn weary with sad care,
Thou shalt rest with earth at peace;
Toil-worn hands—heart faint with prayer—
Ye shall rest, your sorrows cease.

BUTLER.—On Friday morning, February 16, Sr. Sarah Butler, wife of Bro. John Butler. She was born October 12, 1855, and was baptized when quite young by Elder Davis H. Bays. She was buried from the church on Sunday at two p. m.; sermon by J. M. Terry, assisted by R. A. Marchant, from Revelation 22: 14. She died in hope and rests in peace.

MITCHELL.—At his home, Shenandoah, Iowa, February 12, 1894, Bro. Edward F. Mitchell. He was born in New York, February 23, 1836; married in Marshall county, Michigan, to Miss Prine; afterwards to Miss Lucy Jenett Ledingham, March 25, 1886; was baptized October 23 by Henry Kemp, at Shenandoah. Bro. Mitchell was a good, honest, upright man, respected by all the citizens where he resided. A dutiful and affectionate wife, two daughters, with Saints and friends, mourn their loss. His remains were interred in Rose Hill cemetery, Shenandoah. Funeral sermon by Elder H. Kemp to a large attendance of friends. May we all be prepared to meet him in the resurrection of the just.

BARNHOUSE.—Ira Wellington Barnhouse was born July 2, 1869, in Buchanan, Michigan; died in Kansas City, January 27, 1894. Deceased being a son-in-law of Bro. F. Uphoff, living near Clarksdale, Missouri, the remains were brought to his home the 29th. The funeral was held January 30, at Pleasant Grove chapel, Bro. A. J. Cato delivering the sermon. Interment in Pleasant Grove cemetery. A wife and child mourn the loss of a kind husband and father.

KIRTLAND.—Bro. John Kirtland entered into rest August 15, 1893, aged 82 years. Interred at Wilton cemetery, Birmingham, England, August 18, 1893, Elder Charles Caton officiating in the burial service. Bro. Kirtland was a man of great faith, ever a witness and testator to the truth and wisdom of Jesus Christ manifest in the everlasting covenant. He entered the Reorganization in

1867. Every opportunity permitting he bore a faithful testimony to the truth revealed and manifested in the gospel of the kingdom of God. About 1875 in a vision he saw the celestial sphere and was shown the beautiful temple and many of the ancient seers and many of the brethren and sisters of the latter-day faith. He heard the Savior deliver a discourse to the saints in the temple, and he was shown Joseph Smith the Martyr who held an eminent position and great honor among the ancient prophets. He also saw his departed wife, who gave him words of encouragement and advice. He wished to remain in that glory, but the messenger told him he must return to the earth and remain his allotted time, and if he remained faithful to the covenant, that he would be permitted to enter into that sphere of life and glory. The voice of the Spirit commanded him to arise and write the vision, to which he complied, and then returned to bed.

ADAMS.—At Aledo, Illinois, February 18, 1894, Sr. Eva M., daughter of Bro. and Sr. John Adams. She was born August 1, 1867; baptized in September, 1887. Funeral conducted from the Presbyterian church at Aledo, Illinois. Sermon by Bro. Alma Whitehouse, assisted by the Rev. Mr. Davis.

CATTERNOLE.—Sr. Ann Catternole entered the Reorganized Church in 1867, and continued a faithful Saint until her death. She at all times bore a faithful testimony to the truth of the gospel of Jesus Christ. Her last testimony to her family was grand and persuasive in magnitude. She departed this life September 9 at the ripe age of 81 years. Laid to rest in the Old cemetery, Kay Hill, Birmingham, England, September 14, 1893.

A VISION OF LIFE.

Sr. Catternole some years prior to her death in a vision saw the mountain of life with many paths and precipices, but there she entered a narrow and difficult path to climb. She traveled upward for many long years, but she became very weary and felt the dark almost insurmountable. She then took a rest and duly thought if it would be possible to continue onward. There she beheld an exceeding steep mountain too difficult to climb, but a messenger full of peace, and love, and encouragement invited her to try once more and continue the journey; the name of the mount was *Victory* and at the end of the path was the gate of peace, on which was written, "Here is rest for the tried and the true." She took courage again, and taking hold of the iron hand rail, she surmounted the task placed before her. She entered the gate of peace and beheld the paradise of God. In the midst thereof was the tree of life, upon which hung a great quantity of crowns of celestial life and glory, and to each crown a marriage robe. Every one who entered there had to put on the marriage robe, for the saints there were preparing for the great universal marriage of the beloved Son of God, which soon would take place at the final redemption of this earth. By the side of the gate of peace she saw her grave. She told the writer this vision about six months before her death. She was a woman of exceeding great faith, a mother in Israel, an example of truth and love, a loving mother, a dear sister, and a true friend whom we shall never forget.

E. A. WEBB.

BOHALL.—At his home in Eureka, California, February 12, 1894, Elder Walter Bohall, aged 58 years, 8 months, and 24 days. He was born in Chataqua county, New York. He crossed the plains with his parents in 1852, and came to Humboldt county in March, 1853, where he has lived most of the time since. He was baptized by Elder Glaud Rodger September 25, 1869, and was ordained an elder in the fall of 1871. He was faithful till death, and respected by all who knew him. A wife, eight children, a sister, and three brothers mourn their loss. Funeral services held at the family residence by Elder S. B. Robinson, assisted by Elder B. Robinson,

ITEMS OF INTEREST.

The police of Barcelona, Spain, have found a *cache* of dynamite explosives, which it is supposed were to be used by Anarchists. Spanish Anarchists are supposed to be in league with others in various parts of Europe.

PARIS, March 3.—The week has been an exciting one in diplomatic circles because of the revelations concerning the Franco-Russian alliance which have been published by the *Figaro*. Although there are many details still lacking, those who are well informed know that an understanding exists between the Foreign Offices of St. Petersburg and Paris, but a period of six years may be necessary in order to fix the points as to when the military understanding will enter upon an active stage.

ROME, March 3.—It was expected that Sig. Crispi would secure a great majority in the Italian Chamber, but the result far exceeded all expectations, for the vote to-day on the question of proclaiming martial law in Sicily and Malta was 342 out of 409, with twenty-two absentees.

LONDON, March 3.—It was officially announced late this evening that the Queen had accepted the resignation of Mr. Gladstone and that her Majesty had summoned Lord Rosebery and offered him the post of Prime Minister in Mr. Gladstone's stead. It was further officially announced that Lord Rosebery had accepted the position. He is the choice of Mr. Gladstone and of the Queen. Were he not a peer there would be no question as to the fitness of his selection. He is the ablest man of the Cabinet after the retirement of Mr. Gladstone, and though he is a member of the House of Lords he is more trusted by the British democracy than any of his colleagues. He has served the people in many capacities, and they have implicit confidence in him. By the accident of birth he is a member of the House of Lords. His tastes are no doubt aristocratic. His associations are patrician. In politics, however, he is a Radical. In public life he has always been the champion of the masses. He is the adopted political son of Mr. Gladstone, and since he appeared on the hustings at Midlothian fifteen years ago with his leader he has been his unswerving and devoted supporter.

He served the democracy of London as the chairman of the County Council and as Alderman, and was as progressive as John Burns. Only a few months ago he aided the British miners by bringing a seemingly hopeless strike to a successful conclusion. He has supported Mr. Gladstone's home rule policy, his Parish councils bill, his eight-hours rule for the government workmen, and his employers' liability bill. The only objection to him as a leader of the British Liberals is that he is a peer, and, as he has said himself, that is his misfortune and not his fault.

While he is popular with the masses he enjoys the confidence of the classes in a greater degree than any other Liberal statesman. As Foreign Secretary he maintained British prestige in Europe.

BERLIN, March 3.—The Reichstag committee to-day adopted Art. 1 of the Russo-German commercial treaty by a vote of 13 to 8. The committee later also adopted several other articles of the same treaty.

PITTSBURG, Pa., March 5.—No matter what action the Central Board of Education takes at its meeting to-morrow night week the American Mechanics will go into court and ask for an injunction to restrain the Charity nuns from teaching in the thirty-fourth Ward School.

MADRID, March 4.—A dispatch from Melilla states that Gen. Martinez de Campos, the special envoy who was sent to the Sultan of Morocco by Spain to present the Spanish demands for indemnity for the attacks made upon Melilla by the Riff tribesmen, has brought his negotiations to a successful conclusion. The Sultan will pay to Spain in settlement of its claims the sum of 20,000,000 pesetas.

BUENOS AYRES, March 5.—The elections for members of the Chilean Congress, according to a dispatch received here from Santiago, resulted in favor of the Liberal party.

PARIS, March 6.—Lord Dufferin's speech, made here yesterday evening, in which he declared that the prospects for European peace were even brighter than in 1893, has produced an excellent impression in France and in England. The French papers applauded the speech of the British Ambassador.

The examination of 106 Anarchists was completed yesterday, comprising nearly all arrested recently. Thirty-four were held and the others were released for want of evidence.

HURON, S. D., March 6.—Representative men from various parts of the State interested in artesian wells and irrigation are holding a convention here devising plans for securing a practical system. The laws of South Dakota relating to artesian wells and irrigation were discussed at length and several changes recommended, both State and national. Congressman Pickler telegraphed his willingness to assist in procuring Congressional action on such points as the convention may suggest.

BUDA PESTH, March 5.—This city was the scene to-day of a great gathering of people from all parts of the country. The object of the meeting was to declare in support of the government's measure providing for civil marriage, religious liberty, and recognition of the Jewish faith. It is estimated that at least 100,000 persons took part in the demonstration. Lines were formed in various parts of the city, and the processions, with bands playing and banners flying, moved to a central point, where all joined in one gigantic parade. Prime Minister Werkle and other members of the Hungarian Cabinet viewed the procession from the windows of houses. They were loudly applauded as the procession moved by. Many speakers addressed the crowd in favor of the government's measures and resolutions were adopted pledging those present to support the government in its effort to secure the approval of the Diet to the bill in question.

VICTORIA, B. C., March 6.—An Ottawa dispatch to the *Colonist* says the government has entered into a ten years' contract with James Huddard, subject to the sanction of Parliament, for a line of Canadian Atlantic steamers capable of steaming twenty knots an hour to connect with the Australian steamship line at Vancouver by the Canadian Pacific railway, Quebec and Halifax to be the Atlantic terminals. It is expected the British Government will handsomely subsidize the service.

WABASH, Ind., March 7.—Indian Commissioner M. H. Kidd of this city has been summoned to Muscogee, I. T., by a telegram stating that the Choctaws have consented to negotiate with the Dawes Commission looking to the abandonment of tribal relations and the acceptance of lands in severalty.

WELLINGTON, New Zealand, March 7.—The delegates who have been attending the conference called to discuss the inter-colonial postal and telegraph service, have passed a resolution in favor of a Pacific cable to America, the route to be via Samoa, Fanning Island, and Honolulu to Vancouver. It is said that this route is likely to be supported by the Governments of the United States, of Germany, France, Great Britain, and Canada.

WASHINGTON, D. C., March 7.—Much interest was expressed at the Capitol to-day concerning the news from Australia that the authorities there are moving to secure cable communication with the United States. The importance of this has been emphasized by occurrences of the last year in the Hawaiian Islands. There is now a proposition before Congress looking to the establishment of such a line, and Senator Morgan, Chairman of the Senate Committee on Foreign Relations, said he had no doubt this government

would be willing to cooperate with the Australian authorities in an effort in this direction.

WASHINGTON, D. C., March 7.—Much feeling has been aroused in religious circles, and among freethinkers as well, over the resolution of Representative Morse of Massachusetts to secure recognition of the Deity in the Constitution. While petitions in favor of the measure have been received from many religious bodies, other petitions equally strong in their terms have been presented against the proposition by organized bodies of freethinkers. Having heard the statements of the church people, the committee is confronted with the question whether it shall afford a hearing to the antagonists of the resolution. Requests for hearings have been made by freethought societies of New York, Chicago, and Washington, and the question whether the freethinkers will be accorded a hearing will probably be decided by the committee at its next meeting.

SPRINGFIELD, Ill., March 7.—The Attorney-General to-day rendered an opinion that a minister of the gospel residing in another State may legally celebrate the marriage ceremony in this State provided he complies with the law relative to making the return.

SAN FRANCISCO, Cal., March 6.—The brig Albert has arrived from Honolulu. It left there February 20, five days later than the date of last previous advices. At the regular meeting February 15 of the Government Council the Hon. F. M. Hatch read the report of the Judiciary committee on the petition for the enlargement of the Advisory Council recommending, as reported in the newspapers, that there be chosen delegates to fill up the councils and to prepare a Constitution for a permanent form of government. The report was adopted and a committee appointed by the President to prepare an act for the holding of the constitutional convention. At the same meeting Mr. Hatch was elected and took his seat as Minister of Foreign Affairs.

The mass meeting of the Chinese last night was largely attended. The newspapers report the attendance of 3,000. Vigorous resolutions against the proposed legislation of the government were passed.

RICHMOND, Va., March 6.—The Legislature to-day passed a bill to engraft the Australian ballot system into the existing election laws in Virginia. The measure has an educational feature and will practically disfranchise two thirds of the negro voters.

MONTEVIDEO, March 3.—Gen. Baretta has a force of 3,000 loyal troops at Santos and can hold the place against any land attack. The city is impregnable to assault by water. The people of Santos strongly sympathize with Admiral Mello, but they are powerless. The dynamite cruiser *Nitheroy* landed reinforcements at Santos and then sailed north, bound for Bahia.

The condition of affairs at Rio is terrible. The epidemic of yellow fever is the worst in five years. Three thousand political prisoners crowded into the castle prison are dying like dogs of the pestilence. On four foreign ships the captains and 400 sailors have died. The rebel transport *Venus* with all on board was lost off Porto Madama.

RIO JANEIRO, March 6.—It is reported here that the church party has been supplying Admiral Saldanha da Gama and the rebel fleet with funds, in return for which Da Gama has promised that in case the rebellion is successful State aid will be restored to the church. Rumors reached here to-day that the government troops have sustained defeat on the Sao Paulo frontier, but they lack confirmation. The government has prolonged the state of siege again, this time until May.

Returns from the polling places give the supporters of President Peixoto a majority in the next Congress.

The rebel fleet in the bay has been entirely inactive during the last week. This is considered fortunate because the authorities in

Rio are busy enough fighting the yellow-fever epidemic.

CHARLESTON, W. Va., March 6.—Two gatling guns and a full supply of ammunition are on their way to Eagle. A large body of strikers has left Montgomery for Fayetteville for an attack on the county jail. The strikers will attempt to liberate their brethren confined there. They will be joined by another large body of men moving toward the same point from Mount Carbon. The crisis which was expected to come at Eagle last night failed to occur. Everything passed off quietly.

Two dead and thirteen wounded is the latest report of the result of last Wednesday's fray. The Governor say to-night there is no apprehension of further trouble among the miners

GREENSBURG, Pa., March 7.—Information from a prominent official of the H. C. Frick Coke company is to the effect that within two weeks nearly every coke oven in the Connells-ville region will be fired up. The move will cover at least 90 per cent of all the ovens in the region—more, it can be said, than have been in operation for three years past. At the very lowest estimate 6,000 men who are now idle will be given employment. The Hungarian and foreign element in the Connells-ville region, it appears, was never so scarce as now, because hundreds have left within the last few months for their foreign homes. This fact will largely involve the employment of American labor at the work. This move on the part of the Frick company, it is also stated, is brought about by the great volume of orders coming from furnace companies and mills in various parts of the country. The McClure Coke company also will increase the percentage of working ovens fully 50 per cent, thus giving employment to about 1,500 men who are now idle.

THE HAGUE, March 7.—Dispatches have been received reporting that fighting has occurred between the Duch and the Achinez near Melaboch in the Island of Sumatra. The Duch loss amounted to five killed and seventeen wounded.

PORT NATAL, South Africa, March 7.—The Portuguese having obstructed the progress of the British parties engaged in telegraph construction, marines were landed to protect them. The Portuguese fired upon the British, when both engaged in conflict. Reinforcements are being sent to both parties.

BATHURST, March 7.—The English men-of-war are bombarding Gonjoy, the stronghold of Chief Fodisilah, to-day. After shelling the town from daylight until ten o'clock this morning a ship's boat approached the shore and attempted to make a landing. The occupants of the boat were received with a hot fire from the enemy, who were posted behind a sand bank which was surmounted by dense bush. Many of the enemy were armed with Martinis. The British boat was forced to retire and the bombardment of the stronghold was again begun, continuing until one o'clock in the afternoon.

PITTSBURG, Pa., March. 7.—It is said on reliable authority that the Central Board of Education, will reject the application for teachers' certificates filed by the Sisters of Charity who have been elected by the Riverside School Board. A straw vote has been taken, and only about five out of the thirty-seven members favor issuing the certificates. State Councilor Kerr of the American Mechanics has laid his plans carefully and is prepared to take the case into court as soon as the board acts. The sentiment stirred up among Mechanics all over the United States is evident from the voluntary offers of financial support received by the State Councilor. It is estimated that upward of \$20,000 will be raised in Pennsylvania alone. It is the intention to carry the case through the highest courts should the nuns show a disposition to maintain their position. Whatever the result of the present controversy, there is a strong possibility that the State Legislature

will be called upon at its next session to enact laws forbidding the employment of nuns in public schools that will be unmistakable in their interpretation. To this end the members of the Mechanics are already mapping out their campaign.

PROVIDENCE, R. I., March 4.—Six dynamite cartridges were found in the new Kent and Stanley building early this morning, with fuses attached in such a manner that when the engines started they would have exploded and wrecked the structure. The police can find no clew to the authors of the attempted outrage.

Three thousand unemployed made a demonstration at Toronto, Ontario, March 6.

Youngstown, Ohio, street car strikers resorted to violence and beat nonunion men and threw stones and other missiles through car windows on the 6th inst. The riot was a serious one.

LONDON, March 7.—Mr. Gladstone is seriously ill as a result of a chill. Late to-night his condition was improved, but it still made necessary the attendance of two physicians. His temperature, however, is only slightly above normal and his strength is good. He remains in bed.

HIDALGO, March 6.—The expulsion of the Jesuits from Mexico is causing much serious thought among those having the welfare of the republic at heart. The first blow has been struck at Jesuitism by the expulsion of the Jesuits in the college of this city by Bishop Montes de Oca, and to-day they are all out of power in San Luis Potosi and have been ordered to leave at once. Matters have been in an ominous state for many months. Many efforts have been made to bring peace again in the divided ranks of Catholicism, but have been unavailing. When the Bishop made announcement of his final decision of expulsion of the Jesuit fraternity every possible pressure was brought to bear and every known subterfuge employed to prevent the carrying out of the edict of banishment, but to no avail. It is freely predicted that it is the beginning of trouble, and that this is the first outbreak of a deep seated and growing opposition to Jesuit domination which is felt in all parts of the republic. It is thought the action of Bishop Montes de Oca will be the sign for an uprising in many parts of the country against the Jesuits, and that if they are not expelled they will be shorn of a large part of their power.

Gladstone is better.

A bomb was exploded at the corner of the Parliament building at Rome, March 8, while the Chamber of Deputies was in session. Eight persons were wounded. The police made some arrests.

BERLIN, March 8.—The Reichstag committee which has been considering the Russo-German commercial treaty passed that measure to-day by a vote of 16 to 12.

BATHURST, March 8.—The British forces are still meeting with a stubborn resistance in their attempt to rout the forces of Podisilah, the chief of the slavers. A flying column found Bakamar will fortified with stockades, and there was heavy firing on all sides. Finally the troops shelled the town and sent a number of rockets into it, setting fire to several houses and doing considerable other damage. The fight lasted an hour, after which the British destroyed the town.

The Brazilian insurgent Admiral Da Gama is reported to despair of success and to be seeking a chance to surrender to foreign naval commanders.

A detachment of British troops was surrounded by native tribesmen and annihilated in Assane, British India. Fears are entertained for the safety of an expedition sent to punish the tribesmen.

Trouble exists in the Dutch and Spanish ministries. Both may resign.

Denver, Colorado, police are massed at the city hall to resist the State militia should

Governor Waite attempt to present incumbents and install police commissioners appointed by him.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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No. 12.

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WHY IS THE JEW HATED?

RABBI ADOLPH MOSES.

IN making an attempt to explain the existence of prejudices against the Jews, of hate open or covert, brutal or perfidiously insinuating, I will endeavor to do so in a spirit of calmness, without anger or bitterness, dealing with the matter as if it were no more nor no less than any other question in sociology. As the chiefest, the most mischievous, and the most abiding of all the causes of prejudice against the Jews, we must consider the pernicious influence which the preaching of most Christian ministers regarding Jews and Judaism has had on the mind and heart of young and old. Jew-hating and Jew-baiting are mainly the effects of seventeen hundred years of what is miscalled Christian preaching against the Jews. As long as the religion of holiness, of justice, of mercy,—as long as the gospel of the Prophet of Galilee was preached by the Jews and a few Gentiles of superior moral excellence, Christianity was indeed a religion of universal brotherhood and love. But, as soon as large masses of Romans and Greeks were converted, they inoculated the religion of love, of infinite pity for every human being, as taught by the lowly and holy Rabbi of Nazareth, with their own cruel pagan spirit, with the virus of their inhuman Jew-hatred. From the time that Christianity was made the state religion by the murderer Constantine, there was no peace for the Jew in the Roman world. That year there began a carnival of hate, calumny, and persecution against the Jews which has

not ceased to this day. The ministers of the religion of love and broad humanity prevailed upon the Emperors to rob the Jews; first, of all their political rights, and soon, also, of all civil, of all human rights. They seemed to consider the persecution and degradation of the Jews the main task imposed upon them by the religion of Christ. Worship of Jesus Christ and hatred of Jews came to be interchangeable ideas with the priests of the church. The direful influence of the clergy succeeded in making the ignorant people believe that to oppress the Jew was the first duty of a good Christian; to heap insults on him was as meritorious as almsgiving or churchgoing; to make him wretched in body and soul was the dearest service one could render the Holy Trinity.

The sight of Jews marked by yellow spots on their garments; the sight of Jews moving in fear and trembling through the streets; the sight of Jews caged in narrow and filthy *Ghetto's*; the sight of Jews hooted and pelted by the rabble; the sight of Jewish women, with their innocent babies in their arms, hunted like wild beasts; the sight of whole Jewish congregations, driven into their synagogues and burned like rats—was, to believing Christians, an irrefutable demonstration that God abominates the fallen race. And the noble work of alienating the heart of the Christian, from his brother, the Israelite; of making the Gentile look upon the Jew as a social pariah, so successfully carried on by the priests of the past ages, is being valiantly continued by our modern preachers, in the name of religion, for the greater glory of Jesus Christ! I do not hesitate to declare, that but for the uncharitable and perverted views regarding Jews and Judaism, expressed Sunday after Sunday, year in and year out, by the great majority of Christian divines, there would not exist in the world, and least of all in America, one tenth of the inherited prejudice against, and of the traditional dislike of, the Jews. There are, to be sure, numerous exceptions among the Christian clergy. I know a goodly number of clergymen, whose sermons breathe the spirit of true religion, and, therefore, of true Christianity; who try to glorify Jesus without villifying Judaism and the Jews. But, the great majority of Christian ministers are guilty of the wrong we complain of, and under which we suffer so grievously. They sow, probably without being aware of it, the dragon's teeth of anti-Jewish prejudices.

You, ministers of religion, sit in the seats of the prophets. It is your office to spread peace and good will among men, to teach the brotherhood of all mortals, the divine sonship of all human beings. In the name of the prophets and holy singers of Israel, on whose spiritual manna Christians and Jews alike are feeding; in the name of the heroic Maccabee, who lived and died for you as well as for us; in the name of the great Master of Nazareth, I implore you to teach with fiery tongues, that the Jew is brother to the Christian, and that he is crowned with the attributes of God-like humanity like the Christian.—*Condensed in Literary Digest.*

DOGS SPREAD CONSUMPTION.

The medical profession in France is much stirred up over the great increase of the deaths from consumption shown by recent statistics. This disease carries off five persons out of each 1,000, or 170,000 a year in France, while in England the mortality from this cause has fallen to two per 1,000. The scourge is worst in Paris, where one death out of every five is due to consumption. At Marseilles it is one out of six, and at Dijon and Nancy it is one out of seven. Dr. Gilbert, a specialist on the disease, says that drunkards are specially susceptible to the disease, and that the tenement houses, where the poor live, are very hotbeds for its spread. In such places five out of twelve deaths are due to consumption. Prof. Cadiot, a prominent veterinarian, says that there can be no doubt that dogs very often communicate the disease. He says that a microscopic examination has shown that many dogs are infected with it. He has held post-mortem examinations of a large number of dogs, which were supposed to have died of cancer, and in every case found that tuberculosis was the cause of death. He says the people who keep infected dogs about them are almost sure sooner or later to contract the disease.

It is not generally known what a vast plant it requires to publish and circulate a metropolitan newspaper. The Chicago Inter Ocean has in its Circulating Department alone nearly one hundred men and women, not to mention the carriers who deliver the paper to all parts of the city before breakfast every morning. It may be mentioned that no kind of weather, however severe, is permitted to interfere with this delivery in any way. Of this large force, about one-half of them work through the day at ordinary office or clerical work and the other half begin late at night and work until about daylight, preparing and addressing the wrappers, counting and wrapping the papers, "routing" and mailing the bundles. Their work is of the most difficult nature and is done in the quickest possible manner, and yet so well is it done that it seldom happens that a single bundle or paper of its immense edition of nearly 100,000 reaches its destination on other than the right train and at the right time, unless delayed by accident. The system is wonderful and its operation almost perfect.

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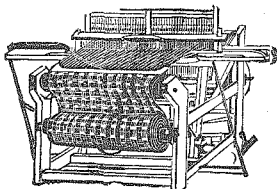
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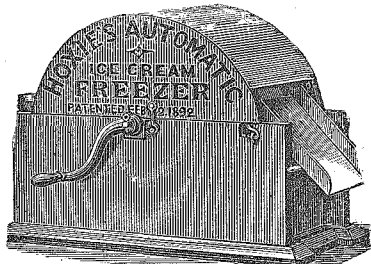


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MEETINGHOUSES.

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

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

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Summer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, March 21, 1894.

No. 12.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, MARCH 21, 1894.

DESERT NEWS ON TEMPLE SUIT.

THE *Deseret News* for March 6 has the short dispatch given to the general press of the country regarding the Temple Lot suit at Independence, Missouri, and its termination, with a comment, which we give below:—

The following telegram as a part of the regular daily press report, was received at a late hour this afternoon. It will be read by Latter Day Saints in Utah and elsewhere with great interest:—

KANSAS CITY, Mo., March 3.—The Temple Lot, a sacred piece of Mormon soil in Independence, for which the Reorganized Church of Jesus Christ of Latter Day Saints and the Independence faction of the Mormon Church have been fighting in the courts for four years, was to-day decided by Judge Phillips of the district court to be the property of the Reorganized Church. The Independence faction of the Mormons is by the opinion enjoined from asserting its title to the property, the cloud is removed, and full possession is allotted to the plaintiff. The successful organization has its headquarters at Lamoni, Iowa. Its following numbers twenty-five thousand souls and its president is Joseph Smith, Jr., son of the Prophet Joseph Smith, founder of the Mormon Church.

The *News* is right. That little dispatch will go in the United States wherever the daily and weekly press can carry it. The warring between the two churches has become nearly as widely circulated as the message borne by the elders has gone; and it is a wonder to many that there should be such a division between the people calling themselves Saints. But, as the division was thrust upon us, not having been sought by us, we are not justly blamable, and are not responsible for the consequences. We can cheerfully agree with the *News* that the decision will be read with interest by all Latter Day Saints, of every shade of belief. It will be read by many in the world with surprise, and will affect them favorably to the truth.

* *

Mr. Smith McPherson, attorney-at-law, resident at Red Oak, Iowa, hits one of the results likely to accrue to the church from the decision of the Temple Lot suit, in a congratulatory note, dated March 6. He says:—

It is a triumph for you, and your church, and will be so regarded by the public all over the country. It will be of much benefit in many ways.

Many years ago, when there were more divisions between so-called Latter Day Saints than there are now, we stated to the Saints that of all the contending parties seeking to be regarded as the true church, the Reorganization could best afford to wait the arbitrament of time and the culmination of events. Late occurrences corroborate this statement. We have watched; we have prayed; we have waited, and to us has come again the fulfillment of the word; "and ye shall find favor and grace in the eyes of the people."

* *

Rev. John McCalman, of New Bedford, Massachusetts, preached in the Middle Street Christian church in that place, Sunday, March 4, in the course of which sermon he said:—

The word of the Lord is divine communication, teaching his children what to do under circumstances in which they find themselves at a given time and place. Sometimes we call it confidence. If to-day your hearts are open to receive divine communication, the word of the Lord will be present. You ask, how shall I know it is the word of God? *Joseph Smith published to the world at large that he had received a divine communication.* Now what right have I to say that that communication was not a divine one?

His text was 1 Samuel 3: 1:—

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was rare in those days; there was no open vision."

The word of the Lord was rare in those days; there was no open vision; there was no divine communication spread abroad. Why is it that the word was rare? Because there was no medium through which God could talk to men. There are so few interpreters that there are few communications. Interpreters are scarce for two reasons; one is lack of suitability, or fitness, and the other is lack of faith. In the time of Samuel it was lack of fitness. At that time in Israel there was nobody to whom God could speak. There is just one way by which every one in the world can keep himself from being an interpreter of God—let him hear and let him refuse to obey. Eli refused. Fitness through action comes when the word is put into practice. Fitness through faith comes of the expectancy that God has a message for one. What we need in our Sunday school, what we need in our meetings, what we need in our homes, is the faith that God has a message for us. And those who are thoroughly acquainted with the Bible are those to whom God can speak best.

This power of interpretation, this power to receive divine communication from God is the privilege of every child of God. It is your privilege to wait upon God, to receive his message and deliver it, and if you have not that faith I trust that God may give it to you.

It would not be easy for one of our own elders to express the sentiment in better words than has Rev. John McCalman. The great need of the religious word to-day is the light of

revelation; in a personal and a collective way; and this will not, cannot be reached, until men shall be willing to say, "We believe God did reveal himself to man anciently, and that holy men of old did speak as they were moved upon by the Holy Ghost; and that God not only has revealed himself to men in the past, but that he does now reveal his will, and will continue to reveal it to them who believe and have faith, whenever the necessities of his people and his purposes for good to them shall require."

Clipping was sent us by Bro. John Smith.

* *

Bro. Joseph S. Lee, laboring in Utah, was at Willard, February 26, obtained the use of the opera hall, and had spoken three evenings up to March 3. At the last meeting he was questioned pretty sharply by some of the elders; which questioning and his answers resulted in an agreement to debate, beginning March 5. Of the discussion, whether it came off or not we are not yet informed.

* *

At Bro. J. S. Lee's meeting in Amusement hall, at Ogden, Utah, March 2, the audience kept him replying to questions until 11 o'clock, amid some excitement. He had hopes of a discussion there but was in doubt.

* *

A sister, Mrs. Lydia Hoag, 439 Washington avenue, Muskegon, Michigan, would be pleased to have an elder in passing to call on her. She has been separated from church communion several years, not having heard a sermon in ten years. Her husband is not a believer, but she still cherishes the faith. She was baptized by Bro. Robert Davis some fifteen years ago, her name at the time being Degroat, her maiden name. It may be that if some of the Saints living near to Muskegon, should correspond with, and if possible visit Sr. Hoag; good may come of it.

* *

Bro. Morris T. Short, writing from New Albany, Indiana, expresses himself pleased with the decision at Kansas City. Writing of brotherly regard and the sympathy of fellow laborers for each other he pithily and plaintively says:—

I would sooner the roses would enliven my senses than to fall on my bier. Let food and drink thrill my gustatory nerves before they are cold, inanimate clay. May the songsters of the grove warble forth their merry, sweet roundelays all before the rodent discovers my

dark domain, or rank vegetation drinks up my blood, and dissects my bony frame. What I want, under the great law of reciprocity, I ought to be ever willing to bestow, hence strive on, brave heart, nor doubt that you have the sympathy and love of old Morris T.

* *

Bro. Morris is right; the cheery word as one is climbing the heights, weary with the labor, from one also toiling will do more to steady the pulse and strengthen the step, than a whole epitome of eulogy pronounced over the grave of the toiler. "Bear on brave soul, bear on;" suggests a cheer; and all will accept it from the brother, albeit he is not "old."

IS THE BATTLE ON?

BRO. R. R. DANA sends to Bro. W. W. Blair, a clipping from the San Francisco, California, *Examiner*, of March 4, from which it appears that the Utah Church are attempting to carry out the threatened investment of the lines of the Reorganized Church, or as the *Examiner* has it, the "Josephite Mormons." Prof. Karl Maeser of the Brigham Young College, is in charge of Upper California, it would appear, and is doing all that is possible to turn things their way. From this clipping we quote:—

Just how California came to be selected as a mission ground is probably best explained by the fact that the Josephites, or "Reorganized" Church of Jesus Christ of Latter Day Saints, the monogamist sect, had begun work here with some success. The Josephites are more obnoxious to the old-line Mormons than any sect in existence, and much of the proselyting of to-day is with a view of uprooting the faith of the renegades from the tithing-house and the temples. Such is not the avowed object, of course, for the old-line Mormons utterly refuse to recognize the reorganized as a branch worthy of recognition.

It appears from Bro. Dana's report that Bishop Elmer Taylor, is in charge in Southern California; and that Elder Marian F. Lyman, of the Utah Twelve, and Brigham H. Roberts, are especially active at San Bernardino, Los Angeles, San Diego, and other southern towns. These men have been allowed the use of the Saints' building at San Bernardino, which they occupied freely, and we believe unmolested. Bro. David L. Harris has reviewed their teaching. Bro. R. R. Dana and William Gibson, being of the opinion that the efforts of Bro. Harris were timely and effective.

It would seem as if there would be a special effort upon the part of the Utah Church to overthrow the theory of the Reorganized Church and take captive the members thereof. All we have to say of this effort at present writing is this: Look to your defences, brethren; do not shun any fair investigation, being not afraid of the truth; insist upon a fair hearing for both sides; treat the Utah elders courteously and "as ye would that men should do unto you." Invite the

*

elders to open and fair disputation, but avoid contemptuous quarreling, or spiteful vituperation. Allow the use of the houses you control for a presentation of the claims of those elders; use them courteously; exchange views with them when they will allow you to, and review what they present, without bluster and without noisy altercation, contention, or confusion; and in their presence, if practicable, find out where the truth lies in the contest, and if theirs proves to be the better cause, the work of God, no one can blame you if you be vanquished and be led to a change of opinion and religious devotion. We virtually say to others, "You have been and are in error; come with us into the light. It is both honorable and your duty to abandon your error and accept our truth;" and we should not hesitate to apply the same principle to the hearing of others.

Be not fearful, nor unbelieving. God rules in Israel and wills that his truth shall prevail.

* *

The *Deseret News* for March 9 discusses the Temple Lot suit in an editorial in which some surprise is expressed that the question of succession in the church line should have been considered, and closes the editorial thus:—

The Saints in Utah regard the Temple lot in Independence, as they regard in a certain sense "the earth and the fullness thereof," as the Lord's, to be disposed of as he in his providence sees fit. Certain promises apply particularly to that sacred spot, and they will all be fulfilled in the Lord's own due time, for his plans and purposes are never known to have failed. There is no likelihood that the church will enter into any legal controversy on the subject with the "Josephites" or any one else. It has kept out of it thus far, and probably will continue to do so. But when the time comes for the building of Zion and the Temple in Jackson county, the Latter Day Saints will be ready to perform the glorious work and the Lord will open the way.

The succession was an issue incidental to the suit, a part of the thing contested; for Bishop Hill of the defence, specifically testified that he as Bishop of the defending church held the property "in trust for the church organized in 1830;" and an effort was made by the defence to prove by implication that the Utah Church was "that church." If this could have defeated the cause of the Reorganized Church, the time was propitious for it to have been pleaded; and to the best judgment of those managing the case of the defending church it was so pleaded, and witnesses for the Utah philosophy were put on the stand and testified in behalf of the defence.

It may be clearly true that the Utah Church may not enter into a legal controversy with the "Josephites, or anyone else," in regard to the Temple

Lot; but the truth remains that the question of succession is in a large sense a legal one; and of such a nature that under certain contingencies the courts in which the law of the land is administered, legally, must and will take cognizance. There is a legal and a spiritual, or ecclesiastical side to the controversy and it is well to be ready for the examination of either in its time.

When the pamphlet containing the text of the decision shall be in the hands of the elders, it will be seen that there was no practicable way of avoiding the issue of succession in church line, and for that reason the Reorganization made the point in the court—if the church represented by the *Deseret News* were ignorant of what was going on it is not our fault, as the proceedings were all open to inquiry, at any time, by any interested parties.

* *

Bro. H. N. Hansen wrote card from Provo, Utah, March 7, stating that the Saints were feeling well at that place. Two, man and wife, at Salem, had given their names for baptism.

REQUIRED TO FORGIVE.

YE are commanded to forgive all men; I will forgive whom I will.—*Christ*.

The foregoing charges the man who will be a follower of Christ to forgive, as it is only within the province of Deity to discriminate between those who are really entitled to forgiveness and those not to be forgiven.

For this reason, that is, because man has not the wisdom to rightly judge, he must forgive all; leaving the recompense of reward and the visitation of punishment to God, to whom both wisdom and power belong.

AN INCIDENT AND COMMENT.

We have been accused by some with having joined hands with the persecutors of the Saints and those who were enemies to the Prophet Joseph and the Saints of his time; because we have in our public ministrations and private life expressed no bitterness of feeling, or vindictiveness towards men who it has been held by some to have been engaged in the murder of Joseph and Hyrum Smith at Carthage, Illinois. The fact is, that we had no personal knowledge as to who was, or was not guilty of that crime. Public opinion on the one side said that certain men were; public opinion on the other side said that others were; but, an actual prosecution by the authorities of the State, the facts of which remain a matter of public record, failed to convict any.

Whether this prosecution was a fair and honest effort to locate the crime on the part of the authorities of the State, or a legal farce, we have no

means of determining, whatever we may believe about it; hence, as a citizen remaining in the State mingling with its citizens of all classes, the only honorable course left to us was to let the matter rest to the arbitrament of time to reveal the perpetrators and vindicate the memory of the victims. The last has been fairly well accomplished; and whether the first will ever occur, or the mystery be solved only in the final judgment, it has passed beyond human powers—and we are content to let it there abide.

If we have ever met any who were the active movers in the tragedy at Carthage we had no knowledge of it at the time we met them, or since; hence have not at any time condoned the crime, or fraternized with the perpetrators of it.

What has been beyond our knowledge and measure we have let alone, for conscience' sake; and entreating all men courteously have sought to magnify the calling of a preacher of Christianity, under conditions which those who have accused us have had no just conception.

In a letter of a brother to the HERALD some months since a reference was made to our having met a man at Carthage, Illinois, who was a very active partisan against the Saints in Hancock county; and one of those believed by many at Nauvoo to have been among the murderers of Joseph and Hyrum Smith. This reference states that we met this man with a pleasant "Good morning." The man referred to was Thomas C. Sharp, the editor of the Warsaw *Signal*, a bitter anti-Mormon sheet, and open antagonist of the Saints at Nauvoo. He was one of those indicted and tried for the murder of the Smiths and acquitted. He remained in the county, and many years after was chosen as Probate Judge, in which position it is stated he served to the satisfaction of the people as an upright citizen of the State should do. It was during a term of his service as Probate Judge that we met him in the courthouse and was introduced to him by an attorney, a mutual acquaintance. This was but a few years ago, and the only time, except the one referred to in the brother's letter that we ever met the man to speak to him; and aside from the common greeting of a casual meeting no conversation ever passed between us.

At the time we met Judge T. C. Sharp, and passed the "Good morning," referred to in the brother's letter, he was a helpless paralytic, sitting in a wheeled chair on the sidewalk in the shade of the buildings. Whether he recognized us, and knew who it was that spoke to him, or cared to know, we do not know.

There is a class of Latter Day Saints, who seem to think it to be

their duty to cherish resentment against those who have despitefully used the Prophet Joseph, his Brother Hyrum, and their brethren in those far off years, in such degree that they will not write or speak of them except in denunciation; and would not either speak to or have anything to do with them. When we saw the reference to Mr. Sharp in our brother's letter in the HERALD, we were impressed that some of this class referred to above, would object to our action related in this incident and would take it to our discredit. And this has occurred, one going to the extent of writing to us condemnatory of it, and stating that it would not "raise the son of the prophet in the estimation of the old-time Saints." But, be that as it may, we remember that our blessed Lord, our living exemplar, when suffering from the cruel pangs inflicted upon him to his death, lifted his eyes and heart to his Father, and said: "Forgive them; they know not what they do."

Those men who killed Joseph and Hyrum Smith sinned grievously. Whether Colonel, afterwards Judge Sharp was one of them, we do not know. If he was, he must answer to the God who commanded "Thou shalt not kill." If he was not, no punishment awaits him. And whether he was, or was not, there is no power granted us, or others to take vengeance directly, or indirectly; and so the only true philosophy is to let the matter pass. Those who choose to condemn what we did may do so. Many of the old-time Saints seem to forget that we were one of them, and have as good right to our judgment and action in personal matters as any of that now rapidly lessening number of people called "old-time Saints."

EXTRACTS FROM LETTERS.

IN a late letter from Bro. G. S. Lincoln, San Francisco, California, he says:—

All goes well with us. Our meetings are quite well attended and quite a number of friends are interested. The Master assists us in presenting the word of life, and we are looking for better results in the future. Bro. G. E. Deuel is with us and doing good work. Our Sunday school and Religio-Literary are successful.

Bro. A. H. Parsons wrote from Banks, Maryland, March 11, of good work being done in the Philadelphia district:—

District conference passed off pleasantly at Brooklyn, New York. As the Sunday schools of Brooklyn and Philadelphia concluded to organize a district association, the conference was continued over Sunday, convening again on Monday. After some talk as to the advisability of such an organization, it was moved to proceed and organize, which was done. Elders W. H. Kelley and A. H. Parsons were chosen as delegates to the General Assembly. On Tuesday evening following I met with the young people of Brooklyn and organized Zion's Religio-Literary Society.

Bro. George Box was chosen president. There is some talk of organizing here. A full house last night; interest good; some near the fold.

The Burlington, Iowa, *Post* of the 10th inst. publishes a one third column notice of the visit of Sr. Catharine Salisbury and Son Frederick to Burlington, while attending conference of the Nauvoo and String Prairie district. The item concludes as follows:—

Mrs. Salisbury has lived to see the rise and spread of the church that her brother founded. She was a member of her father's family when Joseph Smith was translating the Book of Mormon. She speaks of him as being an intelligent, honest, and upright man. She is now and always has been a firm believer in the mission of her brother, and because of this belief she and her family have suffered much from the hands of fanatic men. When the church was driven from Hancock county Illinois, Mrs. Salisbury with her family and a few others remained, and by a straight-forward, upright life has made for herself and the church many friends. She left the city Monday, going to Lamoni, Iowa, to be in attendance at the Annual Conference that convenes there in April.

EDITORIAL ITEMS.

BRO. L. R. DEVORE reports that between October and January 1 last he baptized one hundred and fifty-two persons on Aratua Island. This is about one hundred and eighty miles from Papeete. Sister Devore writes that her health is improved and that for the good of the work they will remain another year. Both Brn. Devore and Gilbert are preaching in the Tahitian tongue. Bro. William Newton had been absent on distant islands since October, no late reports having been received from him.

Numerous letters received will be inserted or noted as space permits.

The action of General Conference concerning scattered members of branches is, in effect, that after due notice to report, they should be enrolled and retained on branch records as "scattered members"—it is contrary to the action of the conference that such names be stricken from records. Those interested please take notice. Some notices have been sent us in which it was proposed to drop such names.

Bro. Heman C. Smith arrived home from Western Iowa on Monday, the 12th inst.

Bro. and Sr. I. N. Roberts returned to Lamoni from Minnesota and Dakota on Thursday, March 15.

A letter from Bro. L. L. Wight, dated Oscar, Indian Territory, March 13, contains a newspaper clipping account of the burning of a sanitarium in San Antonio, Texas, in which the wife of Bro. H. L. Thompson, a paralytic in attendance, lost her life. The occurrence is a very sad one and a severe blow to Bro. Thompson, for whom Bro. Wight asks prayer that he be sustained and comforted. Bro.

Wight expects to be present at the coming General Conference. He reports an active, intelligent branch of Saints at Oscar.

The reports of the ministry to General Conference will be published in pamphlet form and issued as a supplement to the *HERALD* dated April 4. The supplement will be the same in size as the Conference Minutes and with the latter will form a complete report of the conference proceedings.

The appeal from the decision in the Temple Lot Suit will be heard at Minneapolis, Minnesota, in June next.

Mothers' Home Column.

EDITED BY FRANCES.

"See the rivers flowing
Downward to the sea,
Pouring all their treasure
Bountiful and free;
Yet to help their giving,
Hidden springs arise;
Or, if need be, showers
Feed them from the skies."

THOUGHTS ON WHAT WE READ.

LAST evening as I sat down all alone here in my mountain home and took up the newly arrived and ever welcome *Herald*, after glancing briefly over the editorial, I turned to the Home Column, and the first my eyes rested upon was the sister disclaiming the "robes of perfection" in which she had been clothed in the editorial of January 10. I admired the sentiment of that letter. I know of others, one in particular, who has at times been presented to the readers of the *Herald* and *Autumn Leaves* clothed in garments far richer and more brilliant than any she possessed, and felt truly sorry that she should be looked upon or thought of as being rich when she knew only too well however much she *desired* to be worthy of all that kind hearts and hands adorned her with, she in truth was not; that she was poor, and weak, and erring, and the situation often made her feel uncomfortable. I have no idea who the "Sister" is, but from the prompt and straightforward manner in which she hands back those "robes," conclude that Sister Walker was not incorrect in her statements, though all truth may not be written.

Next came Sr. Devore's interesting letter. The entire silence that reigned about me while I read, aided in losing myself to present surroundings and to partake of the true spirit of her situation. I could realize it more fully because of all that Sister Helen had told me of *her* life there, and because I too have been a stranger in a far distant land on the same important errand, and was filled with the same desire for the souls among whom we were laboring. I felt the Spirit bear witness while she spoke concerning Bro. Gilbert, and seemed to see the man (though my natural eyes never beheld him) as he stood preaching to the crouching natives.

Yes, indeed, Sister Ella, there is many a lonely hour, many trials and sacrifices in your experience that never reach America in

the form of words. It is the bright, the cheering, and the encouraging features of the work that one feels impelled to communicate. When we "find a piece of silver," then do we "call in our neighbors to rejoice with us." And knowing as I do by my former experience, how prized by the far off missionaries is a letter from kindred or friends, is it not a betrayal of my want of thoughtfulness that I do not often send those missives across the great deep bearing what they may to cheer and to comfort, at least to convey the knowledge that the absent, laboring, sacrificing, lonely sister is not forgotten?

One more word and I will close. I have acted upon Sr. Jennie Newberry's suggestion of reading a verse from the Bible each morning as a lesson for the day. The first verse I read on opening the Bible this morning—while these thoughts that I have written were revolving in my mind—was: "Not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God."—2 Cor. 3:5. Sweet is the work of God's children to help one another.

SISTER EMMA.

MOUNT OLIVET, Cal., Feb. 8.

INDEPENDENCE, Mo., Feb. 19.

Dear Sisters:—I have long thought to send in my mite if perchance it might help others, as I have been helped and edified. I have received so much benefit from the letters of my sisters I feel it selfish to always receive without at least expressing my appreciation of all their efforts.

I would like to speak a word for the Daughters of Zion. From the first published matters in *Herald* my heart felt to say, Amen. I felt the necessity and importance of the work till my whole soul went out in gratitude to God and I said, "If I have any influence it shall be used in this grandest movement that is stirring the hearts of women to-day."

"Come up higher" has been the burden of the Spirit these long months! How far beneath our privileges as Saints we were living God only knew. Yet in the heart of each one of us we knew just what that meant to us and what must be put away from us to make us pure and holy in his sight and to make us strong to withstand the fiery darts of the adversary.

Social purity is the foundation of our success. The condition of the world is dreadful to behold. We as Saints partake more or less of the surrounding influences. Therefore let us arise, and by our united efforts as one help to bring ourselves on that higher plane that God may receive us as a "living sacrifice, holy and acceptable, which is our reasonable service."

The training of children seems to have been the main thought thus far in this movement, and if we will go back to its proper beginning this training will not be so puzzling as it is now to some mothers. We must as fathers and mothers understand our sacred relations to each other and the laws that govern our being. We must know our children are to some extent at least what we determine them to be by our own actions, influences, and impulses. Their prenatal conditions may influence their whole lives. If

we as mothers could only understand this and the importance of bringing children into this world under the pure laws of God, governing and controlling all that is evil in our own natures and cultivating all that is lovely and pure, how comparatively easy would be the training of that child. My brothers and sisters, how forcibly it comes to my mind that the right beginning of "child-training" and all pertaining to it lies right with the previous training of father and mother. They must know how to properly govern themselves. Love must be the incentive to every word and action. Love, perfect love, that melts all differences into harmony.

So much could be said on this subject. It is inexhaustible. But thank God we are awakening to the emergency and that fathers and mothers are stepping to the front and are willing to sacrifice their time and talents in bringing about a reformation in the home as well as in spiritual affairs. God speed the day when we shall, as a people, understand and obey all the laws that govern our temporal being as well as our spiritual.

Our young daughters have organized themselves as an auxiliary to the Daughters of Zion. I pray it may be far-reaching in its benefits. Now if our sons could be organized into a similar band and some noble father who thoroughly understands the laws of God and those governing our being could instruct them in all that is necessary to make them equally pure as our daughters, then could we our lift up our heads and rejoice, for surely redemption draweth near.

AN OBSERVER.

CLARKSDALE, Mo., Jan. 19.

Dear Sisters:—The Saints of the Pleasant Grove branch and those of others surrounding us are rejoicing in the gospel work still more greatly of late, for this reason: Bro. Hilliard has been with us explaining and teaching the law of God, and being greatly blessed by the power of the Holy Spirit, the words spoken went with convincing power to the minds of the Saints, and members are going to comply with one very essential part of the law; namely, that of tithing. The sisters of the Prayer Union here are rejoicing and giving thanks unto our heavenly Father, who is moving the minds of the Saints in this direction. We know the Lord is greatly blessing Brn. Hilliard and Chatburn in their labors together since the last district conference, and may their labors be crowned with that marked degree of success elsewhere as here, is my earnest prayer.

Sisters, let us remember that of the earthly possessions the Lord has seen fit to place in our hands, one tenth belongs to him, and do not rest until it is paid, after that one tenth of the increase. What a small portion he requires, giving us nine tenths. As in bestowing all other blessings, how generous he is! My soul delights in his great mercy, and in the justice of his law. I know he has blessed me tenfold in complying with this part of the same law both spiritually and temporally. Then let us be encouraged and press on in our labors of love.

We have met regularly in our society—Daughters of Zion. Although few in number,

we have been blessed in our efforts and feel that some good is being done. We hold our meetings on a separate day from the Prayer Union. Your sister in gospel bonds,
MARGARET J. HEAD.

WESTON, Iowa.

Dear Sister Walker:—I feel impressed to tell the sisters some of the great blessings I have received from my Heavenly Father. Last summer I was thrown from a buggy and hurt my back very badly. I was taken home and put to bed where I lay quite helpless as I could not move myself one inch one way or the other I sent for Bro. H. Peterson who came and administered to me, and by the Spirit I was promised if I would trust in God I should be speedily healed and should have no further trouble therefrom, and two hours after administration I was able to turn over in bed and two days after I was able to do my housework again, for which I truly feel thankful. Five weeks later a little daughter was born to us, after which I was taken dangerously sick. My relatives were sent for, for to all human appearance I was dying. I was cold all over and life was nearly gone. They sent for the elders, Brn. J. J. Christensen and H. Peterson. They came and administered to me and in the name of the Lord said that my life should be spared to raise my children as I had earnestly prayed for, telling me also I had been near the portals of death, but because of my faith and trust in God my life had been spared, and while their hands were yet upon my head I felt life and strength returning to me, and I believe every soul in the house was touched by God's Holy Spirit which was present in much power. I also saw a most beautiful light shining around me. It was so bright I had to close my eyes. I could not look upon it. Dear Saints, I have not words to express my gratitude to my heavenly Father for these great blessings he has seen fit to bestow upon me, but I desire to spend the remainder of my days in his service and do all I can to bring others to a knowledge of the gospel. I know that God is true to his promises and he will not forsake us in our trying hour if we will put our trust in him, and he will hear and answer the prayers of his trusting children. Hoping these few lines will encourage others who may be called to pass through the same trying scenes I have, and praying God to help his suffering children to trust in him, who is indeed the greatest of all physicians,
Your sister,

CHRISTINA RASMUSSEN.

EXTRACTS FROM LETTERS.

SR. CLEDA M. SIMPSON writes from Washburn, Maine, expressing thankfulness for the comfort and peace the gospel has brought her although it has brought upon her severe persecution as well. She is keenly alive to the many hardships endured by the families of the ministry. We are greatly afraid that it is a subject which few of us fully appreciate. Sr. E. L. V., writes from Newton, Pennsylvania, that there is only one member of the church, beside herself in that place. She

tries to present the claims of the gospel to those who will listen, but marvels that they are so slow to see them when it is so clear and plain to her. She rejoices in the day she embraced the work, and can bear testimony with Job of old, "I know that my Redeemer liveth" She thinks the leaflets "Talks with mothers" should have been published long ago, as they cannot help being useful to mothers in helping them to shield their children from the evils in the world.

HOME COLUMN MISSIONARY FUND.

Amount to date, Feb. 9.....	\$4,844 69
Susan Tyler, Neb.....	1 00
Susie Cooper, Io.....	52
Marjorie Wright, Io.....	13
Mary Nelson, Neb.....	25
Mary Hiatt, Io.....	1 00
Bettie Harris, Cal.....	36
Minerva Aldridge, Cal.....	61
Maria Thompson, Cal.....	75
Melvina Heavener, Ill.....	1 00
E. Roseberry, Cal.....	1 00
Corde Teakle, Io.....	30
Alice Halliday, Io.....	2 00
Kate Waller, Io.....	1 00
Josie Carlile, Io.....	1 00
Jennie Scott, Io.....	1 00
Sr. Jos. Lambert, Io.....	50
M. Thomas, Oreg.....	1 00
	\$13 42
Amount to date, March 17.....	\$4,858 11

GOSPEL BOAT FUND.

Amount to date, Jan. 20.....	\$1,453 18
E. H. Crowson, Ill.....	\$1 00
Lottie R. Wilcox, Mass.....	60
	\$1 60
Amount to date, Dec. 22.....	\$1,454 78

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

PRAYER.

"Our lives are fed by prayer—for not alone Strong yearnings of the soul for holy things, Or aspirations high, or musings deep Can give us rest of soul. As to a sea, In which we children dip our tiny pails And bring up water, we recur to prayer: For loving, living, longing every hour, We give up to thy care, Almighty Strength, That which our hands are all too weak to hold."

Thursday, April 5.—The church, its ministers, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—1 Peter 3: 8, 9; 1 John 5: 1, 2.

Thursday, April 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Proverbs 29: 15; Ephesians 6: 1-4.

Thursday, April 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Isaiah 55: 10, 11; Proverbs 28: 3.

Thursday, April 26.—Zion, our country, its welfare and prosperity, and its speedy purifi-

cation by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 107: 1-8; Joel 2: 32.

Letter Department.

MALAD, Idaho, March 5.

Editors Herald:—To-day closes my year's labors in the mission assigned me, and looking back over the year I cannot say that I have not made mistakes. Would to God I could! Mistakes, however, are only evidence of my human nature. Somewhere I have read, "If God had to have perfect instruments with which to work, his kingdom would never come." And as Bro. Derry in writing for the *Advocate* several years ago says in regard to his mistakes, so I believe I can say in regard to mine: "And when the secrets of all hearts are made known, my errors will be seen to be through a want of judgment, and not from a wanton desire to break the commandments of God. I have no fear of individuals appearing at the august bar of God to accuse me of wrongs inflicted upon man or woman." However, I hope that I may in future live nearer to God, that I may deserve his favor more fully than I have in the past.

God has indeed blessed me in my efforts in the past year, and it seems to me that I have never had clearer conceptions of my subjects than in the last fifty sermons preached since I came into this valley. I can already see the effect of my work here and elsewhere, and although that effect has not taken the form of additions to the church, I am satisfied that God will not let the word spoken return to him void, but will cause it to spring up unto eternal life in the hearts of some.

I recently preached eight sermons in the town of Samaria, about ten miles distant. One man who has been looked upon as the champion in the "Mormon" Church there acknowledged to me that they had made mistakes in the past, one of which was to continue to vote in Brigham Young as Prophet, Seer, and Revelator, when he himself frequently said that he was neither a prophet nor the son of a prophet. I can say that for some reason or other the outlook is much more encouraging to me than a few weeks ago.

I have been engaged in a critical examination of the reasons for the hope within us, and as I study the word I become more and more convinced of the righteousness of our cause. One of the reasons for the encouraging outlook is that for thirty-one years we have been trying to prod "Brighamism" out of its hole and have been unsuccessful until recently, but 1894 is ushered in with a blast from the enemy's camp in the shape of a book on "Succession" by their champion, Brigham H. Roberts, and which we can safely conclude is as strong as they can make it. Mr. Roberts is a man of no mean ability. I have listened to him twice upon religious subjects, and once upon politics, and I rate him as the best speaker I have listened to in the West; but my judgment is that Mr. Roberts' effort

will do us more good than harm, as many, no doubt, taking their cue from him will endeavor to come out and oppose us, and by so doing will bring us prominently before the people; and that is what we have been wanting for a long time. I have obtained Mr. Roberts' book and have carefully read and reread it, and my faith is not shaken, strange though it may appear.

Mr. Roberts, of course, attacks what he calls our strongest positions, but he fails by the feebleness of the strokes to shake them. He attacks section 84:3 Doctrine and Covenants and endeavors to show that it did not refer to Joseph the Martyr, personally, and accuses us of dishonesty because we say it does, because of the clause in the beginning of the revelation, "Verily thus saith the Lord unto you my servants," using the word "servants" in the plural. Unfortunately perhaps for us we do not know who all the words "my servants" refer to, as the revelation does not state, neither does history inform us; but there is one thing that we are safe in concluding; that is, that Joseph Smith the martyr was one of them, and by throwing "him and his seed" out as the Brighamites do, we are simply exchanging a certainty for an uncertainty. Mr. Roberts also ridicules the idea advanced by "Josephites" that because the Lord commanded the Saints to build a house in Nauvoo and provided that Joseph and his seed should have place in it from generation to generation, for no other reason, he states, than that their father had paid a large amount of stock toward building of it, that therefore the priesthood should remain with them also. He says that the revelation as it stands is easy to be comprehended. He quotes the passage: "And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers," etc., and then says, "That is the subject of the passage, not the priesthood nor the succession of the Prophet Joseph's son to his father's position as president of the church." But there is one clause of the revelation, that while it is quoted by Mr. Roberts, is overlooked, and it will be necessary for him to make an explanation of it before thinking men will accept his exegesis, and that is this simple question: How is the fact that the Lord commanded the Saints to build a house for Joseph Smith and his posterity and the fact that they are to occupy or inherit the property, going to affect the kindreds of the earth and bring blessings to them? I apprehend that this will be a difficult question to answer; whereas, upon the other hand, if we accept the explanation of the Josephites then when the Lord said to Joseph the Martyr that "his blessing," meaning evidently his prophetic powers and priesthood, should be placed "upon the head of his posterity after him," we can readily understand how blessings would follow to the "kindreds of the earth." I do not accuse Mr. Roberts of dishonesty because of this, but I must confess that after hearing him upon other questions, I expected better things of him and that he would not betray his lack of mental penetration in such a way.

Mr. Roberts quotes with a great deal of assurance what he calls a prophetic statement

of Brigham Young made in a speech in Nauvoo just after Joseph Smith's death; viz.: "All that want to draw away a party from the church let them do it if they can, but they will not prosper." He then takes up Sidney Rigdon, William Smith, Lyman Wight, and James J. Strang, examines after a fashion their claims, and shows how they one by one went down, and closes each time with the above prophecy in italics; but when he comes to the consideration of the "Josephites," or "Reorganization," he assumes the role of prophet himself and says: "Now that we draw to the close of our consideration of the claims of this 'Reorganized' church, we cannot point to its destruction as we have done in the case of Sidney Rigdon's church, William Smith's church, and James J. Strang's church; for the Reorganized church still exists. But its doom is written as distinctly as that of the other false churches that we have seen crumble to pieces into shapeless heaps of ruin. It is only a question of time with regard to its failure. MENE, MENE, TEKEL, is written upon its walls—God hath numbered thy kingdom—weighed in the balance—found wanting."

I suppose the God meant here is Mr. Roberts, and that the Reorganization has been weighed in the balance of his logic and intellectual powers; but we have seen that these are unreliable. It reminds me of what I once read from the pen of the great infidel, Thomas Paine, near the close of one of the parts of his "Age of Reason" he says, as near as I can remember: "I have now gone through the Bible much as a woodsman might go through the forest, cutting down a tree here and there. Now let the priests try to put them on their stumps and make them grow again." The trees are still growing, and the Bible is just as strong or stronger for its second growth; and just as the wind blowing upon the stalk of corn loosens the soil around its roots and causes it to produce a more vigorous growth, so we believe that the effort of this modern *infidel* will benefit rather than retard the work of God.

When I started out I did not intend to write so lengthily upon this question, but only to incidentally mention it; but I could not refrain from noticing some of the weaknesses of this book. My heart was made to rejoice while reading it that even from the champion of Brighamism could come no stronger blows, and I said, "Surely this is the work of God!" I have just read the decision of Judge Phillips in the Temple Lot Suit, and you cannot tell how the news cheered my heart and the hearts of other patient ones who have waited long for justice to be done. Surely that prophecy of Joseph the Martyr is being fulfilled before our very eyes: "While water runs and grass grows, while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence until Missouri makes atonement for all her sins." The "Saints" in the valleys of the mountains have another dodge now. When asked what they will do if the Temple Lot is placed in our hands, "Oh," they say, "that's all right; God is simply letting you go ahead and build the

Temple, and then we will be permitted to drive you out and take possession. You know the Israelites found the promised land overrun with Canaanites." Oh! that the chains might be broken and that we might reach the people with the glad tidings of peace upon earth, good will towards men.

Robert Atkins, in a sermon preached in London some years ago, in speaking of the various churches of Christendom, uses language that is so appropriate to the Utah Church that I cannot refrain from quoting it here: "*Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hopes; but, alas! they cry, We are rich, and increased in goods, and have need of nothing." For that reason I anticipate no startling results from our labors in Utah, not for the present at least. I do not believe that we can accomplish anything by a great blare of trumpets, but I do believe that a steady, persistent effort will tell in the end. But we cannot carry everything by storm as we can in the East, as we have an organization to deal with here that is as effectual in protecting the body as a turtle in his shell. If they see you making a great display they simply crawl into their hole and pull the hole in after them and you are helpless. The man who takes this mission must make up his mind that he must work hard with slow returns. Persistency is a good qualification for a minister in this field. With prayers for Zion's weal, Yours,

H. O. SMITH.

SANTAQUIN, Utah, March 5.

Editors Herald:—I am just returning from a tour through Juab, San Pete, and Sevier counties; Bro. N. Oleson, of Provo, has been with me and furnished horse and buggy to travel with. We have preached at Nephi, Manti, Glenwood, Richfield, Elsinore, and Annabell. There are a few Saints at each of these places with the exception of Glenwood and Annabell, but not enough to maintain branch organizations, hence they are left without spiritual food and encouragement save such as can be obtained from church publications and from the visit of an elder once in a great while. There are also a few of the faith at Salina, Salem, and at this and other places similarly situated. Six were added to the church by baptism at Manti, and we left some in other places whom we have reason to hope will obey the truth at no distant day. Our meetings were well attended in some places, but in others only a few would come out.

Now after having labored in this mission for some time I have come to the conclusion that the church need not look for any general turnover from the people here; at least I can see no indications to that effect. But I do yet consider this field of importance, and do not feel discouraged; for I still believe that patient and continued labor will bring about a grand result. A persistent effort should be kept up with a force large enough to care for what has been gained, and still to open up places where the work has not as yet been presented. I am persuaded that the

church can profitably employ ten or twelve elders in Utah alone, but they should be men that will rustle and find the work to be done, not waiting for others to have all things prepared before them. What I mean is, An elder coming here must not expect a congregation to be waiting for him anxious to hear him preach. He must first go to work and find a house in which to speak, then do his own advertising as well as to see that there are lamps with oil so that he can light up when time for meeting arrives. Should he fail in one place he must go to another. A place to stop must be of second consideration; he will not often be left on the street without food or shelter, but he must be prepared to put up with circumstances as he finds them. I would not have any think that the Saints in this mission are not doing their duty in caring for the missionary and in other respects aiding the work, for I have found as warm-hearted Saints here as it has been my privilege to meet anywhere, but they, too, are governed by circumstances. We have been hindered some in our work by bad roads and bad weather, and I have not been able to reach as many places as I would like to have done, nor as I had promised. I labored some last summer at Coalville, Wanship, and Kamas, where I found good openings for preaching and where I was well cared for. I promised to return, but have been unable to do so because I found even more to attend to in other places than my time would permit.

I regret to learn that the church treasury is at a low ebb. That may mean a smaller force in the field for the coming year. However, I for one will be glad to accept a mission "as circumstances permit." I do not consider that a minister for Christ is released from duty because there is no financial support to be expected from the Bishop. I have been sorry to observe that some few of my brethren have thought that there was nothing for them to do until they obtained a General Conference appointment and were assured a certain amount for family support. Of course when the church takes away from the family the one whose duty it is to provide for the same it is but just that the church take the responsibility, but it is my opinion that an elder who will do nothing for the cause until he is certain of a stated recompense for his time is unfit to represent the Church of Christ. May the Master's work prosper and spread is my prayer, and to that end I am willing to labor.

Your brother,

H. N. HANSEN.

DAME, Moen, Denmark, Feb. 26.

Editors Herald:—About two weeks ago I left Aalborg for this place. This is a country place, and the place where I was born. Last year one of the merchants here built a hall, but it was not finished the last time I was here, so I did not get to hold meetings; but this time I secured the hall and have so far held three meetings. The first evening there were some over one hundred persons present, the next evening there were about one hundred and fifty, and on last evening the weather and roads were quite unfavorable, but still the congregation was the largest, there being

between one hundred and fifty and two hundred persons present. Attention and interest were good, and many have expressed themselves as very favorably surprised at what was said. The last evening I gave the people opportunity to aid me in paying for the hall, and one man started around with the hat and collected more than enough for hall rent.

Our doctrine is new to the people here, and quite different from what they are used to hearing, and it will no doubt be subjected to a great deal of discussion. I distributed several hundred tracts; so they will have something to study.

We have distributed thousands of tracts in and around Aalborg, and done much preaching, also some about where Bro. Sorensen was born, and I can but think that our efforts will result in some good in days to come. There is much for the people here to overcome before they can accept the truth, so we must have patience and forbearance.

I expect to go to Copenhagen and Malmo soon. Winter has been very mild here this year, but we have had plenty of rain, mud, and storms, the latter having caused many shipwrecks and much damage to forests and houses.

In gospel bonds,

PETER ANDERSON.

FIFE LAKE, Mich., March 7.

Editors Herald:—Another year has nearly rolled away since last General Conference, and soon it will meet again. What have we accomplished? Anything? Yes, I am satisfied we have accomplished a good deal altogether; but the little one can do seems so little that it is not worth mentioning at all, still the Scriptures tell us, "A little leaven leaveneth the whole lump." So we must work on and on, and "not be weary in well-doing, for in due season we shall reap if we faint not." And we must also rely on the word which says, "I the Lord will hasten it in its time."—Isa. 60: 22.

The work in this part is progressing slowly. This whole northern country is waiting to hear the gospel, with only myself here to tell the story; and I feel to say, O Lord send more laborers into thy vineyard; for "the harvest is great, but the laborers are few." What a wide difference between God's way and man's way; as much difference and as wide as west is from the east! God says by his inspired apostle, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Man says we will send to college and educate for that purpose, and so get a good deal of man's doctrine. O, when will sleeping humanity awake to the truth of God's word, and see that a man whom God sends will preach the gospel in all its beauty and grandeur and never say to his congregation "This is done away," "or that," but tell them it is all necessary for the salvation of souls.

In this town of Fife Lake where I could not get a congregation to hear the word a short time ago, they turn out well and some are much interested and nearly ready for baptism. I expect to stay here a short time yet and then go to Wexford, where I have the use of the Methodist church. I spoke eight

times in it and had from seventy-five to one hundred to listen, and they were anxious to have me return before long; so when God wills I shall be there. I met with Bro. Asa Cochran's sister and family up there, and they seemed quite interested, and invited me over to see them. The son, Wilbur, spoke of the visit he had at the Herald Office last fall, and I guess by the way he talks he enjoyed his visit very much. Well, Saints and collaborators, let us fight on, and keep our lamps trimmed and burning. We are the light of the world, and we must let it shine and all labor together. One can lift a very small load, but let a hundred men and women take hold of a large load and it can be moved very easily; so let us all take hold and do our part and spread forth the glad tidings of great joy which is to go to "all people."

In bonds,

F. C. SMITH.

VINITA, I. T., Mar. 7.

Editors Herald:—The work is progressing here nicely; we have calls for preaching in every direction. I baptized one near here on the 1st, a citizen, the head of a large family; and two on Grand River, one the head of the family; and others are believing there. There are quite a number believing, and several await baptism at various other places. Most all the Saints are aroused to the idea of warning their neighbors. Bro. and Sr. Kelley intend furnishing a good-sized house free for all religious services, located just across the road from Bethany church, the one we were shut out of last summer. Mr. Evans, who kindly offered his largest room and seated his beautiful grove for us last August, was prominent in helping to build and keep up that church, part of whose family belong to it, and he says he intends that we "shall have the use of it." "They cannot keep you out;" "they said it was to be free to all who teach the Bible, and you do that." He is usually out to hear us. Sr. Watson said, "Tell all my acquaintances that I am one of those despised ones now." Her husband, not yet a member, said: "Tell them also that that is about where I am."

On Sunday just as we were preparing to fill appointments near Echo our darling boy met with a serious accident. In a moment several in the house were in tears; he looked like he was dying, but we did as Jesus said we should (Mark 16: 18), and history repeated itself. (Mark 16: 20.) It is beyond my power to describe our little one's deathly appearance or his speedy recovery; but like history was again repeated (Luke 13: 13); the weeping ones were made to rejoice and to glorify the God that is. (Heb. 11: 6.) This is the second time the Lord has fulfilled his part of Mark 16: 18, 20 in the presence of those young members and others, thus helping to fulfill John 7: 16, 17. We rejoice many times while God has been with us, although we have various disadvantages that many would never think of, too numerous and peculiar to occupy your valuable space in description.

We had a hint from Bro. I. N. not to apply for a mission across the sea, because of any friend's writing. So I might say that I be-

lieve I was the only Saint present when the young brother, J. W. Gilbert, made his first effort. He was at our first protracted effort when some jumped on the desks, stamped, and swore they would break up our meetings or kill us, and at another time when they threw stones at him while we were speaking; all because of a spite they had against him and others. I do not know that I would dread being over where he is, but I feel as though some one must preach to the "heathen at our doors." Yours for the work,

A. C. HART.

RUNNELLS, Iowa, March 14.

Editors Herald:—I went to Cainesville, Missouri, early in January, as was intended at last communication, but found the opportunities for preaching then altogether unpropitious. No suitable place for holding services could be obtained, although Brn. Wight and Blakeslee did all they could to have the efforts a success. The pretended anxiety of some to hear the gospel was shown to be unreal. While some had talked favorably of an effort, they acted to the contrary. The G. A. R. hall was procured, four appointments filled, but so poorly attended that we concluded the effort. Saints there were zealous, however, and attentive to duty, both at services and at their flourishing but as yet small Sunday school. Bro. D. W. Wight's efforts, as branch president and Sunday school superintendent are promptly seconded by the noble little band of Saints resident at Cainesville and vicinity. Opposition was strong there at the time referred to.

Bro. B. B. Bennet, who resides at Mount Moriah, some eight miles south of Cainesville, having procured the use of the M. E. church of that place, Bro. Wight and I went there on Sunday, January 14, and began a series of meetings of a week's duration with a full house, Bro. Wight having the meetings in charge up to the evening of this date. A liberal sentiment prevails at Mount Moriah; large audiences attended the services, and the Lord graciously stood by and blessed me while presenting the claims of the unchangeable gospel of his Son, and those of its restoration in these last days. Bro. Bennet has distributed our church literature quite profusely to his neighbors, and they listened attentively and earnestly to the word as delivered to them. Audiences were large to the last, and there were many invitations to return. I believe an effectual opening has been effected there and that some will yet receive the gospel. Bro. Bennet and family did all necessary to make my stay pleasant, as did others there, whose kindness is not forgotten. Bro. H. R. Harder's labors in the community are pleasantly remembered. Shall be glad to visit Mount Moriah again as opportunity offers.

A flying visit to York county, Nebraska, January 26-29, at solicitation of President Joseph Smith, who had been requested to go and preach the funeral of Sr. Morrill, former widow of Bro. Isaac Sheen, but who was by force of circumstances unable to attend the call at the time, I responded. Funeral the 28th, at the Christian church at Charleston; house filled to overflowing; splendid

attention. Whether I was mistaken for the prophet, I did not learn. But one thing happened that caused me to think seriously. A sister present, after hearing the sermon, did not mistake me for a Latter Day Saint elder, till I so informed her! I reflected whether I was in the faith, or, whether it might have been because I was out of the boundaries of *my mission!* Will Bro. James Caffall answer?

Being detained over night at St. Joseph by non-connection of trains, I went to our chapel in the evening, endeavoring to be late so as to hear a sermon, but like the unfortunate Irishman when attempting to "catch the tartar," tardiness did not work: "I was caught," so severely that the brethren "heard" instead of me. But no wonder! Brn. Luff, Hilliard, and "Tom" Chatburn headed the "opposition." I was alone; "resistance was useless."

Returning from Nebraska through Council Bluffs, I stopped over two days, and by request preached twice at the Overton Mission, rented by the Saints for a month. Bro. T. W. Williams was occupying, with a good hearing, and with satisfaction to the brethren.

I reached Eagle Grove, Wright county, in the Des Moines district, February 2. Found the Saints feeling well in the work and Bro. D. M. Rudd faithfully holding the fort, battling against clouds of darkness growing out of, not only the usual prejudice against the word because not understood by those without, but caused largely by the wrongdoing of some visitant to that as well as other parts of the district, as is now well understood by not only the General Conference appointees, but the faithful ministry in and of the district, and Saints as well. We hope the load will not have to be carried by the church much longer. It militates against the efforts of the elders strongly at times, in divers places. I have labored since to the present at Eagle Grove, Des Moines, and Runnells and vicinity, with the hearty cooperation of all so far as I am able to judge. Have felt well and enjoyed good liberty while endeavoring to do duty for the Master. Bro. O. B. Thomas is an indefatigable gospel worker, occupying mostly new ground, and ably defends the work. Bro. F. A. Smith is an acceptable, faithful worker, and his labors are successful; quite so, at least.

The late district conference held at Grinnell was quite well attended and showed some growth in numbers here; hardly any friction was discernible in the transaction of business. Peace, unity, and good will prevailed; I am sure it would have done the heart of any Saint good to have seen the spirit of the two brethren candidates for the presidency of the district, as each stood and heartily preferred the other, a scene I have rarely witnessed at any time. God bless those brethren—Nirk and Shimel. They are both deserving of esteem and confidence. Bro. C. E. Hand is doing a good work. He paid his tithing, and is giving most of his time to the work, at his own expense, mostly. I had the blessed privilege of baptizing one at Grinnell, a pure son of Erin, lately from the Roman Catholics, but is learning the sweets of gospel liberty, and seemed very earnest. His conversion is the result of others' labors. I trust Bro.

Patrick Riley may run successfully the holy race and gain the beautiful crown, in the "sweet bye and bye."

Grinnell is a nice town, of some three thousand inhabitants, the Congregational college located there giving it airs of rather aristocratic bearing. It is nicely laid out. Holding the conference there did good. Just at its closing the news came thrilling along of Judge Phillips' decision in the Temple Lot suit, and our work, as it proceeds, is looked at more significantly by the people than before. Our relative position as a body is more distinctly made and seen than before. The clouds are rolling by, thank God. Justice, white-winged, with messages of peace and good will for Zion gives a fixed bow of promise to us. Let Zion arise and shine.

Yours hopefully,

C. SCOTT.

LITTLE SIOUX, Iowa, March 7.

Editors Herald:—I rejoice in this great work. I can see the benefit derived from a service to God and his cause, and that it is our duty to live by every word of instruction that he may give. One word is found in Doctrine and Covenants, section 86, a Word of Wisdom. A brother asked me this evening if I thought it a sin to eat the flesh of swine. My answer was, that I thought it a sin, at certain times of the year, as it states. It is not pleasing to God for man to use meats only in time of winter, cold, or famine. That is the statement as near as I can remember. But what I wish to write is this: There are some who think that it is not our duty to keep this Word of Wisdom. It is not given by commandment, but we are to live by every word that proceeds from the mouth of God, and this is given as a Word of Wisdom: so it states. Shall we think that we know more than God? He has said certain things were not good for us. Have we the right to say they are? or as some say, It may hurt you to eat meat in summer, but I do not think it hurts me. So they go on as they always have, as did Father Adam; it was told him not to eat of the fruit of a certain tree, but he did. There is a promise given those who will keep this Word of Wisdom. Shall we still go on without that which will give health? Are any of you sick? Why? Have you lived by every word that proceeds from the mouth of God? Christ sent forth the apostles, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved," etc. Do we believe this? We find a promise here that if we do what is pleasing in the sight of God we shall be saved. Do you not think it is worth trying for to be saved? Then why not think it is worth trying for to have good health and to please God? We find Paul saying that we should keep our bodies pure for they are temples of the Spirit of God; and the good book says the Spirit of God cannot dwell in unholy temples. Shall we keep the Spirit out for the sake of our idols, such as tobacco? It is one of the most filthy things that can be found. Why, a hog won't eat it, but will turn from it in disgust.

I would ask of you, one and all, to try this

Word of Wisdom, and if after you have kept it for a few months and find it don't help you, then you can have the right to say it is not needful. I write these few lines hoping they may do some good; as I have received aid from others through the letters they wrote. It is my prayer that we may all live as we should with the Spirit to help us. I ask the prayers of all who may read this, that I may be true to the cause of Christ.

Your brother,

H. LYTLE.

HOT SPRINGS, Ark., Mar. 5.

Editors Herald:—I am here without a friend, but I console myself by preparing my Sabbath school lessons, reading in the *Herald* and Bible. This banishes all loneliness from my mind. I will relate a dream I had some time ago: I dreamed I was fighting with some man, and I had fought so long that I became thoroughly tired out, and was about to give up, when a voice from above whispered, "Pray for strength." I did so, and immediately I regained my strength, and won the battle. I have pondered over this a great deal, and would like some one to interpret it. My sole comfort here is found in reading the Bible but I feel my weakness in the understanding of it. Pray for me that I may be enlightened.

I am here for my health, but if it is not in harmony with God's will to permit me to again reach home and friends, I pray you, dear Saints, to pray earnestly for my mother and brother who have not yet given their souls to Christ; for when I am called from this world I want the assurance of meeting again without the loss of one. I desire your prayers that I may be benefited both spiritually and physically. Your sister,

THERESIA SCHAFFER.

AMADORE, Mich., March 3.

Editors Herald:—I have returned to our new field of labor to continue meetings according to previous arrangements. It is really laughable to hear the people tell what the ministers have been doing since I went away. No sooner had I taken my departure than these two Saint eaters started out to tell the people what a dangerous doctrine I had preached. They came with all the nasty, dirty tales told about Brigham Young while at Salt Lake, and tried to tell the people that the Reorganized Church was the same thing. They said we got a dollar a day and a hundred dollars an organization for all the work done. They continued their discourse by using such nasty language that the women took offense and went home, leaving the two pious frauds to dispose of their dirt as best they could to a small congregation of men and boys. Poor fellows! They have labored hard only to disgrace themselves.

The people seem anxious to hear more of the gospel, so I expect to continue the following week if roads and weather permit. Some have expressed their desire to be baptized; the prospects are that a large ingathering will be had in the near future. The work seems to be onward in all parts of our district. I have never seen the time during my experi-

ence when there existed the desire to hear the word preached as now. Calls come from every quarter, "Come and preach for us, or send some one." The general appointees are doing good work throughout our district, while the demands of the work would say, "Double them for the coming year if possible;" but we shall feel satisfied with the portion assigned us by those whose business it is to appoint and send them forth.

I notice that some of the elders of this church hold out the idea through their correspondence to the *Herald* that the probability is that all factions of Latter Day Saints will unite in the future. Why is this done? or what is meant by such sayings? Brethren, I wish you would explain yourselves more fully when mentioning such things, as we have those things to fight here in Michigan. Our opponents tell the people that the Reorganized Church and the church at Salt Lake are about to unite, and then take our church paper to prove their statements, and say our elders say so. If my conception of this work is true, I understand that it is impossible for such a thing to take place; for the simple reason that the Reorganized Church stands on the merits of truth and will not amalgamate or compromise with any ite or ism; but that her door stands open to all people who will surrender to the truth and come in through the door, which is baptism for the remission of sins; and when Utah Saints want to be acknowledged by this the Reorganized Church they must come in through the door the same as any other foreigners and strangers. When we remember the shame and disgrace that Brigham Young brought on the truth by his false and corrupt teachings, we ought to be careful how we connect ourselves in any way with them. It may be said that those people are not to blame for what Brigham has done; but they are to blame for remaining under the cover of such a doctrine, when they have the privilege of knowing the truth. I have not written this to criticise, but to express my views on that matter. If I am wrong, I am willing to be corrected.

In gospel bonds,

R. E. GRANT.

CUTLER, Maine, March, 10.

Editors Herald:—The inquiry having been made of late whether I am still within the bounds of time and space, has stirred me up to the performance of possible duty in reporting whereabouts and doings. It is cheering to read of battles fought and won for the truth; of numbers being added, of great interests and oppositions being awakened; and of the zeal of my brethren who are valiantly defending the faith and opening doors for the gospel; but in comparison my own winter's campaign has seemed uneventful and without much visible fruit, therefore hardly worth writing up. I prefer to be at the front and in the thickest of the fight; that is making new openings and stirring things up generally, but owing to surrounding conditions, lack of railroads and winter facilities for moving about, also the seeming needs of the work, I have of late moved mostly in the beaten tracks and among old waste places,

where faith can hardly discern a revival or restoration. Deaths, removals, and apostasy have depleted numbers of the branches in this Eastern Maine district, and there is no immigration as in the West, and a sparse population to recruit from. But I have been at work, trying to "strengthen the things that remain" and add new material when and where possible.

While I rejoice over new accessions everywhere being made to the church, I am often burdened over the neglect or lack of pastors and teachers to nourish and watch over those who are converted to the a, b, c, of salvation by the traveling ministry. It seems to me at times that many (not all) of the standing officers do not feel the responsibility that is upon them to feed the flock of God; to see that the law is kept, that order prevails and that no iniquity exists, in the same proportion that the traveling ministry feel the responsibility of their work on the outposts. They do not magnify their offices sufficiently. Paul says of the lowest in the priesthood: "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Tim. 3:13.

If the priests of branches were to continually (not spasmodically) visit the house of each member "exhorting them to pray vocally and in secret and attend to all family duties, themselves praying without ceasing, and understanding the nature of prayer, what a lift it would give the church! To my mind, Alma's instruction, Book of Mormon, pages 297, 298, is the best we have in the books on prayer.

I rejoice more and more in the perfection of God's law. Truly the righteousness of God is revealed *continuously* therein. The horizon of truth is ever expanding. The power of the gospel to develop character, strengthening weakness, or subduing strength, as is needed, I appreciate, and feel thankful to have ever so small a part in God's crowning work of latter days. I am anxious to do my whole duty, and arouse every Saint to the same necessity. Who that reads the *Herald*, and is in touch with the work, cannot feel that there is indeed a coming up higher on the part of many at least, and that there is a growing disposition to live by every word of God. I rejoice in this more than in large numbers added, for if our lamps are well trimmed the light of our gospel *cannot* be hid, and will shine forth with more potential results ere long. I believe the same Spirit that has said "Come up higher" has inspired the Prayer Union and Daughters of Zion movements; and I regard them as "helps" equal in importance to the Sunday school organization.

Last Sunday Bro. J. N. Ames, of Jonesport, and myself, opened up the work here in the Baptist church. Bro. J. W. Burns, of Machias, was instrumental in securing it for us. "May his shadow never grow less." Bro. Ezra Ackley has also been at our right hand. Have held eight meetings in the last six days. The audiences have indeed been surprising, considering the very bad roads; I have not seen in my short experience a better disposed people. Have heard of none but favorable

comments and appreciative of having the Bible explained so it can be understood. I do not know what to make of it that there has been no opposition aroused. I account for it to some extent on the ground that the old hardshells have died off. The generation left are comparatively free from bias, or any well defined theological views. Truly I feel for them in their innocence, and that they are as sheep without a shepherd.

The work at Indian River is prosperous. Bro. U. W. Greene baptized three there before Christmas. The Bible class which meets Friday evening with Sr. Ada Kelley as teacher is interesting outsiders. Perhaps more of such classes for the the study of God's word on week day evenings, when and where there is freedom and lack of church formality, would interest and help many. I have baptized four during the year. May our Father bless his work everywhere.

Your brother,

M. F. GOWELL.

OSCAR, I. T., March 4.

Edalors Herald:—Those who have been gathered into the fold in this section of country the past year are not many in number but are of the very best material. Among them are several intelligent young men, who are willing and competent to take part in the front ranks in defense of truth. We have a flourishing Sunday school here at present, of over fifty scholars, mostly Saints and their children. May the Lord bless the labors of his servants.

Yours for truth,

T. J. SHEPPARD.

Original Articles.

WORK FOR THE DAUGHTERS OF ZION.

HOW ANYONE having this latter-day work at heart can oppose the Daughters of Zion in the work aimed to be done by them is a mystery to the writer. If I understand the nature of their work it is to aid each other in the training of children, and for mutual improvement. Is there need of such a work being done? is one of the first questions that should be asked; and has any effort been made by any other means to do this work? The raising and training of children is one of the most responsible works we have to do in this life. In bringing a child into the world a life is brought into existence that will never die; something that shall live eternally is born into the world. Then how carefully should it be guarded that right principles may be taught in its youth, that as it grows to manhood or womanhood it may fill the place and do the work designed by the Creator, our heavenly Father.

The writer is in favor of the movement, and in full sympathy with the organization. In my experience as a traveling elder I have seen the need of some one taking this work in hand.

My heart has been pained many times, and that too in the homes of the Saints, or those professing to be such, by the language used by mothers to their children. I have heard mothers when speaking to their children say, "You little devils, if you do that again I'll break your heads!" or, "You little brute, I'll slap your mouth if you say that again." Now when hearing such language from mothers I have thought, If the child was a little devil, how about the parentage of the child? It is a law of nature that like begets like. Then what is the mother if the child is a devil or a brute?

But it may be urged that the mother did not mean as she said. Then why did she say it? "She was vexed, and impatient," it may be said. Then is there not work for the "Daughters of Zion" to give counsel and instruction to such a one as this? It may be urged that this is an isolated case. Well, as long as there is one such there is work to be done. Most children are inquisitive and like to ask questions. They should never be told, "Now, shut your mouth;" but if they ask questions that it would not be prudent to answer they should be told kindly and given a reason why; they will be satisfied then. O, the art of training children, who has it?

While writing this my mind goes back to my childhood days, and it is with gladness of heart that I think of my mother. The last time I saw her I was thirty-nine years of age. I spent much of that time with and near her, and as I recall all those years I cannot now think of a harsh or cross word that she ever gave me; neither did I ever hear her call a child of hers by any other name than the one given in love as a life name. The sacred name of "mother," how many are worthy of it! Parents, to love your children, and to provoke them not to wrath, are some of the commandments. I feel to say to the organization, Continue in the good work until you have accomplished the work aimed at and until there shall be no little devils in any of the households of Zion.

A TRAVELING ELDER.

A WORD OF DEFENSE.—No. 2.

BY J. R. LAMBERT.

IN *Herald* for February 28 appears Bro. Blair's "No. 2." It occupies about eleven and one half columns, and is mostly devoted to an expression of individual opinion on the meaning of the revelation of 1861; but, fortunately, that revelation reads just as it did before he wrote his article. First, however, we are furnished with a quotation from my article which was published in *Herald* for August 26, concerning an evident opinion that prevailed with the Twelve and Seventy last spring; their right to express that opinion,

demand for such expression, etc., etc. Commenting on this quotation, Elder Blair says:—

As to "the right" of the Twelve and the Seventy "to express their opinion in quorum capacity" on the merits and propriety of the said editorials and the use of church history made therein, any other quorum or council in the church has an equal right with them. Would it not have been fair, and charitable, to have waited in this matter until all the other quorums and councils could have carefully considered the matters in question and joined in rendering a decision? Why should the Twelve and Seventy lead in this matter against the editors and the Board of Publication? Where in the law, or the ruling precedents of the church, do they find authority for their action in the premises? Have not the rules of the church limited editorial control to the Board of Publication? Why should these quorums take "snap judgment" on the editors' supposed errors and hold them up officially and publicly in open condemnation? Why not first labor in a gospel way with the offending editors? Why adopt a method of dealing with the editors utterly unknown to the law of God and the history of the church? Why not wait until these quorums were certain they had divine authority to call the editors to an account for their editorial conduct, and then be sure that they had just cause for exposing assumed errors to public question and public obloquy? Had the editors (who are the First Presidents of the church) no rights which these two quorums should respect? Should not these editors have been questioned and intelligently investigated before being openly condemned? Is it just to condemn a man without first hearing him? In conclusion on this point it may be truthfully said that there is no law of the church, no rule of the church, neither is there any precedent in the history of the church, justifying such a course of procedure.

Who has denied that "any other quorum or council in the church" possessed the same right to express its views and report them to the conference? Not I. Why does the brother not say that they had the right, or they did not have it? If the editors of the *Herald* had the right to express themselves concerning the authority and application to be made of church history, did the quorums of Twelve and Seventy have the right to express themselves on the same subject and report their action thereon to the body? The law makes the decisions of either one of these quorums equal to the decision of the First Presidency. (D. C. 104:11.) The law says, in this same paragraph, speaking of the Twelve:—

And they form a quorum equal in authority and power to the three presidents previously mentioned.

Of the Seventy it says:—

And they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.

In view of these plain facts of law, it is clear that these quorums have the right to take up, at their own option, consider, and decide upon any matter which affects the work at large. They believed that the time had come to act; that it would be unsafe and, if you please, uncharitable to the body, to wait any longer. And in all this they

were evidently right as is proved by a cloud of witnesses.

The Board of Publication is but a creature of the church. No part of the body is greater than the body itself. More than this, if the Twelve and Seventy cannot express themselves in opposition to what the Board may say or do, or in *advance* of any expression from the Board, then how can they fulfill the duties of their calling as defined in Doctrine and Covenants 104: 12, 13? In the accomplishment of this work, I understand they are to act individually and in quorum capacity, being governed always by the law. The Twelve and Seventy made no effort to oust the editors of the *Herald*, or have anyone else placed in their stead, hence did not interfere with the legitimate work of the Board. Talk about laboring with these "offending editors," in a gospel way! It is a fact that one of these editors was using church history, that published by the Brighamites as well as that published in the days of the Seer, in a manner which we deemed wrong and dangerous. He had taken the liberty to write, repeatedly, not only in opposition to decisions of the Quorum of the Twelve, but in opposition to the action of the general body, using history as his leading evidence and support. Articles of this kind have been making their appearance in the *Herald*, just before the sittings of the General Conferences, for years. Why did he not labor with the Quorum of Twelve "in a gospel way," before writing these articles? Why did he not labor with the *whole church*, "in a gospel way," before publicly opposing her action?

Our "divine authority" for the action had is found in the law. We had *waited and waited*, until we were plainly given to understand that the time had come to *move*, and hence we moved forward, as we believe.

Had the editors . . . no rights which these two quorums should respect?

Yes, sir. They had the same rights that we had. They had been exercising these rights, at will, and I am not aware that anybody either desired or attempted to proscribe them. They were not on trial, at all, no charges having been preferred against them. They had the same privileges as the other quorums, the same privileges as other members of the Conference. Neither the Twelve, the Seventy, nor the church, made any effort to condemn anybody, but we were simply examining and seeking light upon an important question of church polity; and "there is no law of the church, no rule of the church, neither is there any [proper] precedent in the history of the church," condemning "such a course of procedure."

Let it be remembered that Elder Blair when treating upon the duties

of the leading quorums of the church, and their proper relation to the law of temporalities, neither mentioned nor quoted the revelation of 1861; but he relied mainly upon history, and especially upon that part of the history published by the Brighamites. He now gives his reasons for not quoting the revelation, which are as follows:—

For I had learned by rumor, and by Bro. Lambert's article in the *Herald* for February 13, 1892, pages 103-4, that the Twelve held strange views as to their rights and duties in respect to the temporal affairs of the church.

Strange reason this. "The Twelve held strange views," erroneous ones, of course, so an attempt is made to set them right on this question by using the history referred to above and letting the plain statements of the revelation alone! And yet the brother denies having used the history for anything more than a collateral witness.

Referring to my statement of the practice of the Twelve and Bishopric, "acting under the supposed authority of the revelation of 1861," Elder Blair says:—

Replying to the above I have to say, that the council of the First Presidency was never officially notified of the system mentioned by Bro. Lambert, neither was counsel and direction in favor of it ever sought of that council that I ever knew of.

Do the First Presidency have to be officially notified of every matter before they can take any cognizance of it? Has this been their rule in the past? Is it not true that both members of the First Presidency have been present in our quorum meetings, more than once, when this very practice was going on? Why should the Twelve "seek counsel and direction in favor of it," when they supposed they had a perfect right to so act under the revelation of 1861, and when the Bishopric conceded this right without a word of opposition, even requesting us to go right along and pass upon each case coming before us, when they could not be present, submitting our work to them for final decision?

There has been no conflict between the Twelve, as a quorum, and the Bishopric, since 1878, that I know of, the statements of the brother to the contrary notwithstanding. This statement applies to the three Bishops, viz., Rogers, Blakeslee, and Kelley, with their respective counsels. The brother claims that from 1875 till now there has been,

A large amount of hurtful friction and hindrance going on over matters pertaining to "temporal means" of the church, notably in and since 1876. (See *Herald*, vol. 23, pages 596-7-8 and 710-11; vol. 25, pages 142-3; vol. 35, pages 318-19, etc.) As one harmful result of this, the presiding Bishop, I. L. Rogers, and his counselors—David Dancer and H. A. Stebbins—peremptorily resigned in the spring conference of 1882.

We have some strange work here, surely; such work as a good case never demands. Looking up the

brother's first reference, I find the "Views of the Bishop," published in October, 1876. In this article the Twelve were so greatly misrepresented that in the succeeding Spring Conference they required the Bishopric to make public confession of the injustice done them, which they did, and in connection with the "Epistle of the Twelve and the Bishopric," it was published to the church. (See *Herald* for May 1, 1878, p. 142.) In this confession the Bishopric acknowledged that they had "unwittingly misrepresented" our intentions; they asked our forgiveness, and confessed that the publishing of the article was wrong. Now Elder Blair refers to this very article more than once, in order to make out his case *against* the Twelve! Is this the way to bring about unity and peace in the Church of God? Ah me! I sicken at the sight. May the good Lord help us.

The next reference is to a short article from the pen of Z. H. Gurley, published in December, 1876, in which he shows that the publication of "Views of the Bishopric" was premature, and that they were in a large degree fighting an imaginary foe. But why refer to this, as the whole matter was amicably settled in April, 1878, and so far as I know, has remained settled ever since? If there has been this "hurtful friction" all along the line, as the brother affirms, it is because somebody has been opposing the settled policy of the Twelve and Bishopric, which was reached by the "Basis of Adjustment" presented by the First Presidency. What the brother calls the "strange views of the Twelve" have been right on this basis from that day till this.

Referring to the *Herald* for May 1, 1882, page 130, we have the resignation of Bro. I. L. Rogers. However, it is far from being "peremptory," as the brother puts it. In his printed resignation he offers no complaint against the Twelve nor against the church. The reasons assigned by him for his resignation are: First, "The Bishop's office should be near the printing press." Second, he was in his sixty-fourth year, and was not willing to break up and begin anew. These reasons were prefaced by a statement of the growth and prosperity of the work, with the increasing demand for an energetic and active man to fill the place; and at the close of all this he says:—

I therefore [that is, for these reasons] offer this my resignation as Bishop of the Church of Jesus Christ.

The resignation was offered on Friday and was not accepted till the next Monday, which would hardly have been the case had it been "peremptory."

In the resignation of Brethren Steb-

bins and Dancer, pages 30, 31, the word "peremptory" is not found, though it seems to be a little more decided in its character. No complaint is made against the Twelve nor the church; but the chief reasons for their resignation appear to have been, first, a failure on the part of the Bishop to step forth and fill his position as they thought he should; and, second, a hope that by this means it would be God's opportunity to designate such men as he saw could best serve the interests of the work. I hope the reader will carefully look up all of Bro. Blair's references, for they are frequently altogether out of harmony with his statements and assertions.

The last reference given by the brother in favor of this "hurtful friction" which he claims existed, is vol. 35, pages 318, 319; that is, in the *Herald* for May 19, 1888. It is simply a reaffirmation of the "*Basis of Adjustment*" and "*Principles and Rules of Action*" agreed upon by the Twelve and Bishopric in 1878. A new Bishopric had come into office, and four new members into the Quorum of the Twelve; it was therefore thought to be proper and right that we reexamine the rules by which we had been governed. We got along without a jar, nor was this effort, in any sense, the result of previous division. The introduction to the whole matter reads as follows:—

To the Church of Christ, Greeting:—

The Quorum of the Twelve and Bishopric, feeling that a perfect understanding should obtain between us in order to properly discharge the responsibility placed jointly upon us by the revelation of October 7, 1861, which reads as follows:—[I omit the revelation.]

We met at the residence of C. A. Bishop, Independence, Missouri, April 10, 1888, to agree upon Rules of Action. There having been important changes in each quorum since an understanding was had, it was deemed best to reconsider the joint epistle of April, 1878, signed by William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley, and Joseph R. Lambert of the Quorum of the Twelve, and Israel L. Rogers, Henry A. Stebbins, and David Dancer, the Bishopric of the church. It was therefore carefully considered, and after a few unimportant changes unanimously reaffirmed, and is now placed before the church as containing the "*Basis of Adjustment and Principles and Rules of Action*" upon which these quorums agree to execute the important duties resting upon them. It is as follows.

How much evidence is there in all this of division, strife, and "hurtful friction" between the Twelve and Bishopric? Will not such an effort tend to scatter the seeds of suspicion and distrust, and thus create and confirm false impressions where there are no proper grounds for them?

Elder Blair was a member of the Quorum of Twelve for fifteen years, and it was at a time when the Reorganization was just beginning to do her work. System, order, and plain requirements of the law, were

not revealed all at once. Does it follow, as a matter of course, that because the Twelve from 1858 to 1873 did not claim what the Twelve now claims, that our present claims are necessarily false? Here is another effort to make precedent (history) the standard instead of the law of God. Upon the same grounds we might say that as Bishops Blakeslee and Kelley have taught and done that which Bishop Rogers did not teach and do, therefore they have gone contrary to the law of God! Let such a course be adopted and we thereby block the wheels of progress at once; but it is the legitimate result of taking history for more than it is worth.

I have been a member of the Quorum of Twelve for twenty years. At the time I came into the quorum there was, so far as my observation extended, much more division of sentiment, among the Saints, concerning the law of tithing than there is now. In some regions this division was not manifest, it is true, but the reason was because the question was but little agitated or investigated. I have had missionary charge in Illinois, Iowa, Missouri, Kansas, Indiana, Minnesota, and a large number of the Southern States; and while I believe it will be conceded that I have never been guilty of making extravagant claims for the Saints, I have witnessed with pleasure a slow, but steady and general growth among the Saints, in spirituality, morality, knowledge of the law of God, and a willingness to comply with its requirements. More than this, Elder Blair has testified, publicly, to thousands, at reunions, conferences, and branch meetings, that the Saints were progressing finely, and "the work never was so prosperous as now."

How are we to know how much money was expended by the ministry from 1858 till 1873, when but a small portion of the money used by them was ever reported or made a matter of record? The truth is, there was a manifest lack of system in the work of the church, and all other things being equal, the minister possessing the most suavity and "blarney" got the most money. Now I am not finding fault with the men of those times. All honor to them for the good work done. But when these odious comparisons are made, I may be permitted to defend. One of the grandest spiritual manifestations that I ever witnessed in a prayer meeting, was given through Sr. S. V. Bailey, of Lamoni, some five or six years ago. The whole congregation seemed to melt under the influences of the divine Spirit, while she sung:—

It is even now as daybreak,
And the night not fully gone,
When the sky is tinged with crimson,
Ere the coming of the morn.
* * * * *

Yes, the clouds are fast dispersing,
And the darkness well nigh spent;
Then, go forth, ye faithful workers,
Saying unto all repent.

Last April the same Spirit spoke to us through Bro. Henry Kemp, saying:—

A brighter day has dawned.

Elder Blair, when speaking of how the Twelve strictly attended to their own work and nothing more, when he was a member of that quorum, says:—

The then Twelve knew that the apostles after Christ said, "It is not reason that we should leave the word of God, and serve tables" (Acts 6: 2), and they also knew that Joseph the Prophet said, at the time of the endowment in Kirtland, when he set the quorums in order,—"The Twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them, and call upon the Seventies to follow after them and assist them."—*Mill. Star*, 15: 727.

Thanks, brother, for the knowledge possessed by the "then Twelve." And taking it for granted that the *now* Twelve have not known of this scripture and history, you ought not to be too hard on them.

The following claim is also made:—

The history of the Reorganized Church shows that the ministrations of its Twelve from 1858 to 1873 is the same in a general way as the ministrations of the Twelve under Joseph the Prophet as seen in the history of the church from 1835 to 1844. We claim to be the succession of the church founded and builded by Joseph the Seer and his helpers, and it is therefore needful that there should be consistency, identity, and uniformity in the teaching and practices of the faithful ministers under the presidency of the "choice seer" and his lawful successor.

This being true, we are compelled to believe that the ministrations of the Twelve, "in a general way," from 1835 till 1844, were all right; or that the ministrations of the Twelve from 1858 till 1873, were not all right. Which is it? Is the brother willing to accept the ministrations of the Twelve from 1835 till 1844? This of course would include their epistles, official decisions, and general manner of building up the work.

Elder Blair certainly pursues a strange course. After quoting the revelation of 1861, he proceeds to tell us what it does and does not teach. When he states what it does *not* teach, he says, by implication, that that is just what the present Twelve claim that it *does* teach; while at the same time, a number of the things stated are not what the Twelve teach, or have ever taught since 1873. This peculiar policy runs through much of the article, thus rendering it unreliable. We have not been working in the dark. Our views have been published to the whole church, and on this question, republished. Why not attack these rules by which we have been and are now governed? We stand on these rules as a proper interpretation of the revelation, although, taken as a whole, they conflict with the interpretation placed upon

the commandment by Elder Blair. The "Basis of Adjustment" submitted by the First Presidency, in 1878, and adopted by the Twelve and Bishopric, is not a statement of what the Twelve would be permitted to do until the High Council was organized, but was "designed mainly as an explanation of the scope and meaning of the commandment referred to." It will hardly do to have one interpretation for the law when there is no High Council, and a different one when there is. It is true that the meaning and proper application of church history is quite different when there is a complete organization from what it is when there is not; but this principle is not true when applied to the meaning of the revelations of God.

Speaking of what the Twelve did when he was a member of that quorum, Elder Blair says:—

It is true that the Twelve, acting jointly with the Bishop, at times instructed the financial agents in regard to financial matters such as teaching tithing, reporting to the Bishop, and ministering to the wants of needy traveling ministers and the poor, but at no time up to 1873 did they seek to dictate, decide, nor attempt as a quorum to control, or to use, or appoint the use of the temporal means placed in the hands of the Bishop, but acted as his agents in disbursing temporal means. What has taken place between the Twelve and Bishopric since, I know only from church records, personal observation, and common report.

Have the present Twelve as a quorum, done any more than that? If so, where is the record to show it? Again; If the brother has had no certain knowledge of anything that has taken place between the Twelve and Bishopric, since 1873, which fastens guilt upon the former, why does he say so many ugly things about them, by implication?

But there is another thing which the Twelve did when Elder Blair was with them which indicates that they claimed just as much jurisdiction over the temporalities of the church as we do. Indeed it is a requirement which the present Twelve have never made: When seven members of the quorum were present, Bro. Blair being one of the number, at the house of President Joseph Smith, in Nauvoo, Illinois, in April, 1867, the following resolutions were passed:—

Resolved, That it is the duty of the quorum of Twelve to inquire into the financial condition of the Office of Publication, and request a statement of such condition from the one having charge of the same, from time to time.

By resolution the president, or editor, was requested to give a statement of the condition of the Herald Office.

Resolved, That a full report of the financial condition of the office of the *Herald* be submitted to the president of the Quorum of the Twelve at an early day.

At the time these resolutions were passed the church had a Bishop and a First Presidency, and was holding her Annual and Semiannual Conferences; and I am not sure but what

there was a High Council likewise. From Elder Blair's present point of view, where was the demand for such interference upon the part of the Twelve?

In a quorum council of the Twelve, held April 12, 1866, the following was adopted:—

Resolved, That A. H. Smith be ordained a High Priest.

In May, 1865, the Quorum of Twelve, the First Presidency being also present with them, adopted the following:—

Resolved, That any member of the Quorum of the Twelve is authorized, by the law, to ordain men into the Quorums of the Seventies, when the necessity of the work demands it.

In harmony with this last resolution Elder Blair expressed his opinion on the same question at the conference of April, 1873, presenting, no doubt, what then seemed to be his settled conviction with reference to rights and prerogatives of the Twelve. It reads as follows:—

Elder W. W. Blair stated, as his opinion, that the Quorum of Twelve were the proper ones to attend to filling the Quorum of Seventy.—*Herald* for May 1, 1873, p. 295.

From the foregoing resolutions we learn: First, that the "then Twelve" were just as much disposed to "serve tables" as the Twelve now are; though I do not claim that the members of the quorum either then or now had any disposition to "leave the word of God, and serve tables." There is quite a difference between "leaving the word of God, and serving tables," and acting in harmony with, and by the authority of the word of God, and thus seeing that the tables are properly served.

Second. If the official acts of the quorum then are to be regarded as "ruling precedents" now, then it is the privilege of the Twelve now to fill up the quorums of the Seventies as they may see fit. Here is another evidence that however much information we may derive from church history, it will not do to use it as authority in matters pertaining to the government of the church.

Elder Blair says:—

It will not do to take one portion of church law touching a given matter and so construe it as to make it conflict with other portions of the law pertaining to the same matter, etc.

This is true, I believe. Neither will it do to place doubtful inferences in opposition to the plain and definite statements of the law, a thing which is sometimes done. Again: Is it not true that we often interpret older revelations in the light of later ones? Is not this one leading purpose of present revelation? To illustrate: In Doctrine and Covenants 104: 5, we are informed that high priests are to "officiate in their own standing, under the direction of the presidency;" while

in section 120: 8, it is stated that,—

The High Priests and Elders holding the same priesthood are standing ministers of the church having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve.

Now suppose we say, as some have said, that the high priests are solely under the "instruction" and "direction" of the First Presidency; then what becomes of this later statement, given by the same Lord? But interpreting the former in the light of the latter, all is plain, and the statements are made to harmonize.

If there had been a sufficiency written on the law pertaining to temporalities, the revelation of 1861 would not have been given when it was. It is the last, and one of the plainest revelations of God's will to his servants concerning the execution of the law of tithing; and I am not aware that this last revelation on this subject, as interpreted by the Twelve and Bishopric in 1878, through the assistance of the First Presidency, is in conflict with any former revelation touching the same subject.

Elder Blair closes his second reply with a quotation from the agreement reached in April, 1878, introducing it with these words:—

In concluding upon this point, I herewith present, as is fitting, the "Principles and Rules of Action" agreed upon by the Twelve and Bishopric in April, 1878, and published in the *Herald* for May 1. This was at a time—mark it well—when "the high council of the church" was not in an organized and operative condition, and therefore a strict compliance with the letter of the law in Doctrine and Covenants 42:10, etc., was seemingly somewhat impracticable.

These statements are misleading to those who are not acquainted with all the facts in the case. The first sentence would lead one to suppose that the "Principles and Rules of Action" quoted, constitutes the entire agreement reached at that time; while the truth is that the "Basis of Adjustment," which Elder Blair does not quote, except article 5, constitutes the more important part of that agreement, inasmuch as it is largely a definition of the scope and meaning of the revelation of 1861. However, I presented this "Basis" a short time ago in an article on the "Revelation of 1861." (See *Herald* for February 21, 1894.) We are referred to the *Herald* for May 1, 1878, and yet instead of giving us the names of the Twelve and Bishopric who were then in office, and who signed the document at that time, he appends to his quotation the names of the Twelve and Bishopric who were in office in April, 1888, and who signed the same agreement at Independence, Missouri. Why Bro. Blair does this, I do not pretend to say, but simply call attention to facts as they exist.

A FEW THOUGHTS.

WHEN one says "worthy poor," is he capable of judging them? Whether he can say any man, woman, or child, belongs to this class, or the other?

It is well known that at social gatherings it is quite common to circulate the latest news, but the Saints should be certain that such news is reliable.

Gossips and tattlers sometimes inflict a serious injury on the subjects of their gossip. Although the tongue is an unruly member, good sense and sound judgment can regulate it.

UNO.

Conference Minutes.

SOUTHERN MISSOURI.

Conference convened with the Burnham branch, March 3, 1894; president in chair, George Edwards secretary. Ministry reporting: C. J. Spurlock baptized 1, H. Sparling baptized 9, J. Ward baptized 5, G. Edwards baptized 4. \$62.77 have been received as tithing, \$53 from Bishop E. L. Kelley; \$114.78 expended to elders' families. Membership of district 227. The missionaries and district officers were sustained. Priest George Edwards was recommended to missionary in charge for General Conference appointment. The district president was authorized to organize a branch at West Plains. Conference adjourned to meet with the Vera Cruz branch, June 2, at ten a.m. A spiritual time was had through the entire session, and the Saints went home feeling strong in the work and willing to labor till the battle is over.

ST. LOUIS.

Convened in St. Louis, Missouri, on Saturday evening, March 3, 1894; Elder William Jaques president, *pro tem.*, J. G. Smith clerk. Branch reports: St. Louis 250; 1 received. Cheltenham 38. Belleville 59. Whearso 37. Moselle, 1 removed. Elders C. H. Jones, J. E. Betts, Sen., I. Davies, R. Archibald, and Teacher J. C. Hitchcock reported. Resolved that we petition the General Conference to define the boundaries of the St. Louis district. Resolved that we petition the General Conference to assign a missionary or missionaries to the city of St. Louis and surrounding district. A committee of five, composed of John E. Dawson, William Jaques, Walter Anderson, Ivor Davies, and Robert J. Crawford were elected by the conference and authorized to ask for and receive money by donation for the purchase of a tent, to be used in the district for preaching services under charge of the president of the district. Elders Joseph Luff, W. T. Bozarth, and C. H. Jones were elected delegates to the General Conference. Preaching by Elders William Jaques and R. Archibald. Annual report of the Bishop's agent, N. N. Cooke: March 1, 1893, \$117.67; received, \$304.90; paid out, \$334.48; February 28, 1894, on hand, \$88.09. Report was audited and approved. Adjourned to meet at Cheltenham, Missouri, on Saturday morning, June 30, 1894, at ten o'clock; and on Sunday, July 1, 1894, two-days' meetings to be held.

MALAD.

Conference convened at Malad City, Idaho, March 3 and 4, 1894; H. O. Smith president, H. R. Evans secretary. Reports were received from Elders H. O. Smith, L. Wilson, A. J. Layland, J. Lewis, M. Jones, W. Richards, and R. J. Anthony; and Teacher S. D. Condit. Reports were received from Malad and Montpelier branches. H. O. Smith was sustained as president and elected delegate to General Conference from this district. It

was also resolved that the Conference be requested to return Bro. H. O. Smith to this mission for the coming year. The authorities of the church were all sustained. Preaching Saturday evening, Sunday afternoon, and evening by H. O. Smith. Adjourned to meet at call of president.

NORTHWESTERN KANSAS.

Conference met with the Blue Rapids branch, February 17 and 18, 1894, at 10:30 a. m.; J. T. Davis president, H. Resch secretary. Branch reports: Blue Rapids 60. Goshen 59. Homestead 25. Ministry reporting: Elders J. T. Davis, R. W. Davis, M. Smith, T. E. Thompson, H. Hart; Priests S. C. Andes, H. Resch. Bishop's agent's report: Amount on hand and received \$109.82; paid out \$93.50; amount on hand \$16.32. J. T. Davis was chosen to represent the district at General Conference. Officers sustained; J. T. Davis president, H. Resch secretary, Arthur Smith Bishop's agent. Attendance small on account of stormy weather. All things considered we had a very fair conference. Adjourned to meet again with the Blue Rapids branch May 19, 1894.

NODAWAY.

Conference convened at Union church February 24 and 25, 1894. M. P. Madison, president, E. S. Fannon secretary *pro tem.* Ministry reporting: Elders J. B. Heide, H. Kemp, J. Thomas, J. Hawley, W. Powell, C. Williams, C. Christenson, A. Jacobson, O. Madison, M. P. Madison; Priests E. S. Fannon and R. K. Hill; Teacher J. Ford. Branch reports: Platt 101, gain 1. Ross Grove 32, no change. Sweet Home 48, no change. Bishop's agent's report: Received since October 1, 1893 \$71; paid out \$44; on hand \$27. C. C. Nelson, sub agent: Received since October 1, 1893, \$174.75; paid out \$107.90; on hand \$66.85; total on hand \$93.85. Bro. John Ford, by request of the Sweet Home branch, was ordained to the office of an elder.

SOUTHERN NEBRASKA.

Conference met at Wilber, Nebraska, February 18, 19, 1894; J. W. Waldsmith president, J. L. Diefendorf secretary. Elders reporting: J. Caffall baptized 29, R. C. Elvin, G. W. Shute, P. C. Peterson, E. T. Bryant, A. J. Meyers, J. W. Waldsmith baptized 6, J. Armstrong baptized 2, F. J. Chatburn baptized 6, C. H. Porter baptized 2, W. E. Peak, T. Nutt, C. E. Blodgett, W. Savage, and W. M. Self; Priests S. Brolliar and M. J. Shaffer; Teachers R. O. Self and O. S. Savage; Deacon Jonas H. Drury. Branch reports: Blue River 152; 3 baptized, 2 received, 6 removed. Brownville 21; 1 removed. Cottonwood Springs, new branch, 26. Haigler 32; 11 baptized, 3 received. Lincoln 48; 1 received, 5 removed. Nebraska City 133; 2 baptized, 2 received, 2 removed. Palmyra 43; 3 removed, 1 expelled. No report from Hebron or Snowflake branches. Bishop's agent's report: On hand October 1, 1893, \$140.53; amount collected to February 1, 1894, \$156; paid out \$280.80; on hand February 1, 1894, \$15.73. Audited and found correct. The following resolutions were adopted: Resolved that all members of the district be entitled to equal voice and vote in district conference. Resolved that at each sitting of district conference the secretary be instructed to present his bill for postage and supplies, also for his railroad fare to and from said conference, and the branch where the conference is held to defray his expenses. The district officials were sustained for the next four months. All the local ministry were requested to labor in the district as time and means permit. Brn. C. H. Porter, J. Caffall, W. M. Self, J. W. Waldsmith, F. J. Chatburn, T. Nutt, W. E. Peak, J. Armstrong, C. E. Blodgett, S. Brolliar, J. L. Diefendorf, and E. T. Bryant were elected delegates to General Conference. Next conference to be held at the Palmyra

branch, June 17, 18. Preaching by Elders W. E. Peak and C. E. Blodgett. Communication from North Platte asking for labor referred to missionary in charge.

INDEPENDENCE.

Conference convened in the Saints' church at Independence, Missouri, March 10, at ten a. m.; R. May president, A. H. Mills secretary. Conference was addressed by President R. May and Vice President J. H. Wells. Branch reports: Independence, \$20; Armstrong, 187; First Kansas City; Knobnoster 52; Lee's Summit, 28; Pleasant View, 15. Ministry reports were received and read. Bishop's agent, R. May's report received and read as follows: Balance on hand \$34.34; received since last report \$757.69; paid out \$651.95; balance on hand \$140.08; notes on hand as bills receivable \$808.45. Audited and reported correct. District treasurer's report was read, and on motion referred to same committee and was also found correct. Bro. May reported for the committee appointed to secure a hall in Kansas City, and stated that nothing had yet been done. Believed that now was the best time to open the work on account of the recent decision of the Temple Lot suit. Report accepted and committee continued. A report from the district Sunday school association, showing the schools of the district in good condition, interest increasing, and an increase of attendance of fifty-five since last report; annual report was then read, and upon motion same was adopted. The district heartily indorsed the action of Independence branch in inviting the General Conference of 1895 to this place. The following brothers and sisters were elected as delegates to General Conference: R. May, J. H. Wells, Geo. Hicklin, W. T. Bozarth, H. H. Robinson, J. S. Waggener, A. Allen, J. A. Robinson, W. N. Robinson, Joseph Luff, William Crick, Geo. Harrington, Wm. Newton, Wm. Bushnell, O. L. James, Geo. Hidy, Abbie Horton, W. S. Loar, J. C. Foss, I. N. White, J. W. Brackenbury, Belle Robinson, A. L. Newton, R. Etzenhouser, A. H. Mills, T. W. Smith, Joseph Emmet, W. H. Pease, Mrs. Jennie Murphy, J. H. Thomas and Carrie Cook. Delegates in attendance empowered to cast the full delegate vote. A priesthood meeting was held in the interests of the district. Preaching by Elders H. H. Robinson, W. T. Bozarth, and J. H. Wells. Adjourned to meet at Armstrong branch, Kansas City, Kansas, June 9, at 10:30 a. m.

Sunday School Associations.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convention met at Clear Lake, Indiana, October 20, 1893, at 2:30 p.m.; chairman of district in the chair. Remarks by Bro. A. J. Smith on the object of Sunday school work. Coldwater and Clear Lake schools reported. Discussion on the helps, led by W. J. Smith. He advised the use of helps, followed by Sr. Mate Corless in favor of helps not superseding the Bible, but a help to understand the Bible. The suitability of object lessons as given therein she cited the continued lessons of parables. D. B. Teeters opposed the *Quarterlies*, or had been opposed on the ground of superseding the Bible. He thought the *Quarterlies* were superior to any he ever had seen. He had been brought up a Bible student and from this point was opposed, or was prejudiced against them. Sr. Ella Housman has contended for the use of *Quarterlies* in school, but majority rules. She has had to stand back. As we have them from our own church she thought we ought to have them in our school. S. W. L. Scott favored the *Quarterlies*. In them we obtain the leading thoughts and methods of the church in this work. Every word that reflects light we should favor.

Elder Duran favored the *Quarterlies*. He asked where would have been the development of the priesthood now if they had rejected the helps that came to them. Discussion closed. Bro. Starr Corless was chosen superintendent, Bro. Otto Story associate, Bro. F. Granger secretary, Sr. Mollie Prettyman sustained treasurer. Delegates to General Convention: S. W. L. Scott, J. M. Smith, W. J. Smith, Bro. Horton, E. C. Briggs, B. Corless, Sr. A. E. Corless, F. Granger, D. B. Teeters, and Peter Smith, delegates instructed to cast the whole number of votes at the General Convention. Committee on programme: Srs. Ella Houseman, Mae Corless, and Molly Prettyman, and Bro. Starr Corless.

LITTLE SIOUX.

Report of Little Sioux district, from December 1, 1893, to March 2, 1894: Convened at Magnolia, Iowa, on March 2, 1894. Number of schools reporting 8; schools represented 7; delegates present 20; schools in district last report 8; schools organized or received since last report 1; present number 9; total membership of district last report 447; present membership 432; loss in membership 15; amount on hand last report 29 cents; received since \$2.45; expended 60 cents; on hand \$2.14. The interest was never so good in the district, and the efficiency of the workers is correspondingly increasing.

J. F. MINTUN, Supt.,
NANNIE SEDDON, Sec.

Miscellaneous Department.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount last report.....\$1,279 74
Mrs. Mary Audet, Mass..... 2 00
Mrs. Gay Nauert, Kan..... 1 00

NOTICES.

To Fifth Quorum of Elders:—All those not receiving blank reports notify J. H. Wells, Knobnoster, Missouri.

J. H. WELLS, Pres.

GENERAL CONFERENCE RECEPTION COMMITTEE.

At a meeting March 7, of the General Conference Reception Committee appointed by the Lamoni branch, the following notice was authorized:—

The rate of board fixed by the branch is \$3.00 per week. All persons expecting to attend General Conference and desiring places to board, should address some member of the committee at as early a date as possible. Persons so writing should state their preferences, if they have any, and the committee will try to accommodate them so far as practicable. Inform the committee also, if possible, what day you will arrive. The committee may be identified by a red badge bearing the name "committee."

Committee. { S. V. BAILEY,
A. K. ANDERSON,
HENRY C. SMITH,
GEORGE DERRY,
J. A. GUNSOLLEY.

Persons coming from the north, east, and west, should arrange to reach Chariton before noon, as the only train from Chariton to Lamoni leaves Chariton soon after noon.

BORN.

LEVERTON.—To Albert and Ella Leverton of Stanberry, Missouri, July 2, a son, and named Albert Roy. Blessed February 25 by Elders H. Kemp and M. P. Madison.

NELSON.—To C. C. and Martena Nelson, of Guilford, Missouri, December 15, 1893, a

son, and named Clarence Earnest. Blessed February 25 by Elders H. Kemp and M. P. Madison.

TADDECKEN.—To Bro. Henry and Sr. Theresa Taddeken, May 19, 1888, a daughter, and named Anna C. Blessed February 25, 1894, by Elders J. M. Terry and A. J. Cowden, at St. Joseph, Missouri.

BLAIR.—To Bro. Elmer and Sr. Sarah Blair, at Fontanelle, Iowa, November 24, 1891, a girl, and named Valda. Blessed March 14, 1894, by Elder S. Butler.

BLAIR.—To Bro. Elmer and Sr. Sarah Blair, January 23, 1894, a son, and named Clifford. Blessed March 14, 1894, by Elder S. Butler.

MARRIED.

BLACK—STRICKLAND.—At the home of the bride's parents in Lee Center township, Lee county, Illinois, January 16, 1894, Sr. Maud Strickland to Mr. James C. Black, both of Lee Center, Elder W. Vickery, of Plano, Illinois, officiating. Only a few relatives were present to wish the contracting parties joy and partake of the good things served at dinner, after which the happy bride and groom took their departure for their own home to enter on the duties of life together. May peace, long life, and prosperity go with them, but in these may they not lose the better part in the life to come.

ANDERSON—GRAVES.—At the home of the bride's parents, Mr. and Mrs. J. W. Graves, near Pleasanton, Iowa, March 12, 1894, Mr. Dugald F. Anderson and Miss Fleeta B. Graves; Elder William Anderson, of Lamoni, officiating. Elder James Anderson and son, W. J. Anderson, from Kansas City, and Sister Joan Anderson and family, of Pleasanton, were present, together with a host of friends, who expressed their well wishes in a practical way to the young couple starting life without a cloud to dim the sunshine.

DIED.

SANDERS.—Near Blythdale, Missouri, December 28, 1893, Sr. Ann Sanders, aged 51 years and 29 days. Sister Sanders was born in Breconshire, Wales, and was baptized March 27, 1871, by Edward Davis at Bevier, Missouri. Funeral sermon was preached at Saints' chapel, Lamoni, Iowa, January 28, 1894, by Bro. H. N. Snively.

LEACH.—At her home in Little Sioux, Iowa, February 19, 1894, Sr. Elizabeth Leach. One son and a host of friends mourn their loss. She was born April 1, 1805, becoming a member of the Latter Day Saints Church in 1862, since which time she has led a faithful, devoted life, and died in bright hope of a glorious resurrection. Funeral February 20, at two p. m.; sermon by Elder G. M. Scott, from Job 14: 14.

FEWEL.—At her home, March 3, Sr. Francis, wife of Bro. John Fewel, of Union branch, Jefferson county, Indiana. Funeral sermon was preached March 4 by Elder L. F. Daniel to a large and interested congregation. She was a noble and faithful wife and member. She will be missed by all, and especially by the elders, as their doors were always open to them, and her hands always ready to administer to their wants. A husband, four children, twenty grandchildren, one sister, two sons-in-law, and two daughters-in-law mourn.

HUNTER.—Sr. Virginia Hunter died at her mother's, at Mount Sidney, Augusta county, Virginia, February 18, 1894, aged 23 years and 26 days. She was baptized November 30, 1888, by Elder James Moler. She was confined to her bed for nearly six months with consumption, during which time she was a great sufferer, but not a murmur was heard. She died firm in the faith.

FORGEUS.—John A. Forgeus died at Little Sioux, Iowa, May 21, 1887. Bro. Forgeus was born February 5, 1809, in Chester county, Pennsylvania; baptized at same place in the year 1840 by Elder Lorenzo Barnes. He moved to Nauvoo, Illinois, in April, 1841, where soon after his arrival he was ordained

an elder. There he remained with his family till after the rejection of the church, when he went to Pittsburg, Pennsylvania, following the theories of Sidney Rigdon, where he remained till 1857, when he became associated with C. B. Thomson at Preparation, Iowa. Afterwards he united with the Reorganized Church, in the faith of which church he died, being rebaptized in 1886. His was a varied life, but he was busied in his way of defending the gospel principles for over forty years of his life.

FORGEUS.—Rosannah Forgeus, wife of John A. Forgeus, to whom she was married in June, 1831, died at River Sioux, Iowa, September 29, 1893. Sr. Forgeus was baptized into the church in 1840, remaining a firm believer in the gospel, and a consistent Christian till death. Funeral service at Little Sioux, Iowa, by Elder J. F. Mintun. Two sons and one daughter mourn her absence.

SKINNER.—At his home in Lake View, Iowa, March 1, 1894, Bro. James Y. Skinner. Deceased was born October 22, 1855, in Lagrange township, Cass county, Michigan, and was baptized July 25, 1880, in Jackson township, Calhoun county, Iowa, by Elder William A. Carroll. He was a good man, a devoted husband, a loving father, and a sincere Christian, loved and respected by all who knew him. His wife, five children, father, brothers, sisters, and many other relatives mourn his early departure, though their sorrow is not without hope. Funeral services were conducted by Elder C. E. Butterworth at the home, on account of the illness of one of his children which prevented the mother from leaving the home, and also at the Union church in Calhoun county, where a large congregation of relatives and friends had gathered to pay their last respects to the departed. The remains were laid to rest in the cemetery near the church.

SANDAGE.—At Lone Rock, Harrison county, Missouri, March 7, 1894, Bro. Thomas Sandage, aged 60 years, 9 months, and 14 days. He was born in Perry county, Indiana, and from there removed with his family in 1881 to the place where he died. His wife survives him, as also four sons and two daughters, all of whom are married except one son. Bro. Sandage accepted the gospel and was baptized by Bro. C. H. Jones July 13, 1884. He was very steadfast in his love for the latter-day work, and a year ago, at the erection of the Lone Rock chapel, he was one of the main movers and workers in its accomplishment. In his dealings with his fellow men he was honest, keeping his obligations and agreements to the letter, which is worthy of all praise in any man. By his request his funeral sermon was preached by Bro. H. A. Stebbins, in the chapel which he so faithfully labored to build.

BROWN.—Ollie Brown, youngest child of Mr. and Mrs. L. D. Brown, died February 25, 1894, after an illness of about 20 hours. Ollie was 4 years of age. Funeral service at Latter Day Saint church, Magnolia, Iowa. Sermon by A. M. Fyrando.

Fry.—At the home of her son-in-law, near Little Sioux, March 9, 1894, Sr. Amanda Fry, after a lingering illness. Sr. Fry was born November 3, 1824, in Indiana; united with the church in 1866. She was the mother of eleven children, seven of whom remain to mourn their loss. Sermon at the house by A. M. Fyrando; interment in McWilliams' cemetery.

BROWN.—At Pittsburg, Pennsylvania, February 17, 1894, Elder James Brown. He was born September 18, 1819. He was an old veteran for the cause of Christ; has been in the ministry for upwards of thirty years, and was faithful to his post. He contracted la grippe while in his field of labor in West Virginia; after preaching one evening he took cold in walking to his stopping place, where he lay since the 26th of December. He was kindly cared for by Bro. and Sr. J. B.

Russell, who took care of him until his son-in-law went after him and took him home with him. He was home but one week when he passed away. His desire was to recover and return to his field of labor, but when he knew his time had come, he gave up and said he was in the hands of the Almighty, and rested easy and passed away without pain. Funeral sermon Sunday evening, February 18, by Elder G. H. Hulmes, to a good audience. The remains were taken to Gill Hall, Pennsylvania, February 20.

ELLISON.—Cinda, wife of Bro. Isaac Ellison, Sen., departed this life February 9, 1894, aged 78 years, 11 months, and 16 days, married to I. Ellison September, 1831. There were born to them eleven children, of whom eight still survive. They have thirty-five grandchildren and forty-seven great-grandchildren. Sister Ellison was born in Monroe county, Virginia, I. Ellison near same place, and from time of their marriage have kept abreast of immigration, having spent nearly their entire life on the frontier, having lived as early pioneers in six different states. Came to Pottawattamie county, Iowa, in June, 1850. Moved to Six Mile Grove, Harrison county, Iowa, December, 1851, buying the claim, and later when land came into market, entering the home where they have since lived. They both belonged to the old church. Went with it to Far West, Missouri. Were there when the Saints were driven out. Some of their neighbors were killed and thrown in the old well near Haun's Mill. Went from there to Illinois, and after Joseph and Hyrum were assassinated started West, but like many others never crossed the Missouri River. Sister Ellison was baptized into the Reorganization by Bro. C. Derry about ten years ago, and proved a faithful and consistent member until death, always ready to give a reason for her hope of eternal life which she has now gone to receive. Loved by all who knew her. Ready to aid the needy, to comfort the broken hearted and to give shelter to the homeless although the day was stormy and cold, the number that came to pay the last sad rite showed how she was loved in her neighborhood. Funeral services by Elder Joseph Seddon, assisted by Bro. J. A. Donaldson.

Mother, thou hast gone to rest,
In the paradise of God,
May we each, while sore distressed,
Seek the path that thou hast trod.

NELSON.—At Mt. Pleasant, Iowa, February 21, 1894, Mr. C. W. Nelson. A little less than one month before, the mother was taken from this family very suddenly, which double loss almost overwhelms the remaining brothers and sisters with grief. Mr. Nelson was born June 12, 1847; was once married, but his wife and three children passed on to the land of spirits before him. He was an honest, upright, peaceable man. The funeral was largely attended; sermon by Elder Charles E. Willey, from John 14:1-3.

FIELD.—At Erwin, Shelby county, Iowa, January 7, 1894, Fay Newton, son of Bro. F. and Sr. Almira Field, aged 10 years and 18 days. He was blessed while the family lived at Deloit, Iowa, some nine years ago. On the account of other members of the family being ill, the preaching of the funeral discourse was indefinitely postponed.

THATCHER.—Minerva Alice, infant daughter of Bro. Watson B. and Sr. Sarah A. Thatcher, died at Effingham, Kansas, March 3, 1894, aged 2 months and 2 days. Blessed February 25, by Elder David Williams.

One more little Rose-bud has gone
To rest with the Savior above.
It is only waiting
To meet its parents with love.

It is twenty years since Dr. Mackay of Canada, missionary of the Presbyterian Church, began to work in North Formosa. The result is that in that part of the island there are at this day 2,605 baptized Christians, fifty native preachers, two ordained pastors, and many others workers.

ITEMS OF INTEREST.

PARIS, March 10.—Recent events in France and the foreign policy of the republic have drawn the attention of the public to President Carnot. His term of office expires in November, and it is probable that the election for the next President will take place in October. The present indications are that M. Casimir-Perier will be elected if he can hold on to the Premiership until October.

MCCOOK, Neb., March 10.—One of the most severe sandstorms ever experienced in Nebraska swept over the central and western part of the State to-day. Considerable damage was done to outbuildings and fences. The city hall at Imperial was badly damaged.

HUGO, Colo., March 10.—There was a furious windstorm here this afternoon. The United States land office and Foster's opera house were blown from their foundations and many small buildings were overturned. At Holyoke the unfinished Catholic church was blown from its foundations and considerable damage was done to other buildings.

OTTAWA, Ont., March 10.—Surveyor Low of the Dominion Government Geological Survey, who left here last June with an exploring party for the interior of Labrador, in a report to the government says the vast interior between the north of Lake St. John and Ungava Bay is thickly wooded with spruce trees, mixed here and there with poplar. There are thousands of square miles of spruce, sufficient to last for many years, the majority of the trees being large enough to make timber eighteen inches square. Here and there over the country are indications of vast deposits of the richest iron ore.

BATHURST, March 10.—The British warships under the command of Admiral Bedford yesterday shelled the bush in the vicinity of Gonjur, and when the enemy was supposed to have been driven out two hundred bluejackets and marines were landed and marched upon the town, which was found to be deserted. Gonjur was then set fire to and burned to the ground. Chief Fodisilah is supposed to be at Sarnvang, upon which place the soldiers of the West India regiment are marching. The war against Chief Fodisilah is practically ended.

A later dispatch reports the capture of Chief Fodisilah.

LONDON, March 12.—Parliament resumed its sitting to-day, entering upon a period that is full of the greatest importance to the empire and marking what may prove to be the beginning of a complete reorganization of parties. Lord Rosebery, the new Premier, was loudly cheered and a warm welcome was also extended to the other distinguished Liberal leaders. Lord Rosebery said:—

"It was thought that in the high office to which I have been called there should be a declaration of policy. That is not necessary, as we stand where we did. There will be no change of measures, . . . the same measures remain as they are—the programme of the Liberal party—and it is not intended to recede from any one of them. The honor of England and the peace of Europe are safe in the hands of the present government. The Welsh Church question will be pressed to a definite and successful conclusion.

"In regard to the Irish question, we are bound to it by ties of honor and affection. . . . The policy of home rule will not be less definitely pursued. If there is any doubt on the subject, one pledge which the government has given in this connection is the continuance in his present office of the Rt. Hon. John Morley, Chief Secretary for Ireland. Mr. Morley has been offered a higher office, but he thought it his duty not to sever his career from the cause of Ireland.

"Our late illustrious leader, in his last speech delivered in the House of Commons, made a declaration with which the present government has entirely identified itself. The conviction has long been forcing itself upon us that with the democratic suffrage

which we now enjoy a second chamber, constituted like the House of Lords, is an anomaly. This conviction has been strengthened by the unhappy chapter of accidents which has turned the House of Lords from a body of hereditary lawgivers, more or less equally divided, into one great Tory organization entirely at the beck and call of a single party leader. When the Tories were in office the power of veto was not exercised, but when the Liberals are in power the veto is exercised at the dictates of the Tory leader. That is a danger to the Constitution to which the Liberal Government is not blind, and it will not lose sight of any measure which is constitutionally presented to the country."

NEW YORK, March 10.—The Maasdam, which sailed to-day for Rotterdam, carried eleven members of the Mormon Church, who arrived here yesterday from Salt Lake City. The Mormon Church is sending 1,000 missionaries to Europe in search of converts. Five parties, about sixty persons in all, have passed through New York on their way to Europe. Another party of twelve leave Salt Lake City to-day, and at intervals of ten days a like number will start.

MADRID, March 10.—A dynamite cartridge was exploded to-day at Funte-Rebollo, province of Segovial, Old Castile, killing the Alcalde, or local Judge, and also killing the sacristan of the local church. The explosion is believed to be the work of Anarchists.

YOKOHAMA, March 10.—Advices received here from Corea say that a plot has been discovered to kill Prince Li Tchok, the heir to the throne, as well as all the Ministers. A thousand arrests, it is added, have been made in connection with the conspiracy.

CALCUTTA, March 11.—The anxiety felt regarding the safety of the British column under command of Capt. Maxwell, which is operating in Assam against the Abor tribesmen, has been dispelled by the receipt of news of the safety of the expedition. Advices received here to-day from the expedition show that everything had gone well with the troops up to the 8th inst. The column had attacked and destroyed the Abor stronghold. The Abors made a strong defense before they retreated and a number of them were killed.

DUBUQUE, Ia., March 12.—Navigation on the Mississippi was opened to-day by the arrival of a steamer from the mouth. This is several weeks in advance of other seasons.

CINCINNATI, O., March 12.—A rumor prevails here in Knights of Labor circles and has been semi-officially corroborated that in Quebec, Montreal, and parts of Ontario 10,000 Knights of Labor will secede from the order because of dissatisfaction with Grand Master Sovereign and start an independent branch of the Knights of Labor.

TOPEKA, Kan., March 13.—G. D. Coburn, Secretary of the State Board of Agriculture, issued a statement to-day showing that Kansas counties paid in 1893 for wolf scalps \$17,600, and during the last four years had paid in these bounties \$60,000. It is significant that the counties have paid more each year covered by the report. This raises the interesting question, Are some farmers in the western part of the State raising wolves in place of sheep?

MONTREAL, Que., March 11.—At the conclusion of a lecture last evening before the Club Papineau ex-Premier Mercier delivered an extempore address in which he declared that if the French-Canadians failed to obtain the liberty that was their right, to teach their own schools and pray to God as they wished, after exhausting every constitutional means, they would be anything, even revolutionists, rather than submit to tyranny. He is also reported as saying that he would himself become a revolutionist, and broadly hinted that a resort to civil war might be necessary to obtain what he considered the lawful rights of the French-Canadian people.

ITEMS OF INTEREST.—Continued.

□ RIO JANEIRO, March 14.—The naval revolution is at an end, the rebel officers having surrendered, and thousands of Rio citizens, standing on the hill tops surrounding the bay, Tuesday afternoon, cheered long and loud as the insurgent flag was hauled down. Refusing Admiral da Gama's conditional terms of surrender, President Peixoto at noon yesterday ordered Forts Santa Cruz, Lage, Sao Joas, and the Nictheroy batteries to open fire upon Fort Villegaignon. This they did, and kept up the cannonade vigorously until 1 o'clock. Then at 3 o'clock the city forts took up the work, and all the other forts joining in again this was continued for another hour and then closed.

Soon afterward a government launch carried orders to Admiral Goncalves, commander of the loyal squadron, that the Nictheroy, the America, the Itapura, and five torpedo boats, which had been waiting down the bay, should come farther up. This was done, and soon thereafter, at five minutes to 6 o'clock, the rebel's white flag on Fort Villegaignon was hauled down. This was quickly followed by that on Cobras Island and then by those on all the rebel ships in the harbor. A government launch had landed officers of Peixoto's Government at Fort Villegaignon five minutes afterward, and the victory was complete without either the rebel ships or forts having fired a single shot.

The insurgents offered to surrender Monday, but the government refused to promise that amnesty would be granted. Some sixty rebel privates gave themselves up. All the insurgent officers with the exception of the surgeon have fled. By order of President Peixoto 500 rebel prisoners have been liberated from the jails. The rejoicing among the people that the war has proved a fizzle is general. Salutes were fired at constant intervals this morning. The streets are crowded and everyone is keeping a holiday.

Yellow fever is increasing to an enormous extent in the city.

□ WASHINGTON, D. C., March 11.—Ambassador Bayard will ask an explanation from the British Government of the landing of marines at Bluefields. A cablegram from the United States Consul announces that the sailors have returned on board the Cleopatra, and the inference is that their landing will be credited to the purpose of preserving order and not to any intention of extending a British protectorate over the Mosquito coast. Nevertheless, it is desirable to have the subject brought officially to the attention of the British Government, so that some explanation will go on record from it. The request will be made with the usual diplomatic courtesy, and there will be no suggestion that the United States thinks a protectorate was contemplated. Probably Ambassador Bayard, in calling the attention of the English Foreign Office to the circumstances, will define the attitude of the United States.

PITTSBURG, Pa., March 14.—At a meeting of the Central Board of Education the nuns who were elected teachers of the thirty-fourth ward school were ordered dismissed. The matter was brought up by Col. McCandless, ex-sheriff of Allegheny county. He presented a resolution that the wearing of a religious habit is distinctly sectarian and a violation of the Constitution of Pennsylvania. In view of this he moved that warrants for the salaries of the nuns be withheld. The Sisters of Charity who have been employed as teachers in the thirty-fourth ward public school gave up the fight to-night and retired. They will not go back to the school to-morrow morning, but will take their old places in the parochial school connected with St. James' Church.

LONDON, March 13.—In the House of Commons to-day Mr. Henry Labouchere proposed as an amendment to the address in reply to the Queen's speech the abolition of the House of Lords. After some discussion and consid-

erable excitement the amendment was put to a vote and was passed, 147 to 145, in spite of the opposition of the government. When the figures were announced they caused an outburst of prolonged cheering, which was renewed when the Deputy Speaker read the address in reply to the Queen's speech with Mr. Labouchere's amendment attached to it.

The division on the amendment occurred earlier than was expected, and many of the canvassers were at dinner.

LONDON, March 14.—When the House of Commons met to-day Sir William Vernon Harcourt, Chancellor of the Exchequer, announced that the government had decided to move the rejection of the amended address in reply to the Queen's speech when it is put from the chair and to substitute another short address in reply.

Henry Labouchere said the amendment to abolish the veto power of the House of Lords, which was passed yesterday, was not intended as a vote of want of confidence in the government, but it was intended to quicken action in the execution of what the majority of its supporters in the country demanded. Labouchere added that the Radicals were satisfied the majority of yesterday was the best they were likely to get and, therefore, they would not oppose a substitute for the address.

The House then rejected the amended address to the Queen's speech, and passed the address substituted by Sir William Vernon Harcourt.

DENVER, Colo., March 15.—Governor Waite got himself into trouble to-day and nearly precipitated a riot that would have caused much loss of life. He marched two hundred militia with Gatlings and twelve pounders to the City Hall and demanded the surrender of two members of the Police Board who refused to be removed. The police and large crowd present were well armed, and his order was not obeyed. Three times he threatened to open fire. The critical situation was finally changed by the arrival of United States regulars, who are now in possession of the municipal building.

The Canadian Parliament was opened by Lord Aberdeen March 15.

BOISE CITY, Idaho, March 15.—A reservoir broke at Indian Creek. The country between Bysuka and Caldwell is all under water. Railroad bridges were washed out and many miles of track submerged. Messengers on horseback warned the people, who fled to higher ground. The town of Nampa is under water from five to twenty feet. The damage is estimated at \$100,000.

United States Admiral Benham has been ordered from Rio Janeiro to Bluefield, Nicaragua, to look after United States interests.

The Hawaiian Provisional Government will control proceedings for the erection of a republic. Martial law may be declared to prevent an uprising pending the assembling of a constitutional convention.

The situation of affairs at Denver, Colorado, was still critical on the 16th inst. Governor Waite and his advisers are said to have agreed to submit the questions involved to the decision of the State Supreme Court. The trouble is an outgrowth of political maneuvers in State politics.

RIO DE JANEIRO, Brazil, March 15.—President Cleveland has cabled his congratulations to President Peixoto upon the termination of the insurrection. There will be a big demonstration soon in honor of the United States in general and those Americans in particular who have manifested a friendly spirit towards the Brazilian Government. Admiral Benham's fleet, or at least the greater part of it, probably will sail from here Saturday. All on board the American ships are reported well.

LONDON, March 16.—The *Daily News* says: "At Wednesday's council a section of the Ministers asked Rosebery to resign, declaring it was impossible to continue the government with the chances of a repetition of the La-

bouchere incident. After a great deal of persuasion they were induced to remain on the understanding that the government would either resign or dissolve if it should suffer another such defeat."

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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, March 28, 1894.

No. 13.

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WHAT SOME GREAT MEN HAVE SAID OF THE BIBLE.

THE grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.—*Prof. Dana.*

In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a fine platform on which to stand.—*Lieut. Maury.*

There is a book worth all other books which were ever printed.—*Patrick Henry.*

The Bible is the best book in the world.—*John Adams.*

So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society.—*John Quincy Adams.*

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.—*Gen. George Washington.*

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to his friend: "That book, sir, is the rock on which our Republic rests."

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness.—*Gen. Harrison's Inaugural Address.*

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see.—*Benjamin Franklin.*

Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in so bad a cause?—*Samuel Adams' Letter to Thomas Paine.*

When that illustrious man, Chief-Justice Jay, was dying, he was asked if he had any farewell address to leave his children. He replied, "They have the Bible."

I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages, and observances.—*Henry Clay.*

A few days before his death, "the foremost man of all his times"—Daniel Webster—drew up and signed this declaration of his religious faith: "Lord, I believe; help thou mine unbelief. Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the significance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience."

It is a belief in the Bible which has served me as a guide of my moral and literary life.—*Goethe.*

I account the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton.*

To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke.*

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Cole-ridge.*

I must confess, the majesty of the Scriptures strikes me with astonishment.—*Rousseau.*

There is not a boy nor a girl, all Christendom through, but their lot is made better by this great book.—*Theodore Parker.*

There is not space to quote from Agassiz, Hugh Miller, Prof. Airey, Sir William Thompson, Faraday, Siliman, *et al.*, who not only loved, read, and revered the Bible, but, great scientists as they were, spoke brave,

true, and glowing words in praise of the Books of Books.—*N. W. Christian Advocate.*

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LITERARY NOTE.

THE EASTER NUMBER OF "THE LITERARY DIGEST."

The whole world has been traversed to find material for the Easter Number of *The Literary Digest*. Almost every civilized language will be represented. It will be superbly illustrated, full of information; treating all questions of present interest, and all sides of those questions; presenting the leading articles in the foremost Magazines and Journals of the world. This number of *The Literary Digest* will probably excel any other attempt to give the literature of the work in one issue. The Easter Number will be ready on Thursday, March 22.

The Chicago *Inter Ocean*, that great Republican newspaper has not suffered by the recent era of financial depression but has gone right along adding to its foundation stones—a large and substantial circulation—with a stride that under the circumstances is truly wonderful. At one time additions to the subscription list were coming in at the rate of 800 to 1,100 per day for the daily issue, and as high as 1,500 per day for the weekly *Inter Ocean*.

The result of this is to place it easily at the head of the list of great Chicago newspapers. It is certainly a good, clean, family newspaper of the highest order.

TOOLS OF THE PYRAMID-BUILDERS.

A two years' study at Gizeh has convinced Mr. Flinders Petrie that the Egyptian stone-workers of four thousand years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid-builders were both solid and tubular drills and straight and circular saws. The drills, like those of today, were set with jewels (probably corundum, as the diamond was very scarce), and even lathe-tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting-marks in hard granite give no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout.—*American Analyst, New York.*

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TEMPLE LOT SUIT DECISION.

The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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ABSTRACT of EVIDENCE
TEMPLE LOT SUIT.

This work is an abstract of the sworn testimony of both Plaintiff's and Defendants' witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and re-cross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

The arguments of counsel for Complainant, three pamphlets, now in print, accompany the Abstract until the supply is exhausted.

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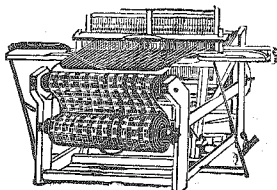
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Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

San Francisco, California: Schem Hall, Red Men's building, 320 Post street.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a. m. and 7:30 p. m.

San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m.

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

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street; preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a. m. and 7:30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a. m., 8 p. m. Prayer meeting every Wednesday evening.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, March 28, 1894.

No. 13.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, MARCH 28, 1894.

CONTROVERSY.

THERE has been running in the HERALD for some time a controversy between two or three of the brethren on Church History. So far as the HERALD is concerned under present editorial control this controversy will cease with Elder Lambert's, "A Word of Defense, No. 3."

We regret the form that this controversy has taken; and, while conceding the possible right of either and all the parties to it, believe that much that has been written has been of little avail, except to give possible color to the supposition of some that there was a striving for the mastery.

In an editorial in HERALD for June 10, 1893, "Books of Reference," we publicly and openly stated the object, intent, purpose, and design of the editors of the HERALD in using and quoting from the standard books of reference of the church, and also other books. That statement is as follows:—

BOOKS OF AUTHORITY.

In quoting from the histories of God's dealings with man, and man's dealings with man, as the same are set forth in the Bible, the editors of the HERALD have done so for what the things quoted "were worth," and what they purported to be; neither more nor less. And the same is true with regard to the Book of Mormon and Doctrine and Covenants. These, the Bible, Book of Mormon, and Doctrine and Covenants, have ever been considered as the standard works of the church, the books of final reference in regard to what was written, and the end of dispute in questions of controversy—the "Scripture, the word of the Lord, the will of the Lord." Nor has there been on the part of the editors of the HERALD, any desire, or intention to set aside the law of the Lord, the provisions of the gospel of Christ, the things of the kingdom of God as the same have been written by the command and will of God, to give place for the opinions of men, nor the interpretations, rulings, or decisions of men, whether those men have been ancient or modern philosophers, heroes, or holy men, as men regard holiness.

AS BOOKS OF REFERENCE.

They have, however, used the histories of the past, secular and religious, ancient and modern, written by both friends and foes to the Christian idea as the Reorganization holds that idea in theory, principle, faith, and practice; as books of reference, auxiliaries by aid of which to comprehend the Christ idea, religion, faith, doctrine, and church government and practice more

thoroughly. To find out how men connected with the same work as that in which they are engaged held and practiced; and gave what was discovered for what it was worth, and not to set aside law.

The editor in this statement did not attack the action of the last April session, nor the position of any speaker, or writer on the subject of church history, and it seemed to us at the time, and since, that the statement was not out of harmony, in sentiment, in regard to our duty as editor, respect to the action of conference, and the rule of amity and co-responsibility which ought to prevail between men engaged in a common cause; and that it should have been received in good faith and secured for us immunity from animadversion. And, until we should have violated the comity of church action by disregarding the opinion expressed by the conference, our positive statement should have been respected.

We have no wish now, so near to the coming session of conference to express an opinion, or make an argument upon the merit or demerit of the resolution on church history passed at last session; as to do so, would be in our opinion not proper, either as to time or place. But we may call attention to the fact that while the resolution declares that some portions of history, found in the histories, as given in certain publications, is of doubtful character and not to be relied upon; there is nothing stated by which one is to determine which portions of such histories are reliable, and which unreliable; neither is there anything stated as to who is qualified and authorized to determine and decide as to which portions are faulty, and which correct. So that, the wise and the unlearned, if there be any of either class in the church, are alike left without any criterion, or rule of selection; hence, the only apparently safe way for any man, officer or layman, to avoid nagging and rasping criticism, is to keep silent on the histories referred to, and teach his pen to run in other directions.

We had supposed that when the church by its duly accredited agents placed a man in the editorial chair, it was done because he possessed some of the qualities which fitted him for that position, among which would be a decent fairness toward others, his compeers in the work of the church, and a degree of honesty of intention, purpose, and word, sufficient to enable him to speak and write the truth, as he saw it at least.

The statement made by us regarding the purpose for which quotations from history and books of reference, and citations to them were made has been ignored, in a sense, and discredit thrown upon it; and an effort made to avoid the effect that the opinion of the editor of the HERALD might have with the Saints upon the matter in dispute, in the following terms:—

Moreover, the expressed judgment of about fifty men, representing two of the leading quorums in the church, is entitled to some consideration from the church as opposed to the opinion of the editor of the *Herald*. We do not blame the *Herald* for saying that it did not intend to use the history for such and such purposes, as it has the right to affirm the integrity of its own motive, and define the purpose had in view; but notwithstanding the declared purpose, and purity of motive, the brethren referred to above took the matter as it manifestly appears upon its face. We have been taught (and we have believed it) that God's word and law are superior to any priesthood authority.

If, as conceded, the HERALD had the right to state its own intention and define its purpose, there was no necessity to cite the opinion of one, or fifty, though the fifty may have been of the leading quorums of the church, as opposed to the opinion of the editor. If there was any assumption of priesthood authority here, it was not on the editor's part.

There was no necessity for the implication in the closing sentence, that there had been, or was an effort to make priesthood authority superior to God's word and law. Priesthood is delegated right to act in divine things and can never rise superior to the power conferring the right to act, or the law within the limits of which the right to act is conferred. He who should claim right to disregard, or set aside the word and law of God, by virtue of priesthood authority given of God, assumes in human weakness to withstand his Creator and can only end in confusion and abasement. This the editor of HERALD has always known, and always conceded, and indeed, when occasion demanded, contended for; and hence feels that to be charged otherwise, in effect, by implication, is not to be borne without remonstrance.

We have taken no part in the controversy upon church history, neither in the HERALD, nor out of it. To do so would have been to us neither timely nor profitable. In our judgment much of what has been said and written, has been from mutual misconception and consequent misassumption as to what others have said and written; hence the premises having

been mistaken, the arguments and conclusions could not be wholly correct, or do justice to the disputants. It is claimed by all that the law of God and his word are to be supreme, and that neither can be set aside, nor overrode by fact, or precedent in history of the acts and opinions of men, and we think this conclusion is a safe resting place for all. Contention about what men have written and said in statement and controversy, while it may sharpen the faculties of disputants, and in a sense throw light on questions in dispute, too often darkens counsel with words not chosen in wisdom; and makes and perpetuates strife where peace should prevail. We think it time to stop and give each other the merit of good intention, honesty of purpose, and a desire for the general good, rather than to hold and charge designs upon the liberties of the people, or any portion thereof.

"THE GOAL OF THE ROMAN CHURCH."

THE following under the above caption is sent us by a brother with the statement that if we choose to print we may. It is certainly a terse arrangement from Catholic writers; and may mean all that some fear regarding the aim of this old and aggressive church; that the clergy of the Catholic Church has always taken ground against the American public school system is well known; but the ulterior reason for it perhaps has not been so frankly stated by them.

There is in many places sore friction between the American Protective Association, anti-Catholic and Catholic citizens, and it is quite probable that from this friction collision may occur on some public occasions and at elections. Whether this will result in widespread conflict between Catholics and Protestants remains to be seen.

If the Catholics had the power they would, no doubt, also enforce the platform printed below. It is very plain, and leaves nobody in the dark as to its real meaning. It is made up of quotations from Catholic authors, and consequently must be accepted by Catholics. It is not a collection of opinions expressed by unreliable men or papers. The sentiments expressed are those of men of high standing within the Roman Church, and the Catholic Church as such is responsible for them, especially as they have not been disavowed. Here is the platform:—

1. To give the Bible to the lay people is to throw pearls before swine.—*Cardinal Hosius*.
2. There is no other help against the evil than to kill the heretics.—*Bellarmin*.
3. Let the public school system go to where it comes from: to the devil.—*Freeman's Journal*.
4. We hate Protestantism, we despise it from all our heart and soul.—*Catholic Visitor*.
5. It is evidently wrong to distribute the Holy Scriptures in the language of the country.—*Archbishop Ximenes*.
6. We are no defenders of religious liberty; we repeat it, we are not.—*Shepherd of the Valley*.
7. Religious liberty is only tolerated till the

opposite can be enforced.—*Bishop O'Connor*.
8. God's tribunal and the pope's tribunal are the same: all other powers are subject to it.—*Muscovius*.

9. There will some day before long be a state church in this country (the United States), and that will be the Roman Catholic Church.—*Father Hecker*.

10. We will conquer this land and build our institutions on the grave of Protestantism.—*The Same*.

11. No religion can be without inquisition, which surely is destined to propagate the true faith.—*Boston Pilot*.

12. I would sooner give the sacrament to a dog than give it to a Catholic who sends his children to the public schools.—*Father Walker*.

13. We hold that the public instruction belongs to the church, not to the state; therefore we do not admit that the state has a right to provide for our instruction.—*New York Tablet*.

14. We declare, hold, and maintain that it is necessary to salvation that all Christians be subject to the pope.—*Cardinal Manning*.

15. Cursed be those cunning and nefarious societies which call themselves "Bible Societies," and which give the Bible to the inexperienced youth.—*Pius IX*.

16. The people has the right to depose any ruler, when it is done in the interests of the church.—*Brownson's Review*.

17. All those who, from the church of Rome and the followers of Peter, take one of the swords, leaving them only the spiritual one, are to be branded as heretics.—*Baronius*.

18. When the Catholics once, which surely will happen some time, obtain the majority of votes, then there will be no religious liberty.—*Archbishop of St. Louis*.

19. Heretics, schismatics, and rebels against the said lords, the pope and his followers, I will to the utmost persecute and fight.—*Roman bishops' oath*.

20. I do renounce and disown any allegiance as due to any Protestant king, prince, or state, or obedience to any of their inferior magistrates and officers.—*Jesuit oath*.

21. We do assert and renew the former decrees which by apostolic authority earlier has been published against the publication, distribution, reading, and possession of the Holy Bible in the language of the country.—*Gregory VI*.

22. He (the pope) alone has the right to assume empire. All nations must kiss his feet. His name is the only one to be uttered in the churches. It is the only name in the world. He has the right to depose emperors. No council can call itself general without the consent of the pope. No one can invalidate his sentence; he can abrogate those of all others. He cannot be judged by any. All persons whatsoever are forbidden to condemn him who is called to the apostolic chair. The Church of Rome is never wrong and will never fall into error. Every Roman pontiff, when ordained, becomes holy.—*Bull of Gregory VII*.

GLADSTONE'S REPLY.

LONDON, March 21.—Mr. Gladstone recently received an address from his constituents in Midlothian, in which he was requested to continue to represent that parliamentary borough in the House of Commons. Replying to this address Mr. Gladstone has written a letter declaring that his chief desire will be to follow the wishes of the constituents he represents. He adds:—

"There will naturally be a change in my attendance at Parliament. I cannot yet judge how far my sight and hearing will disable me from performing parliamentary duties. Whatever the merits or demerits of my career, and certainly I have been chargeable with many errors of judgment, I hope it at least has been governed by uprightness of intention and a desire to learn."

Proceeding to review his public life of sixty

years, lasting from Lord Derby's reform act, which he describes as the political birth of Scotland and the beginning of a duty which has been solemnly recognized, Mr. Gladstone says that his career has been a history of political, economical, social, moral, and intellectual emancipation. He adds that in all the numberless causes that had been brought forward in this time Scotland has battled for the right.

Another period has opened, possibly of greater moral dangers, and certainly as great an ordeal for those masses who are now becoming conscious of their power and who have never heretofore been subjected to its deteriorating influences. Now is the time for true friends of the country to remind the masses that they owe their political elevation to broad, noble principles, love of liberty for all, without distinction of class, creed, or country, and a resolute preference for the interests of the whole to any interest of narrower scope. He continues: "I am sanguine that Scotland will continue to cherish a lively and enlightened sense of duty, and that undoubtedly it will be able to obtain without difficulty every satisfaction of its own special wants. For myself, I carry out of office the same political opinions I professed while in it. It is indeed a satisfaction to me, after more than sixty years of a highly contentious life, that I can honorably be relieved from some active participation in political conflict; but I recognize the great and growing demands of these countries for the satisfaction of their legislative wants, and I lament that the discrepancy of sentiment between the two Houses of Parliament has received during the last year such development as to raise a question between the Chamber in the main responsible and the Chamber totally irresponsible to the nation, in such form as to necessitate a conclusive judgment from the country. I am deeply convinced that until the just demands of Ireland are satisfied, as the House of Commons tried to satisfy them, neither the legislative wants of any portion of the United Kingdom can be adequately met nor will the empire attain its maximum union or power nor its dishonor effectively cleared of the deepest historic stain ever attached to it."

Replying to-day to an address presented to him by the progressive members of the London County Council, Prime Minister Rosebery said there were signs of a new spirit passing from municipal into imperial politics which aimed more to improve the lot of workers than at those great constitutional changes of the past. He was certain there was a party in the country not connected with any political organization, which was inclined to demand that more be done for the people. Lord Rosebery asked the presenters of the address to rob no class, but he declared that unless effective means were taken to deal with the incalculable population which is growing up half noticed and half ignored, there would be a danger for England such as no war had ever given.

We have republished the above reply of Mr. Gladstone, not from a desire to write up English politics, but because of the exalted character of the political principles it sets forth. Mr. Gladstone's address is an honor to himself, to the English people, and to the world of mankind. Its statement of principles is so broad and grand in spirit that it needs no special commendation; it speaks for itself. His statement of "rightness of intention with a desire to learn," with his reminder to the masses "that they owe their political elevation to broad, noble principles, love of liberty for all, without distinction of class, creed, or country, and a resolute preference

for the interests of the whole to any interest of narrower scope," is a combination of modesty in statement coupled with a considerate judgment of the situation based upon a comprehensive appreciation of the underlying principles that should govern society. The spirit of this reply is similar to that of Washington's Farewell Address. The spirit of the Grand Old Man is progressive to the end. His undimmed star shines out as an inspiration to younger men. We publish the reference to Prime Minister Roseberry's reply as interesting in this connection.

EXTRACTS FROM LETTERS.

BRO. T. W. WILLIAMS, writing of the work at Council Bluffs, Iowa, and vicinity, says:—

The work is moving on here. There will be from eight to twelve baptized here tomorrow. I have been having a warm reception in a suburban schoolhouse the past week. Some of the Christian members of the community thought they would down "Mormonism" by submitting a number of questions for me to answer. One night was enough for them, however. The questions involve the doctrine and history of the church and the replies continue through the week. So powerfully was the Spirit present on last evening in defending the character and claims of your father and the church proper and showing the treatment received at the hands of professed Christian ministers and members that one, the questioner before-mentioned came to me and said, "Mr. Williams, your remarks to-night have caused me to look with a great deal more favor upon Joseph Smith than ever before." These questions vanquished the enemy and played into our hands; for all the week standing room has been at a premium. Every effort made by the Devil or his emissaries for the downfall of this work always results in its favor. My heart rejoices in this work. Thank God that he ever saw proper in his wisdom to choose my crude being as an instrument in the furtherance of his work.

We have advices from Bro. Gomer Wells, dated at Tuncurry, New South Wales, February 10, from which we quote:—

Hard times impede our progress, and we cannot make the movements we want to, oft-times. For this reason there is little doing at present, and gospel matters move very slowly. Do not intend to get discouraged. Think I am learning that lesson, if no other.

Bro. J. M. Terry wrote March 19 from St. Joseph, Missouri:—

Four were led into the waters of baptism last evening; two other names were given but circumstances prevented their being there. One baptized and one name given are the fruits of our new mission; others are near the kingdom. Saints feeling well; some sickness, but they are blessed through the ordinances. Am feeling excellent in the work.

Bro. Henry Kemp, Thurman, Iowa, March 19:—

Last Sunday I baptized four at Shenandoah. There is a good interest manifested in that place. Bro. Heide has quite an interest in Hamburg. He baptized four and others are near the kingdom. I was with him a few nights last week. He is doing a good work and feeling encouraged to continue in the good cause.

Bro. F. C. Smith, Kingsley, Michigan, March 21:—

Two more baptized at South Boardman and two more at Fife Lake, making nine there in one week. Others are nearly ready. I expect to go to Wexford again soon, also to Lake Ann. Will baptize some there I expect. So the kingdom moves and is rolling on.

EDITORIAL ITEMS.

THE price of the pamphlet "Temple Lot Suit Decision," has been reduced to 15 cents each, two for 25 cents. The Abstract of Evidence Temple Lot Suit, is issued in two styles of binding; Sheep or library \$3.00. Cloth \$2.50. See advertisements.

Bro. J. W. Wight and family would leave Australia, by steamer Mariposa, February 19, expecting to reach San Francisco, March 15.

Three were baptized at Fife Lake and one at South Boardman, on March 11 by Bro. F. C. Smith and two by Bro. G. W. Washburn, at South Boardman. A better interest was being manifested at that point than for some time, so writes Bro. F. C. Smith.

Bro. E. C. Briggs reached home on Saturday the 17th inst.

Bro. P. Pement sends for tracts for distribution at Rushford, Minnesota. Being unable to secure a public hall for preaching he intends that his fellow townsmen shall be reached by the printed word.

Bro. G. S. Niles, living at Purcell, Indian Territory, desires elders in that field to call on him. He asks prayer in behalf of his wife, who is greatly afflicted.

Bro. J. S. Oman writes from Winters, California, reporting himself and wife as the only Saints at that point.

Sixty of the total of sixty-three Bishop's agents have already forwarded reports to the Bishop, and all are remarkably free from errors, so the Bishop reports. A much larger proportion of the elders have also made financial reports than in former years. This is encouraging as showing improvement in system and practice, and is in keeping with the forward movement and improvement being made by the church in general. The kingdom of God is destined to be the only perfect organization among men. It is fitting therefore that strict, businesslike improvement be made in every phase and department of its work. This is the spirit of the hour—the spirit of improvement. Considerate study and close observation with thoroughness in practice will make the church a light to the world and a power for good. We must all move to keep pace with the developments of the work, "according to the effectual working in the measure of every part."

Bro. S. B. Kibler writes from Woodbine, Iowa, that he is trying to induce

each member of the branch there to take the HERALD for three months, after which time he thinks none will do without it. To others in position to give the HERALD interests and the Saints similar attention we say, "Go thou and do likewise."

Erratum: In HERALD for March 21, article, "A Word of Defense, No. 2," the top line of middle column, page 188, should read: "were not reached all at once."

Bro. James Anderson of Kansas City, Missouri, made us a call at the Herald Office during a late visit to Lamoni.

Brn. J. W. Gillen, C. Scott, C. H. Jones, and F. A. Smith of the missionary force and part of the General Conference advance guard have arrived.

Brn. A. B. and A. J. Moore, of the Southwestern mission, accompanied by Sr. A. B. Moore, arrived from Texas on the 21st inst.

Louis Kossuth, the Hungarian patriot, died March 20, at Turin, Italy, where he had been in exile since 1862; in his ninety-second year. With him passes another historic figure who, baptized with the spirit of liberty, has proclaimed, and labored, and suffered for the rights of his fellows. Austria, backed by Russian autocracy prevented for a time the freedom of Hungary, but the principles disseminated by Kossuth yet live and will be operative when the rule of kings is a thing of the past. Louis Kossuth is a heroic figure. History will preserve and enshrine his memory while those who resisted his patriotism will be chronicled with the oppressors.

Bro. M. H. Bond reports church interests looking up at Jeannette, Pennsylvania, whence he wrote March 19. He has been lecturing at the opera house to large gatherings. Three handbills announcing discourses on patriotic and religious subjects indicate that he is stimulating the people to think.

Bro. I. N. Roberts began a series of meetings at Davis City, Iowa, shortly after arriving home from Minnesota, continuing over the week of the 18th inst., to continue during the week following.

A letter from Bro. C. A. Parkin, San Francisco, California, March 15, announces the arrival of Bro. J. W. Wight and family from Australia, and Bro. M. H. Forscutt from Tahiti, whose health he reports as greatly improved.

Latest advices from Bro. Peter Anderson dated March 6, give his permanent foreign address as Dame, Moen, Denmark. He is in good health and is prosecuting the work of the mission.

Spring has paid Lamoni an early visit this year and vegetation is further advanced than usual for the time.

We think residents of the sunnier sections need not fear to venture a trip to General Conference because of liability to encounter another blizzard. Lamoni is favorably situated. The ozone of its atmosphere is bracing and substantial.

Patrons of the Herald Office in attendance at General Conference will find a choice stock of nicely bound church publications—Bibles, Books of Mormon, Doctrine and Covenants, Harmonys, hymn books, pamphlets, etc., etc., ready for their inspection. The bindery force is busy anticipating the demand, preparing to supply it.

Sr. Florence M. Starlifer, of Stanton, Nebraska, desires the prayers of the Saints for herself and for her husband's spiritual welfare.

Brn. J. H. Lake, James Caffall, and R. J. Anthony and daughters, arrived at Lamoni Saturday the 24th inst.

COLLEGE.

THE College Committee it is expected will be called together during the session of conference. The names are I. L. Rogers, E. L. Kelley, D. Dancer, J. A. Robinson, F. G. Pitt, R. Winning, and Joseph Smith. There may be some changes in the composition of the committee, and at the meeting the question of ways and means will be considered. Come prepared for action.

JOSEPH SMITH,
Chairman.

Mothers' Home Column.

EDITED BY FRANCES.

"Better to stem with heart and hand,
The roaring tide of life, than lie
Unmindful, on its flowery strand,
Of God's occasions drifting by."

BEING sure that each mother who feels the sacredness of the trust which came to her with the coming of her children, is earnestly seeking to understand the best means of filling that trust, we have selected for the monthly reading of the Daughters of Zion the first chapter of a recent work by Elizabeth Harrison, an eminent teacher in the Kindergarten College of Chicago. The mother who carefully reads will obtain many valuable hints therefrom, and will be enabled to more fully appreciate the "God's occasions drifting by" her with the early years of her child's life.

THE INSTINCT OF ACTIVITY, OR THE TRAINING OF THE MUSCLES.

(Select reading to be used by Daughters of Zion at their meeting in April.)

ALL little children are active; constant activity is nature's way of securing physical development. A seemingly superfluous amount of nervous force is generated in each growing child. The organs of respiration, circulation, and digestion use their needful share. The rest of this nervous power is expended by the infant, in tossing his limbs

about, in creeping and crawling; by the growing boy, in climbing and running; by the young girl—who must not climb or run, as such conduct is not ladylike—in twisting, squirming, and giggling; thus gaining for her muscles, in spite of prohibition, some of the needed exercise. Making a restless child "keep still" is a repression of this nervous energy, which irritates the whole nervous system, causing ill-temper, moroseness, and general uncomfortableness. If this force could be properly expended, the child would be always sunny-tempered. The mother's instinctive feeling that the restlessness of her child is necessary to its well-being, gives her strength to endure what would be unendurable confusion and noise to anyone who has not this maternal instinct. But the wise mother who has changed this dim instinct into luminous insight, turns the riot into joyous, happy play or other wholesome activity. By this course not only does she lessen the strain upon her own nerves, but what is of more importance, often avoids a clash of will power between herself and her child; such clashing of wills being always fraught with harm to both.

In order that this activity, generally first noticed in the use of the hands, might be trained into right and ennobling habits rather than be allowed to degenerate into wrong and often degrading ones, Froebel arranged his charming set of finger games for the mother to teach her babe while he is yet in her arms; thus establishing the right activity before the wrong one can assert itself.

In such little songs as the following:—

"This is the mother, good and dear,
This is the father, with hearty cheer,
This is the brother, stout and tall,
This is the sister who plays with her doll,
And this is the baby, the pet of all,
Behold the good family, great and small!"

the child is led to personify his fingers and to regard them as a small but united family over which he has control. Of course, this song can be varied to suit the phase of family-life with which he is surrounded. For instance:—

"This is the auntie, who wears a bright shawl,
This is the brother, who plays with his ball."

or like rhythmical description. The little fingers may be put to sleep, one by one, with some such words as these:—

"Go to sleep, little thumb, that's one,
Go to sleep, pointing finger, two,
Go to sleep, middle finger, three,
Go to sleep, ring finger, four,
Go to sleep, little finger, five.

I take them and tuck them snugly all in bed, sound asleep.
Let naught disturb them."

To the little fingers thus quietly closed against the palm of the hand can be sung some soft lullaby, and the quieting effect upon the babe is magical.

Once while traveling upon a railway train, I watched for a time the vain endeavors of a young mother to persuade her restless boy of two years to be undressed for bed. Finally I went to the rescue, and began to talk to the little fellow about the queer finger family that lived on his hand. I gave him a name for each member of this family, and in a few minutes suggested that they were sleepy and that we had better put them to bed. He was delighted. Singing softly the ditty just

mentioned, I showed him how to fold first one, then another of the chubby fingers in seeming sleep. When we had finished he was very still; the pleasing activity had called his thoughts away from his capricious, willful little self; he had something to do. "Now," said I, "do you think you can undress without waking these babies?" He nodded a pleased assent. The mother took him off and in a short time came back and thanked me, saying, that while he was being undressed his thoughts had been concentrated upon keeping his fingers undisturbed, and that he had dropped asleep with his hand tightly closed. She was astonished at this power of the game, yet the device was simple; the nervous, restless activity of the child was turned from a wrong channel into a right one. By many such means, Froebel would have the baby's fingers seem to him tiny people of whom he has charge.

When these games are emphasized with an older child who can work with his hands, there is danger of his separating, in thought, himself from his fingers, making them alone responsible for their deeds, and of his setting entirely aside his own obligation in the matter. For example: In my Kindergarten there was a boy who had a very bad habit with his hands, a fault not uncommon with children of all classes. At once I laid more stress upon the finger families and his care of them. After a day or two had passed, I noticed that he was not following directions in sewing his card. "O, dear!" I said, "how came these crooked lines here?"

"Well, those fingers, they did it. They don't care how they work," was his reply. I saw that I had brought out too much of their individuality, and too little his accountability for them. "Ah," I answered, "but who has charge of this family? You must help the fingers take out these wrong stitches and show them how to put in the right ones."

To some these incidents may seem childish, yet underlying them is one of the world's greatest principles of development, viz: cultivate right tendencies in humanity and the wrong ones must die out. *Build up the positive side of your child's nature and the negative side will not need to be unbuild.*

Let me illustrate more fully this important thought. At the age of two or three years, according to the immaturity or maturity of the child, the instinct of investigation begins to show itself, developing in various ways an appalling power of destruction; such as tearing to pieces his doll, smashing his toy bank, cutting holes in his apron, and many other indications of seeming depravity. It is a critical period. Without this important instinct, man would have made but little progress in civilization; it is the basis of scientific and mathematical research, of study in all fields. This legitimate and natural investigative activity needs only to be led from the negative path of *destruction*, into the positive one of *construction*. Instead of vainly attempting to suppress the new-born power of the young pioneer, or searcher after truth, guide it aright. Give him playthings which can be taken to pieces and put together again without injury to the material; dolls which can be dressed and undressed; horses which can be

harnessed and unharnessed; carts to which horses may be fastened at will, or any like toys. Blocks which can be built into various new forms are admirable playthings for children; the more of their own ideas they can put into the rearrangement, the better. It is the divine right of each human being to reconstruct in his own way, when that way does not interfere with the care of property, or the rights of others. The glorious instinct of creativity—one of the best evidences that man is made in the image of God—also is cultivated.

Froebel's system of child-culture is based upon laws that are supported by the three-fold testimony of nature, history, and revelation. We see these positive and negative possibilities of which I have just been speaking, in all creation. In the physical world they appeal to our senses for recognition. Look at any wayside field with its luxuriant crop of weeds; one may plow and harrow, may prepare the soil with diligence, but unless the right kind of seeds are planted, the weeds will again have full possession. I was told by a leading physician in the Engadine Valley in Switzerland, who had made a lifetime study of diseases of the lungs, that if a person inheriting consumptive tendencies were placed in the right climate, his constitution could so be built up that the dread tendency would die out, or remain dormant and not develop, even though the inheritance had been continuous through many generations. This statement was confirmed by a prominent London physician, and I believe is now the accepted theory.

The same principle is shown in the world of history, that our reason may assent to it. As we thoughtfully turn its pages, what is the record we find? Is it not as soon as a nation has arrived at a period when pioneer work ceases, when conquest over surrounding nature, or adjacent nations, is no longer a necessity, when wealth has brought leisure, that then, and not until then, self-indulging vice and destroying corruption creep in? The positive activity of the nation has ceased, and its negative activity at once begins.

With equal clearness is this proclaimed in the world of revelation that we may know it to be the truth of God. What lesson is taught in the Scripture parable of the man who drove out the Devil, then swept and garnished his house and left it empty, when seven other demons came and dwelt therein?

This thought was well understood by the mother whose boy of fourteen was coming home alone for a summer vacation, a journey of a day and a half. Knowing that he had once before fallen into the habit of reading bad books, and fearing that his will-power was not yet strong enough to resist the temptation to read the trash sold upon the train, she bought new copies of the *St. Nicholas* and *Youths' Companion* and sent them to him with the loving message that he would probably wish something to read on the way. When he reached home he began at once to tell her of an article in the *St. Nicholas* which had attracted him, and of a "boss story" he had found in the *Youths' Companion*. No thought had entered his mind of buying other reading matter, nor had there been any chafing sense of prohibition. The

success of our Young Men's Christian Associations is to be attributed to this same positive upbuilding principle. When they wish to close a saloon, they start a coffee house near by; to draw idle and listless young men from the attractions of gambling hells, they open lecture halls and free reading rooms; the exhilaration of healthful exercise in the gymnasium counteracts the excitement of the low dance hall. They say to the young men of our cities, not simply, "Don't go there," but "Do come here." To all thinking observers, such facts as these must bring more or less conviction that it is by supplying positive right activities for our children that we suppress the wrong ones.

More than this, a negative method trains a child inevitably into a critical, pessimistic character very depressing to us all. For instance: a mother came to me in utter discouragement, saying: "What shall I do with my five year old boy? He is simply the personification of the word *won't*." After the lesson was over, I walked home with her. A beautiful child, with golden curls and great dancing black eyes, came running out to meet us and with all the impulsive joy of childhood, threw his arms around her. What were her first words? "Don't do that, James, you will muss mamma's dress." I had already suspected where the trouble lay; now I knew that I was right. In a moment it was: "Don't twist so, my son." "Don't make that noise." In the four or five minutes we stood at her steps, she had said *don't* five times. Can you wonder that when she said, "Run in the house now, mamma is coming in a minute," he replied: "No, I don't want to." Such training develops unduly the critical faculty and criticism leads to separation from our fellow-beings. Therefore, care must be taken, not only that the child himself be not over-criticised, but also that other people shall not be criticised in his presence; he is injured far more than they are helped. Unless some principle is involved, let the people about him pass for heroes and heroines.

Again, a year or two ago, I was visiting at a friend's house, when in the course of conversation, she said: "I do not know what is the difficulty in my sister's family. She tries to train her children aright, and yet they are almost unmanageable." The difficulty was revealed to me in a call made soon after. The mother sat with her two year old babe on her lap. She told me that the child could say only a few words; that he was not yet able to talk. Two of her children were playing in another part of the room. In a short time they became rather boisterous. The mother did not notice it, but the two year old turned around and in an impatient tone called out: "Boys 'top." Here was the trouble. Babies, like parrots, learn to say first the words which they most frequently hear. Consequently this little one must have repeatedly heard the words, "Boys, stop!" which was merely the suppression of some annoying or wrong thing, and not a substitution of a right one in its place. It had not been: "Boys, run out in the yard and gather some flowers for the tea-table," or, "Boys, go up stairs and finish your sawing," or some like directing of their energy, but merely, "Boys, stop!" So they

had undoubtedly "stopped" one prohibited thing and gone to another.

* * * * *

The positive method of training builds up the cheering, optimistic character which is so much needed. Who are the men and women that are lifting the world upward and onward? Are they not those who *encourage more than they criticise?* who *do* more than they *undo?* The strongest, most beautiful characters are those who see the good that is in each person, who think the best that is possible of everyone, who as soon as they form a new acquaintance see his finest characteristics. The Kindergarten world gives innumerable illustrations of how this type of character may be developed.

A small child was brought to me who was the most complete embodiment of the result of negative training with which I have ever come in contact. It was, "No, I don't want to play;" "No, I won't sit by that boy;" "No, I don't like the blocks." It was one continual "No." No one pleased him; nothing satisfied him. Though not yet five years old, he was already an isolated character, unhappy himself and constantly making others uncomfortable. I saw that the child needed more than anything else positive encouragement, to be led into a spirit of participation with others. The third day after his arrival another child chanced to bring a small pewter soldier to the Kindergarten. As is usual with each little treasure brought from home, it was examined and admired and at play-time it was allowed to choose a game. This last privilege brought to the new boy's face a look of contempt, which sharply contrasted with the happy, sympathetic faces of the other children. Soon after we had taken our places at the work-tables with the toy soldier standing erect in front of little Paul, his proud owner, I heard a whizzing sound and Paul's voice crying out: "Joseph has knocked my soldier off the table and he did it on purpose, too!" I turned to the scene of disaster; the soldier lay on the other side of the room, and Joseph, the iconoclastic invader into our realm of peace, with defiance in his face, sat looking at me. The first impulse was to say: "Why did you do that? It was naughty; go and pick up the soldier." That, however, would have been another negation added to the number which had already been daily heaped upon him, so, indeed, I said, "O well, Paul, never mind. Joseph does not know that we try to make each other happy in kindergarten."

"Come here, Joseph, I want you to be my messenger boy." The role of messenger boy, or helper to distribute the work, is always a much-coveted office; partly, from an inborn delight in children to assist in the work of older people; partly, from the distinction which arises in the imaginary wearing of the brass buttons and gilt band. As if expecting some hidden censure Joseph came a little reluctantly to where I was sitting. In a few minutes he was busy running back and forth giving to each child the envelope containing the work of the next half hour. As soon as the joy of service had melted him into a mood of comradeship, I whispered: "Run over now and get Paul's soldier." Instantly he

ran across the room, picked up the toy and placing it on the table before its rightful owner, quietly slipped into his own place and began his work. His whole nature for the time being was changed into good-humored fellowship with all mankind.

Similar opportunities for like transformations may be found in the home life. A friend came to me and said: "What shall I do with my Willie? He dallies so about everything that he has to do. If I send him upstairs after my thimble or thread, it may be a half hour or even an hour before he returns. I have scolded him and scolded him, but it seems to do no good."

"By scolding," I replied, "you have emphasized the fault you wished to cure and have separated yourself from your boy. Now, try to emphasize the opposite virtue, promptness, by praising him for it when you have the opportunity."

"O, there's no use in talking of that," she answered, "he is never prompt."

"Then," said I, "if he is never so, voluntarily, make an occasion. Ask him to go to the kitchen, or some other part of the house on an errand for you; tell him that you will count while he is gone. When he gets back, praise him for having returned more quickly than usual. At dinner tell his father as if it were a fine bit of news. This will make it a meritorious achievement in your son's eyes."

The next week she came to me with her face fairly radiant and said: "I have been counting and Willie has been trotting ever since last week." I laughed and told her that her mother-wit would soon have to hunt up some new device.

In Harriet Martineau's "Household Education" is a chapter on "Reverence." She shows how a child, lacking this virtue, should not be constantly criticised for his disrespect or irreverence, but instead needs to have his eyes opened to the wonders of creation, that the majesty and power of God displayed in his works may fill his heart with awe and hush it into the needed reverence. On the other hand, the child who is fearful and timid, over-reverent, really superstitious, ought not to be laughed at and ridiculed, but to have the power which is within himself developed, until courage and self-reliance restore the lacking balance to his character. This method of treatment bears at once practical results.

Many a mother says earnestly to herself: "What shall I do with my half-grown boy, his tone and manner are so lacking in respect? Or, the troublesome girl who almost defies authority." Reproof but calls forth a pert reply, perhaps long argument which establishes something of equality between parent and child. The real question is not how to suppress this lack of respect for authority, but how to develop the opposite virtue. One of the favorite sayings of Dr. William T. Harris, the well-know educator, is this: that every man has two selves, the great self of humanity and the institutional world, and the little self of individuality. Such a child should learn to compare his great self with his individual self, then egotism and self-assertion will cease. What has he done, compared with the achieve-

ments of mankind? What are his rights, when the rights of the State at large are examined? All true patriotism, which demands the glad laying down of life for country, arises from the realization of this larger self.

With this principle in mind, let the mother study the line of thought which most attracts her child, that he may perceive that she has a deeper, stronger grasp of the subject than he can at present hope to have. As a rule, children worship skill of brain or hand. To illustrate: a mother completely cured her eight year old daughter of a spirit of contradiction by reading ahead of the child some books on Natural History, and telling the contents to her in their daily walks. The girl soon learned to look up to the mother as a marvel of wisdom and authority on all Natural History subjects, and the feeling of respect in this realm was easily transferred to others. Over and over again have I seen similar changes brought about in a child's attitude towards older people, by like training.

Mothers, so cultivate the rational element in yourselves, that you can see that every fault in your child is simply the lack of some virtue. In the inner chamber of your own souls study your children; confess their faults to yourselves, not to your neighbors, and ask what is lacking that these defects exist. Like Nehemiah of old, build up the wall where it is the weakest; if your child is selfish, it is unselfishness he needs; if he is untruthful, it is accuracy which is lacking; perhaps he is tyrannical to the younger brother or sister; it is the element of nurture or tenderness which should be developed.

There is one caution which must be given in regard to the matter of approval. One should be sure the effort is a genuine one, else commendation will foster a species of hypocrisy which is worse than the fault sought to be eradicated.

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PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, April 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Proverbs 29: 15; Ephesians 6: 1-4.

Thursday, April 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Isaiah 55: 10, 11; Proverbs 28: 3.

Thursday, April 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 107: 1-8; Joel 2: 32.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mary E. Chappelow, of New Trenton, Indiana, asks your earnest faith and prayers in her behalf that if it be God's will her health may be restored and she be spared to those who love her. For herself she is perfectly resigned to God's will. Because of her children she desires to be spared, even if she suffer.

Bro. G. S. Niles, of Purcell, Indian Territory, asks the prayers of the Saints in behalf of his wife. She is afflicted with catarrh to the extent that it is feared she will lose her eyesight unless relief is obtained.

Letter Department.

SOUTH BUTTE, Mont., March 12.

Editors Herald:—Elder R. J. Anthony has been with us just a week, leaving us to-day. He expected to stop at Idaho Falls, and at Salt Lake City, then on to the Lamoni conference. We enjoyed Bro. Anthony's visit, and I feel that I have been helped and strengthened by his presence. He and I went to visit Sr. Bowen and daughter (Mrs. Ferrile), also Sr. Sund, and I know all were benefited. I have been doing all I could in this neighborhood to get my friends to read our church literature. Several families seemed quite interested and expressed a desire to hear an elder preach.

When I knew Elder Anthony was coming to Butte I tried to get a church for him, but without success. At last I secured a hall in South Butte for Sunday evening. Our neighbors, Mr. and Mrs. Phillips, Mr. Benedict and myself, with the help of a young lady to play the organ, prepared some music for the occasion and everything passed off nicely. I had the meeting announced in three daily papers, and quite a good-sized audience greeted Elder Anthony. The *Anaconda Standard* is a daily paper that is published in Anaconda, but they have a branch office in Butte, and the *Standard* is more widely circulated and read than any other paper in the county. At the close of Elder Anthony's sermon a *Standard* reporter came to him and asked for more information regarding the church he represented. Mr. Benedict invited the reporter (Mr. Smith) home with us and we answered all the questions he asked and gave him several things to read. The inclosed marked article is the result of said conversation.

Since hearing Elder Anthony and reading the article in the *Standard* quite an interest seems to have been awakened, and I have been kept busy to-day answering questions and explaining the gospel. I believe if it could be arranged that Elder Anthony (or any other good elder) could be sent here in the near future, much good might be accomplished. I feel sure I shall have no trouble in securing a place in which we could hold meetings hereafter.

A very correct and good report of the Temple Lot decision by Judge Phillips was given in the *Standard* for March 5, and has given the Reorganized Church some prestige in Butte,

which would help an elder here. I hope and pray that I may do my little part in helping to advance the cause of Christ.

Your sister,
EFFIE ADAMS BENEDICT.

TEMPLE, Ohio, March 15.

Editors Herald:—The West Virginia district conference, held at Goose Creek on the 24th and 25th ultimo was quite well attended and a deep interest manifest in the meetings. A good spirit prevailed in the business sessions and there were large and attentive audiences at the preaching services. Some of the hearers are about convinced that they too should engage in the good work. The district is new and it needs time to shape up in as good practical order as could be desired, but there are zealous men at work and it is easy to see that a growth is being made; the leaven is working. It is only a work of time and diligence when an increase of members, prestige, and strength will be given to the work there. Bro. D. L. Shinn was continued as district president and Bro. G. H. Godby was appointed vice president. Bro. Godby is a new man in the ministerial ranks and bids fair to be very useful. He was unfortunate in being on the wrong side during the late unpleasantness between the North and the South, but he is shooting in the right direction now. May success crown his efforts. Bro. Russell was sustained as district secretary and Bro. B. Beall Bishop's agent. Ample arrangements were made and a good social time had all through the conference. March 3 I attended the Pittsburg and Kirtland district conference at Sharon, Ohio. A good representation was in attendance from the district including Bro. G. T. Griffiths, late from England. The Sharon Saints acquitted themselves well in the way of preparations, securing a large and convenient hall in the center of the town, which was well filled and excellent attention paid at all of the preaching services. The business was transacted with commendable unity and satisfaction. The weather was fine, congregations orderly, the Saints cheerful, and thus passed, it is said, one of the best conferences yet held in the district. Let the good work go on. The old officers of the district were continued. At home on the 5th to find all well and enjoying springlike weather in the midst of winter.

WILLIAM H. KELLEY.

PHILADELPHIA, Pa., March 14.

Editors Herald:—The work in this part is moving slowly. The efforts made in grove meetings last summer and early fall demonstrated what can be done by a little pluck and energy in the country in sowing the good seed of the kingdom. The dampness of this Eastern atmosphere is hard on the speaker standing exposed to the dew and cool night air while speaking. The people in those parts where the greatest interest was manifested are anxiously waiting for spring to come, when a tent may be at the service of the ministry. They are willing to aid in this matter and have already donated seventeen dollars at New Park, and the brethren and

sisters there assure me of enough to make it twenty-five dollars. If the Saints will respond as liberally as possible, that tent is sure. Let us not fail, brethren and sisters, but put our mites together, and a tent we will have.

A compliment for the *Herald* I do not think amiss: I think it improved its appearance in the last change of dress; and if you will allow me to say what I think about it, I would say as perfection is being sought after, I only see one thing lacking for the *Herald*. And for fear some one might not guess right as to what that "one thing" was I will here tell you. Some good reader to accompany it to many homes where they have not time to peruse it. I thought it a feast when I had to take time to cut the leaves before reading, but now this is all done before leaving the office, making it the leading church paper right up to the times in its mechanical work, while furnishing the best and clearest exposition of gospel facts ever introduced to an intelligent people. May the upward tendency continue in all the departments of the work until we are worthy to enter into the marriage feast.

A. H. PARSONS.

SACRAMENTO, Cal., March 13.

Editors Herald:—I am once more in the land of sunshine and flowers. I left Nevada on the 4th inst. My sojourn among the Nevada people was pleasant to me and I hope profitable to them, and if I succeeded in making as good a record as did Bro. Daley, I shall be satisfied, fully assured that good was done. One cannot help feeling a tinge of pride when hearing his brethren so highly spoken of by those of the church and out of it; such records are an honor to the church and to those making them.

I preached fifty-three times while in Nevada, and baptized eight. Others were ready for baptism but the weather prevented. I was much hindered by the weather in holding meetings. There are some fine Saints in Nevada, and timber for more. I shall return next summer if I remain in this field. My address will be No. 2910 Sixteenth street, San Francisco, California, care of C. Parkin.

HIRAM L. HOLT.

OKARCHE, O. T., March 17.

Editors Herald:—The letters always come to us with encouraging news, and help us to grow in knowledge. There are only five of us here now, as Bro. Alex. Lambert and wife went back to Illinois over a year ago. Bro. J. R. Lambert first sowed the gospel seed in this part of the country, which I can see took root and is still growing. Some that were opposed to it then are now defending our faith every chance they get, and I believe it won't be long until they become members. One of them said he would give twenty-five dollars toward building a Latter Day Saint church.

I thank God that I have accepted this gospel, and for Bro. Lambert's visit to this part of the country, and for the good it has done for me. I formed nearly all the popular habits that boys generally come in contact with, and have had them all to contend with,

but have succeeded in getting away with them as fast as I came to them. The hardest one was the use of tobacco, which I used from the time I was six years old; but it is gone never to return: nothing but the gospel would have ever helped me to quit it.

How I do want every honest soul to hear the gospel in its fullness. It does seem to me that if every Saint (or would-be if he lived his religion) would do his or her duty, and hold nothing back, there would't be any cause for some of the ministers to be taken out of the field, but double the number would be in the field next year. Now I am going to tell what little we have done since we have come into the church, and am not going to tell it to boast or put it before the public for a show, or anything of the kind; but perhaps it will serve to awaken some to their duty. God knows I am not doing it for any other purpose: Since we came into the church a little over two years ago we have given one hundred and four dollars and eighty cents. Fifty dollars of this is our tithing, twenty-five was given extra, the rest for books and tracts, and some of the books were for free distribution. Now this is not very much, but when you consider that we live in a sod house and in a new country and have not very much to start with, I think it will bear our faith out by our works that far anyway. I think I am just as well off financially as I was before I gave it, and I know I am better off spiritually. All I hope is that every one that gets it will be worthy. I expect to do all I can in every way I can to help to promote the cause, and I hope and pray that every member will awake to duty and not keep putting off paying tithing until they get better off. That time will never come until it is too late and your reward delinquent. The gospel is surely worth living all our life, so let us try and not come short in anything.

Yours truly,

W. M. AYLOR.

HAMBURG, Iowa, Mar. 16.

Editors Herald:—I am still holding aloft the banner of the cross. I came here three weeks ago and began meetings in the G. A. R. hall. The South, North, and Free Methodists were each holding protracted (distracted) efforts, and when I opened fire it did not seem as though I would get much of a congregation; but a lecture on Sunday afternoon on "Mormonism Exposed" brought out a large congregation, and I am happy to say the result was beneficial. A mountain of prejudice was removed and as a result of labors in the past, four have united with the church. Before a week had passed two of the other churches were compelled to close. And one man said, "If that young man keeps on, all the preachers in Hamburg will have to go to work."

We have organized a Sunday school, with Sr. Vanderpool as superintendent. One brother said he did not believe in "sensational advertising." I do. I believe in telling people what we have got and why we have it. I find a good many would heed if we could only attract their attention. I propose to give the people to understand that we don't believe in Salt Lake Mormonism at least.

Bro. Kemp was with us a few days and cheered our hearts with his words of instruction. Bro. T. A. Hougas is expected here next Sunday to help the Saints out with the Sunday school. May this grand work roll on.

J. B. HEIDE.

BUTLER, Mo., Mar. 18.

Editors Herald:—I held a joint discussion four miles south of Butler, with a minister of the Church of God, and by request of friends have moved here. I opened the work here in November last. Had lots of prejudice to contend with, but have baptized four and will baptize again to-day. I have to labor for the bread that perisheth, therefore cannot work in the vineyard of the Lord as I would like. I have more calls for preaching than I can fill; have but little education, but the Lord of the harvest has stood by me. By the discussion more prejudice was removed than a year's labor would have done; some who were bitter enemies are now friends to the church, and a former infidel is ready for baptism. So the work rolls on; to God be all the glory.

In bonds,

J. I. YOUNG.

SHERIDAN, Nev., March 10.

Editors Herald:—Nevada is in a poor financial condition; the silver mines have nearly all suspended operations, and hundreds of men are out of employment and do not know what to do, looking for something in regard to the silver question.

Elder H. L. Holt has been laboring here for the past three months with some success; some additions have been made to the church. He preached at a number of places with good liberty and attention. The people like his manner of teaching and expounding very much, and we believe much good has been done. The work is finding more favor with the majority of the liberal-minded class of thinkers. Bro. Holt, accompanied by the writer, made an opening at Gardnerville, a new town on the other side of the valley. When we arrived the people were holding an inquest over the body of a man who died from drunkenness and exposure. What a lesson to the living! Perhaps the man was raised by a good mother, but was led away, perhaps through taking one drink and another till he lost all power and hope. What a pity! We found friends in the town and secured a fine hall, where good congregations heard the word.

The work here looks more favorable, and with labor and perseverance will advance. Its progress will depend a great deal upon the conduct of the members of the church. We look over the past and see how we have failed in not being faithful in standing for the right. The Saints in Nevada have many obstacles to contend against. One is, that so many different nationalities live in one neighborhood that they differ widely in religious belief. Many of the older Saints have passed away to their heavenly home, and their children as a general thing are carried away by the flood of the wicked world, but some of them are thinking seriously of the religion of their

fathers, and will eventually retrace their steps and walk in the ways of the Lord.

As we live and labor in the work we see the hand of God with his people. While at prayer a short time ago I was impressed with the consciousness that a brother living near was sick. The next night a messenger came, asking me to go and administer to the brother referred to. He was administered to and obtained relief but only part of the family being present and not receiving the blessing desired, the rest were sent for and came, as did also Bro. Hawkins, of Dayton, and Bro. H. L. Holt. In the administration the Spirit declared that the brother should live and be a comfort to his children, and admonish them to keep the commandments of the Lord; that inasmuch as he had been faithful he should be blessed; that inasmuch as his children would keep the commandments they should be blessed with peace, joy, and eternal life. The brother was soon on his feet and went to California with one of his daughters. This is cheering news to the faithful Saint of God. I could relate many instances of the like. Let us press on in the work.

In the faith,

D. R. JONES.

POPLAR BLUFF, Mo.

Editors Herald:—With a thankful heart I received the tracts sent me, and as soon as the weather permitted took them and started on my mission, seeking to do the will of our heavenly Father in bringing others to Zion, that we all may be partakers of the heavenly gift; for my soul delights in this glorious latter-day work. I rejoice to tell you that the Lord was with me and prepared the way before me, for in every house I entered, except one, they met me with a welcome and seemed desirous to hear. I told them I was working for Jesus in trying to spread the gospel in its purity; that I had brought some tracts for them to read and compare with the Scriptures, to see if it was not according to what Jesus commanded his disciples to teach the people, observing all his laws and commandments. They would reply, "We need more workers for Jesus, and not so many for the money." The general cry was, "I read my Bible at home and trust that God will help me understand, for when I go to church some of the rich sisters pass me by to shake hands with another rich one because she is well dressed. That makes me feel bad, to think they profess to have the love of Jesus and turn away from the poor, and we have lost confidence in all denominations that we have heard."

To my surprise I found but one in thirty-nine families visited that had even heard of Latter Day Saints. They gladly received the tracts and sermon. Everyone, except the one mentioned, desired me to come back and stay longer and talk with them, for they desired to know more about the doctrine, and which I intended to do, had I not been called away. I was glad to receive the *Ensign* and sermons. When I received them my heart bounded with joy; I felt that God had put it into the heart of some one that sent them as a testimony of his approval of

my desire to work in his vineyard, and sent something to work with. Praise his holy name for his goodness and mercy to me, and to all the poor that trust in him. I know he will never leave his handmaiden alone. Though I am so far from the fold, yet my Shepherd is near to direct me when I am pleading for the faith that was delivered to the saints.

I am striving to live as becometh a Saint that others may join in giving glory to my heavenly Father. Dear Saints, pray for me that I may ever be faithful to my trust. My prayer is that we may all walk nearer to God each day, that we may keep in the light; for if our light be darkness how great will that darkness be! Pass not the poorly clad person that comes in your way, for it will turn them away from the truth and gives them a burdened heart to carry about. Thinking there is no truth in religion, they go on in sin. Ever praying that the Lord will send more laborers into his vineyard, and for the welfare of Zion,

Your sister,

M. T. TAYLOR.

CHICAGO, Ill., March 20.

Editors Herald:—The problem "How to reach the masses of this great city with the gospel message," remains, in a great measure, unsolved. Environed as the people are here with the contaminating influences consequent upon city life, especially those of such an immense city as this, with a large foreign element who have no use for churches and who regard the Sunday merely as a play-day, in which they can give greater freedom to their baser passions in drinking, gambling, dancing, and theater going, etc.; this, together with the various forms of spiritualism, skepticism, and the many other schisms, too numerous to mention, render it very difficult to obtain the attention of any, save the few who chance to come within our reach. No doubt some have thought that the problem could be easily solved by God working wonders among the people in the form of miracles, and we confess that the thought has suggested itself to us that it would be comparatively an easy matter to attract the people's attention and convince them, if the elders could be endowed with that power to work miracles the same as Christ wrought in his day; but, upon more mature reflection, we feel that we have no more reason to believe that this power would convert Chicago any more than it converted Jerusalem anciently, but might result in bringing upon us, as it brought upon the early disciples, persecution with all its terrible consequences; and if it did not, it would be most apt to attract the very class we do not want; that corrupt class, known as sign-seekers, whom Jesus called "A wicked and adulterous generation," who work mischief enough outside the church, but nothing to be compared to the evil they would accomplish if permitted to enter the fold. It seems, therefore, that it is best that God should still hold this power in his own control, only permitting its exercise as he directs.

We have thought sometimes that the problem would be worked out in some such way as even now seems to be beginning to be made manifest: First, by the Saints themselves

coming up to a condition of unity and love whereby may plainly be seen the fruits of the Spirit, rather than the mere outward manifestations alone, forming a kind of nucleus of righteousness and purity which must attract the honest in heart and become a sort of spiritual home for those who love righteousness; second, by the operation of the Spirit of God in answering the prayers of his children, who are yet in Babylon, but who are crying to him for deliverance and for a knowledge of the truth. It is as easy for God to now direct these to some street in Chicago as when anciently he directed his children to Joppa, or "the street called Straight" in Damascus; third, by the ministry being exercised by the Spirit of wisdom, of deep devotion, and of self-sacrifice, that shall secure for them the aid of God's Spirit in delivering the gospel message, and in setting an example worthy of imitation; fourth, by opening up places for preaching in different portions of the city, as opportunity offers, if only in private houses, as well as having some good central hall where all can assemble on Sundays. It would seem to be in harmony with the gospel that the work here should meet with success in some such way as this.

We now have the advantage of a good commodious hall, centrally located, where it can be reached from all three sides of the city for one car fare. A hall well known and respected, where none need feel ashamed to invite their friends; where every Sunday are gathered together a company of devoted, warm-hearted Saints, their friends, and a number who are investigating. No stranger ever comes into our midst without being welcomed by a warm grasp of the hand and an invitation to come again. We are not troubled with that disturbing element known as cranks, for which we feel especially thankful. We seldom have a spiritualist in our congregation. These who attend our services and those embracing the gospel are of a good class of people.

Last Sunday Bro. Strange led three more precious souls into the waters of baptism. Elder Strange is acting as priest of the branch, and is doing a good work. He is in the life insurance business, which brings him in contact with a good many people, and he is not slow in sowing the gospel seed, in connection with his business, and is meeting with excellent success in private preaching and bringing those who want to learn out to meeting. Prayer meeting is held every week on the south side, where several strangers are becoming interested. We also hold prayer meeting every week on the north or west side in private houses.

Indications now are that during the coming summer doors will be opened for preaching in different portions of the city. We therefore need the assistance of some good speakers; such men as Elders W. W. Blair, Joseph Luff, R. C. Evans, C. Scott, J. F. McDowell, and others of like talent. Even if they cannot stay, they should come occasionally, as there is excellent opportunity to put their talent to good use.

The work in our district is making progress in some portions, in other portions it is not doing so well. The young branch in DeKalb,

over which Dr. Carter presides, is doing fine. Sandwich also is doing well. There is plenty of opportunity for work in the district. It is difficult to do justice to the city and district as well. Our conference held in the city was a success, and has resulted in good. Sufficient money is raised for a tent, and its purchase has been ordered for next summer's work. We feel well in the work.

In gospel bonds,
F. G. PITT.

PLEASANT GROVE, Utah, March 19.

Editors Herald:—In the *Herald* of March 14, in a letter, Bro. R. Etzenhouser says: "I read in *Herald* that R. J. Anthony was orator of the day on July 4. I was told, at Pleasant Grove, that he spoke after several others. Some one had evidently made a partial report."

Now the facts are that Bro. Anthony was orator of the day on July 4, 1893: It was so stated on the programme and so published in the local papers, and it was so announced from the platform on that day in the following language by the chairman: "The Hon. R. J. Anthony will now deliver the oration;" although there were one or two others who made short speeches before he delivered the oration. Inclosed please find the statement of D. H. Robinson, chairman of the Fourth of July committee. I make this reply to place Bro. R. J. Anthony right before the public on this point. He is held in high esteem by the general public here. He arrived home yesterday morning and gave us some good and timely instruction at two and at 7:30 p. m., and he is to speak here again at 7:30 this evening. Bro. H. N. Hansen is to speak here to-morrow evening, and longer if the interest will justify it. Bro. J. S. Lee, Sr., has done some excellent work here, and although none have joined yet, some are much nearer the kingdom than before he came: the Saints were also strengthened by his labor.

The work is gaining here; we expect to build a church-house this year. We rejoice over the decision in the Temple Lot suit.

Your brother in the gospel of peace and love,
H. B. STERRETT.

PLEASANT GROVE, Utah,
Mar. 17, 1894.

To whom it may concern:—This is to certify that on July 4, 1893, Rev. R. J. Anthony, by special request of the Citizens Committee acted as "orator of the day" at the celebration held in this city in commemoration of Independence Day.

D. H. ROBINSON,
Chairman of Committee.

STAFFORD, Kan., Mar. 10.

Editors Herald:—Since I have been in this part of Kansas I have preached twenty-five public discourses and a great many private ones, and to-morrow I am billed for two more at Rose Valley. I have just returned from Salt Marsh, where I labored nearly a week and administered the ordinance of baptism to three precious souls in a beautiful running stream. All are heads of families; and one was an active minister in the Bickerton Church, who will, without a doubt, in time

become a standard bearer in the Reorganized Church. The Spirit of the Master was with us at the water, and at the confirmation meeting the Spirit was poured out without measure. Those confirmed testified that they received the Spirit of promise while my hands were on their heads. Some who came out of curiosity were melted to tears and shook with emotion when the new converts testified of the power of God and of receiving the baptism of fire and the Holy Ghost.

The wall of prejudice is now giving way; three more gave their names for baptism, saying they would be baptized the next time I was there.

I have just received a letter from a sister thirty miles from here, who has not heard a gospel sermon for nine years. I will not have time to call on her this time, but if I come into this field after returning home I shall surely call. Bro. Hall says that if I come to this field of labor he will furnish me with a horse and buggy free of charge to be used in ministerial work. I find a host of friends wherever I go; I receive dozens of invitations from prominent citizens to call and see them, that I cannot comply with. Although I am alone here,—with no other official to assist or to counsel with,—yet God is with me and leads me through every discourse, and is my counsel, my comfort, and my all.

March 12. Two more baptized to-day at Rose Valley; both heads of families.

In bonds,
J. M. BROWN.

Original Articles.

A WORD OF DEFENSE.—No. 3.

BY J. R. LAMBERT.

ELDER BLAIR'S reply, "No 3," is before me. After furnishing a quotation taken from different pages of my published article, he undertakes to reply. This quotation is taken from my first reply of last summer, as published in *Herald* for August 26. The first part is found on page 155, while the second parts are found in two different columns on page 156. It is true that the brother indicates where portions are left out, but as presented by him in connection with his comments thereon, the connection, which is the key to the force and pertinency of my statements, is largely lost.

In reply to the comments made on these quotations, it is only necessary to say that the superior qualifications of the first and second elders in the church, have not been denied. So far as I am concerned this is not a question of "who shall be greatest," but, rather, What is true? and, What is right? What I objected to was the brother referring to position and supposed superior qualifications as an argument in support of his views. I object to it *now*; and it seems to me that everyone ought to be able to see the impropriety of such a course. If the argument is worth anything, then

the Twelve may apply it with equal propriety to all the other ministers of the church except the First Presidency, and so on down till we reach the deacon. Who is prepared to admit the correctness of such a policy? One statement found in my article explains my position on this point, but the brother did not make the mistake of quoting it. It reads as follows:—

Should not superior knowledge, inspiration, and general qualifications, leave their results in their work done, so that the people of God who are honestly seeking for truth and light, may recognize the merit found therein, and for this reason, be prepared to support the doers of the work, intelligently and with confidence, in the high positions to which God has called them? Have not all others, though subordinate to the First Presidency, the same claim upon God for the Spirit of truth to enable them to properly receive that which is of God, as the superior officer has claim upon that same God for the same Spirit, in order that he may properly instruct? If not, how shall we render our account to God in the day of judgment?

Bro. Blair says:—

What I had to say on these matters related almost entirely to the "Choice Seer" and his successor. And when the brother insinuates that I did anything of the kind "again and again" concerning myself, he is uncharitable, unjust, and grossly exaggerates, as those papers show.

Elder Blair's position as set forth in "Counsel," numbers 1 and 2, is that all subordinate ministers should accept the interpretations of their superior officers in preference to accepting their own judgment, or their own understanding of the laws and revelations of God. President Joseph Smith is at the head of the church, that is, in the sense of an organization on the earth. W. W. Blair stands next, being his counselor. No one is over him except Joseph. Now it is made to appear in these articles (which we hope the Saints will reread) that any quorum decision, or any interpretation of the word, or any resolution of General Conference, that conflicts with the views of the Presidency, are dangerous and wrong. Here, then, are abundant grounds for the statement I made. My position is that every man should be honored in the place where God has placed him, but that we should receive *nothing* in opposition to our convictions of right, or our convictions of what God's word and Spirit enjoin, or approve; that is, when there is a moral principle at stake; otherwise, we should submit to superiors until the "common consent" of the body can be had.

In *Herald* for July 22, p. 462, second column and second paragraph, is another proof. A portion of it reads as follows:—

Were these editors competent and qualified for their work? Were they sufficiently well acquainted with church history by thorough and long continued study to understand, interpret, and apply it correctly? Did they occupy such positions and callings in the church as entitled them to the enlightenment and guidance of the Spirit of God in such

matters? Were they not far more likely to be right and correct in their work than those who oppose and criticise them, especially when those critics have been neither called of God nor appointed by the church to be censors of the press? Did not these editors, being the presidents of the church, have as deep, as active, as honest, as ardent, and as responsible interests in presenting "the truth, the whole truth, and nothing but the truth," as those who question and condemn their use of church history in their editorials?

Here, then, is the justification of my statements, and it is not all the evidence by any means.

Elder Blair denies that "the highest type of controversy requires a man to consider his opponent as his equal, in talent, knowledge of the subject matter in dispute, desire for truth," etc. Then he proceeds to say that if they were "equal in talent, knowledge of the subject matter in dispute," etc., there would be no grounds for controversy. I answer there may be grounds for controversy when both parties to it are wrong, and when their talents, knowledge, etc., are equal in degree, but not in kind; however, the question is not whether disputants are equal or not, but, Is it their privilege to use supposed superiority as an argument in debate? In support of my position I quote from Hedge's Rules of Logic as found in the preface to the Braden and Kelley Debate, also the Shinn and Forscutt Debate:—

Rule 2d. The parties shall mutually consider each other as standing on a footing of equality in respect to the subject in debate, each should regard the other as possessing equal talents, knowledge, and desire for truth, with himself, and that it is possible therefore that he may be in the wrong and his adversary in the right.

I am willing to risk my side of this controversy on its *own merits*; why does Elder Blair struggle so hard to prevent, if possible, a decision being reached in that way?

The following quotation is presented from my article with three words italicised, which is his work not mine. This is taking undue liberty with another's composition, as it may change the meaning of it. Here is the quotation:—

The good brother has repeatedly informed us that it was his good fortune to come in possession of the church history at an early day; how studiously and diligently he has applied himself to its pages, all of which we do not deny. But he goes a little further and undertakes to tell us how little others know about this same history.

The proofs of the first allegation are found in Elder Blair's articles, published in the *Herald*, within the last ten years, and I herewith submit them in evidence. By direct and indirect statements my position is fully sustained. I will, however, furnish a portion of the evidence. First, I select from a quotation recently made, as follows:—

Were they [the editors of the *Herald*] sufficiently well acquainted with church history by thorough and long continued study to

understand, interpret, and apply it correctly?

In *Herald* for March 11, 1893, in an article written by Bro. Blair, occurs the following:—

It was our good fortune to procure at an early time, say from 1851 to 1860, and read thoroughly the history of the church as recorded in the *Evening and Morning Star*, *Messenger and Advocate*, *Elders' Journal*, *Times and Seasons*, *Millennial Star*, and many miscellaneous works of the church, so that we speak advisedly when we testify to the great importance of that history when seeking a proper understanding of the revelations, commandments, and laws of God given for the government, enlightenment, and edifying the church.

But the brother says this was not boasting, and introduces a long string of evidences to prove that it was not. Who said it was boasting? Not I.

Concerning my second allegation his own quotation from his own article proves that I was right. He states that one fourth of the voting members of the conference "had never read that history," "many of whom never saw one half, if any, of the *Times and Seasons* and *Millennial Stars*," and candidly questions "whether thirty men or women in that conference ever read the history in question." Is not this going a little farther and undertaking "to tell us how little others know about that same history?" I think so.

Why did not Bro. Blair attempt to meet my argument on the vote of that conference on the church history resolution? He has carefully avoided this, and why has he done so?

Elder Blair says that:—

President Joseph Smith and myself quoted copiously from the church history when exposing and refuting the errors of Whitmerism, Hedrickism, Brighamism, etc., etc. For this we were commended freely and highly.

I am not in controversy with President Joseph Smith, nor am I finding any fault with his use of church history. I am standing for and with the action of the General Conference; and in doing so, have committed the unpardonable sin of criticising some of the positions and statements of Bro. Blair, who stands on the other side. There is a vast difference between using the history of the church to refute personal statements as to what has been said and done by the church, and using it as an "authority" in the government of the church. But Bro. Blair says if we cannot use the history in "matters affecting the government of the church," then we cannot use it at all; for whenever used and credited, the church is more or less affected thereby. Yes, this is true in a certain sense, but the brother fails to consider that the conference resolution simply and only forbids the use of this history as "an authority in matters affecting the government of the church." Were I to use freely extracts from Wesley's sermons, in my preaching, it would affect the government of the church in a sense, but it would by no means con-

stitute those sermons a proper standard of authority. I heard the brother quote from C. Wesley's hymn, a short time ago, these words:—

Almighty God of love,

Set up th' attracting sign, etc.,

but this does not constitute the hymn book a proper standard of authority to be used in matters affecting the government of the church.

Elder Blair presents the following:—

The editorials containing church history seemed to please many of the readers very much, for in 1887 commendations of the *Herald* had poured in from correspondents to such a degree that Elder Lambert took alarm and protested twice, using about four columns of space, against their publication. And to this I may add, that during the times President Smith and myself used church history freely in our work in the *Herald*, its circulation increased from 3,800 copies in January, 1885, to 4,525 in January, 1893, notwithstanding three other papers having been started during that time; viz., *Autumn Leaves*, *Glad Tidings*, and *Zion's Ensign*, either and all of which hindered a greater increase in circulation, notably the *Ensign* and *Autumn Leaves*. These are facts by which may be properly estimated the popular esteem in which the *Herald* was held from 1885 to 1893. To this may be added the fact that the circulation has fallen off over one hundred the last year.

This so-called protest was nothing more than a plain but friendly criticism on a matter which I then thought, and do now think, was, for a time, carried to a great extreme. I was certainly not hasty, for I waited for more than a year in silence. Previously it had not been the practice of the *Herald* to publish these commendations in such a wholesale manner. My criticism, which appears in the *Herald* for January 8, 1887, p. 23, is just one paragraph, or about one third of a column. The balance of my letter was devoted to other matter. Had I cared nothing for the good of the cause, or the reputation of the editors, I should not have written as I did. Bro. Blair makes it to appear, or tries to, that I "took alarm" because of the great prosperity of the *Herald* and the extraordinary reputation being secured by its editors. I do not say the brother intended it, but this is a gross misrepresentation of my purpose and motive. The greater the success of the *Herald*, and of any and all the servants of God, while they are engaged in doing his work, the better it suits me. I am sorry the brother should so misunderstand me.

In the same *Herald* containing my letter appeared an editorial reply to myself and others. In this reply I was so misrepresented that I wrote again under the editorial caption of "Commending the *Herald*," which article appeared in the *Herald* for February 26, 1887, page 140. It occupies a little less than three columns, altogether about three and one fourth instead of "four." In this reply you will find these words:—

I believe that we should labor together in love, encourage one another in all that is wise

and right; that we should be thankful (especially to God), and strive to appreciate the labors of others as we wish others to appreciate our own work. Nor am I opposed to the publication of the words of appreciation from subscribers for and contributions to the *Herald*. All this is conceded to be proper, and is not in conflict with the objectionable paragraph of my letter. Please read the following statement found in my published letter: "There are some things, or [not "on"] some lines of policy, which require special care lest they be carried 'too far.' When considerable of valuable space is occupied in nearly every number of the *Herald*, with these commendations, some of which are very extravagant, in my judgment, it is carrying the matter too far. The final effect is bad. It is one of the follies of Babylon which we are required to renounce. 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' (Rev. 18: 4.)"

For a time the *Herald* continued to use these commendations as it was using them at the time I wrote my criticism; but after this it gradually returned to its former policy, in this respect, and has continued it up to the present time. Did the *Herald* do this just because Elder Lambert had become "alarmed" and made one of his "captious" efforts? or did it do this because the policy he advocated is the correct one, hence for the general good? It is said that "actions speak louder than words;" but we have some of the words also, which makes the case doubly strong. Here they are:—

The mail from the Herald Office Wednesday, June 15, weighed over 1,400 pounds, and on Wednesday, June 22, over 1,300; good solid work that. Boom the *HERALD* and *Hope*. We are not constantly praising the *HERALD* and its work indirectly, by publishing the good things said of that journal and its work; and our reason for not so doing is this, principally, it smacks of self-praise and we dislike that; and it also takes space, that in our judgment is better devoted to something more interesting to the general reader. We cannot please everybody; and therefore do not diverge very far to the right or left to try to do it.—*Herald* for July 2, 1892.

We dislike to enter in the columns of the *Herald*, to any marked degree, the favorable comments and words of praise often sent by subscribers, to us, from time to time, pleasing as encouraging words are, and grateful as we are for them; but to us it has always borne the appearance of self-praise; and hence we have hesitated to insert such praise when it came. Besides this, every few lines of the *HERALD* taken up praising itself, is so much space that might be filled with more profitable matter; so at least we have thought. And unless we shall change in feeling in regard to it, the readers of the *HERALD* need not look for much praise of itself in its columns.—*Herald* for Nov. 25, 1893.

Here is the vindication of my position, full and strong, from the *Herald* itself. Just a few "good works have I showed you from my Father; for which of those works do ye stone me?"—John 10: 32.

Concerning the prosperity of the *Herald* while Elder Blair was its associate editor, I should have said nothing had he not attempted to find here a vindication of his editorial policy in the use of church history, etc. Nor will I now present but a portion of what I am prepared to present on the other side. There is

nothing extraordinary in the addition of 725 new subscribers within a period of ten years, from January, 1885, to January, 1893, when we take into consideration, as we should, the general progress of the work, increase of membership, and the further fact, that for the greater part of one year Bro. R. M. Elvin was hired by the Board and worked for the *Herald*. The brother did not tell us that from January, 1893, till the April Conference, the *Herald* lost ground rapidly, and that just before the conference the subscription list was smaller than it has been since that time, notwithstanding the extreme financial depression; but I learn this from the President of the Board of publication. I also subjoin the following from the same source, which is official:—

LAMONI, Iowa, March 8, 1894.

Elder Joseph R. Lambert:—Replying to yours citing me to claim made against Herald management in late article of W. W. Blair, I refer you for answer to the statement of Bro. David Dancer, Business Manager, found in *Heralds* of December 17 and December 24, 1892, under the caption of "At the Head." The delinquent list and those in arrears more than one year, amount to from 1,500 to 2,000 names. In collecting and placing subscription lists on business basis a number were necessarily dropped from the list; but since March, 1893, the subscription list has gradually increased until the paying subscribers at the present, notwithstanding the close times the past year, number one hundred and twenty-five more than at that time. This is all that is deemed necessary to satisfactorily answer any charge made.

Respectfully yours,

E. L. KELLEY, Pres. Pub. Board.

Elder Blair attempts to reply to my virtual charge of inconsistency in his use of the church history; but he seems to misapprehend the real points at issue. He says he was not one of the revising committee on Tullidge history, but does not tell us who they were. I supposed he was one of them, but not being positive I said, "I believe." Will Bro. Blair tell us that he did not help on the revision of that book? The main point is that it was revised. When first put on sale, the *Herald* said, "It is E. W. Tullidge's work, thoroughly revised and corrected." Now here is a history "thoroughly revised and corrected," and published by the Reorganized Church; but Elder Blair, in order to show that he is right and, per consequence, the statement of this history wrong, finds it necessary to appeal to the *Times and Seasons*, published by the Brighamites, and which he has acknowledged to be of "doubtful character!" Also to the *Messenger and Advocate*, which was the organ of the Rigdonite faction, and in which he finds the testimony of William E. McLellan, as published in 1845! In quoting largely from this paper to support his use of the word "no," in brackets, Elder Blair goes clear outside of his own stated definition of what should be received as authentic church history! The reader will

please notice that I did not take a position on the passage referred to. I did not say whether the word "no" should or should not be there. My criticism is this: After condemning that part of the history published by the Brighamites as faulty, changed, corrupted, and therefore of "doubtful character," Elder Blair proceeded to deal out to us this same corrupted history, in *large doses*; but in doing so found it necessary to change the meaning of some statements by the introduction of words in brackets, thus leaving the Saints to depend upon the opinions of Elder Blair as the standard of authority to be used in matters affecting the church. Should Elder Blair succeed in showing that he was right in the use of the word "no," it would not injure my position in the least, for sometimes he may be right and sometimes wrong. Such a course does, in reality, substitute the wisdom of man for the wisdom of God.

But let me ask: What kind of churches are these "among the Gentiles where there is no presidency established?" Can we have churches where there is *no* presidency? The Twelve stand next to the First Presidency. They are a "traveling, presiding high council," and wherever they are laboring they preside over everything except the First Presidency. They do this in their apostolic office, but not as district or branch officers. This does not invade anybody's office, any more than President Joseph Smith invades other presiding officers in the church by presiding over the whole body; nor any more than a district president invades all the branch presidents when he presides over the whole district. The Twelve have never claimed that it was their right to invade any other office in the church; but a determined and persistent effort in putting this and other matters before the body very different from what we hold them, has done much to keep up the conflict. But as to the motive which has made this strange course possible, I have nothing to say.

Bro. Blair himself cannot stand by the statements and positions of this "Old man of Israel," though they are found in the same article from which he gets his evidence. After quoting Doctrine and Covenants 104: 11; 99: 6; 104: 31, this man proceeds to claim that there are three distinct kinds of presidency. First, the first presidency which form a quorum, "and can *never* act separately—though *two* may form a quorum when circumstances render it impossible to be otherwise." Second, the presidency over the high council of a stake. He says this "has no more relevancy to the presidency over the whole church, than a county judge has to the president of the

United States." Third, "the presidency over the quorum of the high-priesthood. It has nothing to do with the First Presidency over the whole church, more than to send out high priests to preside over branches, stakes, etc., in any part of the vineyard, under the direction of the Twelve." This article was published nearly five months after the death of the Seer. But, says Elder Blair, it was indorsed by John Taylor, the editor, who was in a position to know. So, likewise, was the Tullidge history indorsed by President Joseph Smith, when it was put on sale, who was and is the Editor of the *Herald*. We will put his indorsement against that of John Taylor.

As to the testimony of William E. McLellin, published in Rigdon's *Advocate*, he was cut off the church in May, 1838. As early as March, 1845, he begins to champion the claims of Elder Rigdon. A bitter fight took place between the Twelve on the one hand, and the Rigdonites on the other. No doubt many, very many, wrong things were said and done on both sides. McLellin took part in this fight and did his best to down the claims of the Twelve. In the early part of 1847 we find this same McLellin publishing the *Ensign of Liberty*, in Kirtland, Ohio. In this same year he, Whitmer & Co. went to work to build up a church. He received revelation for Whitmer, and Whitmer received revelation for him. Indeed he has been a kind of "wandering star" the greater part of his life. But he always knew. He knew too much to ever come into the Reorganized Church; but his testimony as found in Rigdon's *Advocate* in March, 1845, happens to be first class. Well, we will let this all go now for what it may be worth.

Doctrine and Covenants 120: 3, is quoted. The cases are not parallel. One refers to the Twelve, the other to the Seventy. One refers to presiding over "meetings" "where no organization exists," the other, to presiding "over all the churches of the Saints among the Gentiles," etc.

Elder Blair quotes the following from my article:—

Paul nowhere instructed the Saints to receive his teachings *because of the position he held in the church* which enabled him to know what the word meant.

Here are nine words italicized where there is not one as it stands in my article. This is misleading. I presume the brother's intention was to call special attention to that part of my statement; but it is exercising too much liberty with another's composition. After making the quotation Bro. Blair says:—

Wrong again: for Paul in almost every epistle asserts his ministerial "position" and authority thus:—

He then proceeds to furnish texts in

supposed proof of his position. Not one of these texts proves anything contrary to what I affirmed. Galatians 1: 8 is quoted:—

But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Here Paul makes *the doctrine taught*, the standard of evidence, and not his official position in the church. The idea that if an angel brought any other gospel than the one which Paul taught, he would be accursed, and they would come under condemnation for receiving it, and yet they were required to receive whatever Paul might be inclined to teach, "*because of the position he held in the church*," is rather absurd. Paul refers to the gospel which he taught as the proper standard by which to try men and angels, *because* it was the gospel of Christ, and not because he taught it. "Follow me even as I follow Christ," is what the apostle asked them to do:—

I speak as unto wise men, judge ye what I say.

John and Jesus made the doctrine the test, as I plainly showed in my former article. In the above quotation Elder Blair cuts my sentence right in two, presenting only the first half of it, and all th's after accusing me of garbling from his writings. My position is neither fully nor fairly presented without the other part of the sentence. It reads thus:—

But being assured that he had the truth, he commended it to the judgment and consciences of those who also had claim upon God for the "Spirit of truth."

My position on this point is the only safe one, hence the only one that is true; and I can see no reason why any true servant of the true and living God should want to lead in any other way.

Elder Blair has not told us in this "reply," why he condemned in the *Saints' Advocate*, certain history from the *Millennial Star*, but in a later *Herald* article presents the same history as valid and authentic. There are many other things which he has not done, in this reply, which I would like to enumerate were it not for occupying so much space.

The brother makes repeated claims of inspirational direction in this matter, even going so far as to write a commandment to the whole church. (See D. C. 27: 2.) Now it looks to me like this: If we have God, truth, and fact on our side, there is no need of incorporating inspirational claims with our argument. It is an evidence of weakness. More than this, the brother could not stand the application of what he says about hearing and heeding "my servant Joseph," one bit better than the Twelve, if as well; and this is putting it mildly too.

I close by stating that the work

which he thinks peculiarly belongs to the High Council and cannot properly be done by the Twelve because it belongs to the regulating of stakes in Zion, was done by the Twelve when they were present, and with the stated approbation of the Seer. In proof of this I call attention to the minutes of a Special Conference, as follows:—

A Special Conference of the Church of Jesus Christ of Latter Day Saints, held in the city of Nauvoo, August 16, 1841. Elder Brigham Young was unanimously appointed to preside over the conference, and Elias Smith and Lorenzo Barnes were appointed clerks.

After singing by the choir, the conference opened by prayer by the President.

The object of the conference was then presented by the President, who stated that President Joseph Smith (who was then absent on account of the death of his child) had called a Special Conference to transact certain items of business necessary to be done previous to the October conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent imposition being practiced upon them by unprincipled speculators, etc., etc.; and he hoped that no one could view him and his brethren as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren that nothing could be further from his wishes and that of his Quorum than to interpose with church affairs at Zion and her stakes, for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire therefrom, and attend the affairs of the church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of the quorum responded, *Amen*.

A list of names of the elders and cities were read by the President, and a few were selected by nomination and designated as follows:—

Voted that elders, H. G. Sherwood, go to New Orleans, La. A. O. Smoot, go to Charleston, S. C. B. Winchester, go to Salem, Mass. Erastus Snow, go to Salem, Mass. John Murdock, go to Baltimore, Md. Samuel James, go to Washington, D. C. On motion of V. Knight, seconded by Samuel Bent:—

Resolved, that the Quorum of the Twelve select the individuals to go and preach in such places as they may deem expedient, and present the same to the conference, with a view of expediting the business of the day.

The situation of the poor of Nauvoo City, was then presented to the conference by Bishops Knight and Miller, and a collection taken for their benefit.

After singing, conference adjourned until 2 o'clock p. m.

Conference assembled at 2 p. m., and was addressed by Elders L. Barnes and H. G. Sherwood, concerning the spread of the gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the church at the stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him so that he might attend to the business of translating.

Motioned, seconded, and carried that the

conference approve of the instructions of President Smith, in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office.

Motioned, seconded, and carried unanimously, that every individual who shall hereafter be found trying to influence any emigrants belonging to the church, either to buy of them (except provisions) or sell to them (except the church agents) shall be immediately tried for fellowship and dealt with as offenders, and unless they repent shall be cut off from the church.

President Rigdon then made some appropriate remarks on speculation.

It was moved that the conference accept the doings of the Twelve, in designating certain individuals to certain cities, etc., when President Joseph Smith remarked that the conference had already sanctioned the doings of the Twelve, and it belonged to their office to transact such business with the approbation of the First Presidency, and he would then state what cities should now be built up; viz.: Nauvoo, Zarahemla, Warren, Nashville, and Ramus.

Resolved, That this conference adjourn to the time of the General Conference in October next. Closed with prayer by President Young.

BRIGHAM YOUNG, President,
ELIAS SMITH,
LORENZO BARNES, } Clerks.

—*Times and Seasons*, vol. 2, pp. 521, 522.

From the above we learn that the President of the Quorum of the Twelve presided over a Special Conference of the Church, although Sidney Rigdon, one of the first Presidency, was present; that the proper place for the Twelve is "next to the First Presidency," both in the stakes of Zion and abroad; that under the First Presidency, they (the Twelve) had charge of the missionary force, excepting, of course, themselves only; that part of the business which they might properly transact, as properly belonging to their office, was the settling of emigrants in the stakes of Zion, etc., etc. The history shows that in harmony with these decisions of Joseph the Seer, the Twelve continued to officiate through the succeeding year.

1. The Twelve were called to stand next to the First Presidency in the Temple building, etc. (See Epistle of the Twelve, *Times and Seasons*, vol. 3, p. 600.)

2. The Twelve gave instructions concerning tithing. (Page 627.)

3. The President and Clerk of the Quorum made a call for funds. (Pages 715, 716.)

4. Willard Richards, (Clerk,) in behalf of the Quorum of the Twelve, purchased the *Times and Seasons*. It then became a church organ with Joseph Smith as its editor. (Page 728.)

5. The Twelve wrote an epistle concerning finances, to the Saints in Europe, in which they say:—

Brethren, we wish not to control you or your means, it is not for our peace or interest; nay, rather, it is a source of labor, trouble, and anxiety to have aught to do with the pecuniary business of the church, which we would gladly avoid, could we do it and the things desired be accomplished, and we stand guiltless where God hath placed us, etc.—Page 736.

This last epistle was written in accordance with revelation through Joseph the Seer. (Page 737.)

All the above references are to the third volume of the *Times and Seasons*, running from November 15, 1841 to April 1, 1842.

Original Poetry.

EXULTATION.

BY ELBERT A. SMITH.

The snow king from the north came down
From out the frozen regions,
And marching through the silent town
Upon the meadows bare and brown
Encamped his countless legions.

His tent walls gleaming in the sun
From every hill and hollow,
Give warning of the siege begun;
And from the black clouds, low and dun,
I judge there's more to follow.

But even now the wind has heard,
Despite the winter's warning,
The music of the spring that stirred
Our souls to sing as sings the bird
In summer's brightest morning.

And if perchance death some day come,
From out the frozen regions,
And marching through our sad hearts dumb,
With hollow step and muffled drum
Encamps his silent legions,

Ah! even then we know that soon
The days of death are numbered;
The spring of life, the morn, the noon,
The warm sun of a day in June
Awakes the soul that slumbered.

Ah! vainly shrieks the hollow blast,
And sounds his fateful warning,
Because we hear as he goes past
A voice that says, "There comes at last
Joy's hoped-for, prayed-for morning."

Great Judge of men, thy greatest gift,
We crave that of discerning
Those truths that shall our spirits lift
Above the adversary swift,
Unto thy sure returning.

A million hearts are lifted high
And countless eyes are turning,
To draw pure wisdom from the sky
Whose fountains never shall run dry,
As have the schools of learning.

O, raise your hearts, O, sing aloud;
Push back the winter hoary!
O, cast aside the pall, the shroud,
And gather, gather like a cloud,
To meet the Son of Glory!

Conference Minutes.

FAR WEST.

Conference convened in St. Joseph, March 10 and 11, 1894; T. W. Chatburn in the chair, C. P. Faul secretary. Branches: Kingston 67, St. Joseph 297, German Stewartsville 71, Pleasant Grove 80, Stewartsville 93, Delano 88, DeKalb 39, Edgerton Junction 33. Elders A. J. Cowden, F. C. Graham, J. M. Terry baptized 7, W. E. Summerfield baptized 3, J. Rounds baptized 5, J. T. Kinnaman, A. W. Head, B. Dice, J. D. Flanders, D. J. Powell, D. E. Powell, L. L. Babbitt, R. Marchant, R. Archibald, C. P. Faul, I. N. Roberts, A. J. Cato, T. J. Mauzey, J. Lampert, H. C. Bronson, W. Hawkins, T. W. Chatburn baptized 5; Priests J. S. Constance, F. Mauzey, J. Burlington, and H. D. Ennis; and Teacher G. W. Wilcox reported. A letter was read from

Bro. H. A. Stebbins in the matter of dropping two names from the record of the German branch. On motion the matter was referred back to the branch with a request of the president of district to visit the branch and give such instructions as may be necessary in the case. Delegates to the General Conference: T. W. Chatburn, J. T. Kinnaman, C. P. Faul, J. M. Terry, R. Winning, W. Lewis, W. E. Summerfield, J. Rounds, D. J. Powell, W. Haden, A. W. Head, M. J. Head, L. L. Babbitt, C. Householder, Sr. Ann Summerfield, H. C. Bronson, J. S. Constance, Ben Dice, A. J. Cato. Conference empowered the delegates present at the General conference to cast the full vote the district is entitled to. Bishop's agent, Wm. Lewis, reported: On hand \$112.70; received \$885.50; paid out \$425.10; on hand \$573.10. Audited, and committee's report and suggestions adopted. Resolved that this conference sustain the efforts of Elders T. W. Chatburn, W. E. Summerfield, and J. M. Terry as missionaries in the Far West district, and that conference respectfully petition General Conference that these brethren be returned to this field for the ensuing conference year. Officers for the ensuing three months: T. W. Chatburn president, T. T. Hinderks vice president, C. P. Faul secretary. Wm. Lewis was sustained as Bishop's agent. Preaching by I. N. Roberts and W. W. Blair. Committee on purchasing a district tent was continued until next conference. Adjourned to meet at Stewartsville, Missouri, June 23 and 24, 1894.

EASTERN IOWA.

Conference convened with the Jackson branch at Amber, Iowa, March 17 and 18, 1894; Elder J. S. Roth presiding, John B. Roush secretary *pro tem.*, S. D. Heide assistant. Branch reports: Fulton 43; 2 died. Butternut Grove 35. Osterdock 13; 1 died. Apostolic 57; 6 baptized. Grove Hill 43; 3 baptized. Brush Creek 9; first report. Jackson 18. Davenport 24; gain 3, loss 3. Elders reporting: J. R. Sutton, W. H. Kephart, J. S. Roth baptized 36, O. B. Thomas, J. W. Peterson, J. B. Roush, W. Turner baptized 8, and John Heide; Priests C. S. Shiply baptized 1, D. L. Palsgrove, J. R. Johnson, D. J. Dierks, and J. Bradley; Teacher F. J. Potter.

Committee on soliciting means for a district tent reported having received subscriptions to the amount of \$90.25. The committee was continued and J. S. Roth authorized to collect the money and purchase the tent. Bishop's agent's report: On hand last report \$106.61; received since \$264.52; paid out \$106.40; balance on hand \$158.12. [Figures erroneous.—ED.] Report accepted and the books audited and found correct. Committee in the case of granting Bro. W. T. Maitland a license was continued and the president authorized to appoint another member to the committee. Bro. John B. Roush was appointed. A resolution was passed asking General Conference to return Brn J. S. Roth, J. R. Sutton, J. B. Roush, J. B. Heide, O. B. Thomas, and W. H. Kephart to this district the following year. Elders J. S. Roth and J. B. Roush were chosen delegates to General Conference. By motion the different branches were requested to report at next conference for the organization of a district Sunday school association. J. S. Roth was sustained district president, S. D. Heide was chosen clerk, John Heide was sustained Bishop's agent.

A two-days' meeting was appointed at Clinton, June 16 and 17, in charge of district president. Preaching during conference by W. Turner, O. B. Thomas, and J. W. Peterson. Adjourned to meet with the Butternut Grove branch, August 17, 18, and 19.

GALLAND'S GROVE.

Conference convened at Dow City, Iowa, March 9, 10, and 11, 1894; C. E. Butterworth and W. W. Whiting presided, J. Pett and A. Z. Rudd clerks. Branches reporting: Gal-

land's Grove 266, gain 4. Boyer Valley 106; Salem 72, loss 4; Harlan 67, gain 4; North Coon 49, loss 2; Camp Creek 36, loss 1; Union 28; Coalville 39, gain 1; Mason's Grove 133, gain 7. Ministry reporting: Elders W. W. Whiting, C. J. Hunt baptized 4, J. M. Baker, B. Salisbury, John Smith, J. T. Turner baptized 2, C. E. Butterworth, J. J. Christiansen, J. Pett, J. F. McDowell baptized 3, J. R. Rudd, A. F. Rudd, H. C. Smith, G. Hawley, and J. N. Simmons; Priests J. H. Young, C. Williamson, R. Wight, J. Pearsall, and M. Hartshorn; Teacher L. Butterworth. Bishop's agent's report: On hand last report, November 18, 1893, \$50.80; received since \$250.95; paid out \$274, balance on hand \$26.95. [Figures erroneous.—Ed.] John Pett agent. The resolution passed by the Little Sioux district conference requesting the Galland's Grove district conference to grant said district, by permission of General Conference, the addition of O'Brien, Osceola, Cherokee, and Ida counties was, on motion, denied. Brn. C. E. Butterworth, C. J. Hunt, W. W. Whiting, J. Pett, M. W. Hartshorn, and Geo. Hawley were chosen delegates to General Conference, and were instructed to cast majority and minority votes in case of disagreement. The tent committee reported cost of tent and fixtures \$97.50; paid \$43.60; balance due committee \$53.90. Report accepted and committee continued. By recommendation of the Galland's Grove branch Bro. John H. Young was ordained to the office of elder. The recommendation of the Harlan branch for ordination of Bro. William N. Booth to the office of elder was presented and on motion adopted, and the matter referred to the missionary in charge to so ordain if he thought proper. C. E. Butterworth was sustained president and W. W. Whiting assistant. The general authorities of the church were unanimously sustained. J. Pett was sustained clerk of the district till after the close of the next quarterly conference. Preaching by Elders H. C. Smith, C. J. Hunt, and J. Smith. After the close of the Sunday afternoon services one was baptized. Adjourned to meet at Deloit, June 1, at ten a. m.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Conference convened with the First Chicago branch February 24, 1894, at 10:30 a. m.; Elder F. G. Pitt chairman, Bro. M. J. Danielson secretary, W. Vickery assistant. Branch reports: Cortland 23; 1 died. DeKalb 18; 2 baptized, 1 received. Chicago 85; 4 baptized, 1 received, 6 removed, 1 died. Plano 216; 5 received, 4 removed, 3 died. Unity 31; 1 died. Braidwood 57; 2 received. Streator 30; 2 removed. Mission 104; no change. East Delavan 58; 1 baptized, 1 died. Sandwich 62; 6 baptized, 5 received, 2 removed, 1 died. Ministry reporting: Elders F. G. Pitt baptized 4, Henry Southwick, W. Vickery, I. L. Rogers, G. Scheideker, E. Dutton, T. Hougas, S. C. Good, J. B. Roush, W. Strange, A. J. Keck, J. S. Kier, C. D. Carter baptized 2; Priest M. J. Danielson. F. G. Pitt was sustained president, M. J. Danielson secretary for next quarter. Report of committee on rules of representation was read and accepted. Petition was presented by Bro. J. S. Patterson requesting a restoration of his license. Committee on tent authorized to purchase tent early enough for the coming season. By its request Cortland branch was declared disorganized. Bishop's agent's report: On hand September 30, 1893, \$295.37; received since \$102.55; paid out \$225.50; on hand \$172.92. [Figures erroneous.—Ed.] Thomas Hougas, agent. Preaching by Elders Joseph Luff and J. W. Peterson. Adjourned to meet at DeKalb, June 23 and 24.

FREMONT.

Conference of the Fremont district convened at the Saints' chapel, Shenandoah, Iowa, February 17, 1894; Elder H. Kemp president, *pro tem.*, T. A. Hougas secretary.

Branches reporting: Farm Creek, Keystone, Elm Creek, Plum Creek, Union, Glenwood, and Shenandoah. Reports were received from Elders H. Kemp, D. Hougas, J. B. Cline, N. L. Mortimore, S. Orton, W. Schick, H. Hershey, T. A. Hougas, W. Leeka, J. B. Heide, and W. Leadingham; Priests F. G. Dungee, S. J. Roberts, H. F. Durfey, R. S. Hillyer, and G. W. Walling; Teachers J. C. Moore, S. Dike, W. C. Fetter. The spiritual condition of the Shenandoah branch was given by Bro. W. D. Leadingham, Union branch by Bro. N. L. Mortimore, Farm Creek by Bro. T. A. Hougas, Plum Creek by H. F. Durfey. Bishop's agent's report read and received. Report of the secretary of the district association of the convention just closed was read and received. Motion prevailed granting licenses to Elder Wm. Schick, Priest R. Hillyer, Teacher F. B. Knight. The following were appointed delegates to General Conference: H. Kemp, D. Hougas, T. A. Hougas, Wm. Leadingham, Wm. Leeka, Rachel Leeka, Emma Hougas, Roxie Gaylord. The following were sustained as district officers: D. Hougas president, T. A. Hougas secretary, Wm. Leeka Bishop's agent. Vote of thanks was tendered to officers. The missionaries sustained. Authorities of the church were sustained. Preaching by Brn. H. Kemp and T. A. Hougas. The attendance was very light but a good time was had nevertheless. Adjourned to Farm Creek in June, at call of president.

Miscellaneous Department.

COUNCIL.

At last April session of conference there was a meeting for counsel between members of the Presidency, the Twelve, and Quorum of High Priests, held at Bro. David Dancer's house. At the close of this council, there was an agreement that each of the quorums would severally and collectively prepare a paper, each quorum for itself; and that these papers should be placed before a similar council to be held at the session of April, 1894, for consideration and examination, for purpose of reaching an agreement upon certain duties of church officers then considered.

It is thought that this council will require the presence of the members of the quorums named, at the coming April session to perfect the agreement; or so many of those members as may find it practicable to come to conference.

We have not at present writing (March 19) any matters of great importance, on appeal, to lay before the High Council; and therefore do not for that purpose call the council together.

JOSEPH SMITH,

For the Presidency.

NOTICES.

Let the tent committee of the Philadelphia district take notice that the following names constitute said committee: H. H. Bacon, John Zimmerman, Martha Christy, Mame Copeland, Sallie Lewis, of Philadelphia, Pennsylvania; Joseph R. Nelson, of Nottingham, Pennsylvania; Mollie Matthews, New Park, Pennsylvania; J. V. Carter, Banks, Maryland; Geo. Potts, Annie Box, Thomas Lester, of Brooklyn, New York.

The said committee elected H. H. Bacon clerk; address, 2146 Ridge avenue, Philadelphia, Pennsylvania; John Zimmerman treasurer; address, 520 Summerset street, Philadelphia, Pennsylvania. As the members of this committee collect money for the said purpose they should send it direct to the treasurer, John Zimmerman, 520 Summerset street, Philadelphia, who will receipt them for the same. Philadelphia has raised about \$12; New Park, Pennsylvania, \$17. As we love this cause (latter-day work) let each one make an extra effort to raise the necessary

amount to purchase a tent by the first of May. Let each one take notice and work as you never have in the past for the object in view. Let each one of this committee report to the clerk and treasurer by April 25 so they may be able to report to the chairman; then we will know just what we can do. Believing success will attend our effort if we will work, I remain, yours in gospel bonds,

A. H. PARSONS, Chairman.

SCATTERED MEMBERS.

The following names are upon the records of the Omaha, Nebraska, branch, but their whereabouts have been unknown to the officers of the branch for a long time, and unless heard from soon must be reported as scattered members. If this list reaches any of the parties named or of those who may know of their present residence, if they are living, or if dead, you will confer a favor upon the branch by notifying the undersigned.

Hanna V. Clark, Joseph Carr, Lucy A. Ruby, Anna Martin, Lars Larsen, Jens P. Thyglsen, Louise Thyglsen, Josephine Tirehurst, Lewis Davis, Owen W. Williams, Elizabeth Gillett, Emma M. Hailey, formerly Smith, Frank Sullivan, Gustaf E. Balchen.

W. F. SEWARD, Pres.

1823 North 24th St., OMAHA, Neb.

BORN.

DONELSON.—To N. B. and E. M. Donelson, of Riverton, Iowa, April 9, 1893, a daughter, and named Annie Elizabeth. Blessed by Elder H. Kemp March 12, 1894.

CHENEY.—To B. C. and S. E. Cheney, of Sidney, Iowa, November 12, 1893, a son, and named Albert Leslie. Blessed March 12, 1894, by Elder H. Kemp.

MARRIED.

ROBERTS—SHIELDS.—At home of bride, Council Bluffs, Iowa, March 2, 1894, Bro. Samuel Roberts to Sr. Nancy Shields, T. W. Williams officiating.

DIED.

EDWARDS.—At Charter Oak, Iowa, January 12, 1894, Olive, only daughter of Bro. John and Sr. Sarah Edwards, aged 7 years, 7 months, and 12 days. Father, mother, and brothers mourn for the departed one, yet our loss is her eternal gain. Funeral services by Elder J. N. Simmons, of Bell, Iowa.

JENKINS.—Columbus C. Jenkins was born June 9, 1852; baptized January, 1878, at Joplin, Missouri, by Elder D. H. Bays; died November 19, 1892. Funeral services conducted by Elder H. L. Thompson, from Saints' church at Elmwood. A noble Christian wife and mother, seven children, a brother, and many friends mourn their loss. His funeral was largely attended. Notwithstanding his long years of affliction he kept the faith of those that have a promise in the first resurrection.

GRIMMETT.—At Lander City, Wyoming, February 2, 1894, Eliza J., wife of Elder John Grimmett, aged 53 years and 25 days. Deceased was married to Bro. Grimmett August 15, 1881, and joined the Church of Christ the following March. Her husband and adopted daughter mourn their loss. She had no enemies and was loved by all who knew her.

TAYLOR.—At Forbush, Iowa, February 20, 1894, Joseph A., child of Matthew and Mary Taylor. He was born October 17, 1893; blessed by William Thompson November 12. Funeral conducted from the house to the church by Morgan Lewis; sermon by Jno. J. Watkins.

WHITESIDE.—Near Lower Lake, California, November 18, 1893, Sr. Margaret Whiteside. Deceased was born March 22, 1816, in Franklin county, Pennsylvania. At the age of twenty-one she was baptized into the Latter Day Saints Church by Elder Erastus Snow. She then left all her relatives and went to Far West with some friends. She was there united in marriage to Isaiah

Whiteside, he also being a member of the same church. They followed the church through all her troubles, and becoming disgusted with the proceedings in Utah emigrated to California and settled in Sacramento, where he died in November, 1863. She united with the Reorganized Church April 18, 1863. In 1867 she went to Lake county with her daughter, Catherine Ashley, with whom she resided until her death. Two sons and three daughters mourn their loss. She was a faithful and consistent Christian and was ready to obey the summons. Services at the grave by a Methodist minister there being no Latter Day Saint minister near.

Through all pain at times she'd smile,
A smile of heavenly birth;
And when the angels called her home,
She smiled farewell to earth.
Heaven retaineth now our treasure,
Earth the lowly casket keeps,
And the sunbeams love to linger,
Where our sainted mother sleeps.

QUICK.—At Omaha, Nebraska, February 21, 1894, Sr. Olena, wife of Mr. Martin Quick, aged 47 years, 5 months, and 8 days. Deceased was born in Norway; was married in November, 1871, and was the mother of eight children, one son and seven daughters. The son and six daughters, with her husband, survive her, and mourn the loss of a kind wife and mother. Sr. Quick was baptized in Omaha, June 23, 1883, by Elder E. C. Brand, and has ever maintained a consistent Christian department. She was a most open, frank, and honest-hearted woman, straightforward in all of her dealings, and died in full hope of immortality in the celestial kingdom of God. One brother, Ohmen Ohm, was the only relative from the immediate family to attend the funeral. Services were held at the home, in Omaha, February 25; discourse by Elder W. F. Seward. Interment in Forest Lawn cemetery.

STREET.—At Independence, Missouri, March 18, 1894, Sr. Camillia Loar Street, wife of Bro. Calvin Street and daughter of Bro. and Sr. Wilson S. Loar. She was born at Timberhill, Bourbon county, Kansas, December 12, 1867, was baptized by Elder J. S. Roth at Edenville, Iowa, June 23, 1883. Besides husband, parents, brother, and sisters, she leaves behind a babe of but few days, as specially bereaved. The funeral sermon over her remains was preached by Elder Joseph Luff at the stone church, March 20, 1894, a large audience being present.

CAVERLEY.—At her home on Grassy Creek, near Louisiana, Missouri, September 26, 1892, Sr. Nancy Caverley. She was born February 3, 1826, in Tivonia, Livingston county, New York. She moved to Ohio in 1832 and from thence in the fall of 1838 to Missouri. She was married to Philip Caverley May 10, 1840. She was a member of the church in its early days before the apostasy, and in the days of darkness she united with the Baptist Church, where she remained until the spring of 1876, when she had the privilege of uniting with the Reorganized Church of Jesus Christ, abiding in the faith to the end of her days.

ITEMS OF INTEREST.

BANGKOK, March 17.—Phrayot, the Siamese Mandarin charged with the murder of the French Inspector, Grosgrin, and his Annamese escort, has been acquitted on all the charges made against him. The decision is likely to lead to complications, as the murder of Inspector Grosgrin was one of the incidents which led to the Franco-Siamese imbroglio. France refuses to evacuate Chantabon until the culprits are brought to justice.

SHANGHAI, March 17.—The first petroleum tank steamer has arrived here, but the custom-house authorities will not allow the landing of petroleum in bulk. The British, Russian, and German Consuls have been instructed to support the landing of the petroleum, which is fixed for March 20. Trouble is expected.

PARIS, March 17.—The Chamber of Deputies to-day voted the creation of a special ministry of the colonies. The Senate postponed a vote of credit for it in spite of the appeal of Premier Casimir-Perier, who declared the Cabinet would not remain in power without a vote of confidence. Premier Casimir-Perier has ordered a special meeting of the Senate for Monday.

EDINBURG, March 17.—Lord Rosebery arrived here at 6:30 p. m. to make his expected address to the delegations from the Liberal associations from all parts of Scotland. The Premier was received at the railroad station by the Liberal committees, and drove to the Corn Exchange in an open carriage, being heartily cheered by the crowds gathered along the route between that building and the railroad station.

The Corn Exchange, which is capable of holding 5,000 people, was packed an hour previous to the arrival. The interval was occupied by singing political songs in which the Premier was described as the "Scottish Grand Young Man."

Referring to his famous House of Lords speech, Lord Rosebery said that on the first night of the session "no man in my position could have avoided the subject of home rule." "I thought I had dealt with it in absolute frankness and absolute perspicuity" he resumed. "My critics admit that, but unfortunately the interpretation they place upon my words is not that which I put upon them myself. What I said was that if we wanted to carry home rule we must carry conviction to the heart of England; and by those words I stand. They were a truism, a platitude in the sense I uttered them. But, in the sense in which they have been interpreted, they bear a meaning which as a Scotchman I should be the first to repudiate."

There was one curious circumstance in connection with this incident, continued Lord Rosebery; he did not for a moment believe that the Irish or Liberal parties misinterpreted his remarks; therefore he sagaciously concluded that the misinterpretation emanated from the Unionist party.

He attached the greatest importance to the close and intimate union of the Irish and Liberal parties and believed it was a real union. The speaker made no secret of the fact that he did not approach the Irish question on historical or sentimental grounds; he approached it as a great question of policy which must be dealt with as an imperial question and which concerned other populations as much as Ireland. He believed that when they received the fast-ripening demand for Scotch home rule, if he was a Minister he would not stand in the breach to oppose it, and if he was not a Minister he hoped as a man to be in the storming party.

The remainder of Lord Rosebery's speech was devoted to the support of Liberal measures, including the Welsh and Scotch disestablishment propositions.

In conclusion Lord Rosebery said the recent resolution of the House of Commons showed how strong was the feeling against the House of Lords. This question, however, would only be dealt with on the backing, summons, and inspiration of a great popular force. Without that the government was absolutely impotent. It awaited the people's voice, and when it had it it would be prepared to take the measurement thus inspired. But while the House of Commons talked of ending or mending the House of Lords the House of Commons might look to its own mending by revising the procedure of defeat by obstructions.

After the meeting had passed a resolution of confidence in the government the large audience dispersed with loud cheers.

John Dillon, M. P., speaking at a St. Patrick's day celebration in this city, said in brief: "I have just heard Lord Rosebery speak upon the home rule question, and in regard to the substance in that speech I congratulate Scotland upon the position occupied

by her illustrious son. More importance will be attached to that speech than to any other delivered within the last fifteen years. In Lord Rosebery Ireland has an honest and honorable champion."

LONGVIEW, Tex., March 18.—A destructive storm passed over this place this morning. Hailstones fell weighing fourteen to eighteen ounces. Chickens and turkeys roosting in trees were killed, while ducks, geese, and hogs were pelted to death.

At Lansing switch the cyclone struck the house of John Cains, occupied by a family of negroes. The house was destroyed and six persons were killed, three mortally wounded, and five seriously hurt. Old man Alex. Lester was found entirely nude, fifty yards from the house, dead. The list of wounded and of houses destroyed is large.

At Emery, the county seat of Rains county, the entire western portion of the town was ruined on Saturday evening. Miss Easter Alexander, Eras Henry, George Walker, and the four year old son of Henry Murray, colored, are the known dead. Three unidentified bodies were found north of Emery to-day. The postoffice was used as a hospital and morgue.

LONDON, March 18.—An impressive demonstration to protest against the action of the House of Lords in rejecting the employers' liability bill was held to-day in Hyde Park. It is estimated that 80,000 persons were in attendance. There were twelve platforms in the park from which the speakers addressed the throng.

Shortly before three o'clock enormous processions from all parts of the city began to arrive in the park. Among those who took part in the processions were representatives from every trade union in London. The chief speakers were Messrs. Burns, Woods, Arch, and Cremer, all of whom are labor members of the House of Commons.

Resolutions were read from all the platforms calling upon the government to introduce again the employers' liability bill immediately upon the reassembling of the House of Commons, and also demanding that the government take steps to bring about the entire abolition of the House of Lords. At the sound of a bugle the resolutions were adopted simultaneously at all the platforms, the crowds signifying their approval by a mighty shout.

There was no trouble of any kind reported, and after the adoption of the resolutions the crowds quietly dispersed.

GUATEMALA, March 18.—There is much uneasiness here. President Barrios' house is closely guarded, and Barrios himself never appears in public without escort. The military is kept constantly in motion and there are frequent changes of commanders. The antipathy to Americans increases. The feeling is especially manifested towards Mrs. Barrios, who is an American. She is a woman of great ability and cultivation. The opposition charges her with being unduly ambitious, but the unprejudiced people believe her only ambition is to elevate the masses of the people and liberalize existing institutions. The reactionary party would like to bring about Barrios' downfall.

THE HAGUE, March 18.—The Second Chamber has dissolved on account of the defeat of the government's electoral bill. There is no change in the Cabinet except that the Minister of Foreign Affairs, G. van Tienhoven, has resigned.

LONDON, March 18.—The Commercial Cable company announces that it is advised the new direct communication between Buenos Ayres and Valparaiso will be opened March 19.

The serious condition of affairs at Denver, Colorado, reported last week, was improved because of trouble among the miners at Cripple Creek, Colorado, who struck for an eight hour day and proceeded to arm themselves to carry their point, rendering

it necessary for Governor Waite to order the militia from Denver to the mines. After some acts of violence the situation among the miners became more quiet and civic authorities are now in control.

Bear Lake, Michigan, was inundated and damaged by a cloudburst on the 19th inst. No lives were lost.

Later reports from Longview, Texas, increase the death list and extent of damage done by the late cyclone.

The British Government has purchased for \$1,000,000 from the Duke of Bedford five and a half acres of ground adjoining the British Museum for the purpose of extending that institution.

Great Britain has explained to the United States Government that the landing of marines at Bluefields, Nicaragua, was solely for the protection of British interests.

The Belgian ministry has resigned.

Louis Kossuth, the Hungarian patriot, died at Turin, Italy, March 20, in his ninety-second year.

MADRID, March 20.—Advices received here from Mindanao, capital of the island of that name, in the Malay Archipelago, show that a large body of Mohammedan natives made an attack on the Spaniards on the Island of Pantar. In the fighting that ensued one Spaniard was killed and many wounded. The Spaniards inflicted severe losses upon the natives, 200 of them being killed.

BERLIN, March 20.—The Russo-German commercial treaty ratifications were exchanged to-day at the Foreign Office between Baron Marshall von Bieberstein, the Secretary of State for Foreign Affairs, and Count Schouvaloff, the Russian Ambassador.

VIENNA, March 20.—All the royal Italian palaces and domains outside of Rome, with the exception of the palaces at Turin, Venice, Florence, Naples, and Palermo and a few hunting grounds, will be sold. King Humbert desires to reduce his civil list.

BUFFALO, Wyo., March 21.—The storm in this section has assumed the proportions of one of the worst blizzards in the history of this State. It is feared that the ranges will be covered with cattle succumbing to the exposure of the blizzard, and the sheep owners are in despair. Telegraph wires have been useless for hours. A cowboy belonging to a ranch eleven miles north of Douglas rode into that town last night and reported having been separated from a companion in the blizzard, and the horse of the other man was exhausted. The property loss will be great.

BUENOS AYRES, March 21.—A dispatch received here to-day from Rio Janeiro says it is rumored that Peixoto intends to establish a dictatorship; that Admiral De Mello has captured off Panagua a vessel from Buenos Ayres with a cargo of arms intended for Peixoto, and that the State of Parana proposes to raise a loan to aid the revolution.

TURIN, March 20.—Louis Kossuth died at 10:55 o'clock this evening. His end was extremely painful. He showed signs of consciousness until the last. He expired in the arms of his son and died pressing the hand of the Hungarian Deputy Karolyi. The remains, with those of his wife and daughter, who were buried in England, will be taken to Hungary.

LONDON, March 21.—A dispatch to the *Standard* from Buda-Pesth says that the Hungarian Government and the members of the National party in the Diet have arrived at an agreement regarding the honors that will be shown Louis Kossuth now that he is dead. By reaching this agreement the fall of the ministry is averted.

BUDA-PESTH, March 21.—The greatest grief is expressed here at the death of Kossuth. Mourning emblems are being displayed on all sides and every newspaper in the two cities appeared to-day with black borders. Mourning flags are flying on many

houses and the city is in black with crêpe and emblems of sorrow. The Lower House of the Hungarian Diet, which had adjourned, has been summoned to meet in special session Friday next in order to take action upon Kossuth's death.

Commander Coxe's army of unemployed, organized with a view to marching to Washington for the purpose of demanding from Congress the issue of \$5,000,000 in scrip to be paid as wages for national road improvement, is recruiting at Massillon, Ohio. Delegations from California and other sections are en route to the rendezvous. Governor Matthews of Indiana says that if necessary he will use the State Militia to prevent the army from invading or crossing the State.

TUCSON, Ari., March 22.—The industrial army, 700 strong, arrived here yesterday and left this evening. The men were given all they wanted to eat by the city. They are orderly, and the reports to the effect that they have been pilfering at different points along the road in Arizona are believed here to be without foundation.

WINAMAC, Ind., March 22.—Coxey's movement is finding favor here, and a company has been organized to join the army. It is called the "Pink Mink Marshmallows."

HARRISBURG, Pa., March 22.—Gov. Pattison to-night received a telegram from W. Astor Evans of Hazelton demanding 2,400 tents for those who propose to join Coxey's march. The telegram was signed by W. Astor Evans as "Lieutenant of the Army of Commonweal." The Governor paid no attention to it.

Brazilian insurgents are said to still be active in remote portions of Brazil. Admiral Mello is reported to have captured extensive government supplies. The insurgent ships Aquidaban and Republica are cruising off Montevideo.

New York City is to try the underground trolley system of electric railway on some of its lines of street travel.

Representative Morse (Mass.) introduced in the House to-day a bill to punish seduction in the District of Columbia. He says the Pollard-Breckinridge suit has developed the fact that there was no law in the District on the subject.

LARAMIE, Wyo., March 23.—Robert Baker, a sheep-herder, was found frozen to death on the plains five miles from this place to-day. Baker and a man named Small were in charge of 3,000 sheep. Last night the storm became so severe they decided to abandon the sheep and endeavor to reach town. Small reached the railroad and followed it in. His hands and feet were badly frozed.

Massillon, Ohio, advices of the 23d report that the forces under "Jacob Sechler Coxey, Commander in Chief and Constructive Statesman," is receiving bogus checks and drafts for large sums. The advance guard of the "army of the commonweal" is hopeful. Large additions to the forces are promised from the West and from points along the line of march.

LONDON, March 23.—Dr. Nettleship, the oculist, believes an operation will fully restore Mr. Gladstone's normal powers of vision.

CHIHUAHUA, Mexico, March 23.—A delegation of Mormons has arrived in the Degolado district, situated in the northern part of this State, and is making the preliminary arrangements to establish there another colony of several thousand polygamous Mormons. The new settlers will come from Salt Lake and other parts of Utah. The concession which the Mormon leaders have obtained from the government is a liberal one and embraces 2,745,600 acres of rich agricultural lands in one body. If the plans now under way are completed in time there will be a great exodus of Mormons from the United States to Mexico this fall.

PROGRAMME.

Programme of Zion's Religio-Literary Society, to be held at Lamoni, Iowa, April 3, 1894, at 7:30 p. m.:-
 Instrumental Music by Lamoni Orchestra.
 Opening Chorus (Winnowed Songs, page 21), "Is My Name Written There?"
 Invocation by President Joseph Smith.
 Address of Welcome by Russell Archibald.
 Duet, Vocal, to be supplied by the Lamoni local society.
 Oration by Thomas Holdsworth.
 Music by the Orchestra.
 Declamation, "The Martyred Mother," by Martha Jones.
 Essay, "Shall We Read Fiction?" by Dora Young.
 Solo, Vocal, to be supplied by the Lamoni local society.
 Essay, "The Mission of Our Society," by Etta Izatt.
 Song, "Let Zion Arise," (Harmony, No. 1120.)
 Benediction.

F. M. SHEEHY,
 FANNIE JONES, } Com.
 ETTA IZATT,

If some of the speakers are not present, Bro. John Hitchcock, Bro. R. Archibald, and Sr. Jones will fill vacancy. If business is finished by Tuesday noon, it is expected that Bro. R. Etzenhouser will talk to us on Archaeology.

Let us come with hearts full of love, praying God to lead and guide us in whatever we may do. COMMITTEE.

D. F. Nicholson, Cashier. Robt. Wining, President. F. B. Blair, Ass't Cashier.

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SPIRITUAL GIFTS, AND THE SEER OF PALMYRA.

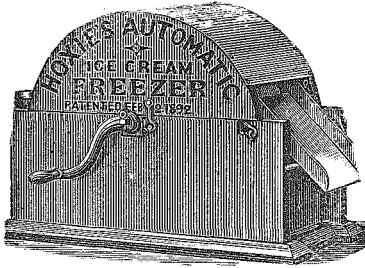
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BREATHING MOVEMENTS AS A CURE.

Century Magazine, New York, August.

BREATHING being such a common, and apparently such a normal, process, it seems strange that it should have any share in the production of disease, and that anyone should advise people how to perform this function properly. Yet there is sufficient proof to show that imperfect breathing or lack of knowledge how fully to expand the chest and lungs is a most fruitful source of disease.

The lungs are conical in form, and are inclosed in a beehive-shaped cavity called the chest. At the summit of the chest the lungs are inclosed in a long casement (the ribs), which is more or less rigid, while at the base they are free and unrestricted in their movements. It must not be overlooked, however, that the bony wall of the chest is sufficiently yielding to adapt itself to almost any size of the lungs, no matter whether large or small. This is well shown in the chests of those who, like singers or gymnasts, expand their lungs by systematic training, or in those whose lungs are augmented by breathing the attenuated atmosphere of elevated regions. On the other hand, disuse of parts of the lungs results in flatness of the chest, while disease of these organs is liable to be followed by a more pronounced depression and deformity of the chest walls. The arrangement of the air-tubes also plays an important part in the production of diseases of the lungs. These are divided in such a way as to conduct the air principally downward toward the base of the lungs, and therefore

the lower part of the chest is filled first with air, and the upper part last or not at all, excepting during a full inspiration. This partial filling of the lungs is also due to another cause. We possess one-fourth more breathing space in our lungs than is actually needed to carry on the processes of life. This facilitates our adaptation to conditions of varied atmospheric pressure, and meets such exigencies as impairment of a portion of the lungs, but under ordinary conditions, near the sea-level, this lavish supply of lung-surface becomes a source of great danger. The least readily inflated part of the lungs, the apex, has no exercise, and consequently becomes weaker. The savage has a larger lung-surface than civilized man, and is comparatively free from pulmonary affections; but as soon as he is confined to reservations, his idle life renders him liable to this disease.

Notwithstanding the greater flexibility of the lower part of the lungs it is a well-known fact that the breathing movements of the civilized female differ markedly from those of the male. She breathes chiefly with the upper, and he with the lower part of the lungs. The former is called the costal, the latter the abdominal type of breathing. By some authorities the prevalence of the costal type among women was attributed to tight lacing while others regard it as distinctive simply of the female structure. I found, however, by observation of the respiratory movements of eighty-one Indian and mixed-breed girls at the Lincoln Institution, Philadelphia, that seventy-five showed a decidedly abdominal type of breathing, while the six who showed a divergence from the type were either half or three fourths white. I think, then, it is obvious, that, so far as the Indian is concerned, the abdominal is the original type of respiration in both male and female, and that the costal type of the civilized woman has been developed by abdominal constriction. Now this suggests the very interesting inquiry whether civilized woman with the costal type of breathing, that is with the apex of her lungs in constant exercise is as liable to pulmonary disease as civilized man whose lungs are for the most part inactive in their upper portion or imperfectly exercised. It is popularly supposed that females are most liable to consumption; but from a large mass of statistics pertaining to all the chief cities of Europe and America. I found that, with very few exceptions, the male is far more liable to this disease than the female sex.

Now the question arises: Does the expansion of the apex of the chest which is brought about through the influence of dress incidentally protect the female against the ravages of consumption, or is there a causal connection between the two? Whichever may be true their association is so intimate and so constant, that if they do not stand together as cause and effect, they point out to us that the expansion of the apex of the lung is one of the important means of averting pulmonary consumption.

I think it is, hence, evident that proper development and expansion of the lungs, by means of well-regulated breathing, must be regarded as of the greatest value in the prevention and in the treatment of the inactive stages of pulmonary consumption. The lung-apex is habitually inactive in those who have a tendency to consumption, and a highly rarefied atmosphere affords relief, not because of its greater purity, but by its calling every part of the lung into active exercise to furnish the necessary amount of oxygen. Much, too, may be achieved in this direction by artificial measures to promote the proper inflation of the chest, and arouse the activity of that portion of the lungs which naturally tends to become idle. Many and various modes of exercise are recommended, but, as a rule, it may be said that the more simple the method, the more effective and practical will be the results which flow from it.

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Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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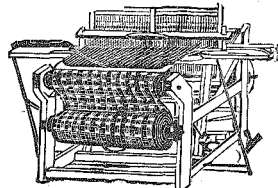
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London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a. m. and 7:30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets. Services every Sunday at 11 a. m.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, April 4, 1894.

No. 14.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF - - CORRESPONDING EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.

LAMONI, IOWA, APRIL 4, 1894.

BRO. F. M. SLOVER wrote from Bungay, Illinois, March 26, that he had closed a protracted effort at that place, baptizing seven; which gives thirteen there; seventeen baptized by Bro. Slover since December 24, 1893.

* *

Bro. M. H. Forscutt arrived at San Francisco, March 13, with his health improved by the sea voyage from Tahiti. He writes that he received a hearty California welcome; and will as soon as recuperated begin missionary work in connection with the missionaries on the slope.

Bro. Forscutt's address will be No. 2080 Market street, San Francisco, California.

* *

From a clipping taken from the Los Angeles, California, *Times*, of March 19, sent us by Bro. R. M. Dungan, of Santa Ana, we learn that Benjamin F. Grouard, who with Charles W. Wandell, — Lincoln and Addison Pratt, opened the Society Islands mission in the days of Joseph the Seer, was dead; having fallen by paralysis, while standing in his dooryard talking with his daughter, Mrs. Harry Stafford, who was visiting at his home. Of Elder Grouard the dispatch to the *Times* says:—

Mr. Grouard was a man of varied experience in life, having left his home when but fourteen years of age and going to sea. Later he visited the South Sea Islands, where, with the assistance of the natives, he built a vessel which he commanded for several years in the southern waters. He has traveled around the world several times and has often spoken of having helped construct the boiler that was placed in the first ironclad vessel ever turned out by the United States. Mr. Grouard was born in Portsmouth, N. H., January 3, 1819. He came to California in 1852 and settled in the gold fields of Northern California. Yet in the '50's he moved to Los Angeles, where he resided until he moved to the Santa Ana Valley fifteen years ago. He died at the ripe old age of 75 years, leaving one son and four daughters.

The links connecting the dispensation from 1820 to 1844, to the one under the Reorganized Church, are fast breaking and passing away. This man, B. F. Grouard, with his companions in ministry, did a good work in those far off islands, the influences

of which remain. Bro. D. S. Mills used to have hopes that Elder Grouard would in due time return to his former faith; but Bro. Heman C. Smith, who visited him once, had no such hope, for what seemed to him to be good reasons. We believe that Bro. Mills' confidence in his hope arose from the consideration that in one conversation had with Elder Grouard, the latter expressed the idea that he had no wish to undo the work he did among the Islanders; he had taken interest and pleasure in the work at the time; and, though changed in belief, he preferred having it as it was to be judged hereafter. He had lived past the allotted threescore and ten, and was taken by the reaper who gathers all.

* *

Bro J. S. Lee closed his labors in Utah, for the season and reached his home at Carbon, Wyoming, to gather renewed sinews; like Antæus of old, who, when overthrown in battle, and felled to the ground, was revived and renewed his strength by contact with the earth. Bro. Lee held a discussion with Elder James J. Chandler, of the Utah Church, at Willard, above Ogden, before closing his efforts there. Bro. R. J. Anthony expresses the opinion that the work of Bro. Lee has been effective for good.

* *

We are flooded with a great number of letters asking questions, to which answers in the *HERALD* are requested; which questions will have to remain unanswered to a time yet future, more or less indefinite, because we have not time to spend in so replying. We make no promises in regard to replying to these questions, either now or at any other time, for obvious reasons.

Many of these questions are upon matters affecting church government, in personal and local cases, in which it would be improper for the editor to decide; also for obvious reasons. We see no reasons why contending parties should refer their questions of difference to the *HERALD* editor, rather than to the officers in charge, branch, district, or missionary. Such course may be productive of conflict between local authorities in charge, and the editor, a conflict not necessary, nor conducive to unity of ruling and action.

The opinion of the editor upon a one-sided statement of question from an interested person, is liable to be one-sided, and hence objectionable;

and may be erroneous, as a consideration of all the circumstances connected with the cases referred to in the questions may show.

Again, answers to questions in *HERALD* by the editor are sometimes cited by the questioners to refute and condemn the opinions of opponents; and not always in the best of feeling, if we are to credit the reports we sometimes hear of them.

GENERAL CONFERENCE.

REDUCED RATES ON C. B. & Q. R. R.

SUPT. J. M. BECHTEL, of the C. B. & Q. R. R., has wired Bishop E. L. Kelley as follows:—

BURLINGTON, Iowa, March 27.

E. L. KELLEY, Lamoni, Iowa.

I will issue instructions to-day authorizing our agent at Lamoni to sell return tickets to your delegates at one third of regular fare when going tickets have been purchased from any point on the C. B. & Q. in Illinois or Iowa, or from St. Joseph or Grant City, Missouri, and intermediate points to Lamoni at full rates. Certificates to be honored for return at one third fare must be dated April 1 to April 15. You had better advise all delegates purchasing tickets from the above-named territory to Lamoni to take certificates for fare paid. Certificates for return at one third fare will be honored by our agent at Lamoni at any time between April 3 and 17.

J. M. BECHTEL.

This entitles conference delegates and visitors to the usual reduced rates over the Chicago, Burlington, and Quincy Railroad from points in the States of Illinois and Iowa and the points named in Missouri. Buy a full fare ticket to Lamoni, at the first Burlington station reached, the territory named, taking a certificate from the selling agent, which when presented to the agent at Lamoni will entitle the holder to a return ticket to the point of purchase at one third fare. This applies only to points reached by the Burlington Route in the territory named. Notice the dates upon which such tickets will be issued.

CORRECTION.

THE following explains itself:—

BELL, Iowa, Mar. 27.

Editors Herald:—In yesterday's *Herald*, page 206, in conference minutes of the Galland's Grove district where reference is made to the action of the conference in relation to the ordination of Bro. William N. Booth, it should read: "The recommendation of the Harlan branch for ordination of Bro. William N. Booth to the office of elder was presented, and on motion, the matter was referred to the missionary in charge, with authority to ordain the brother if he found it proper to do so." Please make the necessary correction.

Yours in bonds,

C. E. BUTTERWORTH.

HEROISM.

WE sometimes find our own thoughts more forcibly and eloquently expressed in the words of another than it would be in our power to express them. We have written and spoken upon the subject of heroism, and heroic action, and often been moved to tears of appreciation at the witnessing, or reading of acts of patient forbearance and the silent martyrdom of the cruelty in things suffered, by men and women, of whom the world took no recognition, or account as heroes, or heroines; but we have never yet seen a more telling description of what it is to be heroic than is given in the following; which we know will be read with delight by many if not all the *Herald* readers.

DAILY HEROISM.

The article that passes current as heroism, according to the weights and measures of the world, is a rare, signal, and exceptional thing, conspicuous mainly, as angel visits are, by their far-betweenness. But the eyes above us that look through dress and shams judge differently. In their view that is heroism which, minted in the everyday fires of common life, rings on the counter of daily experience with the gleam of genuine courage and patience. A soldier flings himself down on a bed of waiting bayonets, and dies with a cry of patriotism on his lips. It is the one act of his life that stands up lonely and awful like a storm-washed rock on a level coast. Men write him down as a hero. And if it be sincerely and truly done so he is. For even in such a singular case the world's acclaim waits for the sincerity of the act. But at home that soldier's mother, through well-nigh endless days and nights, keeps her hands folded, how meekly, over her waiting heart. And we who call the momentary passion great, what crowns have we for the year-long patience?

Three elements enter into heroism. They are courage, patience, and opportunity. We often fancy ourselves possessed of the first two and lacking in the last, when in fact we have the chances standing thick around us, and lack either the courage to do, or the patience to wait and suffer. Opportunities for dying grandly, it is true, come but rarely. But every morning light brings its possibilities of grand living. We have wrongly associated heroism with battles and shipwrecks of death. Great conjunctions of circumstances come but rarely. Like conjunctions of tide waves they may lift to great elevation, but the sailor who should wait for them would be a fool. Every day brings tides enough to send us on some great errand.

They, then, who wait for great occasions may see them only as Crusoe saw sails at sea—all beyond hail, and going by. Occasions become great, somewhat as words do, by the thoughts we put into them. The *Mayflower* is a historic vessel. Yet could she compare with any one of a thousand that daily fleck the Atlantic? She was a very common craft but she carried the seeds of a nation. So any day, any occasion that is the vehicle of great purposes or deeds is a great day, a great occasion.

Heroism scorns opportunities made to hand. It has the supreme art of making them. It can take the commonest hour that ever the sun flung down to us, and make it as signal as the hour of death. It can take the commonest road of daily travel, and set it with monuments as brilliant as the tablets of Westminster Abbey. Therefore, no man who would lift his life from the commonplace to the heroic need wait on the caprice of events. He need not tarry for the play of chance, for heroism plays with loaded dice.

Any day is the good man's opportunity. Every morning is that sunlit coast where ships wait idly with canvas spread that will sail eternal seas.

But courage, patience—whence shall they come? It is not the universe that conditions heroic conduct. It is only our own selves. And if in ourselves that is cowardice which should be courage, and that is impulse which should be patience, how then? Must noble conduct be impossible?

If the opportunities of heroism come, as in novels, but once in a lifetime, then, indeed, there would be no school in which to learn. But if it be true that every day is our school-house, then conduct may be learned, and the elements in which we are deficient may, by continual exercise, grow into strength. Courage, so feeble it acts like cowardice, may be put to school, and experience if every day and every event be the teachers, may at last be learned. We cannot, by repeated experiment and endeavor, learn to die grandly. It is just one rush of darkness. But living is an art that may be learned, and conduct is a lesson that may be learned.

So he will be a hero at last who puts to daily practice those elements that in their combination make a noble life. Courage to do right will strengthen by exercise. Patience will learn the lesson that is often repeated. And as daily come the occasions for unselfish doing and meek enduring, so daily fly the threads that at last will weave for us the robe of a noble life.

Are there few heroes in the world? Few who live under the sovereignty of courage and patience? Then let it be said it is not because Providence holds away from us the chances of heroic living, nor because the grace of God is withheld from those who strive for the mastery. Heroism is not genius. It is only living duty. Therefore it may be learned. It does not descend on us, like our names, an inheritance, in the choosing of which we have no part. It comes to us as physical strength comes, through the exercise of gifts which the Lord has given us all. "Grow in grace" means growth in courage and humility and patience. It means increase of all elements that enter into a high and grand life. If we are poltroons at the end of life's disciplines, we may not charge it to coy and inaccessible opportunities, but rather to indolence and selfishness. Heroism is the flower of manhood. To live grandly in whatever lowly place is possible to us all. Like Little Dorrit, to whom the Marshalsea was field enough for nobility of nature, so into any life the angels of courage and faith may come and transfigure it by their presence.—*Interior*.

LABOR AND CAPITAL.

THE *Literary Digest* for February, gives the salient points of an article in *The Engineering Magazine* for the same month, by Alfred H. Peters. The writer of the article joins issue with some who hold that the existence of capital is the chief obstacle to the advancement of the working man; he writes thus:—

He contends, on the contrary, that the only office that capital performs is to increase human activity and productiveness. It is easy, he says, to prove that capital is the least of the forces against which labor has to contend. It is not capital, but forces infinitely more powerful that take advantage of labor: forces that take advantage of capital no less than of labor—the forces of Intellect and of Will. Suppose, he argues, that all capital, all money, all wealth were to be turned into ashes or destroyed, what would be the result? Simply that industrial society would reorganize itself afresh on the same general lines, and give its highest rewards to the men of highest ability, and the lowest to

those who could contribute only muscular force to the creation of fresh capital. Intellect and Will would assert their supremacy; more especially, Will, for intellect is oftentimes spendthrift, but Will, when bent only on fortune, lives only in the future, and is as merciless to others as to itself. Little by little, with indefatigable resolution and self-denial, would this hard but conquering force make itself a social power. Out of this genius for accumulation, capital is for the most part created, and no laws, no institutions avail against it. He who lives for the future, will survive; and he who lives only for the present, shall perish. Ninety-nine hundredths of the intellect and will, as well as of the muscle that come into the world, come into it with no other capital. Wherever there is capital, there will be found the greatest number of those desiring to use capital, and wherever capital finds most employment, there also will labor be found.

Labor, continues our author, is a tax paid either by ignorance to intelligence, or by self-indulgence to self-restraint. Consider, he says, the constant exactions and degradations to which, from both these forces, capital is obliged to submit—the thousand devices whereby astuteness or intellect frightens or befools or forces capital into gratifying its desires. Consider, also, the habitual toil and frugality whereby self-restraint or will constantly increases the stock of capital. Labor cannot be long taxed to its destruction, nor to a point whereby it ceases to be productive, but capital is often forced to risk annihilation in order to be productive. Labor does often lose much through the devices of intellect; but capital, through the same devices, often loses all. Moreover, the men who are the greatest users of capital, the men in whom superior intellect and will are united, come from labor's own ranks. Capital is thus forever changing hands. The present holders are men whose fathers or grandfathers accumulated it; and who are themselves perhaps unable to hold it against the raids of superior intellect and will. If labor would escape subjection to these master faculties, and at the same time preserve its freedom, it must acquire them itself. And labor is acquiring these faculties, and has advanced just far enough to be conscious of its strength; then finding that some force is operating against it, it charges the offence upon capital, which is the mere instrument of the offending powers.

We give the article without comment.

EDITORIAL ITEMS.

FROM a letter to Bro. G. T. Griffiths from Sr. Annie Edwards, dated Llanelly, South Wales, March 3, we learn that the Llanelly sisters have organized a mite society for the purpose of assisting to pay off the amount due on their chapel. The young people's society is flourishing. Both these movements are aiding the cause at Llanelly. The branch is in a prosperous condition. We bid the Welsh sisters and brethren Godspeed in the good cause. Their progress is ours and ours is theirs.

The editorial notice "General Conference Reduced Rates on C. B. and Q. R. R.," was inserted as a printed slip in last week's issue of the *HERALD*, because notice of reduction was received after the *HERALD* was printed. We republish in this issue, that all concerned may have the benefit of the information.

Sr. Mary C. Teeters, of Fremont,

Indiana, requests prayer for her recovery from long continued illness.

The Quorum of the Twelve began its sessions on Monday the 26th inst.

Conference arrivals during the week of the 25th inst. include Bro. Joseph Luff, Bro. and Sr. G. H. Hilliard and two sons, and Bro. and Sr. D. M. Rudd.

Brn. D. M. Rudd and F. A. Smith are preaching at Davis City, Iowa, continuing the effort begun by Bro. I. N. Roberts.

With this issue of the HERALD its readers are furnished the ministerial reports of those appointed by the last General Conference, also a summary of the Bishop's annual report; this by action of last conference which provided for the publication of said reports before the conference assembled. The general spirit of the reports is more than encouraging—it is inspiring. Increased power in preaching and other ministrations, waning prejudice, and opening doors for the reception of the word, speak, with certainty, of the brightening prospects before the church. Better opportunities for reaching the people in most of the fields could not reasonably be expected.

Conference arrivals of Saturday the 31st ult. include Brn. F. M. Sheehy, M. H. Bond, D. E. Tucker, F. J. Chatburn, Brn. Case of Western Iowa, and Srs. Wilcox, Staples, and Chase, of Massachusetts, and Srs. Young and Gaylord of Western Iowa.

Bro. J. H. Lake addressed the Lamoni Saints in the morning and Bro. G. H. Hilliard in the evening of Sunday the 1st inst.

Beginning with next issue the HERALD will contain a brief report of the proceedings of Zion's Religio-Literary Society, the Sunday School Convention, General Conference, and the mothers' meetings, together with such other conference items as may prove of interest to its readers.

The *Herald* columns are open to announcements of meetings and reports of proceedings of all organizations connected with church work. It expects to supply every legitimate want of the Saints in this respect. It is the servant of the people of God and is at their disposal. It only asks that unnecessary details be omitted from notices, reports, etc., that as much information as possible may be compacted in its columns. Let us know the wants of the various organizations for good and the HERALD in its line of work will supply them so far as possible.

Mr. John F. McLaughlin writes from Panora, Guthrie county, Iowa, earnestly asking prayer in behalf of his afflicted father and sister. He is a friend to the cause, and believes the faith, because of reading the printed

word. He invites elders to visit him at Pandora and preach.

EXTRACTS FROM LETTERS.

CARD from Bro. J. W. Wight, dated Gilroy, California, March 20:—

Please say to the Australian Saints and friends that we landed in San Francisco on the 15th inst., after a fairly smooth voyage. Sr. Wight proved a poor sailor. We are now enjoying the hospitality of the California Saints, and the scenery. Expect to reach Lamoni the 3d prox.

Bro. W. W. Wetherbee, of Macomb, Illinois, March 25:—

I am doing all I can in upholding the cause whenever opportunity offers. I am distributing *Heralds* and sermons in Macomb and Clayton, where I make my home with my children, and am trying to get an opening for an elder to come here and preach. There are a few interested. I am praying that the Lord may be with you in conference and that to bless. I intend to do all the good I can for the cause while here, for I love this work; I know it is of God.

BRO. W. E. Messenger, of Prescott, Iowa, sends us the following clipping from the *Chicago Record* of March 27. It may be of value as evidence of the Hebrew origin and customs of some of the Book of Mormon people:—

Pope Leo XIII. has received lately a curious and valuable gift from the government of the United States of Colombia. It consists of three objects in gold, the intrinsic and material value of which is little when compared to their scientific and historic value. These objects are three plaques of massive and fine gold, which must have served as a breast covering for some Indian cacique. They have almost the form and dimensions of the ornaments carried upon the breasts of the Hebrew pontiffs and the Assyrian high priests. They were discovered in a "guaca" or Indian cemetery in the village of Macheta, about fifty miles from Bogota.

THE following is from a late London press dispatch:—

CARDINAL VAUGHAN WASHES FEET.

Cardinal Vaughan improved the opportunity of Holy Thursday to introduce in London a ceremony which is more or less known on the continent, but was never seen in England before, at least since the Reformation—that of the public washing of feet. The rite was varied from continental usage in that he washed not old men, but young boys robed in long white serge gowns.

The Cardinal performed the function, attended by two priests, with ewers and towels, and two acolytes, with tall lighted candles. He gave each boy a new half dollar after his feet had been washed. Bishop Butt of Southwark had a similar ceremony across the Thames. These performances, which Manning would never have permitted, are felt to be only the precursors of radical changes toward ornate, decorative ecclesiasticism which the English Church will undergo.

Congregationalism has its greatest strength in Massachusetts, where it has 579 churches. Its total ministerial strength is 5,003; number of churches, 5,140; members, 542,725. Valuation of all church property, \$43,335,437.

The Presbyterian Church is agitating the establishment of a "temperance Sabbath." The third Sabbath in September is suggested.

The area of the earth is 197,000,000 square miles.

Mothers' Home Column.

EDITED BY FRANCES.

"When gathering clouds around I view,
And days are dark, and friends are few,
On Him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears,
And counts and treasures up my tears."

IF ONLY.

HOW LITTLE the words. Six letters in all, and yet how freighted with meaning they often come to us. Sometimes they well up from our own hearts, and again they fall upon our ears from the lips of others while the voice is tense with pain and the eyes have in them a weary, despairing look, indicating most plainly that the spirit is worn and weary with the conflict life has brought. It is a wail as old as our earth. A dirge for the thing which is done and for that which is left undone.

"If only my mother had warned me in time, had spoken just a word to put me on my guard, how much of pain and unavailing regret might have been spared me!" And we thought as we heard the words, that could the mother know and realize the mistake she had made, even a more bitter wail would arise from her heart.

But why, we ask, why should we ever desire to conceal from others the loving sympathy we have for them? Why not say the pleasant, loving, helpful, encouraging words which lie dormant in our thoughts, before the ears which would drink them in as the parched earth drinks in the dew are heavy and closed forever in the silence of death? And the little helpful acts of kindness—why should we ever forget the need of our brother—our sister—and turn aside from doing that which it is in our power to do?

All which we possess of this world's goods, of talent, of ability of any kind is given us in trust from God. Each one of his children—the workmanship of his hands—is just as dear to him as we are. This thought may be hard for us to grasp, hard to realize in its length and breadth, but it is true. Why then should we fail to share with our brother the blessings we hold in trust and by doing so lay up treasures in heaven, which will be our own. Men do not act in this way in the ordinary business of life. When capital is borrowed a wise business man seeks to use it in such a way that when the principal is returned he will have something left which he has gained by the use of it. The time is surely coming for each of us, when we will leave behind us not only all our possessions, but the results of our labors. "They rest from their labors and their works do follow them," is the declaration of the word. Our possessions will remain for others to inherit, but our work will follow us. How blessed, then, if at the end of the race it can truthfully be said of us, "They have done what they could," and we shall not have to say, "If only I had been wise in time." The present is all we have any assurance of. Let us then in the present say the kind words and do the kind acts in our power to do.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER ELEVEN.

HINTS ON CHILD-TRAINING.

TRAINING A CHILD'S APPETITE.

It is largely true that grown persons like those things which they were trained to eat and drink while children. A child can be trained to take almost any kind of food or drink, good or bad. Therefore the one who trains a child's appetite bears a great responsibility both as to the health and enjoyment of that child.

That a child inherits certain appetites cannot be questioned, but while considering this fact, the child's tastes can be trained away from its inborn tendencies. In the tropics children like the luscious fruits which are given them freely; in the arctic regions they learn as quickly to like fish and oil. In one region the main diet of the people is roots and berries; in another it is milk or honey; while others devour raw flesh or drink fresh blood, and still others eat dried locusts or grasshoppers. Children everywhere are easily trained to enjoy that which they have to eat; and if a young child is taken from one region to another he quickly adapts himself to his new conditions and learns to like such food as is given him. All this goes to show that no special kind of food is demanded by the natural appetite to such an extent that a child may not be trained to enjoy that which he can have and which he ought to use.

As a rule little attention is paid to the training of a child's appetite. The child is given such food as is easiest obtained and which the child most readily takes. Thoughtless parents simply give their children such food as they themselves eat without considering whether or not it is best suited to their needs. Tender-hearted and lovingly indulgent parents are quite likely to give their child the things that please his palate or of which they themselves are specially fond. A child likes sugar; he is not ready to take anything else at mealtime, and so the parent is tempted to give him a bit of sugar, even though it may destroy his appetite for the hour or disturb his stomach for all day. Again, a child likes to try any food which his parent enjoys, so the parent gives from his own plate that which he deems a delicacy, although it be of all things least suitable for him. And thus children are trained in wrong ways of eating at the very time when they most need training in the right way.

Kind parents are tempted to indulge freaks and fancies to appetite instead of checking them. The more they are indulged the stronger becomes their hold on the child. The more they are checked the weaker their power becomes. Yet most parents accept such peculiarities as inevitable instead of realizing that they can control them and are responsible for whether or not they do so.

A doctor orders less of one kind of food and more of another for a child. His mother answers that Johnny is a great hand for the one kind and cannot take the other; and in her answer she shows that the blame rests on herself and not on Johnny. He ought to have been trained to eat what was good for

him instead of indulging his whims in the eating line. When a mother says, "My boy won't eat this, or that," she simply confesses to her failure of duty in training his appetite. Should she say that she did not approve of this or of that, and therefore would not give it to him, it would be very different from saying that he will not take it even though she thinks it best for him.

Of course, there are some familiar articles of food, which here and there a child cannot eat with safety. The clam, for instance, which most persons can eat freely, seems to be as poison to certain individuals. And it is the same with strawberries. But these are abnormal cases. They do not affect the rule that a child can be trained to like what he ought to eat and not to eat what is not best for him.

A prominent educator, having a family of four boys and four girls, put this rule in practice. His means were limited and he felt the necessity of training his children to eat such food as he deemed proper and could supply. He bought as good food as he could afford, making wise choice of it. If his children thought a dish distasteful they were allowed to wait until they were willing to eat it. They were not forced to eat it; they could eat it or let it alone. If they went without it that meal, the same dish or a similar one was before them at the next, and so on until they were hungry enough to eat it heartily. In this way those children learned to eat what they ought to eat; and when grown they realized the value of the training which made them rulers of their appetite instead of being its slaves. On every hand we see illustrations of the opposite course, in persons who are subject to the whims and caprices of their appetite because it was not trained to be subject to them. In one of these two directions the upbringing of every child is tending.

In the use of candy and of condiments a child's appetite is peculiarly liable to be untrained or trained amiss. Neither of these is suited to a child's needs, but both are allowed him, regardless of what is best. The child fancies the candy, the parents fancy the condiments, and both are given to him though neither one is supposed to be beneficial. There are parents (wiser than the average), who train their children not to eat candy between meals and not to eat condiments at meals, and the children are healthier and happier for it. There ought to be more of such parents and children.

Shetland ponies accustomed to eating fish, at first refused to eat hay, but were trained until finally they enjoyed it as well as other ponies. Children have been trained to like cod liver oil as well as they like syrup; and so with other things at first distasteful. Parents should learn from the best sources what their children ought to eat, and then train them to like it. It is not an easy matter to train a child's appetite, but nothing is easy that is worth doing. It is possible to train a child's appetite and it ought to be done. The parent who holds himself responsible for what a child wears and shirks his responsibility as to what he shall eat would

seem to care more for the child's appearance than for his upbuilding from within, and this could hardly be counted a sign of parental wisdom or love. C. B. S.

EXTRACTS FROM LETTERS.

SR. ALLIE THORBURN, writing from Higbee, Missouri, says: "In regard to the Daughters of Zion, we have changed our time of meeting to the second Thursday in the month. Our last two meetings have been the best of any and we rejoice that we were led to organize, and think much good will be accomplished. For one, I have learned many valuable lessons, and I pray earnestly for the onward spread of the work. May God hasten the time when all his handmaidens will have their names enrolled on this list, that the coming generation may be a purer and nobler people. God will never acknowledge any people as his who are not pure and only such can ever bring about the redemption of Zion. Let us then unitedly and earnestly seek to God for his blessing and for the spirit of wisdom that we may in all things be guided aright."

Sr. Euphemia Jack writes from Hopeville, Ontario, desiring to bear her testimony to the truth of the work and to thank God for his great goodness to her. She earnestly desires to bear the trials of life with patience to keep the faith and be prepared to meet the Savior at his coming.

Sr. Eva Denio, of Leon, Iowa, writes expressing a most earnest desire to be active and faithful in the work. She says: "While looking over the *Herald* last evening my eyes fell upon a letter from Sr. Devore, and my whole soul was filled with the Spirit of God. I thought if I could give a word of cheer to one so lonely as she I would do so, and I pray God that I may ever suffer and do that which he requires at my hands, with the same faith and patience manifested by Sr. Ella."

[THE following letter was written in connection with the request for the prayers of the Union for Sr. Mary E. Chappelow, published some time since.—ED.]

Dear Sisters:—In writing the above letter for my suffering mother I felt a desire to say a few words in appreciation of the means devised, as I believe, by the infinite wisdom of God by which we may help each other on to him and bring up a future generation that will be a glory to God and an honor to man. I refer to the Prayer Union and the Daughters of Zion. I believe that by your united faith and prayers my mother may be restored to health. Her life has been one of pain and suffering, and therefore we cannot wonder that she longs for rest. Pray that she may have faith to be healed, for we do indeed feel that we yet have need of her. She has done all in her power to help spread the gospel in the past, and we feel that there is still a great deal she can do. But God's ways are not our ways, and if it is his will to call her hence, may we be reconciled as she is, and say with her, "God's will, not ours, be done." I have often thought of writing to the Home Column, but in my extreme weakness felt that I could say nothing to

benefit anyone. I have very little time to read, as my two babies occupy so much of my time and attention. Your sister,

MINNIE WERNER.

BYRNVILLE, Indiana.

Dear Sisters:—This morning as I sit in a country schoolroom, my mind has been drawn to reflections upon a higher life which shall continue throughout eternity, for those who shall be so blessed as to prove faithful to the end. I am glad that I have been made to understand the fundamental principles of the plan of salvation. If my understanding be limited only to this, I would have occasion to be glad. We as Latter Day Saints do not appreciate our privileges as we should. No, we do not place upon them near as high an estimate as we should. It is not until we are separated from those of our faith (if only for a short time) that we realize this. How many of us can go among those who are strangers to the household of Zion and feel free and at home as if in the presence of those who have been "born of water and of the [same] Spirit"? There is a great difference between the association with the world and with the church.

From my dot of experience I learn that we may go out among those of various creeds (and of good hearts, as we say) and be hospitably entertained by them, and still we feel a lack of something more. Their ears have not heard, their eyes have not been opened to the truth. How different their thoughts are from those who have been awakened to this.

While writing these lines I am made to think of an expression I have lately heard from an elderly school-teacher: "Why should people discard the commandments of the Old Testament? If God is unchangeable why not offer burnt offerings," etc. This to me sounds like fanaticism. Is it a wonder that Saints when placed under such conditions long for home, where they are deaf to such doctrines? How the minds of people are darkened can only be observed when one undertakes to tell these simple truths to them. How different are their man made creeds from the pure gospel preached by divine inspiration!

The work here has recently been revived. There have been four additions to the branch by baptism; two brothers, one sister, (all middle aged people, and well versed in the doctrine,) and my husband, for which I am truly thankful, as we are all the Saints at this place. May we all prove faithful and have sufficient strength to "stem the flood."

EDNA MOSIER

BROKEN BOW, Neb.

Dear Sisters:—The *Herald* is a great comfort and blessing to me. I do not see how I could do without it, as it is the only preacher we have here. It is nine years since we came out here, and we have heard very little preaching of our faith. I do hope the time is not far hence when an elder can be sent into this part of the Lord's vineyard. I ask your faith and prayers in behalf of our little boy, who has been suffering with lung fever for the past three weeks. He has been very

sick. I have three little ones intrusted to my care and I desire to bring them up in the fear of the Lord. Your sister,

ANNIE HOGABOOM.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer:
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, April 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Isaiah 55:10, 11; Proverbs 28:3.

Thursday, April 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 107:1-8; Joel 2:32.

Letter Department.

CORRECTION.

In the *Herald* for March 28, page 203, the following statement appears: "And the further fact, that for the greater part of one year Bro. R. M. Elvin was hired by the Board and worked for the *Herald*."

I acted as the agent for the *Herald*, but received no hire, no not even one "senine." More than that, the Board of Publication did not grant me the usual *ten per cent* commission on the books I sold.

I have worked for the upbuilding of the cause of Christ, and not for hire.

For truth,

ROBT. M. ELVIN.

CANTON, Iowa, Mar. 20.

Editors Herald:—Since leaving my field of labor in Northern Illinois, March 1, I have been dividing my time between the sugar camp and visiting with friends and relatives, but quite careful to have the line *between* and spend the major part of my time this side of the line of the sugar camp. From the general appearance of things in nature one would think spring had surely come in this latitude with wild geese flying northward through a sunlit, cloudless sky, the blue birds and robins holding joint morning concerts, the golden-eyed dandelions peeping timidly from the hillsides, the plodding plowman in the furrow and the wanton small boy dividing the fleeting hours between fishing and marbles in these mid-March days, and—the ground-hog very judiciously remains in his burrow and sucks his toe.

Our district conference of the 17th and 18th passed off very pleasantly. Notwithstanding the rain and mud on Sunday, the crowds were quite large and the attention good.

Brn. O. B. Thomas, of Des Moines district, and John W. Peterson, of Wisconsin, were

with us and each delivered an excellent sermon. Bro. Thomas will hold a few meetings at Center Junction and Bro. Peterson and the writer will hold forth here. Bro. Roth is at Nashville.

The reports from the ministry were encouraging, showing steady gains in the different localities and the Saints feeling encouraged in that God is moving for their salvation. There have been two branches organized in the district during the year and considering the limited number of laborers in the district we are pleased to see the progress made.

During the latter part of the year this district had but two General Conference appointees, and one of them being engaged with other duties, and Bro. Roth being sick, the district was left without a traveling elder. This is a large field and ought to have several men actively engaged all the time.

I am feeling strong in the work and determined to do all in my power to advance the interests of Zion. My testimony is that the way is growing brighter. I am rejoiced that the sound of the restored gospel saluted my ears. I expect to start about April 1 for Lamoni for the Sunday School Convention and General Conference.

Yours fraternally,

JOHN B. ROUSH.

LAMONI, Iowa, March 30.

Editors Herald:—Since writing you from Pipestone, Minnesota, I have labored at Powersville, Iowa, with the best of liberty, good interest, and a large crowd from beginning to end. I baptized two and left a goodly number convinced of the truth, many of whom will obey in time. The Methodist friends let me have the use of their church, for which I was very thankful.

The work in my mission field is spreading fast, and demands a stronger force to make the work now begun bear fruit. I have a number of new places opened up and it will take more than one man to supply the demands of these places. North Dakota has become a field that calls for continuous workers who can spend all their time in that State. South Dakota also demands attention. Laborers are wanted, but who can go? I have labored alone this year, therefore cannot say as to the work in Minneapolis and Eastern Minnesota.

I have been greatly blessed this year. The Lord has been with me in all my duties as a minister of Christ. He has sent his angels to administer unto me, when in my darkest hours. I cannot frame words to express my thanks to my heavenly Father for his goodness to me. I have with others of my brethren worked hard to bring the Lake mission to fully compare in spiritual matters with others, and can truly say the prospect is encouraging. After leaving Northeastern Iowa I came to St. Joseph, Missouri, where I met all my family and many other Saints whom I love. We had a good conference, especially Sunday afternoon. The testimonies were good, the Spirit bearing witness to the truth. I spoke three times while in the city.

On Thursday, the 15th of March, in company with my wife and Daughter Hattie, we

came to our home in Lamoni. We were glad to meet the Saints at home. I remained at home until Sunday, the 18th, when by request of Bro. J. R. Lambert I went to Davis City, Iowa, and held meetings over Sunday, and on during the week, and once the next Sunday, being assisted during the latter part by Bro. C. Scott, who then took charge and kept the meetings going on for several nights, at which time Brn. Fred. A. Smith and D. M. Rudd took charge and are still holding forth with good interest and good attendance. God bless the effort, I pray. I am still in the faith and hope to ever remain so. Hoping and praying for a good spiritual conference, I am, as ever,

In bonds,

I. N. ROBERTS.

CARLISLE, Ind., March 23.

Editors Herald:—The Daniel-Denney debate is a thing of the past. From the 13th to the 16th instant Elder Leonard F. Daniel, the neophyte, or beginner, met and successfully coped with the Rev. E. G. Denney, the veteran disputant and champion debater of the "Church of Christ"! The contest was held in a large rural chapel, about six miles from the above-named railroad depot. The attendance was simply immense, the attention eager and good, and the order could hardly be duplicated anywhere. Scholastic divines of the Alexander Campbell order and type were present from within a radius of one hundred miles.

Bethany chapel, the seat of war, is in a large local organization, although, thank goodness, there are many honorable exceptions to that dogmatic order in their midst and surrounding vicinity. The citizens seemed quite willing to care for and cheerfully entertain all who came from a distance, and the many well-trained singers did illustrious service. The minister had his brother for his moderator, while I acted in that capacity for our man. A Mr. James Anderson, of Pleasantville, was the chairman; and for the dignified, honorable, honest, fair way that he ruled and conducted the affair I cannot thank him enough, either by word or pen. His gentlemanly bearing and just ruling secured him the green laurels of merited praise. I called the brazen belligerent to order about a score of times; and the chair sustained my point of order every time, save a bare once, when he partially did so. He instructed the people to avoid applause or any marks of demonstration whatever. He also advised the litigants to refrain from witticisms, sarcastic flings, harsh invectives, and the like uncalled for, uncharitable, unkind reflections, and to stick close to their text and work. We felt happy beyond measure to behold our side so ably represented. Such humility, longsuffering, gentleness, meekness, patience, and tender forbearance was even an unlooked for surprise to myself. Bro. James Knox, of Mecca, Parke county, and William Brickley, of Washington, Indiana, and Sr. Alsman, of Bicknell, Knox county, were in attendance, and we five had to face a thousand, which is a ratio of one to two hundred; and now I am left here all alone.

Mr. Denney affirmed for two days that the "Church of Christ" to which he belonged was all right in organization, doctrine, and practice. He lustily averred that it was set up and established on the day of Pentecost A. D. 33. He denied that Alexander Campbell and coworkers organized or built a church, but claimed withal that he gave us the Bible alone for the fullness of the gospel, or their infallible creed, and in the above manner gave us the church. This Hoosier philosopher sought to maintain that "the doctrine of baptisms," referred to in Hebrews 6:2, had reference to the washings in the old Mosaic economy; howbeit he stoutly thought and loudly proclaimed that faith and repentance, as also confession (?) and baptism belonged to their institution. The laying on of hands to heal and impart the miraculous power of the Holy Spirit he admitted freely; but, like his benighted kind, confined all signs, spiritual gifts, and miracles to the apostolic age. After reading from Hebrews 6:1, 2; James 5:14, 15; Mark 16:15, 16; he told us that all those rich provisions of the law were confined to "that age." He called the preaching of that ancient order of things "nonsense," "stuff," etc., and quizzed about the kind of oil to use. He tried, as they invariably do, to obliterate all the ancient landmarks and cover up the good old paths, by a farfetched interpretation of 1 Corinthians 13, assuming that no prophet, king, or priest could lay on hands nowadays and confer sense, or anything else. Their clergy are installed and set apart by the laying on of hands, and according to his own admission they get nothing from nothing through their miserable farce. "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him."

The "one baptism" of Ephesians 4:5, was water; "for," saith he, "the baptism of the Holy Ghost does not belong to this age of the world." Joel second chapter was all fulfilled on the day of Pentecost, all because Peter used the word "that," and of course Denney believed all was accomplished there and then. John's, that of the Holy Ghost, the one in fire, and Christian baptism were all duly admitted; but there are save it be but one now, and that too in water (1 Cor. 12:13).

The baptism of the Spirit was a promise, and not a command, and does not make an individual better saith Denney. The eleventh of Isaiah fulfilled in "that age," that is, the apostles' times, or zounds! this reverend (?) gentleman might meet up with a "yellow dog" in heaven, or in the heavenly estate. The resurrections of all, both the just and the unjust, take place, and occur at the same time according to this eely Christian quibbler. "Christian" is the new name of prophecy, but Isaiah has it "Hephzibah," and "Beulah," delightful, and union, for thee (Israel), "and thy land shall be married." This man had prayed often at the sick's request, and some had obtained relief, as also himself had been strangely and suddenly cured of toothache in preaching; but for all that he clamored loud and long for one authenticated miracle of healing. He wanted his opponent to demonstrate, or leave the

debate in everlasting disgrace. If he had that power none should suffer, or die; so you see he is much more merciful than the ancient worthies, or even God. He wanted us to heal an old consumptive lady that lies at death's door, and then forsooth, he would become a disciple of what he had called an accursed thing! See?

He made the unique discovery that there were twelve apostles of Christ, and several more that were only apostles to the church. See? He made considerable fuss about "confessing," which, by the way, is not a "principle of the doctrine of Christ." The Lord's supper he extolled, but what of that? He dragged into the account the Danite Band, cattle and sheep stealing, polygamy, and the likes; but only to his own hurt. Scandal, vituperation, misrepresentation, bombast, buncombe, braggadocia, and downright lies were largely his stock in trade. Such heartless disregard of the truth; such vain and unfair persistence, such bent and determination to ensnare and defeat, at all hazards, rendered him odious in the eyes of all save the Campbellites; and some of them saw that he was utterly at fault.

Were it not that our brother's weakness is to think a little too much of praise and honor I surely would lionize the champion of the fray. Perhaps his growing experience and observation will not allow him to think of himself more highly than he ought to, but soberly. It is but right and proper to acknowledge that it was a most glorious victory in every sense. The brother was just recovering from a recent attack of lagrippe, and the Lord stood by him, while he in turn maintained and defended his good work. His mind was clear, his soul was tranquil, his heart was full of love and happiness, his voice was good. His kindly spirit captivated, his refutations were pointed, powerful, and plain; and his arguments were logical, convincing, and altogether overwhelming.

The opposing controversialist wished to "try the spirits." He produced a bottle of deadly poison, as he claimed, and actually wanted L. F. to drink it down. Bro. Leonard, on getting the stuff in his care, pocketed the treasure, and said, "If I drink it it will not hurt me," to the amusement of all. A Reverend (?) Williams, from Parke county, brought this delectable dose; so you see there is more than one of that school that wants to return good for evil over the left shoulder. It is passing strange that these occidental savants can find naught but fraud, villainy, and hypocrisy in our holy religion, and, lo and behold, if we would only work a miracle to satiate and satisfy their morbid curiosity, then all scalawags, vagabonds, and truckling knaves would bow and worship at our feet! "Signs and spiritual gifts," say they, "were wrought to convert sinners in days of old;" howbeit they profess to believe without them. I realize that Old Nick will never get his full quota till he runs in all that have a form of godliness but deny the power thereof, therefore beware and from all such turn hastily away.

I asked for the chapel to hold forth in at times when not in use, but it was denied me, whereupon I told them most publicly and be-

fore about a dozen preachers that we would challenge anyone between the two oceans, or in any or all zones. The gauntlet is cast, but this tournament is the alpha and omega in Sullivan county, Indiana. The brother has gone into a settlement of Saints of the Utah kind to fill appointments of a series. They are investigating and may come over. I am in the immediate vicinity, preaching to large audiences in schoolhouses. It is pleasing to see how the feeling of the people is turning in our favor, and effectual doors are ajar on all sides, to preach the word. The friends chipped in four dollars, out of scanty purses, for Bro. Daniel's benefit. He left in high hopes and with a cheerful spirit. Bro. Knox will write up the debate for the *Ensign*. He was a willing counselor, and rendered much timely aid by his presence, prayers, etc. The Saints throughout, I trust, will rejoice with us in this good fortune and outlook. It ought to be followed up to reap a harvest. I enjoyed myself much in the extreme southern part of the State, and think there is a grand work to be accomplished in the counties along the Ohio River, as elsewhere.

Hoping to meet many of the household of faith at the Annual Conference, I am in line and under marching orders,

M. T. SHORT.

STRATFORD, London, Eng.,
February 24.

Editors Herald:—I have not invaded your columns for a long time, but this evening I feel a desire to do so. I have been reading one of last month's *Heralds* and my heart swells with gratitude to my heavenly Father when I see the progress that is being made in this glorious work and that his people and ministers are beginning to find favor in the sight of men. I see by Sr. Jennie Randolph's letter that another victory is gained in Illinois. It all seems to me to say, "The set time to favor Zion has come." O that the people in this country would throw aside their prejudice and investigate the principles of this latter-day work! But we are so isolated here that scarcely anyone knows anything of us. I have felt grieved when Bro. G. T. Griffiths was here to think there were so few to hear the gospel preached in the able manner in which he preached it, and I felt too how discouraging it must be to the servant of God who has made sacrifice to deliver the gospel message to mankind to see so few come to hear it. Nevertheless we as a branch are hopeful for the future. We are having good meetings with much of the Holy Spirit in our midst, and the Lord is moving upon the hearts of some who have been slack to come again with renewed determination to help roll on the work of the Lord. May they be blessed in their efforts and have grace to stand firm.

There are thousands in this great city who have heard the gospel preached in the open air by our brethren, and many too who have belonged to the Old Church, so we think by advertising in some of the papers, and keeping our meeting place well posted before the people they will be able to find us. It seems that to publish our faith and whereabouts in

the newspapers is really the only way to get at the masses. May the blessing of God attend the means used. Then we have another hope for the future; that is, the hope of having a building of our own here. There was a building fund started nearly four years ago, to which the Saints have contributed according to their means, but there is an agreement that if it broke through or there failed to be enough money to raise a house in five years, we should each have our contributions returned, so we are trying by every means in our power to raise enough. Pray for us, dear brethren and sister; that we may have the desire of our hearts in seeing a house raised in this great city. There is only one more year before the time will be up. May the Lord bring in some with means to swell the funds, or move upon the hearts of others to help us, is my earnest desire. God bless Bro. Griffiths in all his labors. If it is God's will I trust he will be returned to this mission, for I think there would be more good to be done than when he was here before.

Your humble sister,

ESTHER FURNESS.

HEARNE, Texas, March 20.

Editors Herald:—Please publish my address plainly in the *Herald*, as I have had my house and everything in it burned up, and I have a wife and six children, and need a little help. If any of the Saints has any little mite to put in it will be thankfully received. I was advised by some of the brethren to send my address out so that they would know how and where to direct it to. My address is, W. B. Dotson, Hearne, Robertson county, Texas.

I will be thankful of any little mite that can be spared. Your brother,

W. B. DOTSON.

OAKLAND, Cal., March 19.

Editors Herald:—The conference of the Northern California district closed last night. It was largely attended; Elders Wight and Forscutt were present. It was the most enjoyable meeting of the kind that this district had for years; there was nothing extraordinary in either the preaching or testimony meetings, nor in the administrations to the afflicted; but a feeling of love and general good-will seemed to pervade all the meetings to an extent seldom witnessed. All seemed full and running over with the Spirit of the Master. This may to a great extent be accounted for by or credited to the Oakland branch in the manner they received and cared for visiting members. All, or nearly all, so far as they could, were cheerfully and well cared for, and we appreciate their hospitality. More good results from such generosity than some might suppose; those thus cared for cannot help feeling that they are among brethren indeed, and a feeling of love and gratitude is engendered which passes from one to the other, a leaven that leavens the whole congregation; and the word says that those who give are more blessed than those who receive; so if those who receive the hospitality of the Saints are made to feel happy, more so are those extending it; and so there are none left to feel otherwise.

Friendship and love are what help us over all the rough places in life's journey.

Arrangements were made to commence tent work as soon as we can hear from General Conference. If appointed to this mission Elder Daley and the writer will conduct the same. We look for a hearty and willing cooperation of the Saints, without which we cannot succeed. By request of district president, Bro. Putney, I shall attend the Central California district conference. I never felt better in body or in spirit.

Yours in the latter-day work,

HIRAM L. HOLT.

HIBBERT, Ont., March 5.

Editors Herald:—I have been laboring here and fourteen miles north, in the township of McKillop, for some time. When I came I intended to spend but one month here, but opposition ran so high and some worked so hard to drive us out, that we concluded to stay, feeling there was some good to be done. We continued to blow the gospel trumpet all around wherever we could get an opening. At one schoolhouse the baser sort threw a piece of slate at me while I was engaged in prayer, and threw clubs at me while getting my horse out of the stable; but we kept right along, feeling that God was our protector and that we were about our Father's business, until they closed the schoolhouse on us: but we found another door open about three miles farther on, another schoolhouse, where we continued preaching every night for a week. The weather being stormy, we gave over, as not many came out. We then concluded to preach a few times in the house of Bro. James Bell, and also in Bro. R. Gray's house, and on the 4th inst. we had the pleasure of burying one precious soul in the waters of baptism. This was a young man of eighteen years, the son of a well-to-do farmer. He bids fair to become a polished shaft in the kingdom of God's dear Son. His mother is also in favor of the work, and will no doubt obey ere long.

While there I felt to take a run back where I opened a new field this summer, to learn how the interest was there; so Bro. James H. Bell hitched up his horse and we drove over. We found some quite interested; we stopped at George Parker's, where I had stayed quite a lot last summer, and had the pleasure of blessing their infant babe. Those people are near the kingdom, and will make good Saints, and are well-to-do. While there last summer I labored very hard and traveled a great deal on foot to sow the seed by the wayside, but saw no signs of any then obeying the message. I felt almost discouraged, thinking the fault surely lay with me; but one night I made it a matter of prayer, asking my heavenly Father to reveal my faults if I had any. I dropped off to sleep and dreamed I was in a large field which was plowed, and harrowed, and sowed with wheat, and I thought I had sowed it. I looked to see if it was growing, but could not see any signs of it coming up. So I began to complain at myself that I had surely sowed it too deep, and I got down on my knees and began to examine it. I removed some soil

and saw a nice sprout, so I looked over the field again, and to my surprise there were beautiful sprouts about an inch high all over the field. When I awoke I surely felt to thank God for his goodness to me, for I assure you it took a great load off my mind, as I felt that my labors were not in vain. Paul may plant, Apollos water, but God gives the increase.

From here I intended to go to Holstein and Proton, but suffering from la grippe, I have to lay up and recruit; so go home to-morrow. The Saints here get but little preaching, but are striving to live their religion. I labored some with them last April and baptized two. They have had no preaching since, so I thought best to give them all the time I possibly could. I hope the president of the mission and of the district will bear with me in this matter. My heart is in God's work, and I have no other desire but to labor on for his glorious cause. Your coworker,

S. W. TOMLINSON.

NEBRASKA CITY, Neb., Mar. 23.

Editors Herald:—On the 28th of February I went to Beatrice. On my arrival there I met our young brother, Frank J. Chatburn, at the depot, and we went together that same evening ten miles northeast of Beatrice to Freeman. We held meeting in the large schoolhouse, and continued to hold meetings there nightly, and twice on Sunday until after the second Sunday, making in all fourteen meetings. On the last Sunday night the house could scarcely accommodate the congregation, the interest having increased from the first. Some here promised to obey by baptism, having agreed to meet with us on the following Sunday, but were hindered by rain. This was in the same neighborhood where I held some seventeen meetings in the latter part of January and the first of February and preached the sermon at the funeral of our brother, John T. Pethoud, an old and respected citizen. From here we went west about three miles northeast of Hoag, in Gaze county, where we held eight meetings with an increased interest, and baptized one man, the head of a large family, on Saturday the 17th.

The outlook in this part of the country for preaching was never better than now, a great amount of prejudice having been removed and an interest created for the hearing of the gospel. Bro. Chatburn is an agreeable companion, and whose future in this great work looks fair indeed. Respectfully,

J. W. WALDSMITH.

CARLSBAD, Cal. Mar. 21.

Editors Herald:—I came here last October and have not met any Saints yet. If an elder should come this way would be pleased to have him call on us. I know of no Saints closer than Santa Ana. The people here seem to be ignorant in regard to the Reorganization. I have distributed what few tracts I brought with me and herewith order more. We attend Sunday school here, which gives us a chance to exchange views with our neighbors. In bonds,

P. C. NELSON.

HEPPNER, Oreg., Mar. 3.

Editors Herald:—Our little town has been aroused as to religion since Bro. Dailey was here. This place has never in its history, been so excited over religion as at the present time. The Methodists have been holding meetings for eleven weeks, converting one hundred and twenty-five to their faith. The Christians are now holding meetings, sending for a new minister, and have gathered twelve souls into their faith. A great many are going here and there, acting like sheep without a shepherd. One, while at the mourner's bench, fell into a trance, which lasted three hours, and while in that state claimed to have seen heaven and hell, recognizing people there. Two or three have claimed to have visions, which all go to show the latter days are here.

While this is going on we are trying to sow the good seed, giving them papers to read, and teaching them what little we can. Some are becoming interested and seem to rejoice that they can see some light. O, that we could have an elder here, now that they are thinking on the subject, to explain the true way of life! Our little prayer union still continues; there are six of us, and one or two strangers most always come. Sr. Mae's husband is being interested, and as his business is in the store, he not only has the religious to fight against, but infidels as well, one infidel telling him that the Book of Mormon is nothing but the Spalding Romance. O Saints, pray for him that he may not be deceived, but may be brought into the light of the everlasting gospel, and that God may direct our every way that we may do nothing but what is right, and be the means of bringing others into the fold. Your sister,

MRS. CELESTINE RUSH.

BEAVER, Texas, Mar. 23.

Editors Herald:—As it has been some time since I noticed anything in your columns from this portion of the great State I write to inform you that we are not sitting here like Egyptian mummies. It is true that our trials the past year have been hard, as it has been our lot to make but a scant living, and prospects are still discouraging; yet as weak members we are using every effort to promote the cause by handing out our tracts, papers, and supplements; and as we are surrounded by a prejudiced people, such supplements as "The Perfect Law," and articles in the *Herald* such as the decision of Judge Philips are too good to throw on a side table to remain.

A petition has gone in for the return of Bro. A. J. Moore to this mission, and it made us feel sad to notice neither a word of praise or gratitude for his services when they have been performed under such difficulties as none but a Latter Day Saint elder would undergo. He spent the better part of the winter in this portion of the State. He preached some in a neighborhood near here, which has been a great help towards allaying a prejudice that was caused by elders in the past preaching two or three sermons and leaving the community for other ministers to warn the people against the doctrine. In this as in many

other places he has made friends both for himself and the cause. Father A. B. Moore joined his wife here, and after a few days' stay, preaching in different places, has, with his worthy companion, left for Lamoni. This separation is one grand evidence of the work which I guess most of Saints have realized. Sr. Moore has spent the year with us and has been of great consolation to us young in the cause. At different times she has told us of the trials of the early Saints, which made us feel thankful to our heavenly Father that it is a matter of the past and that all will receive a just reward for their deeds.

As conference is nearing we look forward with hope of grand promises being made to strengthen and cause the Saints to rejoice. With love for all workers for the cause,

Your brother,

J. M. TEAGARDEN.

SANTA CRUZ, Cal.

Editors Herald:—We have eighteen resident Saints in this place, who meet together twice a week and greatly enjoy worshiping the true and the living God; a just, impartial, and merciful God, or Father, whom all true Saints love to praise and glorify. We are truly grateful for the privilege of peacefully carrying on our devotions to him who knows our every want. Elder A. Haws is now with us, and has been doing a good work, having been the means of adding two more precious souls to our little band. They were baptized and confirmed last Sunday.

Elder Haws and Elder W. P. Pickering were here last summer, preaching the gospel in its purity and fullness, and at the same time the Seventh-day Adventists were conducting meetings in Santa Cruz. One evening T. D. Wallar, one of the Adventist preachers, came to hear Elder Haws preach on the Seventh-day Sabbath. After service Mr. Wallar challenged Elder Haws to a debate on the above question, which Elder Haws accepted, and the Adventist was to come and sign articles of agreement at a certain time, but he failed to materialize. Elder Pickering went to see Mr. Wallar to learn the cause of the trouble, and ascertained that an Adventist elder named Hunter was higher in authority in their church than Wallar, and the said Hunter declared that in his opinion the Latter Day Saints were not a Christian people, consequently he would not consent to Mr. Wallar's entering into a discussion with Elder Haws. Here the matter dropped. Since that time Mr. Wallar, who is a resident here now, told one of the Saints that he was sorry he did not discuss the question at that time on his own responsibility, for he was satisfied that we were Christians. Mr. Lawn told Wallar that he would have an opportunity to discuss the question, as Elder Haws would arrive here from San Francisco in a few days. Wallar said he would debate the question. When Elder Haws arrived Wallar and he came together and placed their signatures to the following document: "Resolved, that it is and ever has been the duty of man to observe the fourth commandment of the decalogue, known as the Seventh-day Sabbath, King James'

translation of the Bible to be the standard of evidence; T. D. Wallar of the Seventh-day Adventist Church to affirm, and Elder A. Haws of the Reorganized Church of Jesus Christ to deny."

The said discussion began Tuesday evening, January 16, and continued twelve evenings of one hour and a half each session, alternate speeches of thirty minutes each, at Blunis Hall, Lincoln street. Notwithstanding the fact that all the other churches were holding union services, the discussion drew very nearly a full house every evening. It was generally admitted by unprejudiced outsiders that Elder Haws was altogether too much for the Adventist, although the latter was intelligent and a well posted man on that to them very important question. Elder Haws proved beyond the question of a doubt that the ten commandments, including the fourth, were given as a local law to the Israelites who had been brought out of the land of Egypt in order to bring them back to Christ, they having been a very rebellious and idolatrous people. He also proved that the seventh-day Sabbath was not applicable to Adam and Eve in the garden of Eden and, in fact, that but three or four of the ten commandments would apply to them. He also proved that the seventh day could not be kept without also keeping the sixth or preparation day. (Exodus 16:22, 23.) God rested on the seventh day. (Genesis 2:2—B. C. 4003.) "So the people rested on the seventh day."—Ex. 16:30. (B. C. 1491.) The Elder proved that between those last two passages of Scripture, a lapse of 2,513 years, there was not one word in the Bible commanding man to keep the seventh day. He also proved that the ten commandments were not given to the Jews' forefathers: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. 5:3. The elder proved that Adam and Eve could not have rested on the seventh day, for Adam was not made until the sixth day, and had done no work as yet. They could not have broken the fifth commandment, for who was Adam and Eve's mother? The seventh commandment could not have been broken, nor the eighth, for everything was given to them in the garden; neither the ninth commandment, because they had no neighbor; nor the tenth commandment, for there was no neighbor's house, nor man nor maid-servant in the garden. The elder would not permit the Adventist to get a foothold for the seventh day anywhere except where it belonged with the rebellious Jews, and the penalty for breaking the Sabbath day was death. Many passages of Scripture were brought to bear by the elder to prove his position. He is to be congratulated on the victory he has won. He is capable of producing the very strongest argument against the keeping of the seventh day by people other than Jews.

I thank God that through his restored gospel we can understand and are able (differently from other church people) to distinguish between the historical and inspirational portions of the word of God. Although I am not six months old in the Reorganized Church of Jesus Christ, I can begin to see the

beauty and plainness of the Bible, and I truly enjoy hearing the restored gospel preached in its purity and without adulteration, for I had become tired of hearing the doctrines and teachings of men in other churches who have no authority from God whatever, and who rest upon their own power and knowledge against the Creator's. Why do not people accept the true gospel?

I ask the prayers of all, and pray for all in return.

Your brother in Christ,
FRED A. SEVERY.

Original Poetry.

TRUTH'S "HERALD."

Speed forth on thy mission,
Thou *Herald* of truth,
Enlight'ning and blessing
Both aged and youth;
Redemption thy story,
Salvation thy song;
The world is before thee,
Thy Captain is strong.

Forth conq'ring and fighting
The million-voiced wrong,
Base falsehood still righting,
The weak 'gainst the strong;
Sure! Sure! the horizon
Shows victory near;
The dawn is fast breaking
And soon will appear.

Fast rip'ning around thee
The fair golden grain
In profusion surrounds thee;
With might and with main.
Go, reaper, thy guerdon
The Master's "Well done"
Shall be thy reward on
Millennium's morn.

See! See! for the battle
The enemy brings
Foul falsehood and slander
'Gainst thee on his wings;
But remember, remember
Jehovah's decree,
"No weapon shall prosper
That's formed against thee."

"Be strong and courageous,"
Said Joshua of old,
Addressing the captains
Of Israel bold,
Though he knew they were fighting
'Gainst desperate odds,
"The battle, O Israel,
Is not yours, but God's."

Let Zion's true daughters
In virtue arise,
And share in the conflict,
The toil, and the prize;
Their work is well pleasing
To Zion's kind Lord,
And eternal, unfading,
Shall be their reward!

To the poor and the tempted,
The tried and the faint,
He listens with love
To thy feeble complaint,
"Not long, O ye weary,
Not long, O ye sad,
Ere the voice of my weak ones
Shall be joyful and glad."

Then speed on thy mission,
Bright *Herald* of truth
Enlight'ning and cheering
Both aged and youth;
Speed forth to the world's
Inaccessible bound,
Till the mighty Archangel
His trumpet shall sound.

ELDER F. R. TUBB.

LONDON, England, March 8, 1894.

Original Articles.

STUMBLING-BLOCKS REMOVED.

A SHORT ESSAY.

COMPARATIVELY but a brief experience in this work will generally be found to convince the man of reflective tendencies that the stumbling-stones in the path of the would-be recipient of the eternal gospel, are both many and multifarious. Observation has further induced me to accentuate the fact that only in comparatively rare instances is the hearer deterred from obedience to the gospel, by inherent inability to perceive its principles, or to reflect upon or acknowledge their truth and justice and adaptability to all mankind. Upon endeavoring earnestly and affectionately to press home upon some individuals the claims of the everlasting gospel of the kingdom, I have almost invariably found that objections were raised, not upon the score of inherent defect or inharmony of the gospel principles, but upon some almost irrelevant and extraneous side issue.

The inconsistencies or imperfections of some is a topic seized upon, for instance, with remarkable avidity; particularly when said delinquents happen to hold any grade of office in the priesthood. My reply to such is that I have never professed that the people were perfect, only the *principles taught* and believed *by* these people (see Psalms 19:7); yet I am in candor and honesty bound to admit that were the *people* nearer perfect (and I include myself), the *principles* would have greater weight with thinking minds.

Then, again, there seems to be in the human mind,—to a great extent at least,—a strong bias toward error, rather than in the direction of truth. Apropos of this I may here quote the opening sentences of the Rev. A. F. Simpson, M. A., of Dalkeith, Scotland, in a stirring and most eloquent sermon upon "The Witch of Endor, and Modern Spiritualism," "or spiritism" to employ a more exact definition:—

Every attentive student of history will frequently be struck with surprise at the credulity of mankind, and the enormous and extraordinary facility with which they accept false beliefs. The countless delusions which have prevailed in every age, and among so many peoples, afford convincing proof that the human mind contains a natural bias to error, by which it becomes the easy victim of deception and lies. The acquisition of *true* knowledge and enlightened belief is always a difficult task, and the successful preservation of the mind from error and prejudice comparatively rare. Not only is there much in *opinion* baseless or uncertain, but there is much in what is called *knowledge*, of altogether doubtful validity.

The language of St. Paul in 2 Thessalonians 2:11, 12, discloses to us the principle which seems to regulate the growth and development of falsehood in the world. Man's liability to deception is greatly intensified by his rejection of the truth. A large number

of the delusions under which the world has labored, are to be viewed as the result of a natural and eternal law, by which the rejection of the truth, or the not "receiving it in the love of truth" in order to salvation, is the ground of a judicial appointment on the part of Almighty God.

The learned and venerable apostle, in stating that the "man of sin" is, "after the working of Satan, with all power and signs and lying wonders," explains that the "power" of "deceivableness in those that perish," lies in this, that they "received not the love of the truth, that they might be saved." And he proceeds to say, "And for this cause God shall send them strong delusion [Greek—the working of delusion], that they should believe a lie; that all might be damned who believed not the truth, but had pleasure in unrighteousness."

Thus far the Rev. Dr. Simpson. Although it is not what I originally set out to say, there is a thought in connection with this subject so strongly impressed upon my mind that, even at the risk of irrelevancy, I will give it utterance. That thought is this: It is a most singular and important fact that at such times as the gospel and power of God are upon the earth, are to be found the marvelous powers and agencies of Satan, too, and only at such times. This explains what has long seemed paradoxical to me; viz., the fact that even in remote ages, as before Pharaoh and Moses and Aaron, and even during the actual presence of Christ the Son on earth in the meridian of time, God should permit and allow his mighty and marvelous manifestations to be closely imitated by Satanic powers. (See Exodus 7: 11, 22; 8: 7, 18; Job 2: 3; Luke 11: 19; Acts 8: 9-11.)

Bearing in mind the apostle's solemn and scathing words anent "strong delusions," that they should believe a lie, that all might be damned who believed not the truth, it is impossible to escape the conviction that a terrible and infallible law of retribution will thus overtake them who willfully and deliberately prefer the kingdom of darkness and damnation to that of salvation and light. (2 Thessalonians 1: 11, 12; 1 Corinthians 16: 22; Matthew 24: 24.)

But to return to other of the reasons which actuate men in their rejection of the gospel message, and which are stumbling-blocks in the way of men and women really anxious to obey the truth. One gentleman of my acquaintance urged to me, as an objection, that La Place's theory of the solar system, which he at that time believed in, was inconsistent with the idea of a constantly superintending ruler, and opposed to certain dogmatic statements in the Bible. I at once showed him, by the contrary motions of Saturn's satellites, that La Place's theory was untenable and had in fact been abandoned by leading astronomers of our day and age.

Another one wants "more light" upon the seventh-day Sabbath ques-

tion; another upon the divinity of Christ; another upon his preëxistence with the Father, before he can honestly accept and embrace the gospel. Others again, honest and well-meaning people, cannot see the necessity of baptism; while a second class, who do see its necessity, are skeptical as to its *mode*, etc., etc., while, in this country a very large class who are willing to admit the veracity of the gospel in the abstract, are wholly incredulous as to the divine mission of Joseph Smith, or the Book of Mormon; or, particularly, the fact of Zion being located upon the American continent, and not at Jerusalem in Palestine.

Casting my eye upon a book on the table at one of the Saints' houses in London, I found it to be Bro. Griffiths' "Instructor," and that most, if not all of the above subjects were explained in a most lucid, concise, and exemplary manner. Not only in the hands of the elders preparing for debate ought this book to be, but in the homes of every Saint; for who can tell if the timely and tender removal of the doubts from some neighbor's mind, upon one or other of the points I have already enumerated, may not lead to their immediate embracing of the truth, and their ultimate salvation thereby, with all the "ransomed of the Lord." (Isaiah 61: 10, 11.) My soul was stirred to deep sympathy by the reading of the following extract from the letter of a lady, (Mrs. O. B. Kessler,) in *Zion's Ensign* for February 3, 1894. She says:—

We read over the Bible, and try to understand, but *can't find the right places.*

Who that has hunted up and down the Bible from Genesis to Revelation, to find some passage, familiar enough to the mind, but required to be shown to some doubting Thomas or inquirer, but can heartily sympathize with the plaintive cry of this sister?

Those possessed of a copy of "Cruden's Concordance," for reference, and Griffiths' "Instructor," for teaching outsiders and the young, upon the eternal verities of the *true* religion of antiquity, are blessed indeed, and should be thankful for such valuable and effective "helps."

F. R. TUBB.

SHALL WE ANOINT?

AS THE church established by Joseph Smith has been foremost in its advocacy of the gospel formula for treating disease, it serves our purpose to secure and compile any information that tends to confirm or strengthen this position. James says:—

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5: 13.

Here we discover that the anointing of oil was a necessary adjunct in the eradication of disease and the securement of health. The Lord never instituted the anointing of oil merely as a matter of form; for in all his provisions each was for a practical and useful end. In Mark 6: 13 we read that they anointed with oil many that were sick and healed them. We need offer no proof from Scripture as to the character of the oil used, for it is a universally known fact that Palestine was the home of the olive, and olive oil was a household commodity in common use by many of them. While I have, with regret, noticed a general tendency in the church among many to urge the use of different methods in the treatment of disease, I am more and more convinced that the Lord knows best and that the plan devised by him is the most specific and trustworthy. In reading the comments of some of our brethren in laudation of earthly innovations, claiming that they are specific for cholera, consumption, and a host of other ailments, I have arrived at the following conclusion: If the prophetic character of Joseph Smith remains unquestioned, then cholera is a scourge which was to follow from time to time so long as men would reject the gospel. If A. Wilford Hall or any other man has found an antidote for every ill, and especially for cholera, then we have very little use for the provisions of the gospel for the eradication of and exemption from disease; for assuredly the gospel is *not a cure-all* but only promises relief when we comply with its specifications, and when it is compatible with the will of God. But according to the theory of the water curists they have a panacea that will go farther than that. *I do not believe it*, and the experience of many who have trusted in this to the exclusion of the gospel plan confirms me in it. I wish to state, however, that I do not repudiate the claims made by water curists in behalf of cold or warm water applied either externally or internally, but it does not possess that intrinsic power that we can safely and at all times rely upon it. All things being favorable, it undoubtedly can augment a cure, but living in a day, as we believe and teach, when scourges and pestilences are upon the increase, and are to fall heavily upon the heads of the wicked, it shows conclusively that we must have a more effectual weapon to combat disease than merely a human one.

In the Doctrine and Covenants, page 144, the Lord says:—

And whosoever among you are sick, *and have not faith to be healed*, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and

if they die, they shall die unto me, and if they live, they shall live unto me. . . . And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.—D. C. 42: 12, 13.

Here the Lord specifically places the ordinance of the gospel first, and all earthly agencies second. In case one has not the requisite faith to secure the blessing, provision is made that they shall be nourished, and the manner of their nourishment is specifically stated. Now, what policy should God's people pursue? If the water treatment as portrayed by A. Wilford Hall and some others is a reliable specific and cure-all, then we do not have to trust in God or his plans at all for health. If it is not, and facts so warrant, it becomes of secondary consideration and only a makeshift, when that which is better cannot be secured. I think some of our brethren make a grave mistake (not intentionally however) when they urge Saints to adopt certain kinds of treatment and plans of cure. The Saints of to-day have not any too much faith as it is, and it becomes us as ministers to increase that faith. This we cannot do if we are constantly urging upon them something else as an antidote to their ills other than the gospel plan. There is no warrant in the law for the ministry to teach or advise any other course of treatment than that specified in the law. "To the law and the testimony," is an infallible guide in this as in all other matters. I am also assured that the patent medicine advertisements sometimes appearing in the papers do not strengthen faith, *not in God's plan at least.*

A query is often made, "Why does the Lord require the sick to be anointed?" There may be several reasons adduced. One, at least, we will present; that is, it is efficacious. Among the Jews the practice of anointing the body was a time-honored custom, for they realized that the oil in itself possessed considerable healing properties. As to the quality and nature of the oil used, it passes without question that Christ and the apostles used olive oil. This was demanded under the Mosaic administration. The ointment which was used in the tabernacle for anointing its contents as well as for the priests contained olive oil. (See Exodus 27: 20; 30: 24-33; Leviticus 24: 2.)

A question which has been controverted locally, if not generally, is the part of the body to be anointed. Some invariably contend that the top of the head is the place to anoint, and adhere solely to this plan without regard to the location and nature of the disease. If I had a sore hand and would call the elders to administer to me I would prefer that they anoint the hand rather than the head. Cases are recorded in this church where no

relief was found after repeated anointings upon the head, but when upon anointing the particular part affected immediate relief followed. If it is an internal pain or affection the oil should be given internally in connection with the external application. To prove my position I cite you to the case of the blind man where Christ took clay and anointed the eyes, not the head. I venture the opinion (for what it is worth) that the reason Christ used clay was because he did not have the oil. I do not, however, disparage the anointing of the head.

Olive oil has many remedial properties in itself and this should be much enhanced when the blessing of God is invoked upon it. Some Latter Day Saints pay no attention to the quality of the oil, just so it purports to be olive oil, and some try to get the cheapest in the market, and when one remonstrates with them about it they say, "O well, when it is consecrated it will be pure!" While I do not question God's power to cleanse anything, I do question the policy of knowingly taking an impure oil to the Lord and asking him to make it pure when we have it within our power to get the pure in the start.

If Latter Day Saints would use more olive oil, and herbs, and mild food, as nourishing elements, and not eat gross and unwholesome food and follow with a dose of gross rank weeds, or poisonous minerals, as an antidote to the gross feeding, it would be much better for them.

The medical fraternity are awakening to the medicinal virtues of olive oil. We append a few statements from leading writers. Senor Barzelotte says:—

Olive oil is used in Italy as follows:—

1. The anointing of babies' bodies in Italy with oil is a very extensive and common practice, as through it they get an impermeable condition which can fortify the epidermis and make it not too susceptible to the weather.
2. It is also prescribed to cure all burns, especially when caused by scalding water.
3. It is also adopted to cure wounds produced from some friction when the epidermis is not broken.
4. In all irritations of the skin when overheated, from the sun, fire, or blood, the prescription of pure olive oil is also common.
5. In cases of *erythema*, erysipelas, and other diseases of this kind, oil is used to soften the skin ache.
6. Considerable use is also made of oil with tumors and diseases of the glands of the throat.
7. For friction in rheumatic diseases.
8. Oil is also used for swelling about the ears.

He further says:—

Olive oil is considered the best medicament for colics of the stomach and intestines, and it acts as an operative and lenitive. Formerly castor oil was used for these diseases, but now the very pure olive oil is substituted entirely for these other oils. It is always prescribed for inflammation of the mucous membranes, and it softens these irritations better than any other.

D. E. Osborne, M. D. Ph. D.,

Superintendent of Home for Care and Training of Feeble-minded Children, Santa Clara, California, says:—

The use of the oil [olive] in medicine has scarcely yet become formulated. Notwithstanding that it has been known for years to possess nutrient, emollient, demulcent, and laxative properties . . . nature has long held out the olive branch, not alone as the symbol of peace, but significantly also as the symbol of healing. Nearly all our patients come to us sickly in body and impoverished in tissue as well as feeble in mind. To begin any treatment we must necessarily adopt the motto "Mens sana in corpore sana" (or a sound mind in a sound body), and direct our attention quite as much to the physical condition as to the mental. All sources of nervous irritation must be removed if possible to do so. Faulty digestion must be corrected; anæmic conditions overcome; defective circulation, especially of the cutaneous capillaries stimulated to healthier action, local congestion dispersed, errors of the emunctories righted, and the hungry tissues of body and brain steadily and rationally fed. With enriched pabulum we may look for awakening mentality, but not without. There is no other one article that will so well subserve all these conditions as pure olive oil. In the wide range of its application it might well be called a panacea. In its prompt and reliable upbuilding of tissue and the correction of some intestinal affections it approaches a specific. To the properties already ascribed to it by others I would add still another: that of being a reconstructive.

The following cases taken at random, will show our use of the oil in this institution. I assure you the results are not overdrawn. I could not afford to exaggerate them, even if I possessed the inclination to do so:—

No. 1. Two years ago measles swept through the institution. Over sixty patients were down at the same time. As a rule in this disease there is considerable nausea, and a sense of dryness and of pain until the eruption is fully "out." Then during the eruption, unless special measures be taken to prevent it, a draught may produce a chill, causing the eruption to "go in," and followed perhaps by congestion of the lungs, or of the kidneys, or of both. Most of the fatal cases terminate in this way. The thirst is always severe, and the danger to the eyesight and hearing following continued congestion very considerable and annoying. Lacking the proper hospital facilities, I recognized that my patients were most unfavorably situated, as we were obliged to treat them in their regular sleeping dormitories just as they happened to be taken. My invariable treatment was to take them as fast as they showed signs of the disease, give them a thorough hot water sponging from head to foot, followed immediately, and repeated at intervals of every few hours, with copious inunctions of warm olive oil, well rubbed in. Mucilaginous drinks and a generous diet completed the treatment. According to the amount of oil used there was absence of the persistent thirst, the eruption "came out" several hours earlier than is usual, afforded no particular sense of pain, and was attended with no undue congestion; all recovered nicely, notwithstanding the extreme delicate condition of many previously. The mainstay of the treatment was the oil (no drugs being used), and its application was repeated *ad libitum* day and night. Whenever the skin became dry and hot the oil relieved it, and brought to the patient a sense of relief, usually followed by sleep, from which they awoke refreshed. In scarlet fever the frequent inunctions of hot olive oil are peculiarly effective in sustaining the patient, and obviating many dangerous complications. From personal trials, details of which would be tedious here, I am convinced that of any single remedy in this disease olive oil is the most valuable and potent, which, I am aware, is saying a great

deal, and more than I expect will be believed by anyone unfamiliar with its virtues.

No. 2. Case of an idio-imbecile boy, six years old; contracted pneumonia; both lungs involved, and disease stubborn from onset. Previous history bad, a strong syphilitic taint being well rooted in a scrofulous constitution. Owing to individual indiosyncracies, diet previously had been limited to bread and milk and a little of well-cooked potato. Digestion always weak, and power of assimilation correspondingly poor. In addition to usual treatment gave olive oil internally (on bread and well salted), and externally to body and limbs by hand rubbing, afterwards followed by wrapping in oiled cloths. He recovered from the pneumonia, but soon broke down with consumption, which steadily progressed to a fatal termination. All other forms failing, he was sustained for over seven months on olive oil alone—excepting, if you please, a few tablespoonfuls now and then of milk and of broths. The last few months the oil alone kept him alive, and that was applied externally. Little or no nutrient matter could be retained in the stomach, but the application of the oil always revived, allayed the sense of hunger, and restored vitality to the tissues not already infested with tubercles. So marked were the features of this case, that those who were not aware of the destructive process his lungs were undergoing easily imagined he would recover. This case will be recalled by Mr. E. E. Goodrich, of the Quito olive farm, to whom I exhibited the boy, and reported the progress of the case. Other tests have demonstrated the superiority of olive over cod liver oil in consumption, which, again, I am aware, is saying a great deal with a few strokes of the pen. But cod liver oil must not be mistaken for a medicine. Whenever or wherever it is of value, it is so as a food—as a nutrient to wasted or wasting tissues. It disgusts the palate, clogs the stomach, overtaxes the digestive juices to emulsify it, and lastly, is again an animal product, generally of filthy manufacture, and so adulterated with chemical "what nots," under various sophistries, that we say with a meaning: "God help the wretch who takes the ordinary article as it is found in the market."

No. 3. High grade imbecile youth of eighteen years of age. Had a malarious history, and for some years has shown signs of passive hyperæmia of the liver. Appetite very capricious, and diet correspondingly self-limited. Under no circumstances whatever can he be prevailed upon to take fruit in any form. Two months ago he began to walk stiffly; complexion rapidly assumed a dirty, coffee-ground color, particularly in patches. Complained of pain in the limbs, particularly the knee joints. On examination, hard, nodulous swellings were discovered on knees and on shin bones, afterward appearing erratically on back, arms, and ankles. In a short time almost any movement caused him distress, and I detected hallucinations of sight and hearing. Altogether, it made a remarkably interesting case, with recovery doubtful. Emaciation was rapid and pronounced. Medication with medicines proper was of little avail, so I fell back upon the use of olive oil, hoping that if only as a nutrient it would afford some relief—I did not expect a cure. I had the fellow oil-massaged from head to foot twice or more a day, and then rolled in blankets literally reeking in oil, and kept warm. Long and refreshing sleeps followed; then came increased movements of the limbs. All medicines were finally withheld, and the oil alone persevered in. The nodules slowly disappeared; the skin began to clear; in a week or so he could wriggle out of bed, became gradually more and more cheerful in mind, and at the expiration of a week he could stand on his feet sufficiently long for the attendant to rub him down; then his appetite improved, and considerable nourishment was taken with apparent relish. All pain left him; he began to take on flesh, steadily improved, and is

now preparing to take a trip home to the southern part of the State. Although practically fully recovered, he has a slight oil massage every night on retiring. The most significant fact about the case is that the biliary secretions seemed to be immediately influenced by the oil, and that the urine, which in the beginning indicated kidney complication, cleared up at once.

No. 4. A poor, little, misshapen, and horribly neglected idio-imbecile boy of probably seven years of age, found existing (it could hardly be termed living) in the Mojave Desert, with a partially demented father alone. Charitable people took him, clothed him, and sent him up to the institution, and placed the father, an ex-soldier, in the Home at Santa Monica, where he recently died of brain trouble. The boy, in the two years that he has been with us, has progressed remarkably well, but is very delicate. His is a failure to assimilate the imperfectly digested food, and to make good, rich, red blood corpuscles. Like so many of our patients he, too, possesses a capricious appetite; only a certain few articles of light diet can be retained, and lately these have failed to give him strength or check the progress of the general atrophy that threatens him. A short time ago he began to sink rapidly, and recourse was had as a last resort to olive oil. It was supplied and continued much as in the preceding case. The results have been most favorable, so that now I confidently expect him to again get about, at least for awhile. I do not look for a permanent cure, as the nature of his affliction precludes the possibility of that. I wish that I could portray to you the absolute relief and comfort that the oil has given by absorption to this poor little sufferer.

Leaving out of consideration its emollient, demulcent, and laxative properties as before enumerated, our experience warrants us in giving it precedence as a reconstructive and to assume the following conclusions:—

First. It stands unrivaled as an element of natural food.

Second. It is unsurpassed as a remedy in most, and probably in all wasting diseases, where it relieves the stomach, rests overtaxed digestive organs, lubricates inflamed alimentary tracts and arrests their further congestion, satisfies most all demands of the system for a concentrated heat-producing food, and restores to a worn out or broken-down tissue just such elements of repair as its reconstruction demands.

Third. It possesses a direct alterative effect in constitutional diseases.

Fourth. It exerts a distinctive influence upon the liver, and apparently, also, upon the kidneys. The benefits to be derived from olive oil in liver derangements are not at all chimerical.

Fifth. Its reconstructive properties follow its external application quite as readily as when given internally, and in some cases the former seems to be preferred.

P. C. Remondino, M. D., of San Diego, says:—

There is no doubt but that that disease known as American nervousness, so graphically described by Beard, as well as the great prevalence of what might also be termed our American consumption, and the still wider spread condition known as American dyspepsia, would all be greatly lessened by a proper use of olive oil and a proper appreciation of the facts set out by Brakenridge. The writer has no doubt that had the old round-headed, broad-brimmed-hatted, long-visaged, and blunder-buss-carrying Puritans used more olive oil and less unnutritious slapsacks and apple dumplings, America would to-day be less affected with that leaven of pessimism which is such a prolific source of ill health, moral and mental, as well as physical.

Olive oil inunctions will relieve an infant of its exasperating peevishness and liken him to one of Raphael's Holy Family in counte-

nance or disposition. Olive oil has the same effects upon adults.

Children are often affected by a persistent, harrassing, debilitating diarrhoea, due to the agglutination of some shred of tomato, grape, or other fruit skin to the mucus lining of the intestines. The cause is here a simple mechanical irritation alone, to be removed by the judicious but persistent use of olive oil.

AS A VERMIFUGE.

Olive oil is one of our safest vermifuges in the cases of children. It should be given in ounce doses, and frequently repeated. It is harmless, as it does not provoke active purging, and if the child's stomach does not reject it, it will often do its work without any additional drug. In cases of tapeworm, it has often carried away the head, tail, and body, simply by its weight and volume.

IN BLADDER AND KIDNEY AFFECTIONS.

In case of severe pains located in the region of the kidneys, olive oil taken internally, in medium doses, has often proved beneficial in granting prompt relief. It has also been used with success in cases of painful urination, strangury, and in cases of what is popularly termed gravelly urine.

IN INTESTINAL AFFECTIONS.

Simple diarrhoea, dysentery, colicky pains, flatulence, or constipation, have all been relieved by the prompt and generous use of olive oil. These diseases in children are peculiarly manageable with olive oil. There is nothing that will act more energetically in a case of imprisoned intestinal gases, accumulation of feces, or in some cases of hernia or rupture, than a large dose of olive oil mixed with a small portion of glycerine and a few drops of turpentine; if the latter are not obtainable, then the oil should be given singly.

IN GENERAL DISEASES OF CHILDREN.

Teething children should always be oiled, the oil being applied at least twice daily. Nervous, fretful, peevish children obtain great relief by a warm water sponging and an oiling. Rickety children, suffering from poor assimilation, will improve wonderfully on sweet oil inunction. Children suffering with fever and a high degree of temperature can be relieved by a tepid sponge bath and an oiling. Cases of scarlet fever I always oil, and keep on oiling from first to last; especially during convalescence is this oiling a great safeguard. Olive oil, taken both internally and by inunction, has often given great results in cases of dropsy, either abdominal or general. In Europe it has been used with signal benefit in epidemics of yellow fever, and in Asia and Africa it has been used with equal benefit in the plague. In cases of neuralgia, rheumatism, gout, chronic skin diseases, in fact with diseases in general which are liable to result or originate in malassimilation, malnutrition, or imperfect blood depuration, olive oil has often afforded signal relief. In the fevers of adults it is equally of great value, being useful in reducing the temperature and nervous excitement.

LOCAL USES.

Olive oil, in connection with an equal part of lime water, makes an excellent application to burned surfaces; it relieves pain and promotes repair. I have used it so mixed in burns, scalds, powder wounds, and in skin abrasions. In powder accidents involving the eyes, this makes a soothing and protective application. I have used the same mixture repeatedly in cases of smallpox, both in America and in France. In the epidemic that swept over the north of France during the Franco-Prussian war, I used it with great benefit, both in army and in civil practice. In conjunction with turpentine, it is an unequalled application to the tense and tender abdomen that at times accompanies typhoid fever.

AS AN ANTIDOTE TO POISONS.

Olive oil has been given with success in

cases of mushroom poisoning, being liberally mixed with powdered charcoal. In general, it may be said that olive oil is a safe and efficacious antidote in most cases of poisoning, with the exception of phosphorus, where it should not be used.

Dr. Osburn further says:—

In malarial fever a vegetable diet in which the oil can be freely used . . . and the inunctions of the oil are followed in due time by relief because of the relief that this treatment brings to the jaded liver. In typhoid fever thorough rubbing in of as much oil as the skin will take at periods properly preceding the diurnal rises of temperature, will do more good, is more grateful, less troublesome to apply, and rationally more scientific than the treatment by cold water packs or the immersion of the whole body in a bath tub filled with water.

We might continue to adduce proof of the virtues of olive oil, but let the foregoing suffice. It is passing strange that the world who do not believe Christ and his word are seeking and finding out the efficacy of one of the means in his plan for securing health, and that many Saints do not appreciate, but are seeking for some other method. I believe in the anointing of the sick and the laying on of hands for the securement of health, and feel that the time is not far distant when none will be safe who do not rely thereon.

Yours for truth,

T. W. WILLIAMS.

COUNCIL BLUFFS, Iowa, January 3, 1894.

Selected Articles.

A STRANGE RUIN.

A TEXAS correspondent writes to one of the scientific departments of the government of a strangely interesting prehistoric wall discovered on the frontier of the Lone Star State. This marvelous ruin surpasses in interest all the other wonderful remains hitherto found of the people who once inhabited the whole Mexican plateau and attained a high state of civilization. It passes through Milano, and has a total length of about twenty miles. It is built of solid masonry, ten to fifteen feet high, and as many feet thick. Its height and thickness are thus almost as great as the famous Chinese wall on the north of China. The direction is northeast and southwest.

It is for the most part under ground, and this is one of the curious things that puzzle those wise men who are supposed to know all about prehistoric remains. It is undoubtedly very old. One might suppose it to be the sure foundation of a gigantic fortress which rose above the ground many feet. The towers and other means of defense with which it might have been provided have had time to crumble away in the years that have passed. The long fortress may have been pulled down by the conquering invaders. As the people died out from the land

the debris of the old wall would in either case cover its foundation.

The Aztecs probably built this wall. They have left some inscriptions on it, but since their language is entirely lost no scholar can ever hope to decipher them. One covers a space of eight feet square. The characters are kindred to Indian inscriptions, but not so closely allied that their mystery can be penetrated. There was undoubtedly a populous village or city in the vicinity, for on a high hill near Milano the remains of a mighty temple of worship are found. This was supported by more than two hundred lofty pillars. Some of them are still standing. They were made of clay which was well burned. This gave them the appearance of stone. In this temple were placed many idols, broken parts of which are preserved. One shaped like an owl is preserved entire. Human sacrifices were made to these, as well as sacrifices of birds, beasts, and reptiles. Skulls and bones have been preserved in the clay. Some of these belonged to large animals. Some are petrified, and it is thought that these early Aztecs may have understood the art of assisting petrification and thus preserved the bones of their sacrifices. The idols are all curiously marked. Around each pillar small stones are piled up in circles or squares, and inside each circle underneath the pillar there is a center or foundation stone fashioned to represent the godhead. Near the wall there are also furnaces in which the natives smelted iron.

The locality and direction of the wall are not easily accounted for. Perhaps it marks the boundary of certain tribal territory which was exposed to the attacks of the enemy. An enormous amount of labor and material must have been required for its construction if built above the ground on the same gigantic plan as the foundation. Although there were toward a million people then living in that vicinity, the work must have extended over a considerable period of time. Unless this was some strategic point it is difficult to understand how but a few thousands could be interested in its construction.

An old tradition says that the Aztecs were one of the seven powerful tribes that emerged from the seven caverns in a region called Aztlan, or place of the heron. They wandered away from their fellows after a great confusion of tongues and settled in the region they are made known to have inhabited. This tradition may be partly fabulous, but it is sure that the Aztecs settled the country before the eleventh or twelfth century. All the tribes lived in peace for a considerable time, until the strong began to encroach upon the territory of the weak. Then a fierce war for su-

premacy over the whole territory ensued and lasted many years. Under the leadership of their military chiefs the Aztecs obtained control of the territory and established a very enlightened form of government. This was consummated in 1324 or 1325. It is likely that the wall was built during this period of war.—*Household Guest, Chicago.*

CAUSE OF GRAVITATION IS UNKNOWN.

“THE offer of a prize in the January number of the *Cosmopolitan* for something new and scientifically valuable in regard to gravitation forcibly suggests the limits of our knowledge in this direction. There are not effects in nature with which we are more familiar than those of gravitation, but the cause of gravitation is entirely unknown to us. The general attraction between masses which we designate as gravitation is universally recognized, the laws under which it acts are well known, but we are entirely ignorant of the means of its action. We do not even know whether the attraction is resident in the masses themselves or in some medium which surrounds them,” writes Col. S. E. Tillman.

“We know that Newton himself pronounced as absurd the idea that matter could act at a distance, through vacuous space, upon other matter. He looked to a universally diffused medium for the mechanism of gravitation. He showed that if the pressure of this medium increased as we recede from dense bodies according to a certain rate the law of gravitation would result. He was unable to suggest an explanation for the supposed variation in pressure of the medium, and accordingly left the cause of gravitation untouched. Le Sage, the Swiss philosopher, attempted to fix a cause for gravitation by assuming space to be filled with innumerable atoms flying in all directions. These atoms he called ultra-mundane, because he supposed them to come from the outer universe. A single body would be bombarded by these atoms equally on all sides, but two or more bodies would partially screen each other so that the bombardment would be less on the sides of each body next to the other and greater on the sides farther away; consequently the bodies would be forced toward each other by the excess of bombardment on their outer sides. Under this hypothesis the corpuscular pounding necessary to produce the gravitation effects of matter is so great that the entire planetary system would be melted from the excessive heat produced. Hooke, the contemporary of Newton, attempted to assign the cause of gravitation to waves propagated in the

surrounding medium. It has since been shown that in fluid motion the average pressure is least where the average motion is greatest, so that bodies immersed in the fluid would be drawn towards the center of gravitation. Sir William Thomson, by making certain assumptions in regard to the medium of space, and some very highly improbable suppositions in regard to matter, was enabled to deduce from them one of the laws of gravitation.

"The above may be said to be the only hypotheses which make any advance toward the explanation of gravitation. Of these that of Le Sage is the only one sufficiently developed to be even discussed. We have the high authority of the late Prof. J. Clerk Maxwell for the statement that the progress toward solution of the problem has been almost imperceptible since the time of Newton. He also says that the science-producing value of the efforts made to answer the question is not to be measured by the prospect they afford of ultimately yielding a solution, but by the effect in stimulating investigations of nature."

Conference Minutes.

NORTHEASTERN MISSOURI.

Conference convened at Higbee, Missouri, March 10, 1894; Elder D. F. Winn president, J. A. Tanner clerk. Branch reports: Higbee 70; 2 removed. Carrollton 10. Bevier 154; 7 baptized. No reports from Hannibal, Huntsville, and Missouri River branches. Ministry reporting: Elders D. E. Tucker, D. F. Winn, E. Rowland, F. A. Evans, J. T. Williams, C. Perry, R. R. Jones, T. D. Williams, W. Vincent, J. A. Tanner, W. Vaughan; Priests M. Surridge, J. Waltenbaugh, W. Chapman; Teacher A. Rice; Deacons W. Griffiths, D. Emonds. Bishop's Agent's report: On hand last report \$30.83; received from November 11, 1893, to March 10, 1894 \$52.80; expenditures from November 11, 1893, to March 10, 1894 \$64.90; On hand \$18.73. Elder D. E. Tucker and Sr. A. Thorburn were elected delegates to General Conference. Tent committee's report on finance read and received, and committee continued. The conference was spiritual and instructive and all went home rejoicing in the cause. Adjourned to meet at Bevier, Missouri, in July, 1894, at call of president. Preaching by Elders D. E. Tucker and J. A. Tanner.

MOBILE.

Conference convened with the Bluff Creek branch; Elder G. T. Chute in the chair, F. P. Scarcliff secretary. Branch reports: Pasca-goula 21; 1 died. Bluff Creek; no change. No reports from Three Rivers, Perseverance, and Salem branches. Elders F. P. Scarcliff, S. Cochran, G. T. Chute baptized 12, and W. L. Booker reported; Teachers David Goff and W. DuPriest. Bishops agent, F. P. Scarcliff, reported: On hand last report 80 cents; received since \$6.20; paid out \$5; on hand \$2. Resolved that the president of district appoint two-day's meetings in the district, also time and place. G. T. Chute was sustained president of the district, W. L. Booker vice president, and F. P. Scarcliff Bishop's agent and secretary. General authorities of the church were sustained. Preaching by Elders

F. P. Scarcliff and G. T. Chute Adjourned to meet with Three Rivers branch, Saturday before the third Sunday in June, at eleven a. m.

Sunday School Associations.

TEXAS CENTRAL.

Association met with New Hope Sunday school, Bell county, at 7:30 p. m., March 16, 1894; E. W. Nunley superintendent, Sr. Jennie Thompson secretary *pro tem*. Number of schools reporting 4; schools represented 3; delegates present 6; schools in district last report 4; organized or received since last report 1; present number 4; [number erroneous.—Ed]; total membership of district last report 108; present membership 104; loss in membership 4; on hand last report \$2.25; expended 10 cents; on hand \$2.15. E. W. Nunley reported that he had visited two schools in district since last meeting and found them in good working order. The following superintendents reported: E. D. Thompson, New Hope; E. W. Herron, Texas Central; Adjourned to meet on Friday night before the convening of next district conference at same place.

INDEPENDENCE.

Association convened at Independence, March 9, 1894, at two p. m.; Elder R. May superintendent, A. A. Horton secretary, J. J. Billinsky assistant. Opening exercises were followed by a Bible reading and prayer service conducted by Srs. J. Murphy and J. Newton; Psalm 103 was read. The following Sunday school reports were read and accepted: Mt. Zion, Independence: Sessions 26, average attendance 203, total enrollment 275, classes 22, officers 9, total collections \$48.97, average collections \$1.88, in treasury \$10.16, *Hopes* taken 140, W. N. Robinson, superintendent, Frank W. Mills secretary. Armstrong: Sessions 26, enrollment 88, average attendance 66, number of classes 7, officers 8, total collections \$15.49, average collections 60 cents, in treasury \$10.98, *Hopes* taken 40, B. W. Davis superintendent, Dora M. Berg secretary. Zion's Summit: Sessions 19, enrollment 53, average attendance 36, number of classes 3, officers 5, total collections \$5.11, average collections 26 cents, collection for association 76 cents, in treasury \$2.85, *Hopes* taken 50, F. J. Pierce superintendent, D. S. Sacks secretary. First Kansas City: Sessions 27, enrollment 40, average attendance 34, classes 5, officers 11, collections \$10.02, average collections 37 cents, in treasury \$2.98, *Hopes* taken 20. Fred Koehler superintendent, Anna Koehler secretary. Pleasant View: Sessions 11, enrollment 35, average attendance 28, classes 3, officers 4, collections \$27.89, average collections 26 cents, in treasury 39 cents, *Hopes* taken 7, Geo. W. Overton superintendent, Minnie M. Shepherd secretary. Knobnoster: Sessions 27, enrollment 30, average attendance 23, classes 4, officers 4, collections \$6.66, average collections 25 cents, in treasury \$4.19, *Hopes* taken 12. A. E. Wiedman, superintendent, Virginia Hawkins secretary. Holden: Sessions 28, enrollment 18, average attendance 8, classes 3, officers 4, collections \$2.21, average collections 8 cents, in treasury \$2.21, *Hopes* taken 13. Louis McArty superintendent, John Johnson secretary. The Walnut Park and Burtville schools handed in no report as they do not hold sessions without intermission during the year. After the report of the superintendent, the following reports of the treasurer and committee on literary exchange were read and accepted: On hand September 8, 1893, \$16; received 76 cents; expended \$3.30; on hand March 9 \$13.46. The report of the committee on literary exchange shows that during six months ending March 8, 1894, there were sent 322 *Heralds*, 298 *Ensigns*, 254 *Hopes*, 138 *Herald* sermons, 6 *Patriots*, 5 Leaflets, and 24

tracts. On hand September 8, 1893, 75 cents; received \$3; expended \$3.50; on hand 25 cents. The committee on literary exchange was sustained and tendered a vote of thanks. The following were unanimously chosen as officers of the association for the ensuing year: Roderick May superintendent, William Clow assistant superintendent, and Mrs. Abbie A. Horton secretary and treasurer. Delegates to the General Convention were chosen as follows: William Clow, George Harrington, W. N. Robinson, R. May, Mrs. Horton, Mrs. Newton, Mrs. Mary Robinson, Belle Robinson, Alice Bozarth, Anna M. Bozarth, J. H. Wells, A. Allen, W. T. Bozarth, E. H. Robinson, J. A. Robinson, Tessie Williamson, Joseph Luff, I. N. White, J. C. Foss, Elder and Mrs. T. W. Chatburn, Mrs. Murphy, Bro. Scott, C. Depuy, O. L. James, Carrie Cook, William Crick, William Pease, William Newton, Jr., Joseph Emmet, George Hidy, and J. C. Moxon. On motion these were chosen unanimously and empowered to cast the entire vote of the district. In the evening the following programme was carried out: [Omitted for want of space.—Ed.] Adjourned to meet at Armstrong June 8, 1894.

Miscellaneous Department.

SOUTHWESTERN IOWA REUNION.

The committee of arrangements for the Southwestern Iowa reunion (Fremont, Pottawattamie, and adjoining districts) met at Wheeler, Iowa, March 17, 1894, and completed arrangements for the forthcoming reunion as far as is practicable at the present time.

The reunion will be held in the grove of Bro. S. Wood, at Wheeler's Grove, Pottawattamie county, Iowa, September 1 to 9 inclusive. No pains will be spared to make the accommodations all that could be desired. The grove is one of the finest to be found anywhere; large shade trees; a solid blue grass sod, and located on top of a hill in an airy place and easy of access. The brethren of the reunion committee at Logan, Iowa, have kindly consented to our using the large church tent, which will increase our seating capacity considerable. Further notice will be given in due time, giving details of arrangements.

This is to be a general reunion hereafter and therefore we desire all that can to come and help make and enjoy a good and profitable time.

T. A. HUGAS, Sec. *pro tem*.

SPECIAL RATES C. B. & Q. R. R.

The following meetings for 1894 are conducted on the certificate plan. For dates and further information apply to your nearest C. B. & Q. ticket agent:—

Sixty-eighth anniversary meeting Congregation Home Missionary Society, Omaha, Nebraska, June 5-10.

Annual meeting of Hahnemann Medical Association, Cedar Rapids, Iowa, May 23 and 24.

National Convention Ancient Order Hibernians, Omaha, Nebraska, May 8-12.

Twenty-third annual meeting Woman's Presbyterian Board of Missions of the Northwest, Denver, Colorado, April 24-26.

I. O. O. F. anniversary celebration, Des Moines, Iowa, April 26.

Annual meeting Inter-county Teachers' Association, Burlington, Iowa, April 6 and 7.

Annual meeting Woman's Baptist Foreign Missionary Society of the West, Kansas City, Missouri, April 17-19.

Annual Conference Reorganized Church of Latter Day Saints, Lamoni, Iowa, April 3-15.

I. O. O. F. anniversary celebration, Sigourney, Iowa, April 26.

Congress of the Scotch-Irish Association of America, Des Moines, Iowa, June 7-10.

LITERARY NOTE.

"The Literary Digest," for March 29 will be a notable number. Among topics of the day there will be papers on the Nationalization of Railways; The Canadian Premier and the President of the United States; A German View of Socialism in America; The Elmira Reformatory; Sound Economics in Congress; etc., etc.

Under Letters and Art there will be several striking articles: A Frenchman's Opinion of Female Education in the United States; Electricity in Art; Russian View of the American Press; etc., etc.

Those specially interested in Science will find papers of special value: Ocean Vegetation; Electric Cultivation of Plants; Scientific Problems of the Future; etc., etc.

The Religious Department is full of interest, and many will be thankful for such papers as: Egypt in the Time of Moses; Ancient Churchmen and politics; The Fatherhood of God; etc.

From Foreign Lands, a large amount of most valuable material: From England, France, Germany, Holland, Italy, Spain, South America, Japan, India, Denmark, New Zealand, Hawaii.

The number will be profusely illustrated.

Funk and Wagnalls Company, 18-20 Astor Place, New York.

BORN.

PITT.—To Bro. Wm. P. and Sr. Bertha Pitt, of Independence, Missouri, February 24, 1894, a son, and named Daniel Frederick. Blessed March 19, 1894, by Elder D. Hougas.

ANDREWS.—To W. L. and Sr. Blanche Andrews, of Shenandoah, Iowa, October 17, 1893, a daughter, and named Muriel. Blessed March 26, 1894, by Elder D. Hougas.

DIED.

PARKER.—At her home, Missouri Valley, Iowa, March 20, 1894, Sr. Eliza Jane Parker, aged 56 years, 9 months, and 11 days. She was baptized by Elder W. W. Blair in 1861. She was a great sufferer for a long time. She died firm in the faith and rejoiced to see two of her sons actively engaged in church work. A husband, Elder B. S. Parker, three sons, four daughters, and many friends mourn her loss. Her remains were brought to Saints' church, Persia, Iowa, March 21, for funeral services. Sermon by Elder David Chambers, assisted by Joseph Seddon; text, Revelation 2: 10.

LOVING.—At his home near Pleasanton, Iowa, March 17, 1894, Christopher J. Loving. Deceased was born in Rome, Henry county, Iowa, December 10, 1848. He was married to Satira E. Smith, February 27, 1872, who, with five children and a number of relatives and friends, mourn his demise. Funeral sermon at the home the 19th inst. by Elder M. M. Turpen, assisted by Elder Thomas Wellington. A few days before his death he expressed his faith in the latter-day work.

SMITH.—At her home in Elliot, Randolph county, Missouri, March 25, 1894, Sr. Alice, wife of Bro. Lewis Smith. Sr. Smith was born in Breckshire, Wales, in 1819; was baptized July 23, 1882, by Elder John T. Phillips, at Renick, Randolph county, Missouri. She leaves a husband and three daughters to mourn their loss. She died in bright hope of a glorious resurrection. The funeral was largely attended; sermon by Elder William H. Vincent, assisted by Bro. Thomas Broad.

ADDRESSES.

M. H. Forscutt, No. 2080 Market street, San Francisco, Cal.

J. L. Diefendorf, corner 29th and E streets, Lincoln, Nebraska.

J. F. Mintun, Magnolia, Harrison Co., Iowa.

L. F. Daniel, Whitestown, Indiana.

D. E. Lander, San Lucas, Monterey co, Cal.

J. T. Davis, Netawaka, Jackson Co., Kansas.

E. L. Kelley, Lamoni, Decatur County, Iowa.

ITEMS OF INTEREST.

WASHINGTON, D. C., March 23.—The Senate Committee on Public Lands will probably soon take up Senator Carey's bill granting to each of the arid-land States and Territories a million acres of the public lands, to be sold to settlers in lots of 160 acres each. The Secretary of the Interior indorses the bill, and the Commissioner of the General Land Office has written a letter in which he takes advanced ground in favor of the improvement of the arid regions by placing the work under the control of the various States. He says: "The bill is clear and guarded in its terms. It is in the interest of small settlers. The United States holds the title until the lands reserved are actually reclaimed and settled. This, if successful, is the great object to be attained." The States and Territories to which the bill would apply if it should become a law are: Arizona, California, Colorado, Idaho, Montana, New Mexico, North Dakota, Oregon, South Dakota, Utah, Washington, and Wyoming.

LONDON, March 24.—A dispatch to Lloyd's from Santander, Spain, fixes the number killed by the recent explosion of dynamite, which was being removed from the sunken steamer Cabo Machichaco, at thirty.

WILLIAMSTOWN, Mass., March 25.—Prince Beselow, the African Prince in the class of '97, Williams College, has received a call from his people to return to his native land and take possession of the kingdom which has heretofore been under the control of his uncle. Beselow is said to be an intelligent young man and is the son of the late King Armah of Bendoov, the western portion of Africa.

MONTREAL, Que., March 25.—A sensation is likely to be produced in political circles in Canada at an early date by a concerted move which will be made by the Roman Catholic bishops of Quebec in connection with the Manitoba school question. The Bishops have been studying the whole matter for some time and have finally decided to issue a joint pastoral letter dealing with the Manitoba and Northwest school question and with the neglect of Catholic education. The pastoral has been completed, but its delivery has been delayed owing to a slight difference of opinion. The pastoral has been signed by all the bishops of the province with the exception of the bishops of St. Hyacinthe, Rimouski, and Valleyfield. The hierarchy will, it is understood, sharply condemn the government's policy on the school question.

SAN FRANCISCO, Cal., March 25.—The Democratic General committee adopted resolutions protesting against the adoption of the new treaty with China, and requesting the Congressional delegation from this State to prevent its ratification.

VIENNA, March 25.—A congress of Austrian Socialists was held in this city to-day. One hundred delegates were present. Among the speakers were Babel and Singer, members of the German Reichstag, who dwelt upon the international character and the common object of the whole labor movement.

BRUSSELS, March 26.—M. Burlet, Minister of the Interior, will become Prime Minister in place of M. Beernaert and will be charged by the King to reconstruct the ministry.

LONDON, March 26.—A special dispatch to the *Times* from Paris, referring to Caprivi's recent utterances, which are interpreted as indicating that the Emperor is preoccupied with the problem of reducing the military burdens of Europe, says: "At a recent meeting of the Italian finance committee, one of the members, Sig. Capelli, declared that he had learned from an absolutely certain source that the Emperor was pleased to see that Italy was reducing its army and that Count Kalnoky, the Austro-Hungarian Prime Minister, had advised King Humbert that Emperor Francis Joseph was also pleased because of the lessening of Italy's military expenditures."

The correspondent of the *Times* adds that the King of Denmark in conversation with a Spanish statesman a few days ago said he hoped to live long enough to see Europe commence making military retrenchments. The King added: "The Czar, my son-in-law, whose mission is one of peace, is quite ready to cooperate, and Emperor Francis Joseph is equally disposed to do his utmost to bring about this end. I have not ventured to speak to Emperor William on this subject, because a new sovereign always dreams of winning new laurels, but I am sure that King Humbert is willing to discuss the question of a reduction of military burdens, while the Queen Regent of Spain has shown a desire for prolonged peace. I am sure, therefore, that Russia, Spain, Austria, and even Italy are equally eager for an unbroken period of peace."

A dispatch to the *Times* from Berlin says the *Germania* gives Chancellor von Caprivi's words a meaning that several of the nations of Europe are willing to take part in a movement to bring about a general reduction in military expenditures. The paper declares that Emperor William is foremost among the rulers who are eager for the establishment of a long period of peace.

ST. JOHNS, N. F., March 26.—Fifty men who were fishing on the ice here Saturday evening were blown out to sea by the high wind. It is feared that many of them have perished. Several steamers have gone in search of the men. Two bodies have been picked up on shore, where they had drifted. It is feared this may prove as serious as the disaster in Trinity Bay two years ago.

WASHINGTON, D. C., March 27.—Representative Dunphy of New York to-day introduced in the House a modified form of the bill heretofore reported from the Committee on Commerce to authorize the New York and New Jersey bridge companies to construct a bridge across the Hudson River not below Fifty-ninth street nor above Sixty-ninth street, New York City. The bill reported from the committee, Mr. Dunphy says, authorizes the president to appoint a commission of five persons, whose decision as to the length of the span shall be final. That introduced by him to-day differs only in the respect that the commission's decision is to be advisory merely, and its recommendation as to the length of the span shall be approved by the Secretary of War before having any force.

WASHINGTON, D. C., March 27.—Gen. P. M. B. Young, Minister from this country to Honduras and Guatemala, who has been on leave of absence, left to-night for his post of duty. He has been compelled to cut short his stay here because of the recent revolution in Honduras and the feeling on the part of the State Department that a crisis may arise requiring the presence of the Minister. He goes from Washington to Atlanta and will probably proceed from that point to New Orleans, thence direct to Guatemala City.

BOSTON, Mass., March 26.—At the meeting of the Woman's Rescue League resolutions were adopted condemning Congressman Breckinridge, and in the somewhat lengthy preamble the members take occasion to emphatically denounce the Congressman and brand him a menace to society and public morals. The resolutions were to the effect that "The Woman's Rescue League of Boston requests the chivalrous people of Kentucky to retire W. C. P. Breckinridge to a private life of obscurity and oblivion; that we extend to Madeline Pollard our sympathy while her whole life is like an open book and laid bare for public criticism; that this league believes Madeline Pollard more sinned against than sinning." It was voted to send copies of the resolutions to the Congressman, Miss Pollard, and to all the newspapers of Kentucky.

NEW YORK, March 24.—The National

Christian League for the Promotion of Social Purity decided to-day to send a memorial to Congress protesting against allowing Col. Breckinridge to retain his seat. They also decided to send a communication to Mrs. Breckinridge formerly Mrs. Wing, calling upon her in the name of womanhood to renounce her husband. In addition to this they voted to call upon the presbytery with which Col. Breckinridge is connected, asking to have him expelled. This action was taken upon the motion of Mrs. Clark Bell, who is President of the Woman's Health Protective Association.

PANAMA, March 27.—There is unusual activity in Colon. The canal palace and the residences are being brightened with paint and upholstery and many barges and launches are arriving. M. Bartissol, the French engineer, and other important personages are expected. There is much surmise in the meaning of it all. Whether it is preliminary to resumption of work on the canal cannot be ascertained. There is continued activity in preparing the plant.

NEW YORK, March 27.—The British steamer State of Georgia, which sailed from Glasgow March 4, only made this port to-day, having experienced heavy gales for the most of the passage and being five days imprisoned by pack ice and surrounded by icebergs. March 15 two of its bow plates were stove in by ice, and the damage was repaired with much difficulty. The ice encountered by the State of Georgia was solid, and with the frequent fogs made it difficult to see any distance ahead of the vessel. The reports of three steamships, the Kansas City, the Venetia, and the Gallert, and the American clipper Gen. Knox, all of which have just arrived, show that the procession of bergs that navigators in high latitudes may reasonably expect to pass will be larger perhaps than has been seen in many years.

LONDON, March 27.—There is a rumor that important War Office secrets have been obtained on behalf of the French Government at White Hall. It is said the War Office officials fear agents of the French Government have been able to procure details of the plans, etc., of the new works projected at Gibraltar. These works are said to be of a most important strategic character and as a result of the discovery that the French Government has obtained the plans a most stringent inquiry has been ordered into all the circumstances of the case.

The correspondent at Berlin of the *Standard* says confidential communications have recently been exchanged between the leading European powers on the question of joint action for the suppression of anarchism. It is known that several governments that have heretofore opposed the taking of concerted action against the Anarchists have now expressed themselves as favorable to the holding of a conference.

Emperor Francis Joseph will arrive at Abbazia next week, and will accompany Emperor William upon several of the latter's contemplated sea trips. Emperor William will meet Emperor Francis Joseph on board the yacht Christabel at Fiume.

SALT LAKE CITY, Utah, March 27.—B. Nagarkar, a distinguished religious student of Bombay, arrived here this morning. He will remain for a time to study Mormonism and learn from the people themselves all he can concerning their religious faith.

ST. JOHN, N. F., March 23.—Preparations are being made here for three arctic explorations this summer, one consisting of three or four persons, probably under the leadership of Professor Hollprin of Philadelphia. They will go to Bowerden Bay, in West Greenland, in the steamer Falcon, and will bring back Lieutenant Peary and party. During the winter another expedition under Mr. Stein, consisting of eight persons, proposes going to Smith's Sound to conduct geological investigations. They will remain three years.

One of its objects is to find the Swedish explorers, Bjorling and Waistennins who went north in 1892 on the schooner Ripple and were supposed to be lost as the vessel's wreck was found last year. The third expedition projected will be the largest in many years. The American Consul has signed a treaty for a steamer to take a party of sixteen scientists north to a place on Lady Franklin Bay. The expedition is under the auspices of the American Government, and an appropriation by Congress is awaited before completing arrangements. The purposes of the expedition are geographical, geological, and meteorological investigations. The party will remain north four years. A steamer is likely to visit them with fresh supplies two years after starting.

WASHINGTON, D. C., March 23.—Careful inquiry among the Scientific Bureau of the government fails to disclose any project for an Arctic expedition under governmental auspices such as is reported from St. Johns to be under way.

MEMPHIS, Tenn., March 27.—Reports received from various points in Mississippi; Monroe, Gibbsland, Alexandria, Clinton, and Bayou, Louisiana; Pensacola, Florida; and Dallas, Texas, are to the effect that a severe frost visited those sections yesterday forming ice half an inch thick, destroying early vegetables, strawberries, the fruit crop, and in some places early corn and oats and peas. The cold weather continues to-night.

DENISON, Tex., March 27.—A killing frost visited this section Sunday. The fruit crop is believed to be entirely ruined. Crops and gardens are severely injured. Ice formed to the thickness of half an inch.

ANNA, Ill., March 27.—The freeze did great damage to the fruit and vegetables in this section. The buds of the peaches, cherries, and early apples are thought to be killed. Pieplant, asparagus, and other early vegetables suffered. Strawberries are injured some. There will be no peach crop whatever, this freeze having finished the ruin which the January cold snap begun.

LINCOLN, Ill., March 27.—The weather has been intensely cold here since Saturday afternoon, when the maximum was 50° above zero. At sunrise yesterday the mercury had fallen 43°, standing at 7° above, and it is growing colder to-night. Ice formed to the thickness of several inches. Grass and wheat are withered, cherries and peach buds blighted, and early garden truck undoubtedly destroyed. The damage to the fall wheat crop is believed to be serious.

CAIRO, Ill., March 27.—It is thought the cold weather of the last three days has killed the strawberries in this section. Peaches were nearly all killed by the extreme cold of January. The berries were well advanced by last week's warm sunshine, but the weather is now freezing cold.

DEXTER, Mo., March 27.—The thermometer fell to 15° above zero Sunday night and the entire fruit crop, with the exception, probably, of late apples, is thought to be killed. Much wheat is supposed to be ruined.

ST. JOSEPH, Mo., March 27.—The principal fruit growers of this section, after careful examination, say that the cold snap has only killed peaches, other fruits not being harmed. The reason given is that the buds were not far enough along to be injured.

CINCINNATI, O., March 27.—The thermometer Sunday fell to 16° above zero. Fruit and berries are killed, but the damage to wheat and other crops was not serious, although they are further advanced than usual.

WASHINGTON, D. C., March 23.—Some surprise is manifested in administration circles at the opposition that has already developed to the new Chinese treaty. The treaty, said one who spoke for the State Department to-day, is the outcome of months of patient work and skillful negotiation, and it

was hoped the State Department had succeeded at last in settling in a manner that would be entirely satisfactory the question of regulating Chinese immigration.

RIO JANERIO, March 25.—Affairs here are rapidly resuming their normal aspect, and aside from the damage done to the forts and along the water-front by the fire from the insurgent warships, all traces of warfare have disappeared.

The government entertains no fear of much further trouble in the South. The insurgent sympathizers claim that the placing of Admiral De Mello at the head of the provisional government will attract many persons to the rebel standard, but the government here believes the insurgent forces will gradually melt away until nothing remains. The government has 12,000 men at Itarare and more at San Paulo, and these forces are believed to be more than sufficient to meet any that the insurgents can bring against them. It is reported here that the rebels are retreating from Rio Grande do Sul.

Business in Rio Janerio is rapidly reviving. This is especially true in the case of houses dealing with American merchants. It is the general opinion here that the attitude of the United States during the trouble here will result in a material increase of the business done with that country.

WASHINGTON, D. C., March 27.—A leading member of the Senate Committee on Foreign Relations, who is also a personal friend of Admiral Walker, discussing the mission of the Admiral to the Pacific, said to-day that while he had no authority to speak for either Admiral Walker or the State Department he believed that his mission had far more to do with the Bering Sea question than with Hawaii.

LONDON, March 28.—The *Daily News* this morning says the Hon. Thomas F. Bayard, American Ambassador, yesterday had an interview lasting two hours with Prime Minister Rosebery on the subject of the Bering Sea seal fisheries and the action to be taken by the British Government in carrying out the decision of the Bering Sea Tribunal of Arbitration. A large number of telegrams were exchanged between the Foreign Office and Sir Julian Pauncefote, British Ambassador at Washington. It is expected that a settlement of the question will be effected by the end of the week.

Violent earthquakes have occurred in various parts of Greece.

The question of a general strike in Austria and Hungary was discussed by the Socialist Congress at Vienna. A majority of the speakers opposed the proposition.

President Cleveland has vetoed the Bland seignorage bill.

Coxey's army, about one hundred strong, has reached Columbiana, Ohio. The public press ridicules the movement.

A dispatch from Vienna to the *Daily News* says it is learned from the Russian Embassy there that the Czar desires to meet Emperor William on German territory to thank him for the successful issue of the negotiations for the Russian-German commercial treaty. The two sovereigns will probably meet at Stettin or Konigsberg in September. The Czar desires that Chancellor von Caprivi be present.

ABOUT CERTIFIED CHECKS.

The head of a leading banking house has had his counsel investigate the law in regard to certified checks, and finds that if the drawer of a check has taken it to the bank and had it certified he is still jointly with the bank responsible to the payee if the bank fails. If the payee, however, has taken the check to the bank and had it certified the drawer of the check is no longer responsible to the payee, because the payee accepts, by that action, the responsibility of the bank.—*Wall Street News*.

ITEMS OF INTEREST.—Continued.

DARLINGTON, S. C., March 30.—In a street fight to-day between the militia and whisky constables on the one side, and citizens on the other, four persons were killed, two on each side. The citizens then got the upper hand and drove the State police force, which numbered thirty, into the swamps. The incensed people pursued, and it is now reported that after another conflict with loss on both sides the constables were captured and at once lynched.

The fight was the result of an attempt of the constables to search a private house. This was the object of the calling together here of the entire State force of whisky spies and the militia from Sumpter to back them up in their attempt to fight the people who were armed and determined. For two days the citizens had followed the spies and prevented an attempt to enter a dwelling, though several stores were searched for liquor.

The militia refuse to go out against the citizens. The latter are armed and determined and the situation is serious. The trouble grew out of the efforts of Governor Tillman to enforce the dispensary law.

WALLACE, Idaho, March 30.—Three families, consisting altogether of twelve to fourteen persons, were mangled beneath thousands of tons of snow in the snowslides yesterday, and any possibility of their being rescued alive is out of the question. Snow accumulated on mountains to depth fully sixty feet, and late rains caused the huge mass to move at several places.

COLON, March 30.—It is reported here that the Nicaraguans threaten to make a second seizure of the Mosquito Reservation. The British warship Canada is awaiting for a reasonable time at Bluefields in anticipation of the arrival of the United States flagship San Francisco with Rear Admiral Benham on board. The situation of affairs at Bluefields is said to be most critical.

ST. PETERSBURG, March 30.—The government has decided that henceforth all American insurance companies doing business in the empire must divide their profits with the insured after the policies have been in effect four years. Policies already issued are exempt from the provisions of this regulation.

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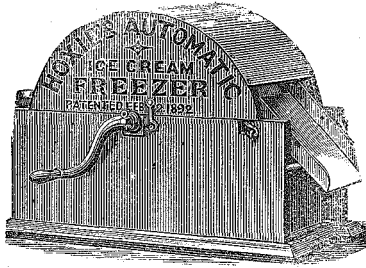
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By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844. Muslin binding 70

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Vol 41.

Lamoni, Iowa, April 11, 1894.

No. 15.

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THE MAKING OF A WOMAN.

THE education of a girl resolves itself to a single basis. Woman's progress may, in the minds of some, have seemed to make it more complex, and confusion can enter into the question if a mother allows herself to listen to the proclaimers of so-called "advanced ideas." We will be led into the mistake of cultivating the mind at the expense of the heart, if we allow ourselves to be so led. But the error is a cruel one—painfully so to the girl who is led, unknowingly, into it. But if we permit our common sense to rule, the problem solves itself. We do not want our daughters to be encyclopædias, but true, womanly women. The first we can buy, the latter we cannot. Let us first look after the physical development of our girls, teaching them that good health outweighs all things. Let them understand the human mechanism, hiding nothing. Let them know what God requires of a woman, and why it is essential that she shall be as perfect in health, and as well developed in body as possible. Teach, by example as well as by precept, the value of outdoor exercise. Then begin mental development, giving her the benefit of the largest educational advantages within your powers, insisting, however, that her studies shall be those likely to be of greatest usefulness in after life. Let her study not up to her fullest capacity, but just a little this side of it. A margin of unspent power is a tremendous force to a woman. Then, if our schools and colleges shall continue to neglect the teaching of household economics, keep your daughter close to you at home for a year at least, or longer if necessary. With her mind free from mental studies, teach her the rudiments of the home, hiding not the kitchen utensils as you show her the dainty chira. Make of her an all-around good home-builder and house-keeper, holding up ever before her the one great truth that a woman is always most satisfactory to herself when she is a woman, and most

beautiful to others when she is womanly. Let her know what it means to be a wife and a mother. Make her not dependent, but likewise not independent in the modern interpretation of that word. Between the two lies the truest type of womanhood. Let her aim be womanly, her thought of others tender, living her life so that the world may be better because she passed through it.—*E. W. Bok in Ladies' Home Journal.*

REMEDIAL USE OF APPLES.

CHEMICALLY the apple is composed of vegetable fiber, albumen, sugar, gum chlorophyl, malic acid, gallic acid, lime, and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. The phosphorus is admirably adapted for renewing the essential nervous matter—lecithin—of the brain and spinal cord. It is, perhaps, for the same reason, rudely understood, that old Scandinavian traditions represent the apple as the food of gods, who when they felt themselves to be growing feeble and infirm, resorted to this fruit, renewing their powers of mind and body. Also, the acids of the apple are of singular use for individuals, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters, which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruptions and other allied troubles. Some such experience must have led to the custom of taking apple sauce with roast pork, rich goose, and like dishes. The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact that such ripe fruits as the apple, the pear, and the plum, when taken ripe and without sugar, diminish acidity in the stomach, rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates, which tend to counteract acidity.—*North American Practitioner.*

JEWISH MOVEMENT FROM EUROPE.

FROM a report of Commissioner Senner we learn that very nearly 10,000 Russian Jewish immigrants arrived at this port in the months of July and August, or enough to run up the number for the eight months of the year to about 40,000. To these

Jewish newcomers from Russia we must add those from Poland, and to the number landed at this port we must add those landed at other ports, or perhaps in all about 60,000. After examining the statistics of the arrivals of steerage passengers at New York and other ports for the last three years, we believe it to be a proper estimate that there have come to this country within that time as many as 200,000 Jewish immigrants, the greater part of them from Russia.

The Jewish movement from Europe to America, which has reached such large proportions in recent times, is likely to continue for yet many years. The Russian Government is still bearing hard upon its five or six millions of Jewish subjects, a large proportion of whom are desirous of leaving that country in order to join their brethren in the United States, who at this time number not far from a million. It might be supposed that the news of the hard times in this country would have put a stop to their coming, but it has not had any such effect thus far, as we know by the September reports from Ellis Island, which show a marked decrease in the immigration of other races.—*New York Sun.*

"The Progress of the World" of the April Review of Reviews contains a timely discussion of the question why the English game of politics is more exciting than the American game. This question is suggested anew by the resignation of Mr. Gladstone and the intense interest aroused by that episode among Americans, to the partial neglect of Washington politics. Other topics covered in "Progress of the World" are, the Seigniorage bill, filibustering bill in Congress, the outlook for bimetalism, the Wilson bill in the Senate, Louisiana and free sugar, the Senate report on Hawaii, the triumph of the Brazilian republic, the Bluefields incident, the prosecution of election crimes, the present positions of the Democratic and Republican parties, the fight against the House of Lords, the Russo-German commercial treaty, the services of the late Dr. Poole of Chicago, the death of Louis Kossuth, and many matters of international interest.

"Rome," says a writer in the *Contemporary Review*, "is now a mere provincial town in an out-of-the-way corner of a small inland sea. The headquarters of the church in the days when she was a living reality gravitated by a natural law to the center of empire. If she is still to be a living reality, presiding over the development of our civilization and mothering the children of men, then she will be true to the law of her being and establish the seat of her sovereign pontiff in the center where sovereignty resides. Rome is of the old world, archaic, moribund, and passing away. The center, the capital, and the mother city of the new world which Catholicism must conquer or perish is not to be found on the banks of the Tiber, but on the Thames."

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**TEMPLE LOT SUIT
DECISION.**

The decision of Judge Phillips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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**ABSTRACT of EVIDENCE
TEMPLE LOT SUIT.**

This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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MEETINGHOUSES.

Below will be found the different places of meeting of the church in the cities named:—
Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p.m.; Sunday school at 12:45 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street. Buildings, Albion Room,

San Francisco, California: Schem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

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

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a.m. and 7:30 p.m.; social meeting six p.m.; Sunday school 9:30 a.m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p.m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p.m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a.m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p.m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa; April 11, 1894.

No. 15.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALTARDS - ASSISTANT EDITOR.

LAMONI, IOWA, APRIL 11, 1894.

ZION'S RELIGIO-LITERARY SOCIETY.

A GOODLY number of delegates to the annual general meeting of Zion's Religio-Literary Society of the Reorganized Church of Jesus Christ of Latter Day Saints met in convention in the Saints' church, Lamoni, Iowa, on Monday evening, April 2. President E. Etzenhouser, of Independence, Missouri, being absent, Sr. Fannie Jones, of Webster, Nebraska, the vice president, presided; Bro. John Hitchcock of St. Louis, Missouri, secretary.

A hymn from Winnowed Songs was sung; prayer was offered by Bro. F. M. Sheehy. The minutes of the session of 1893 were read and approved. This was followed by reading of the report of President Etzenhouser. The report outlined the development and growth of the organization, giving a succinct statement of its inception, its growth, and prospects for good. He called especial attention to the difficulties that had confronted the executive officers during the year. They had gone from the meeting of 1893 with the understanding that means had been devised and rules adopted that fully provided for the work to be done by anticipating all general contingencies; but upon making an effort to carry out the purposes contemplated by the organization it was discovered that the constitution and by-laws failed to fully provide for some features of work; that the instrument was defective. It had been adopted hastily, without sufficient time for its perfection, hence many essential features had been overlooked or omitted; all this consequent upon the limited time at the disposal of the meeting and general conditions governing it, in work then comparatively new to all.

To meet the emergency and prosecute the work of organization, the officers had met at St. Joseph, Missouri, during the year and had resolved to act upon their judgment as the situation seemed to demand. They appointed a committee to revise and perfect the constitution and by-laws, and issued a call for the assembling of delegates from the various local or-

ganizations to meet at Lamoni, April 2, 1894, to perfect the organization. The officers had acted according to their conception of the necessities of the occasion in meeting the exigency, and it remained for the society to act upon their work. The report of the president was approved by a unanimous vote.

The report of the secretary showed that thirty societies had been organized with a membership of one thousand; sixteen commissions had been issued from which other organizations would result. These societies were distributed throughout the United States from Maine to California. This was the result of about six months' work. Prospects for organizations in foreign missions were good.

Report of Sr. May Cooper, of Lamoni, treasurer: Receipts \$70.61, expenditures \$32.11; balance \$38.50. Report received, referred to an auditing committee, and ordered spread upon the minutes.

Brn. G. J. Whitehead, Russell Archibald, and Sr. Ruby Stedman were appointed a committee on credentials. Under the circumstances before-mentioned it was decided to admit all delegates who affirmed their appointment as such. Pending the retirement of the credentials committee short addresses were made by various delegates. The committee reported the basis of representation to be one delegate for every five members. Delegates were present from various portions of the country too numerous for mention here; others from many points arrived later.

The new constitution was then presented for action. After reading and comparing with the former one, the constitution, and by-laws for local organizations, were discussed and adopted. The session then adjourned.

Business was resumed at eight a. m. of the 3d inst. The new constitution, with some amendments, was adopted. An agreement from the Herald Office to publish the weekly or monthly programmes in the HERALD free of charge, as it publishes other notices of legitimate church work, was accepted; the Herald Office further agreeing to mail copies of said programmes to each local organization, if so desired, at the cost of mailing, etc.

At the afternoon meeting the following named officers were elected: H. E. Jarvis, of Burlington, Iowa, president; J. A. Gunsolley, of Lamoni, Iowa, vice president; J. C. Hitchcock,

of St. Louis, Missouri, secretary; Russell Archibald, of St. Louis, Missouri, treasurer. The society made an excellent choice of officers. The brethren appointed are competent and devoted to the work of the Religio. An energetic administration and a rapid and substantial growth during the coming year may reasonably be looked for as the results of their appointment.

Following the election of officers the programme for the year's meetings of local societies was discussed, after which Elder Rudolph Etzenhouser, of Independence, Missouri, delivered an address on American Archæology. He was followed by Sr. Fannie Jones, who addressed the delegates on some features of the society's work, in which especial attention was given to the subjects of Social Purity and Temperance.

The afternoon train brought large additions to the assembly; as a result the attendance of delegates at the evening exercises was largely increased. The programme consisted of addresses, music, declamations, essays, etc., as heretofore announced. Each number was well rendered; the audience was pleased, and gratified by the talent displayed. The society is to be congratulated upon the results so far attained and the promising outlook for continued success in its laudable work. It is supplying a needed want and doing much helpful work in the interests of the church. In proof of the commendable and necessary character of the objects it designs to accomplish we quote the first clause of its by-laws:—

Feeling the need of a systematic and united effort to do good to others, as well as to mutually improve ourselves in the principles and practice of morality and Christianity, and also to secure for ourselves social and intellectual development; we adopt the following, etc.

If church work does not comprehend the entire development of individuals, it must lack one prominent feature of the divine—comprehensiveness, completeness. Religious education in its complete sense comprehends the education of the whole man. It would be difficult to conceive of a divine organization lacking any essential feature. Zion's Religio-Literary Society designs to furnish for all, additional and systematic opportunities for the development of the social and moral powers combined with the spiritual development peculiar to and chief among the objects of church work. It has already brought many

into the church; many have learned the truth and been baptized through their interest in the work of the society. At some points where branches are small outsiders compose the majority of the membership of the Religio. Young people, and indeed, some of the adults have sought unto the *world* for amusement and social enjoyment and, almost without exception, to their detriment. Zion's Religio-Literary Society supplies features hitherto denied many of the young of the church, rightly directing them in the cultivation of some of their powers for good. Good results to the church in general can therefore be expected from this movement. It is under the direction of young people who love God and his work.

THE SUNDAY SCHOOL CONVENTION.

THE fourth annual convention of the General Sunday School Association of the Reorganized Church began its sessions at nine o'clock on the morning of Wednesday, April 4, 1894, in the lower auditorium of the Saints' chapel, at Lamoni. Superintendent E. A. Blakeslee, of Galien, Michigan, presiding, W. N. Robinson, of Independence, Missouri, secretary. Hymn No. 28, Winnowed Songs, was sung; prayer being offered by Elder M. H. Bond. The chair appointed Bro. F. M. Sheehy and Srs. C. B. Stebbins and L. L. Resseguie a committee on credentials. During the retirement of the committee addresses were made by several delegates. The committee presented a lengthy report naming the various districts and schools and their delegate lists. Bro. T. A. Hougas was chosen chorister, Sr. Dora Young organist; the Lamoni school superintendent to supply ushers. The organization now being complete, the minutes of last convention were read and approved. This was followed by the reports of officers. We present said reports herewith.

E. A. Blakeslee, superintendent:—

In accordance with the requirements of the position I hold it is at this time my pleasure to present to this body a partial review of the work of the association during the year just past, and in a general survey of the field give you a limited summary of the conditions that influence for progress or act as a hindrance in Sunday school work. The General Sunday School Association was organized at an opportune and fruitful hour, and the history of the three years just past speaks plainly that its foundation was not placed upon sand to be washed away by the ebb and flow of the tides of adversity; and its structure is daily proving that it is made of a texture sufficiently strong to withstand the various tests of opposition.

The reforms it set out to accomplish have brought to its support many of the best men and women of the church, who realize that through and by means of the Sunday school great and lasting good can be accomplished in the building up and solidifying of the church as a body, at the same time making

strong the individual members, and especially the fitting of the young minds for the nobler duties of life.

The first two years of the life of this association it moved along like the little babe taking its first tottering and uncertain steps. Those in whose hands its destinies were intrusted were unfamiliar with the rules and methods to be adopted in the successful building up of such an important work, and while the church seemed to realize the necessity of an organization of this character among its young, yet in its general assembly it was unwilling to do more than adopt a resolution recognizing the association. Conditions have changed, and we find to-day that many in the church are desirous that the church should take charge of this association now that it has fully demonstrated its usefulness and that it is here to stay. If by the working out of its own rules of development it has grown into a permanency and demonstrated its usefulness in building up the kingdom of God here upon earth, why should it not be allowed to move along in its magnificent work, aiding the cause of truth while at the same time the association is from the inward workings of its own organization growing and developing into greater usefulness and grander possibilities, unhindered by outward influences and restrictions? It is sincerely my belief that the association as it is now will accomplish a greater good in the line of the object for which it was organized than could be gained by the placing of the selection of its officers in the hands of those who feel a very little interest in Sunday school work. Also those for whose good this work was placed in motion and is being carried to successful results should have those influences thrown around them by which they are made to feel a real responsibility and interest in the building up of the work. This has been one of the underlying principles governing the minds of those having this work in charge.

I am pleased to report that the Saints in nearly all parts are rallying to the support of this work where at first there was a feeling of timidity and reserve on the part of many good Saints, fearing that this was a temporary move only and would soon dwindle out, are to-day among the most ardent supporters of the Sunday school work and are ably assisting in pushing it on to grand successes, so that now we find only a comparatively small influence which is not directly centralizing its forces in the General Association.

From the many bright and encouraging reports received from the district associations, not only in America, but from foreign lands, it is shown conclusively that the work of the General Association is bringing harmony out of chaos and that a general unity and oneness of spirit and purpose is growing in the direction of building up one grand organization. One of the most prominent hindrances to the work has been a suspicion (which seemed to control the minds of many of the Saints) that the association would require a good deal of money to carry it on, while but little benefit would accrue to the schools; also that the tendency might be to use helps and aids outside of the Bible, which would hinder the direct teaching of the word of God.

Experience shows that the very opposite has been the result, and the student is wonderfully assisted in his investigation of God's word by use of the helps published by the association. They are such clear and forcible instructors that they are now being chosen by many for studying the word of God. I am pleased to report that the helps are daily proving themselves to be of incalculable aid to the Sunday school teacher in preparing her work and selecting just those prominent truths that are to be brought clearly to the minds of the children. It seems to me like folly to spend the time in this report to answer the charge brought

against the use of the helps,—that they are worldly and not conducive to the proper understanding of the Bible. It is a narrow view for any man or woman that they have all the good there is and all the methods that can be adopted as aids in the study of the Bible or the unfolding of divine truths. Personally, I feel the need of all the assistance and all the helps from whatever source that will give me aid in unfolding the true principles of life here and hereafter.

I am glad to feel that I can recommend the helps of this association as the very best of the kind that I have ever examined. They are of a character easily understood, and yet they unfold to the student a perfect and continuous history of God and his laws in so clear and simple a style that the investigator is brought to a perfect understanding of their teachings.

Another element of weakness I have discovered in some of the local schools and associations is the strife for position and prominence. The work of our heavenly Father here on earth is not a school of politics, and surely should be free from all semblance of lobbying and conniving; and I believe this should apply to all departments. The one controlling idea in the selection of teachers and officers should be fitness and love of the work; and I am convinced that the man or woman who will connive and pull wires for any position in this work demonstrates by that act his total unfitness for such position. Stand ready to occupy when you are called upon, and do not push yourself forward. Such conduct will inevitably result in loss to the mover in such unwise proceedings and in great injury to the work.

Your committee, intrusted with the duty of putting a Sunday school missionary in the field the past year found that owing to the great depression in the finances of the country and scarcity of money in circulation it was impracticable to do so. We did, however, after securing permission from the missionaries in charge, through Bro. Robinson, the secretary, send a circular letter to each of the missionaries under General Conference appointment, requesting them to use their influence in forwarding the work, both by assisting the organization of schools throughout their missions and by their personal attendance at the sessions of the schools at all times when it was practicable for them to do so. The good results have been far beyond our expectations and more permanent good has been accomplished than it would have been possible for a single missionary to accomplish. We wish to extend to the noble band of missionaries the good hand of fellowship for the cordial and earnest support they gave us.

I attended the Annual Reunion at Logan, Iowa, in October last, where much permanent and lasting good was accomplished. The efforts put forth at these reunions for the past few years in this line of work have proven helpful to the workers who attended those meetings; they seem to grasp the true meaning of the work and are now pushing the cause to a splendid and permanent success. Respectfully submitted,

E. A. BLAKESLEE, Supt.

LAMONI, Iowa, April 4, 1894.

W. N. Robinson, secretary:—

Bro. Gomer Wells turned over the books of this association to me during the month of June last, since which time I have written upwards of five hundred letters, being greatly assisted by my wife first, and then by my sister, Belle, who with their typewriters were able to get out a large quantity of correspondence.

During August I met our superintendent by appointment at Chicago and agreed with him upon a line of action. He had gotten consent of the missionaries in charge of the various fields to urge each of the General Conference appointees to labor as they could in the Sunday school work, and to each of these was sent a personal appeal accompa-

nied by the one from the committee on field labor about which you have heard in Bro. Blakeslee's report of the committee's work. In answer to these we received many encouraging reports, and although some of the missionaries could not see clearly that one of their duties was to help the Sunday school movement, yet nearly all were willing to be of as much benefit as they could. Some of the letters were cheering indeed, and will probably be read in your hearing, while only one carried the semblance of disgust with it that we should even ask for the cooperation of elders in such a sectarian move as Sunday schools.

I found that the blank statistical reports of district associations did not have space provided for the addresses of either the superintendent or secretary, and some correspondence was required to ascertain these.

I am also indebted to Bro. H. A. Stebbins for about two whole days' work in furnishing me with the names and addresses of all the presidents of districts throughout the world. I wanted to enlist their cooperation in this

work and thought best to get the boundaries of each of the districts from them so as to know where to place any single school that might report or ask for information; also to see what prospect there was for the forming of additional association districts where there were no association districts organized. The names of superintendents of Sunday schools were furnished by the different presidents, it being our intention to get into closer relations with these superintendents so as to have them work with the missionaries and presiding officers. This last was only begun recently, so that much progress cannot be reported as yet.

Our association is gaining in numbers steadily, and in strength very greatly. New associations are being organized, and while we have had notice of but two organizations being perfected (the Spring River district, and the Southern Nebraska district), yet there are prospects for a number more in the near future.

The reports of districts already received by me are as follows:—

field; the prevailing financial depression had prevented the committee from making such appointment. The committee appointed at last session to compile a song book of original and selected music and words reported. Action on the report was deferred until the afternoon session.

The remainder of the morning hour was spent in reading reports from traveling ministers with whom the officers had corresponded concerning Sunday school field labor, referred to in the reports of the president and secretary. We insert a sample of said reports as showing the spirit of them:—

NEW CANTON, Ill., Jan. 5, 1894.

Bro. W. N. Robinson:—Your letter of September 20, on Sunday school work, is before me, received on last night. In the Nauvoo and String Prairie district they have district organization for Sunday school work, Bro. Benjamin Herrick superintendent. In this part of my field there is neither branch nor district organization, nor but little if any material to take hold of Sunday school work.

I think that there is nothing better in any community, than a well-organized Sunday school, and therefore stand ready to help in such work when I can. I have seen nothing so far, in the progress of Sunday school work that I consider subject to unfavorable criticism, unless it be that there has been (at least on the part of some) a disposition to make Sunday school work a work for the children to be engaged in only. When to my mind one ought not to think him or herself too old to attend Sunday school just so long as he can attend any service. There may be too many Sunday school "preachers," and not enough Sunday school teachers, in the schools. The scholars should be developed, in place of the teacher being expected to ask all the questions and answering the same.

Truly,
J. C. CRABB.

Adjourned till afternoon; benediction by Bro. Israel L. Rogers.

The afternoon session was opened by singing hymn number 106 Winnowed Songs, prayer being offered by Bro. C. E. Butterworth. Another hymn was sung, and the minutes of the morning session were read and approved. The credentials committee made an additional report. The report of the song book committee was approved and the amount due for postage was allowed. This committee had reported progress in its work, had called attention to the fact that while there was good musical talent in the church it was largely undeveloped, and had asked for an expression of the association concerning the amount of original and selected matter it desired in the compilation of the song book. The following resolution was adopted for its instruction:—

Resolved that in the opinion of this convention the Sunday school song book should contain as large a percentage of original matter as may be found practicable, but that selected matter should not be entirely excluded.

An appeal from some members of the Pleasanton, Iowa, school, asking that certain actions of that school and of the Decatur, Iowa, district association be annulled, was read and referred to a committee.

DISTRICTS AND SCHOOLS.	SCHOOLS.				MEMBERSHIP.				Funds on Hand.
	1893	1894	Gain.	Loss.	1893.	1894.	Gain.	Loss.	
Decatur, Iowa.	10	9	1	2	741	685	55	56	\$23 44
Independence, Missouri.	9	7	2	1	500	535	35	13	46
Little Sioux, Iowa.	6	9	3	1	351	432	81	2	14
Massachusetts.	9	11	2	1	280	393	113	13	75
Northern Illinois and Southern Wisconsin.	6	7	1	1	275	310	35	2	41
Clinton, Missouri.	7	7	0	0	256	254	0	2	87
Northeastern Missouri.	3	3	0	0	142	115	27	26	85
Texas Central.	4	4	0	0	200	174	26	51	85
Des Moines, Iowa.	6	6	0	0	115	201	86	1	85
Galland's Grove, Iowa.	6	18	12	13	312	712	399	120	26
Northern and Eastern Michigan.	5	10	5	5	130	480	350	10	10
Far West, Missouri.	12	10	2	2	600	480	120	192	45
Nauvoo and String Prairie.	4	6	2	2	77	209	132	92	45
Southern Michigan.	4	3	1	1	92	92	0	59	87
Eastern and Western Maine.	5	4	1	1	214	155	59	59	87
Premont, Iowa.	4	4	0	0	175	234	59	59	87
London, Canada.	4	3	1	1	212	194	14	14	69
Southern California.	2	3	1	1	50	152	102	102	75
Manchester, England.	3	5	2	2	75	160	85	85	75
St. Louis, Missouri.	3	1	2	1	68	90	22	17	75
Council Bluffs, Iowa.	1	1	0	0	88	88	0	0	75
Kewanee, Illinois.	1	1	0	0	73	73	0	0	75
Malta, Idaho.	1	1	0	0	60	60	0	0	75
Denver, Colorado.	1	1	0	0	48	48	0	0	75
Pioneer, Pennsylvania.	1	1	0	0	115	113	2	2	75
NEW SCHOOLS AND DISTRICTS.									
Hopedale, Sand Run, Ohio.		1	1	0	5,097	55	55	333	2 66
Spring River, Kansas.		3	3	0		123	123	0	55
Southern Nebraska.		6	6	0		105	105	0	55
Pottawattamie, Iowa.		2	2	0		102	102	0	56
Gain in schools 40; gain in membership 1,576. Total schools 131; total membership 7,006									

Sr. C. B. Kelley, treasurer:—

Balance last report.....	\$ 67 58
Contributions.....	39 55
Amount due from Herald Office account	844 92
Interest on deposit.....	2 02
	<u>\$954 07</u>

EXPENDITURES.

Due on editing Quarterlies, last year..	\$ 75 00
Editing of Quarterlies, present year...	250 00.
J. A. Gunsolley, per order.....	30 00
Mrs. M. Walker, " ".....	5 50

Mrs. Viola Blair, per order.....	64
Gomer Wells, " ".....	35
Receipt book for treasurer.....	15
	<u>\$361 64</u>
Balance.....	\$592 43

The report was referred to an auditing committee, Brn. Pitt, Mintun, and McDowell. Superintendent Blakeslee reported for the committee appointed to place a Sunday school missionary in the

A motion prevailed authorizing the officers of the association to prepare and publish blank forms for delegate credentials to the General Association. The officers were also authorized to revise and issue blank report forms for the use of Sunday schools and districts.

A resolution was presented providing that when practicable the *Gospel Quarterlies* be so changed in date that they begin with the new year, January 1, and thereafter conform in date to the regular quarterly divisions of the year. An amendment to this was offered. This was followed by the following substitute, which prevailed:—

Resolved that the *Quarterlies* be dated and issued according to the regular divisions of the year and that the time and manner of such change be arranged by the editor.

A request from the Southern California district association asking certain action with a view to providing for some special lines of teaching, etc., was presented. It was referred to a committee of three with instructions to report to the afternoon session of the 5th inst.

A report was read from the Pottawattamie, Iowa, district, showing that an association had been formed consisting of three schools: Crescent City, Council Bluffs, and Underwood, with a respective membership of 58, 90, and 40. A report was also read from the Pioneer Sunday school of Pittsburg, Pennsylvania—enrollment 113.

The secretary presented an itemized statement of expenses for postage amounting to \$12.83. It was allowed and an order on the treasurer for the amount was authorized.

The credentials committee made an additional report.

Brn. Henry Kemp, John Shields, and J. D. Erwin made reports of their missionary labor in behalf of the Sunday school work.

A motion prevailed requesting the *HERALD* to publish the reports of the officers in full.

The evening session of the association was devoted to an illustration and discussion of methods of teaching. The lesson was taken from Dr. Trumbull's "Teaching and Teachers," pages 138-198 inclusive. It was in charge of Bro. J. F. Mintun, who was assisted by Bro. J. A. Gunsolley. It concluded with a chalk talk by Bro. T. A. Hougas.

This work of special study of and training in the science of teaching is of great importance and worthy of fuller mention than we are able to give it here. To those interested in becoming workmen approved of God—competent and effective—in Sunday school class and in pulpit teaching, we commend a study of the exposition of the art of teaching as presented by

Dr. Trumbull, in which it is stated and expounded, plainly and briefly. "Whatsoever is worth doing at all is worth doing well," is a trite saying, to which "ought to be done well," may consistently be added. It has become apparent that the successful workers for God are those who "seek learning by study" combined with their "faith," that both individual study and the prayer of faith—an essential to fitness for the performance of the duties of the teacher. "God helps those who help themselves,"—who thus give substantial evidence of earnestness in their labors. It is evident that the Lord can do little or nothing for individuals until they learn to exercise their individual powers, according to the agency given them, in harmony with the laws of their being,—the laws of spiritual and general development,—the laws of God.

Thursday, April 5.—The morning session was opened in the usual manner, prayer being offered by Bro. O. B. Thomas. Srs. L. L. Resseguie and Viola Blair, of the Lamoni school, illustrated "a specimen of a contemplated special primary series of lessons." The work was commended by those who witnessed it.

Bro. W. N. Robinson of the Independence, Missouri, school gave a chalk talk. It was a decided feature of the convention. Bro. Robinson throws life and animation into his work and interests and enlivens his scholars. He is well adapted to Sunday school work.

Sr. Dora Young, of Dow City, Iowa, followed with a class in the intermediate department. She had met the scholars but once, a short time previous to the session, but succeeded in obtaining their interest and coöperation, and received correct answers and statements, showing that they comprehended the lesson—"The Vine and the Branches." Sr. Young invited criticism, which brought out discussion of methods, especial attention being given to "preparation" and the "use of manuscript;" the general verdict being, that studious preparation and prayer were essential to success in teaching; that while manuscript notes were permissible when necessary, it was the better plan to so store and discipline the mind as to readily acquire, retain, recall, and present the subject matter of the lesson.

The afternoon session opened at 1:30. Hymn 186 *Winnowed Songs* was sung; prayer was offered by Bro. Columbus Scott. The minutes of the previous sessions were read, approved, when an additional report was read from the committee on credentials.

The following report was presented and adopted:—

LAMONI, Iowa, April 4, 1894.

We the undersigned, a committee appointed to investigate concerning the appeal of certain

members of the Pleasanton, Iowa, branch, Sunday school, beg leave to report that in the opinion of the committee the action of the Pleasanton Sunday school and district association should be sustained.

J. H. WELLS,
M. H. BOND,
ETTA M. IZATT, } Com.

The report of committee appointed to audit the treasurer's account was read. It reported the account correct, and asked explanation concerning some arrangements made in earlier years for certain work authorized by a committee of the association. The auditing committee's report was adopted and the committee discharged. This was followed by the appointment of a committee to audit the *Herald Office* account of publication of the *Quarterlies*. The committee obtained an itemized statement of the account, showing the balance due as reported in the treasurer's account. It was explained that the *Herald Office* had issued the *Quarterlies* when the association was entirely without funds, and that it had done so at about the actual cost of publication, and had kept the mailing list of subscribers, rendering to the association an account of the profits derived from their sale as a balance due the association, which account agreed with the report of the treasurer. The report was adopted and the committee discharged.

The following paper from the Southern California district association, together with the accompanying majority and minority reports from the committee appointed to consider the matter, were presented:—

To Elder J. F. Burton, Delegate of the Southern California District Sunday school association; greeting:—The following resolution was adopted at the November meeting of the Southern California district Sunday school association, in 1893:—

"Resolved, that the delegates from this district association be instructed to request the consideration by the General Association of the following preambles and resolutions; to wit:—

"Whereas there is a necessity existing for a more complete work in our Sunday schools in instructing the members of the schools in their privileges and duties as Saints, and—

"Whereas the older members of the church do not at present take such interest in the Sunday school work as would be profitable to them and the church, and—

"Whereas the newer members of the church cannot be expected to fully understand their duties and privileges relative to the church, its officers, and its government, be it—

"Resolved that in all schools where practicable, classes shall be formed for the purpose of instructing church members in their privileges, powers, and duties relative to church work, its officers, and government (especially of branch and district), and that the Bible, Book of Mormon, Doctrine and Covenants, Rules of Order, and the resolutions of General Conference, be the standard works of reference in teaching these principles.

"Resolved, that the General Association invite the First Presidency and the traveling ministry to aid this special department of the Sunday school work by their counsel and instruction to the schools and their officers, and in whatever way seems best by them to

qualify the members of the church for the responsible work which devolves upon them.

"Resolved, that a proper system of examination be devised by which classes may be graded, and pupils advanced to the higher studies as they become qualified."

VINA H. GOFF, Sec.

SANTA ANA, California, Feb. 25, 1894.

We of your committee to whom was referred a paper sent from Southern California district and presented by Delegate J. F. Burton, have examined the matter and report that we find it contains matters of importance worthy of our attention. The limited time now at our disposal is unfavorable for a proper discussion at this session; we therefore recommend that it be deferred until the next convention.

F. M. SHEEHY,

DORA YOUNG,

Of the Committee.

MINORITY REPORT.

While recognizing the laudable character of the object sought—the better instruction of members of the church in their duties as Saints and in understanding of the rights, duties, and powers of officers, of church government, etc., it is apparent to the minority that the special affirmative teaching of those lines belongs to the general church through its general and local ministry, each according to office and calling, as provided for in the law of God.

Further, that in the Sunday school work all have privilege of studying the information contained in the three books, and of calling to their aid in schools and associations those of the ministry, general and local, who may be available, under the provision of the constitution that asks the fostering care of the church over the Sunday school work.

The member of the committee reporting here believes that in that present development of the church and the growing understanding of duty by the ministry, general and local, and through their teaching to the membership, such objects and teaching as asked for and desired in the request of the Southern California district association will be obtained and supplied.

It is further believed that the question of grading schools has been largely provided for, and can be understood and further developed by correspondence with the association officers.

R. S. SALYARDS, of the committee.

LAMONI, Iowa, April 5, 1894.

The original paper, the majority and the minority reports were discussed, and the matter was deferred until the next convention.

The following resolution, which is self-explanatory, was adopted:—

Resolved that the officers of the association be authorized to employ the lesson committee and fix the amount of its compensation.

Resolved further that they be authorized to provide all necessary arrangements for further development of primary work, as in their judgment shall be considered necessary and judicious.

The assembly next proceeded to the election of officers for the ensuing year. The present officers were re-elected by acclamation as follows: E. A. Blakeslee, of Galien, Michigan, superintendent; Sr. M. Walker, of Lamoni, Iowa, assistant superintendent; W. N. Robinson, of Independence, Missouri, secretary; Sr. C. B. Kelley, of Lamoni, Iowa, treasurer.

The following named brethren were appointed a committee to revise the lessons for the coming year: E. L. Kelley, J. R. Lambert, and Duncan Campbell. The officers were author-

ized to fill vacancies on the committee should such occur.

A general discussion of missionary and general work in the interest of the Sunday school cause then ensued. The delegates of the laity and ministry took a keen interest in the arguments and statements presented, as they had done in all the work of the association. The ministry expressed themselves as pleased to have the opportunity of obtaining the valuable information concerning general and specific features of Sunday school work, and of receiving and comprehending the spirit of the movement, with a view to laboring for its extension and establishment throughout the world. It is evident that this line of service in behalf of the church will be heartily supported by the energetic efforts of the ministry general and local.

Bro. C. P. Faul and Sr. — Hinderks presented a statement of work being done in the Far West, Missouri, district in behalf of the German scholars, the need of German Sunday school literature, with a plea for consideration of the interests of the German and other peoples who speak other tongues. This caused the adoption of the following resolution:—

Resolved that we approve of the efforts of the German school in the perpetuation of the language and extend to them the hand of encouragement till we can do more.

The association officers were authorized to appoint the committee to arrange a programme for the next annual session. The business session then adjourned to the evening hour.

The evening session was in charge of the superintendent. The programme as published included addresses and vocal and instrumental music. The Lamoni orchestra enlivened the occasion with a good rendition of excellent music. Bro. T. A. Hougas and J. W. Wight, the latter from Australia, delivered the addresses. The exercises pleased and edified the large audience present. Bro. J. H. Lake pronounced the benediction and the Sunday school convention was adjourned.

The general and statistical reports and the business done present a sufficient statement of the work done by the General Sunday School Association, the objects it is striving to accomplish, and its prospects for future usefulness as an auxiliary to the church, or rather, as a "regular department of church work and care." The hearts of God's people are with it, and they rejoice in its good work and substantial growth as a power for good.

The Presbyterian Woman's Foreign Missionary Society of New York has twenty-five women missionaries in Brazil, Chile, and Colombia stationed in half a dozen different places and doing effective work in all.

THE GENERAL CONFERENCE.

THE sessions of the forty-second General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints were opened in the Saints' church at Lamoni, Iowa, on Friday morning, April 6, 1894, at ten o'clock. President Joserh Smith called the assembly to order. The sessions of the auxiliary church organizations had brought a large number of delegates and visitors, so that the attendance at the opening of the conference was good and most of the delegates were rested from the weariness of travel and in good condition for the transaction of the business before them. A permanent organization was completed by the choice of President Joseph Smith as President, Pres. W. W. Blair as Assistant President, and at the suggestion of President Smith, Bro. A. H. Smith of the Twelve as Associate President; Bro. H. A. Stebbins Secretary, with authority to choose assistants.

Hymn No. 720 was sung followed by prayer by the President. The assembly authorized the President to appoint a committee on credentials. Bro. C. H. Porter, Henry Kemp, H. E. Moler, Hubert Case, and J. B. Roush were appointed as such. Delegates were instructed to present their credentials and the committee permitted to retire.

The chair announced that five minute speeches would complete the unexpired time of the session. A number of addresses were made by various members of the ministry and Mrs. William Leeka and Gideon Hawley. We publish some of them, lack of space compelling the omission of others.

President Joseph Smith:—

I presume it will be just as well that I make the first effort and try at least to set a good example so far as the time is concerned, whether I do as to subject and matter or not. I enter into the business of this conference with perhaps as much diffidence as to what may be its features as any that I have ever attended, and I see full well that the unfortunate fulfillment of prophecy uttered some fifteen to twenty years ago in reference to the next effort that the adversary would make in order to overthrow the church has been proceeding, and if I am not proved to be a true prophet in any other thing, I am sure that the discerning ones among the elders must needs confess that I uttered a true prophecy when I told the Saints that the next effort would be to sow division and dissension and create trouble between the eldership and the brethren. And now while I have no fear of the ultimate accomplishment of the design that God may have had in view in instituting the church and its reorganization, (for I have implicit confidence in both,) I can but deplore the untoward consequences if they ensue; and I may only say as an individual that I propose to do what in my conscience I believe to be right, and leave the consequences with God. I cannot do his work nor the work of Christ; I may, however, by virtue of blessings from them, be able to be a co-worker with them, but in this I may sadly err by allowing human aspiration and human weakness to intervene, and especially human

willfulness; for while I may be blind; mentally, morally blind, sometimes I recognize the fact that there is no blindness that happens to mankind that is so destructive as that which is willful.

An inability may be pardoned, but a willful, perverse diversion—an unwillingness to see, is the most unfortunate blindness that can happen to man. Now I desire to be kept from that, and I congratulate you—especially you that have been missionaries—I congratulate you, and I do it sincerely that while you may have seen things that you did not altogether like, you have manfully pressed forward in the things which your conscience commended; and you have done a good work, and its influence is being felt, and with the concatenation of circumstances that are holding you, there is to be a wiser usefulness and a greater progress than ever before.

President W. W. Blair:—

Beloved Saints and Friends:—I became associated with this work in 1851, and in answer to urgent, fervent prayer, I received evidence from God that it was his work; that it was what it claimed to be—divine. I had my trials afterwards, possessed with a peculiar temperament in some respects: days, months, and years witnessed very severe trials in some directions, but I found that these conditions were fruitful of great good, giving experience that I otherwise could not have attained.

I became acquainted with the Reorganized Church in the month of November, 1856, and it came to me in power and in the revelation of God's Holy Spirit; but I did not formally unite with it until the spring of 1857; since then my interests have been strictly and fully identified with what is known as the Reorganized Church of Jesus Christ of Latter Day Saints.

We have witnessed, as a matter of course, peculiar conditions, peculiar times, all the way along, outside and inside the church; but in the midst of it all I have recognized the hand of God over and above all. We have seen his watchful care, his kindly providence, and this inspires us with unflinching hope that such will be the conditions hereafter, whatever may occur, that the overruling hand of God will be with and upon his church; and that he will bring it off to final victory, to final glory and dominion, and that he will have a people prepared for the coming of Jesus Christ our Lord. I haven't the least hesitancy in regard to this, and therefore I intend to be united with the work of God, with gospel work and with his church and kingdom, as I have proven it to be true and of divine origin.

Of course we cannot expect perfection in this present world; we look to Jesus Christ as the only perfect one that earth has ever known, but we press forward, and I deem it the duty of every missionary and every member to press forward, looking unto Jesus Christ our Lord in the spirit of forbearance, diligently, faithfully, and prayerfully, that we may bless humanity, bless the Church of God in particular, and glorify the name of our Father which is in heaven.

But for my own part I am glad I am a Latter Day Saint; and let come what may come, why still I hope to abide in the faith and abide in the work of the Lord; and to this end I ask the prayers of the Saints, as I always pray for them either by name or collectively; and I understand this to be the bounden duty of all who compose the church of the living God, that they should bear one another up before the throne of grace, that wisdom and guidance may be given to all; and when we continue on this way we will finally reach at one common point, whatever divergences there may be, whatever differences there may be among the Latter Day Saints to-day, they have continued on to know the Lord; they will know him; Christ will lead them, the Holy Spirit will lead them, the word of God will lead them; and finally

and ultimately, though they pass through a great deal of trial and are encompassed about with imperfections, they will finally be brought to salvation and glory. This is my hope, and has been for many years. I trust it ever will be.

I can bear testimony to-day as I have in times past that I know this latter-day work is of God, and therein do I rejoice. That is the sheet anchor with me, that God is the author of this work and that he will watch over it to defend it; that the reins are in the hands of the Lord and he will guide the destinies of his church according to the counsels of his own mind and bring it off to the glorious victory. What we need is to keep our eye upon the mark of the prize of our high calling in Christ Jesus, and continue on and on until the Lord shall have said, "It is enough," and shall receive us into our everlasting reward. And that this may be the happy lot of all who are before me, ministers and members, and of all the Church of God everywhere, is my prayer and shall be my effort by the grace of God. Amen.

Bro. A. H. Smith, President of the Quorum of Twelve:—

Brethren in conference assembled:—It has been said in the past that the ministry representing this church was something like a train of cars, that they followed each other along in line of thought. That has been said this morning that has directed our line of thought to the consideration of the nature of the work as it appears and has appeared. As I look back over the past I remember that my conceptions of this work when presented to me were of the character that at first it was represented in an effort of God to establish his kingdom among men, and that in the restoration of the work it was still the effort of God to establish his kingdom among men. The purpose was that his will should be done on earth as his will is done in heaven; and still again the Reorganization as we represent it, it has to my mind been for that purpose; and when I was convinced of the nature of the work and accepted it, I did it with the full conviction that the warfare waged would be with the flesh, the world, and the Devil; and it has been intimated to-day that the efforts of the adversary whom we recognize to be the Devil would be within.

Now it is possible we may hear mutterings of the storm, we may see the dust of the flying clouds; but if we do, that is no reason that we should feel shaky and seek to desert, because we of the Reorganization have been fighting the world, the flesh, and the Devil; and we think we have been fighting a successful warfare when we contemplate the appearance and the representation of the church before us to-day with what it was thirty to thirty-five years ago. And now while the news comes from every quarter of the success of the work, (and there never has been a time when this Reorganization stood in so fair a position to meet the enemies from without as she stands to-day,) need we fear and tremble if perchance we hear something that would indicate that there is something wrong somewhere in the machinery? Wise men would seek to regulate that which is wrong; and if anything of that kind develops, it becomes our duty to regulate it, not allowing the adversary to destroy the work that has been so well begun and so far so well carried out; and if there be such effort being made it becomes our duty to unite shoulder to shoulder where we find the enemy: to stand for the law of God, stand for it in defense.

I never felt stronger in the work that I feel now; I never felt more determined to continue in the great warfare than I do now; I have never seen so great reason for standing by the work that we have so long contended for, and standing firm. I see the necessity of being humble, of listening to the instructions of God, of obeying the commandments and

keeping strictly in line with the law of God; I feel it more necessary now perhaps than ever before. Hence to me,—though there may be that that will cause fear, not for the consequences of the work that it shall be overthrown, but fear that the consequences may bring heartburnings and trouble to those whom we love, and cause us to feel that we have been chastened,—I have no fear that the work of God will be overthrown and destroyed. I see the evidences that God is moving and establishing his work, and that he will have a people that will be a tried people, and a people that will heed his commandments and be led of him. The purposes of this great work will be accomplished and his kingdom will come, and we may come to this conclusion that where God's kingdom is established among men on earth there will be men of God and lovers of righteousness; men that will cling to the right, let come what may come; they will stand by the right and the law of God. I feel that this is my intent. May God bless you.

Bishop E. L. Kelley:—

The year that has passed has been one of the most eventful in the church's history, to my mind. While there may not have been so much noise heard, yet the silent forces that have been at work moving us up to a place that we might profitably occupy to the interest of the kingdom that we all love have been such as have not been before in the Reorganization. We stand better to-day than we ever have stood so far as having a prospect of work before us, unhindered and untrammelled with the cloud of evil that has followed the Reorganization from 1850 to the present time.

The cloud of shame that has hung over this people has been lifted, and this year, if we will but do our duty here, the eldership may go into the world and preach the word as those who are moving in an offensive warfare, instead of being compelled to stand and defend themselves from the actions of false brethren hitherto. This to my mind is one of the brightest things that is just before us. We have opportunities; whether we will be able to occupy, is another question. God has been willing all the time, I believe, in the past number of years, to place us here; but we have not been ready to stand. Just as surely as we get ready to stand and occupy there will be plenty of ground for us to stand upon, and so it is we have come to the position that every one should stand as it is recorded of a certain line in the Scriptures, that every man should show himself a king if necessary; that is, that we have an individual responsibility to God; we have to answer to him; we are in his work; he has called us to that, and while we answer to each other, we must not forget that when the judgment shall sit and the answer over there delivered be the final one, then we must give that that has been in accordance with truth and his direction to us as a people.

I have no fears with reference to the work, I have no fears with reference to the result of the contest, if there should be any, in this conference. I believe in God, I believe in the direction of the divine hand. If it was not for that I should not be with the organization at all. He has followed in the past. I have not felt in the year that has been past but what I could rely upon him. I don't believe I will be compelled to move forward without his sanction and guidance in the future; neither do I believe that a single one of his children here is so compelled to move forward. If they will place themselves before him it is written in his law, every man shall be "taught of God;" and he is ready to perform whatever he has promised to his children. The idea of fear and distrust and darkness comes not from God, but from the evil one, and to banish the evil one it is written in the law that we must resist him: "Resist the Devil, and he will flee from you," is just as great a

truth as any other that is recorded; and I believe in the great body that is gathered here of the eldership who have been fighting for the work of the kingdom of the Messiah, the past number of years, about a score and a half, that it still relies upon him; for he has guided them thus far, and they rely upon his promises that have been made that he will reveal himself when necessary to the President of the society; that God will direct us aright; and we have no fear when that revelation comes. That we may so do is my prayer in Jesus' name.

Bro. Charles Derry, President of the High Priests' Quorum:—

I am glad to meet with you. My hope is in the gospel of Jesus Christ to-day. It has been nearly a half century since I first became acquainted with it—forty-six years since I obeyed it. And the secret why I am with you to-day is because in my obedience then I received the blessings which God promised to his believing and obedient children; and, still further, because that when he called me into his work to labor for him he fulfilled his promise that he would stand by me and make me a power for good; and when I met with the Reorganized Church after the hour, the years of darkness that were past—led thereunto by the Spirit of the living God, I again received that same abiding testimony which has been with me. It has aided me and has been to me a rock, a witness that I could not doubt of the divinity of this work.

My heart is sometimes pained to hear things transpire; but my hope is not in humanity. My trust was not placed there when I obeyed this gospel; it has never been placed there. My hope and trust are in the Lord God Almighty and in his Son Jesus Christ. I look forward to the accomplishment of his purpose on earth. I expect to see that accomplishment as much as I expect to meet the face of my God at the judgment bar. I expect to see all of these purposes accomplished, his work go forth, and the kingdom of God triumphant. This is my hope and still continued desire that it may be my hope through life in Christ. Amen.

Bro. J. F. Burton, of the Seventy:—

I cannot say as some have that I am old in the latter-day work; for I am but a child in it. When the elders first came to the mountains on the western coasts of Joseph's land they found me surrounded with the darkness produced by the traditions of my fathers. They brought with them the law of light; and in them was a great desire for me,—after presenting to me the first principles of the gospel,—to induce me to believe that Joseph Smith was a prophet. I told them I could not see; the light was not enough for that; but still they urged it upon me. I said, "You must not ask me to say that I see that which I do not. Just leave that alone, and when the good Lord has opened the door wide enough to let the light in, I will see it if it is his." They then presented the Book of Mormon to me, and I told them that just the same: "How can I understand that? I have known nothing of that in my life; I can't see it." "But" they said, "you must; we cannot baptize you without you can see that." Then I said, "I must abide my time and wait until the good Lord gives me light to see it. I am not ready to say I see it when I do not see it." "But," I said, "I see this much: I have always believed there was something in the Bible that I did not have. I have believed in my past life that Jesus is the Savior of men, and, of more importance, he has a rule by which he will save us. You have come to me with greater light on that, and I see that much. Why not let me go that far?" "Go down to the river with me, baptize me, let me receive the laying on of hands by which I will receive the Spirit from on high, and then perhaps light enough will come to my mind to see, and when I see I will say I see; until then I cannot." Brethren, I obeyed the gos-

pel of the Son of God without believing one iota that Joseph Smith was a prophet, or that the Book of Mormon was true. I believed the gospel because in it was the power of salvation to me and in it were the elements of life that would enlighten my mind, and I believed it then. I believed it would lead me onward, higher and higher, until I could say that I saw all God would let me see: all that was necessary he would let me see. I obeyed, and in a little while I saw. Immediately I saw, I was glad that I saw, and from that time until the present time the light that dawned then has been enlarged—my mind has been enlightened. But I stand to-day in the same place, finding myself in a great deal of the darkness produced by the superstitions and the errors of our fathers and the education of former times, and in the present time; and I cannot step to-day only as I see; I don't wish to be asked to step only as I see; and if I refuse to step, brethren, don't attribute it to stubbornness upon my part, if you please; but only because of my darkness, because I am not willing to step unless I see.

I commenced this work on the thought that the gospel was the power, and by the law of the Lord I should be saved. Every step I have taken since, I have gone in accord with that principle that I will follow wherever the law of the Lord leads me; and by the light from on high that I see that law, immediately I see it, I will step by it. I have step by step gone higher and higher as I believe,—not boasting I say it,—and now I stand there. Thus far I have gone I am immovable, I believe; the rock of ages is beneath my feet because every step that I have taken has been in accord with the law of the Lord; and I have been willing to accredit this thought also to my brethren throughout the church.

I believe that in the integrity of the hearts of my brethren the same principle is implanted, and all of us in this room to-day are determined with the help of our Master to step out upon the law of the Lord and there only walk as far as the light is given. And we will not say we see when we don't, and when we do see we will walk as broadly and as widely as we may, under the Divine Spirit of the Almighty, which is working upon the integrity of the hearts of our brethren; and that will lead this conference out of the difficulty that it is in, and into the brightness of the liberty of the sons of God, because we shall all walk in harmony with the will of God because it is his word; and his word shall be our guide, our direction.

The assembly was seated in this order: The First Presidency, the Twelve, the presidents of Seventy, and the Bishopric on the pulpit platform; the quorums of Seventy in front of the stand, in the center aisle; the quorum of High Priests to the left of the stand; the elders next in north aisle; the elders, priests, teachers, deacons, and lay delegates immediately after in their respective order; the remaining portions of the house being reserved for visitors; the present method of seating being arranged so that participants in the conference might readily see all who took part in the business.

Bro. John McMullin, a blind brother from Independence, was announced as having specialties for sale in the entrance hall.

The afternoon session was opened promptly at half past one; prayer being offered by Bishop E. L. Kelley.

The committee on credentials reported. The report included a statement of district and branch

representation, the names of delegates with the number of votes to which each was entitled. Brethren present appointed to represent districts not included in the report were authorized to act on furnishing evidence of appointment, etc.

The report of the First Presidency was read and received, and ordered inserted in the minutes. It is as follows:—

The Presidency, to The Elders and Brethren in Conference Assembled; Greeting:—

1. There being now no rule by which any specified number or majority is required in ordering the "previous question," we recommend, that for and during the present session, at the earliest practicable moment, a rule be adopted to the effect that a majority of two-thirds of those present and voting shall be requisite to the ordering of the "previous question."

2. That localities where branches or any considerable number of members exist, the organization of them into districts or conferences, and the placing of high priests to preside over them be ordered and provided for.

3. We take pleasure in stating that, so far as known to us, other than issues now pending and likely to be settled at this session, there now exists no division of sentiment or interest on the public policy, doctrine, church law, and procedure, of such magnitude or importance as to prevent, on the part of the Presidency, the best of sympathy and cooperation in the work of the church, with the active forces of the missionary quorums, and those in the field, or likely to be placed there this session.

The Presidency has tried to avoid any improper interference in the labor, or charge of either quorum, or individuals of the force; and if any friction has occurred, it was not sought, or purposely provoked by us; nor do we hold ourselves responsible for any misapprehension, and consequent misapplication of what we have done or said in this regard, if any has occurred.

4. The decision of the cause, *The Queen vs. Dickhout*, in the courts of Canada, in which the identity and Christian character of the Reorganized Church, and its right to legal existence and to do business in the Queen's American dominions, were fully considered and determined in our favor; and the opinion and decision of Judge J. F. Philips, in the pending suit, *The Reorganized Church of Jesus Christ of Latter Day Saints vs. "The Church of Christ,"* in the United States Circuit Court, at Kansas City, Missouri, have been of incalculable benefit in strengthening the eldership at home and abroad, and in giving heightened force to the moral tone of both the elders and the members, in their attitude towards the outside world.

The effect of the opinion of the court of the last named case, on the Utah people, remains to be disclosed; however, developments seem to warrant the conclusion that one result may be that at some time not far removed there will be discussion of the claims of the respective bodies, for which every member of the ministerial force, local and in the field, should seek to be prepared. If upon a proper showing theirs proves to be the better cause, we should be honest enough to accept the situation; but of that we have not the faintest fear.

So far the present condition of the suit does not put the church in possession of the Temple Lot. Notice has been given by "the Church of Christ," the Defendants, that the cause would be taken to the Court of Appeals; and it is expected to come on for trial at Minneapolis, in June next. The decision awarding the lot to the Reorganized Church may be reversed in that court, in which case it will be for us to either appeal to the Su-

preme Court, or accept the situation and acquiesce in such reversal.

Under these considerations, we deem it to be the better part of wisdom for the elders and members to acquaint themselves with the situation in all its bearings so far as they can, and avoid any ostentatious boasting, or display, leaving the matter to run its course in quiet, respectful submission to the will of God, as becometh those who have hope in him as Saints

5. The events of the conference year just past, as the same are shown in the report of the elders of the missionary and local force, justify the assurance that, with unity of faith, and concert of effort, there will be such development and progress the year now beginning, as have not been witnessed since the Reorganization began. And for this, we, as your fellow servants and coworkers, most earnestly pray.

JOSEPH SMITH,
W. W. BLAIR.

LAMONI, Iowa, April 6, 1894.

A report of the Quorum of the Twelve was read, received, and placed in the minutes, as follows:—

To the General Conference, Greeting:—The Quorum of the Twelve convened at Lamoni, Iowa, at the call of the President on March 26, and have been in session each day since. We have held twenty sessions for business, and one devoted exclusively to prayer. We have our business well in hand, so that though we have much more to do, we think we will be at liberty to give due attention to the business of the conference.

The following items we hereby submit to the body:—

1. Whereas charges embodying unbecoming and undignified deportment and the use of tobacco have been preferred against Bro. J. W. Gillen by the President of the Manchester district of the British mission, and,

Whereas, the evidence before us (embracing admissions of the brother) have convinced us of his guilt.

Resolved that we express our disapproval of his course in these matters by withdrawing from him our support, thus suspending him from official privilege with this quorum until by upright and holy deportment he shall have warranted us in restoring him.

2. Upon the petition of a building committee chosen by the Saints of London, England, for aid in building a suitable chapel in London for meetings, it is our judgment, after consideration of the matter, that it would be to the interests of the work in England to erect such chapel as is proposed by the Saints as soon as practicable; and that we recommend that the Bishop furnish the loan on the terms proposed to the amount of £200 as soon as this amount can be spared from the treasury for this purpose. We also advise that no work of building be entered upon until they are notified by the Bishop that the money is ready.

3. Whereas, high priests, elders, and priests are local or standing ministers to the church (D. C. 107:42; 120:3; 17:10, 25; 83:22,) and,

Whereas, the local ministry are not under the law subject to appointment as general missionaries, and,

Whereas, the law says that "it is the duty of the traveling high council to call upon the Seventy, when they need assistance to fill the several calls for preaching and administering the gospel, instead of any others" (D. C. 104:16), and,

Whereas, the law provides for as many traveling ministers as "the labor in the vineyard of necessity requires" (D. C. 104:43; 120:3), and,

Whereas, we deem it unwise that the Twelve should be burdened with anything more than that which is necessary in order to fulfill the duties of their calling, and,

Whereas, we believe that the church has reached that juncture in the progress of the

work which will enable us now, or very soon, to more fully harmonize with and carry out these provisions of divine law, Therefore be it,

Resolved by this council that we take this method of notifying the conference and the whole church, that at the next convening of the General Conference we shall expect to appoint in harmony with the above statements and the law cited therein.

Respectfully submitted,

HEMAN C. SMITH, Sec. of Quorum.

LAMONI, Iowa, April 6, 1894.

The recommendation of the Presidency concerning a two thirds vote on the taking of the previous question was adopted.

The publication and distribution of missionary reports before the convening of conference had given opportunity for their examination, facilitating the business of the assembly by saving time hitherto occupied in reading said reports. The conference therefore proceeded at once to the consideration of further business.

The report of Bro. H. A. Stebbins, Secretary and Recorder, was read, and will appear in full in the published minutes. We are obliged to omit it here because of its length. We summarize some of its most important features: There were 2,427 names of baptized persons placed on the record during the year, the largest number of baptisms ever recorded in one year; 1,136 were received in branches; a total gain of 3,563, the largest yearly gain in the Reorganized Church. There had been a large number of removals and a large number of names of scattered members gathered up; 1,114 had been given letters of removal, most of whom were included in the number "received" in branches. This showed the migrations of the Saints to chief places and large branches, also to smaller ones. Losses: by expulsion 117; by death 369; total 486. Net gain 1,963. Total membership of church 30,489; number at last report 28,526. The Secretary recommended the general practice of holding district conferences in the months of February, June, and October; stating that three were better than four; those seasons were better adapted to the convenience of the people than others; the lesser number of sessions and their regularity would facilitate more systematic and correct keeping of records, and general preparation of business to come before the General Conference. The holding of district conferences in March had prevented him from doing much work before conference that would have to be done afterward. The report included a detailed statistical statement of district and branch membership, ordinations, marriages, etc., etc.

The report of the committee appointed at last conference to audit the accounts of the Bishop and the Herald Office was read. Their summary

of the Bishop's accounts has been published with the reports of missionaries; it is therefore omitted here. The Herald Office account will be published with the minutes.

The report on Herald Office account while showing a net loss of \$2,301.30, was followed with this explanatory statement by the committee:—

We congratulate the church that the Herald Office has withstood the financial strain that has prevailed during the past fiscal year. Shortly after the invoice of 1893 the leading books of the church . . . were reduced in cost about twenty-five per cent.

The receipts were \$4,422.71 less than for the year ending February 28, 1893, while the wages paid to employees are \$1,158.67 more than paid for the year ending February 28, 1893.

The intrinsic value of the Herald Office plant is more than equal to what it was a year ago, etc., etc.

The report of the Board of Publication was read and spread upon the minutes. It is as follows:—

The Board of Publication would respectfully report that at a meeting of the Board held April 17, 1893, the following was adopted: "Resolved that we accept and respect the instructions of the General Conference as embodied in the resolution relating to the payment of general church ministers in the employ of the Board." The employees who could in any sense be termed general church ministers were requested to appear before us, which they did, as well as those who could not be so classed. The former expressed themselves as being willing to engage with us for the year and work in harmony with the resolution, and others consented to a small reduction in their wages, by which arrangement the office has been saved the sum of one hundred dollars per month, from May 1 to the close of the fiscal year, March 1 last.

The following was also moved and adopted: "Resolved that the President and Business Manager be authorized to reduce the price of publications if found practicable. Acting upon this resolution and the oft-repeated statement from the patrons of the office that if the price of the publications was reduced the sale would be increased in quantity, they ordered that a reduction of twenty-five cents per copy be made on all of the leading books, such as Holy Scriptures, Book of Mormon, Doctrine and Covenants, Harmony, and Harp, and even more than that on the Harmony which has the music and words combined; also a liberal reduction on price of Rules of Order, Christian Sabbath, and tracts. This reduction would undoubtedly have produced the results anticipated had it not been for the financial crisis that has so materially affected the business interests of the country generally. The result has been that the sale of books and tracts has been \$6,023.57 against \$7,446.92 for the previous year. The practice of issuing a supplement containing a sermon with the *Herald* every other week, adopted in October, 1892, has been continued the year just past, and much additional matter has been crowded into the *Herald* and cover. As a result the cost of type setting, paper, and press work amounts to \$316.96 more the last year than for the previous one. And while the number of subscribers to whom the *Herald* has been sent has not materially changed, the actual receipts for subscriptions have been \$1,176.36 less than the previous year, and by actual count we find that subscription is due from 310 more persons at the present time than there was a year ago, and many from whom money was due last year now owe an additional year's subscription. None of the unpaid and overdue subscriptions for either *Herald* or *Hope* have ever been counted as assets of the office until received. We sub-

mit the foregoing facts for the purpose of showing why the office is not enabled to show a gain as heretofore.

We would also report that during the year we have purchased the plates for the book, "What is Man," written by Elder J. R. Lambert; and also published a work written by him, entitled, "Objections to the Book of Mormon and Doctrine and Covenants Answered and Refuted," and Elder G. T. Griffiths' book, "The Instructor," and have published "Abstract of Evidence in the Temple Lot Suit," with the briefs of attorneys, and Opinion of the Court, for the church, in addition to the usual work of the office.

We are pleased to report that the bindery department has paid its way, and in addition thereto has paid a discount of five per cent on investment for machinery and has a balance of gain of \$81.15. The character of work can scarcely be excelled, and has saved the office quite an amount by way of freight, which we would have been obliged to have paid if the work had been sent to Chicago or elsewhere.

Read before, and adopted as, the report of the Board, April 5, 1894.

ASA S. COCHRAN, Sec.

A petition asking action with a view to limit the use of the word "Mormon" or exclude it from being used in connection with the name of the church, was referred to a committee.

A matter involving boundary lines of the St. Louis district was also referred to a committee.

The following committee resignation was presented and accepted:—

To the Conference Assembled:—In 1877 the Board of Publication reported that there was a need of the History of Joseph Smith, the Seer, in revised form, and Joseph Smith, W. W. Blair, and H. A. Stebbins were appointed by conference to prepare such a history. That committee reported in 1891, and was continued. In 1892 the Board again reported the need of an "authentic history," and a committee of examination and revision was ordered, and J. Smith, W. H. Kelley, C. Derry, J. R. Lambert, and Board of Publication were so appointed. In 1893, by action of conference, a resolution of distrust was thrown upon the church history open to the research of the committee.

For the foregoing reasons we, of the committee of 1877 and 1891, resign from our positions thereon, and desire to be released.

Respectfully submitted,

JOSEPH SMITH,
W. W. BLAIR,
H. A. STEBBINS.

LAMONI, Iowa, March 26, 1894.

A communication from Elder J. C. Clapp, of the Hawaiian mission, was referred to the Quorum of the Twelve.

A communication from the Youngstown, Ohio, branch asking repeal of the action of last General Conference concerning history contained in the *Millennial Star* and *Times and Seasons*, was tabled by a unanimous vote.

The Independence, Missouri, branch presented a request that next General Conference be held there. Consideration was deferred till time of adjournment was fixed.

Petitions for missionary appointments were referred to the Twelve; one for the return of J. H. Lake, of the Twelve, to Canada, being referred to the First Presidency.

A statement or appeal from Bro. E. C. Mayhew, of Lamoni, was referred to a committee.

The Secretary represented thirteen ministry reports,—those of Brn. A. Haws, W. S. Macrae, A. L. Whiteaker, S. W. Tomlinson, G. M. L. Whitman, J. W. Gilbert, William Dowker, M. R. Scott, C. J. Hunt, H. E. Moler, H. R. Harder, J. A. Grant, and R. E. Grant,—that had been mislaid after having been handed in by him for publication. They had therefore not been published with the others. They were ordered published with the conference minutes.

The recommendation of the Twelve concerning the granting of a loan to the Saints in London, England, for the purpose of building a chapel, was entertained and discussed, and action deferred until next session.

President Smith made appointments for preaching and prayer services, at the same time exhorting those in charge to be prompt in opening and dismissing services; and those taking part in social meetings to be reasonably brief that time be not monopolized by a few, and that sermonizing in prayer meetings be avoided. He appointed the brethren named as ushers: F. M. Weld, J. M. Baggerly, Israel A. Smith, Charles F. Church, Oscar Case, A. C. Gear, Elbert A. Smith, and Oscar Ferguson; and Brn. F. G. Pitt and J. A. Gunsolley assistant choristers. A hymn was sung, and the session was dismissed by Pres. W. W. Blair.

Bro. Alexander H. Smith was the speaker in the evening. He was assisted by Brn. J. F. Burton and W. W. Blair. The sermon was reported and will be published in due time.

Saturday, the 7th.—The morning prayer meeting was in charge of Brn. Israel L. Rogers and J. W. Wald-Smith. It was reported as a season of profit. The prayer service was dismissed at 10:30. Fifteen minutes was allowed between services to permit changes in the assemblies, and at 10:45 the preaching service was opened, in charge of Bro. William Waterman. Elder J. W. Wight delivered the sermon. It was logical in its subject matter, and was clearly and forcefully presented. The audience gave close attention. The sermon was reported and will be published in the HERALD in due time.

These sermons, with others reported of late for the HERALD, are being reported by Bro. Frank E. Cochran, assistant in the editorial department, by means of an Edison phonograph. A speaking tube, with large opening placed near the pulpit, runs to the lower room, where the operator hears the speaker and repeats his words into the instrument, which records his words on revolving wax cylinders, the sounds causing a plate to vibrate, the jewelled point attached to it causing the channels to be cut. The operator's words are re-

produced when desired by another jewelled point which traverses the cylinder channels, the operator writing out the reproductions on a type writer for the printer. Bro. Israel A. Smith assists in this work during the conference.

The Chariton, Iowa, *Herald* having expressed a wish for a report of the conference, Bro. T. W. Williams was requested to furnish such.

The committee appointed to consider and report upon the matter involving the use of the word "Mormon" reported as follows:—

We your committee appointed to examine the resolution of the Eastern Iowa district relating to the term "Mormon," beg to report: That in view of the fact that the church has already officially placed itself on record as to name, designation, or title, and by incorporation in the States of both Illinois and Iowa has the stamp of legality affixed thereto, we see no necessity for this conference to take other action than to discourage the use of such term in both writing and speaking.

J. W. WIGHT,
J. J. CORNISEH. } Com.
JAMES MCKIERNAN, }

The annual report of the Bishopric was read as follows:—

To the Conference:—1. The Bishopric, the last year, have had to contend in their work against the press of the close times, meet an increased foreign missionary expense, an increased home expense in prosecuting the Church case, and defending in two other cases. By the goodness and blessing of the Lord, the increased faithfulness and sacrifice of the Saints, all the emergencies have been fairly met, however; and although most or nearly all have felt the pressure of the times, none have been called from the field for want of the necessaries demanded in the law. The credit belongs to the Master, who promised that his ministry should not lack, and to the faithful Saints who have been watchful of their duties and have striven to perform them as directed in the law of Christ.

2. The work of the Bishopric has also been burdened the last year just past by reason of the prosecution of the Temple Lot suit, according to the appointment of the church in 1891. In this work we have been greatly aided by the advice and counsel of the Presidency, and President Smith made two trips to Illinois, two to Kansas City, and one to Western Iowa, in the interest of the church in this connection. We are glad to be able to report to the body that the rights and equities in the case have been decided by the Federal Court to be with the Reorganized Church, and although notice of appeal has been given by the Defendants, we are confident of the rightful claims of the Reorganized Church in the premises and have little fear of the results when it shall have reached the Court of Appeals.

3. The work of locating and establishing a Saints' Home for the comfort and care of those needing such of the church, we have proceeded with as directed by the General Conference of 1892 and as outlined in our report of one year ago.

Having met with such propositions as we deemed fair and reasonable, we made choice of the site just north and adjoining the town of Lamoni, after examination and counsel with the First Presidency, and the President of the Quorum of the Twelve and others. As has been shown by former reports, the church has sixty acres of land set apart for the purposes of this home; a portion of the building material has also been placed upon the ground with the expectation of pushing the work to

completion during the present spring and summer.

4. Pursuant to the direction of the General Conference of 1889 authorizing the Bishopric to take such measures as might be deemed proper to aid the church at Independence, Missouri, with its building indebtedness, and finding that the local church there must lose the building unless aided, we made the effort and raised during the year, by solicitation of donations and otherwise, sufficient to take up the note the most pressing, and arranged for an extension of the remaining \$5,000 to such time as we think may be readily met without loss or injury. The Saints generally, and the Independence Saints particularly, have readily and faithfully aided in this work. The Saints at Oakland and San Francisco, California, have also specially aided by a loan of their funds without interest, and we trust their good motives and kindly deeds in this will not be forgotten by the Saints.

5. In the early part of the year the Bishopric, after advising with the Presidency, selected from plans and specifications supplied by Bro. G. J. Waller, Bishop's agent at Honolulu, and Elder J. C. Clapp, missionary there, a boat for the Society Islands mission and made a \$500 payment upon the same. We also submitted the letters and plans to Bro. Forscutt, in charge of that mission, and Brn. Wm. Newton and J. W. Gilbert, missionaries. Bro. Forscutt, after thinking over the matter, doubtless concluded the boat too small and frail for their work and sent a letter to this effect, to Bro. Waller. Upon this Bro. Waller refused to send the vessel unless ordered to do so by the Bishop; this we did not feel proper to do in the face of objections made by those who were expected to use the boat, until further correspondence with them, and by the time we got satisfactory returns from Bro. Forscutt and direction from him to send on the vessel from Honolulu, it was February of the present year.

In the meantime the money advanced on the Honolulu boat we had been permitted to withdraw, and in consultation with the Presidency and Bro. Dancer it was decided that the Bishop should go to the coast and procure or have built a suitable vessel and send at once to the Islands. It was impossible to do this, however, in March, on account of other pressing work and so was postponed till the close of the conference session. Unless the conference shall decide otherwise, it is hoped that the vessel may be forwarded at a very early date and placed at the disposal of the missionaries on the islands.

We simply give the facts touching the securing of the boat without attaching blame or credit to anyone, as doubtless all have done their duty according to their best judgment in the matter.

6. During the year Bro. George H. Hilliard, as counselor, has traveled almost constantly, working in Illinois, Kansas, Missouri, California, Utah, and Iowa, teaching particularly in this and generally in the spiritual department of church work. Counselor Blakeslee has been engaged in work, when at liberty to do so, that was more local and also in the general Sunday school work. We make this reference to special work because under the change of rules in ministerial reporting no individual report has been sent in by us, except the financial report of the Bishop.

7. The work of the year has been a close and trying one upon the department in some ways, but we have not lost faith or confidence in the work, neither the brethren with whom we have been called to work and deal, nor the body of the Saints of the household of faith. Very respectfully submitted,

E. L. KELLEY,
G. H. HILLIARD,
E. A. BLAKESLEE.

The Encyclopedia committee appointed at last session presented its report:—

We your committee appointed at last conference to make correction of errors concerning us as a church in Encyclopedias, histories, and other publications, offer the following:—

We have examined many of such works, especially the Encyclopedias, and have arranged for completing work on the lines leading to the end contemplated in our appointment. Much of our work is in an incomplete state, as time and opportunity have not been sufficient for us to complete it as per our plans. We have, however, succeeded in getting an article into the annual edition of Appleton's American Encyclopedia, which will be published this month, the proof sheet of which is in our possession, together with a letter from the editor assuring us of the publication of our article. Our report therefore is one of progress.

Respectfully,

E. L. KELLEY,
F. M. SHEEHY,
U. W. GREENE.

The committee verbally furnished much other information concerning their work—prospects were good for obtaining correct representation in numerous publications.

A petition from nonmembers of the church at Salem, South Dakota, asking that a minister be sent to minister to them, was referred to those having charge of missionary work. Some of them were thought to be of the early Zarahemla, Wisconsin, Saints.

The Advisory Committee of the Daughters of Zion was granted an evening's service for the purpose of having one of the ministry present the leading features of their work.

The matter of a loan to the Saints of London, England, was considered. A motion was made to refer the matter to the Bishopric and the Standing High Council. This brought on a general discussion of the functions of the Twelve Apostles, the High Council, etc., etc., after which the motion to refer was defeated and the statement presented by the Twelve was affirmed by an almost unanimous vote.

Announcements were made and the assembly stood adjourned, the benediction being pronounced by Bro. A. H. Smith.

The sermon in the evening was preached by Bro. G. T. Griffiths, who was assisted by Bro. F. M. Sheehy. A large audience welcomed Bro. Gomer from his foreign field of labor. He was blessed in his effort and his hearers edified. The sermon will be published.

Sunday, the 8th.—A large number gathered at the prayer service at nine o'clock. It was in charge of Brn. J. H. Wells and J. M. Brown.

The Lamoni Sunday school held its regular session at half past nine, in charge of Bro. J. A. Gunsolley, superintendent; Bro. W. N. Robinson "doing" the chalk talk.

Bro. J. F. McDowell spoke in the upper room, being assisted by Bro. J. B. Roush. Bro. R. C. Evans spoke in the lower room; assisted by Bro. James Moler. Bro. McDowell discoursed on the resurrection. The effort was worthy of the theme, and

was well received. The speaker gave evidence of having given clear thought to the religious problems of the day. He is qualified to teach the higher branches of religious education as well as to proselyte. We did not hear Bro. Evans' effort.

Bro. W. H. Kelley discoursed at 2:30 p. m., Bro. J. F. Burton having charge of the services. We scarcely know how to do justice to this effort. It was a characteristic statement of the broad principles represented in the work—a plea for truth; for unhampered, untrammelled, individual investigation of all phases of every problem; of unsparing, searching criticism in the interests of human liberty and progress and religious development. The sermon will be published.

President Joseph Smith followed with a fifteen minutes speech, supplementing his statements with others that illustrated the growing liberal sentiment in favor of the work. He cited the growth of the church in those portions of Missouri from which the early Saints were driven out, etc. He also called attention to the late decisions of a United States and a Canadian Court in which the rights of the church were recognized by the common law.

The prayer service in the lower room was in charge of Brn. R. J. Anthony and I. N. Roberts.

The speeches made in the opening session were reported by Sr. Belle Robinson. Sr. Robinson and Bro. E. C. Lindsey were appointed stenographers for the conference. This we failed to note in the minutes of business transacted.

The spirit of peace and light attends the business sessions, the preaching of the word, etc. The brethren and sisters have come together in good condition of heart and mind. Results that will tell for the permanent advancement of the general interests of the church have been reached, and further development for good will doubtless be realized ere the conference closes.

MORAL COURAGE.

It is and always has been considered a fine thing to be brave, in the sense of being able to face danger where injury to the flesh and the probable loss of life were likely to occur; to be brave was and is commendable, to be afraid is to be a coward, which is condemnable.

There is a sense in which men may or may not be brave, in which the consequences to the man are possibly quite as serious in the final summing up of human affairs as can be involved in the facing of possible physical injury; for in the latter the consequences are physical, confined to the realm of

the things earthly and transitory, but in the former the consequences belong on the other side, the spiritual and the eternal; and are of such nature that a mistake here may be fatal over there.

Take the question of obedience to the gospel of Christ, as the Saint sees it, as an instance in point. The choice to serve God as that service is portrayed in the New Testament, seen and read in the light of revelation, and the surest and steadiest of moral courage is required; especially on the part of one fostered in religious faith by any of the prevalent systems of the time. The reason for this is apparent. All of these systems, having had common parentage have many things in common; among these, the gloss of respectability, the assurance of numbers and the prestige of continued years of growth and crystallization of development and organization. Once entrenched in these the devoted believer is in fancied security. To change, to him means loss of caste, departure from time honored and long worn ways of both thought and procedure, an uprooting of cherished heritages of belief and a sundering of associations which are revered, if not absolutely sacred. He feels that to lose anchorage where his fathers moored is to set his spiritual bark afloat unhappily and to adverse winds and waves. No wonder he hesitates, and little less wonder that any are found who dare to be so brave.

EXTRACTS FROM LETTERS.

BRO. LUKE STORY, from Latah, Washington:—

The work is progressing nicely here. Elder John Davis preached two weeks three miles from Fairfield, and baptized three. This is ten miles from Latah. He preached here seven times; gave opportunity to others to object or criticise, but no one did so; one baptized, my granddaughter. I will help all I can this summer.

Bro. John H. Tibbles, North Platte, Nebraska, under date March 27th:—

I was ordained by Bro. James Caffall, June, 1893. I have preached about fifty sermons since; and while not baptizing any, I hope my efforts have not been barren of fruit; for having been invited to preach at a given point, I was told that I would not dare to mention Joseph Smith; but after preaching a few times on doctrine, I presented some of the things attributed to the prophet, even mentioning his name repeatedly, without serious ill results.

BRO. H. J. HUDSON, of Columbus, Nebraska has been serving as a police judge in his city and has received warm commendation in the *Columbus Journal*, from the March 28th, issue of which paper we clip:—

A vote for Hon. Henry J. Judson for police judge will be given to a man who well deserves to be reelected to that important office; during his last term he had many disagreeable duties to perform, but like every conscientious man who takes an oath of office,

he did his duty without fear or favor. We have no doubt of his reelection, but it is best to take no chances. The office is non-political, and no one, be he ever so partisan in his feelings, could have any remorse of conscience in voting for Mr. Hudson.

This is strong praise for a man who is of such ardent a temperament as Bro. Hudson's, and so a man of so strong political preferences; and indicates that Judge Hudson has put into his practice on the bench the rule "judge righteously," according to law.

Bro. Hudson is running for the same office again and we hope will be elected. "Seek good men for office," is a wise injunction, and the citizens of Columbus seem to heed it.

EDITORIAL ITEMS.

WE omit the Items of Interest this week, and may omit them next week, in order to furnish the Saints a fuller report of General Conference.

Bro. E. F. Shupe reports the work in Denver as onward.

The branch at Jonesport, Maine, formerly called the Jonesport branch has changed its name and is hereafter to be known as the Olive branch. The name is pleasant and significant, and we hope the Saints at Jonesport will be indeed, what the name signifies.

Mothers' Home Column.

EDITED BY FRANCES.

"Never give up! there are chances and changes
Helping the hopeful a hundred to one;
And, through the chaos High Wisdom arranges,
Every success,—if you'll only hope on."

Dear Sisters:—After a long absence, I come again to join your circle, to try to help some mother who may have children between the ages of eight and twelve years that have never been instructed by father or mother on subjects of interest to them. I hope none of the sisters will make the mistake I made in putting off the time (against my better judgment, too) until schoolmates gave them the information I would have given them in such a way that it is doubtful if the impression made upon their minds can ever be erased.

They did not tell me of it until vile talk and rude behavior had been carried on for some time at school and scarcely a child in school was free from it. Upon questioning them about something I chanced to hear from other children I found to my horror the children I thought I was keeping so innocent by keeping them in ignorance knew as much and could talk as bad as any; and I had no one to blame more than myself for neglecting to do my duty. But I am thankful I did not close my eyes to the wrong-doing of my children, but set to work to remedy as best I could the wrong done them by instructing them fully, advising, and encouraging their confidence, and insisting on the girls allowing no familiarities with any boy nor the least rudeness of speech. I teach them that in this

way they gain the respect of all good people, and perhaps help their associates, for even children soon find out whether those they like are pleased with coarseness or that which is elevating, and act accordingly.

It seemed hard at first to speak to my boy on things I felt I ought to, but I have felt thankful more than once that I did when I did, for if I had waited much longer it might have caused his ruin. Sisters, gain the confidence of your children and hear what the instruments of the evil one are instilling into the minds of your boys and girls; and then by careful and prayerful instruction keep them from being dragged into the maelstrom of vice. Keep your children busy working at something useful a good share of the time. Active boys or girls must have something to do. You no doubt have all heard the old saying many times, "Satan finds employment for idle hands," and he does not overlook the children. Do not allow them to be continually going some place to play, or to look about town to see what is going on. It is more apt to do harm than good. If boys, they may become loafers; if girls, women who are never contented to stay at home. Do not expect them to be perfect all at once, but let us each do our best and God will surely bless us by giving us the victory at last.

Yours in hope,

CLARA D.

California.

BAXTER, Iowa.

Sister Frances:—I am prompted to relate a dream which I had more than a year since, and do so hoping that it may help some other discouraged sister as it has helped me. I must first tell you something of the circumstances surrounding me at the time. I am the wife of a farmer in moderate circumstances, am thirty-two years of age, and the mother of nine children, eight now living. The eldest is now twelve years old and the youngest one year. One day, when baby was but four weeks old, I had no help, and did a large washing. When evening came, I was all tired out. The children were cross, and supper to get. Before I had my work completed some of the children laid down on the floor and went to sleep. I am not naturally very patient, and punished one of them in getting them awake, after having told them to go to bed properly. My husband is not a member of the church. He began talking to me about my conduct and said he thought I was a nice Christian. It made me very angry, and I did not use the language to him that was becoming to a Christian. When I retired I was in despair, almost ready to give up the struggle. I went to bed without my usual prayer, weeping and thinking it was no use to try any longer.

Finally I went to sleep and this is my dream:—

I dreamed I was living at my old home. It was Sunday, and having company, I went to my garden to get vegetables for dinner. It seemed to be quite late in the season and I had such a beautiful garden planted. It was arranged just as my father used to have it, with a border of flowers on two sides. The paths were clean and straight and the

rows were straight as they could be, but the plants were *very* small. There was not a weed to be seen except a few large ones which I thought could be easily removed. I thought to myself, "To-morrow I will clean them out." Some of the larger vegetables were doing nicely, and it was among these the weeds were growing.

This dream always seemed to me to mean that I was to cultivate the small virtues, such as patience and kindness, or the larger ones would become choked with weeds and die also.

It has been a great comfort to me, when I would get out of patience, to have something whisper to me, "Cultivate your garden." I am sorry I have not always heeded it, but with God's help I expect to keep on trying. Ever praying for the cause we love, I remain,

Your sister,

BELLE SMITH.

MILLERSBURG, Ill., Mar. 12.

Dear Sisters:—I presume Sr. Sarah has, by this time, something to read to those children, and something good and suitable, too, but as the wise man has said, "Of making many books there is no end." I wish to call the attention of those similarly interested to still another book which every mother with young children which she wishes to interest and instruct in the gospel, will find a treasure indeed. It is written purposely for the wee ones, say from three to six years of age, and in words they can well understand, and interests them deeply. It is called "First steps for little feet in gospel paths," and is written by Charles Foster, the author of "the story of the Bible,"—a work familiar to many. It is said when "First Steps" was written the author placed a little child before him, and addressed himself to it, and whatever failed to interest, or it failed to comprehend, was omitted, and thus what was retained is clear, and easily understood by the little ones. I hear naught but words of praise from all who have examined this little volume. It is divided into short chapters with easy questions after each, contains 328 pages, and 148 illustrations, and is nicely bound in cloth and gilt. Send \$1.25 to the Charles Foster Publishing Co., 716 Sansom St., Philadelphia, Pennsylvania, and you will receive an early reply, and the book all right.

Speaking of books, I have been reading the book so much spoken of, Hints on Child-Training. I read awhile and did not feel specially interested, but as I read more, new ideas and thoughts were suggested to my mind, and now ere I am half way through it I am well pleased, and wish I had long ago had such a work to profit by. Yet above all we must seek to Him that is higher than we for wisdom and guidance in training our little ones in the way they should go.

And now a word in regard to the work at large. I am cheered oftentimes, and brought more in touch with it, by reading the *Herald* and other church publications, and enjoying the many good things they contain, and this reminds me of a most excellent letter in late *Autumn Leaves* from one of our young missionaries. It has no uncertain sound, and surely such sentiments can only endear the

writer of them to all lovers of the good, the true, and pure. God bless all his toilers in the great harvest field, wherever they may be, and we rejoice in the signs of the times, and are assured, through various happenings, that God is still at the helm, and will guard and guide the affairs of his church. Our captain goes before us, and his people have heard the command, "come up higher," and are marching onward, grandly onward, and though,

"Were beaten back in many a fray,
While fighting sin and sorrow
Yet where the vanguard fights to-day,
Our rearguard camps to-morrow."

Ever your sister,

VIOLA V. SHORT.

MARSHALLTOWN, Iowa.

Dear Sisters:—When Christ sent out his apostles with the great commission he said, "Go ye into all the world, and preach the gospel to every creature." He compared them to fishers and hunters. In the beautiful parable of the lost sheep, of the Lord and his servants likened unto the kingdom of heaven, he said, "Go into the mountains and seek that which is gone astray. Go into the wilderness after that which is lost."

When we consider the vastness of the field, which spreads out world-wide, the immense work that lies before the laborers, why not show forth our loving kindness by a willingness to aid the toilers who are reaping the golden grain? Right here is where the different organizations in the church can extend a helping hand. After his servants have gathered them into the fold, after they have been born of water and the Spirit, the warfare has but just begun. Then they "need mothering." To be nourished and fed on food convenient for them—the sincere milk of the word—that they may grow spiritually, even as a child born of the flesh needs nourishment to grow physically. Gather the children into the Sunday school, the young people into Zion's Religious-Literary, and the mothers into the Daughters of Zion. Each one needs educating in their particular line of duty.

Methinks I hear one say, These are steps too far. The gospel covers the whole ground. We admit it's the gospel that purifies and perfects us. That is what it is doing for a few that diligently search the Scriptures, but for the many, the societies stimulate to greater effort, deeper research, and more earnest endeavor. Set the mark high and strive to attain to it. Grow in wisdom, knowledge, and understanding of God's holy word, for by so doing we obey the injunction to "come up higher." Let us mount up as it were on eagle's wings to the topmost heights of the mountains and through our faith and works become justified by his blood or through obedience to the gospel become sanctified, and eventually through intelligence become glorified. "Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." May we one and all pray to that end, and that God will bless us in basket and store,

and with a willingness to support those in the field. And may we live in touch with the divine mind, in harmony with gospel law, that we may have the assurance our prayers will be answered. In covenant bonds,

LOU BERRY.

SYDNEY N. S. W., Jan. 20.

Dear Sisters:—I am much pleased to learn of the Daughters of Zion organizing themselves to accomplish the good that lies in their power; to instruct each other in reference to the high and holy calling which they occupy as mothers, sisters, and helpers in the church of God. There are no organizations among the sisters here to my knowledge. I wish there were but they seem to be scattered too much to meet. I am willing to do anything in my power to assist in the good work that the sisters at home have undertaken to do.

This Australian mission is nearly as large (in territory) as the United States and only three elders to do missionary work at present. No wonder they don't know what to do first. O what room there is for all to work! No need of getting in each other's way. There is room and work for all, fathers, mothers, daughters, and sons can go to the work with all their might and labor while the day lasts and still there will be plenty left undone. There are eight branches in this mission and some dear mothers among them who have little darlings to care for and need such encouragement as the Daughters of Zion can give, and the time may come when organized societies for good can be effected among them. What can I do? Can you send me tracts, pamphlets, or books to introduce among the sisters? Some have already expressed themselves as willing to learn and assist to benefit others. I am glad that Bro. Kaler takes an interest in the sisters' work and will assist me all in his power. There is very much infidelity and all manner of evil in this part of the world. People are slow to obey the gospel, but when we meet the few Saints here and see their love for the truth I think, "Surely the result more than pays for the labor bestowed," and then we feel to labor on and on, by the help of the Lord who bought us, that other like precious souls may be added to the fold. Your sister,

MARY KALER.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, April 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 107:1-8; Joel 2:32.

Italy in 1887 had 70,507 schools, 86,400 teachers, and 3,071,000 attendance.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Caroline Shearer asks the prayers of the Union and all Saints for her friend, Emet Zeigler, who is lying very low in the Sacramento, California, S. P. R. R. hospital. She adds that she has previously received blessings in her family in answer to similar requests.

Letter Department.

RIDGEWAY, Mo., March 31.

Editors Herald:—After an absence from my brother and family of about fifteen years, and from my sister of over thirty-five years, we are having a happy reunion at my Brother L. L. Wight's house, having met here last week. I am made to rejoice in finding them spiritually alive; since last Sunday we have been holding night meetings, notwithstanding cold weather. We have had an excellent attendance; I spoke last night to a crowded house on the subject of the Book of Mormon. Bro. D. W. Wight will preach to-night, and our meetings will continue over Sunday, and then go to Lamoni to attend conference. We had thought to have had Bro. T. J. Sheppard, of Indian Territory, with us, but were sadly disappointed; unavoidable trouble delayed him. Yours for the victory,

L. L. WIGHT.

SCRANTON, Kan., Mar. 14.

Editors Herald:—I hope you will find space for a few words from this part of God's vineyard, as it is two years since I wrote; when I did it was the means of making us rejoice afterwards, because it was answered from Scotland, by a brother whose name still stands good on our records here in Scranton. He is a member of this branch, and the letter he wrote us was full of spiritual food, with a prayer that a minister of the gospel would soon be sent there, as there were many thirsting for the truth, even in that little country. Well, I sent the letter to Bro. Griffiths in good time, before he left for Europe, as he requested such from any brother who had friends there. I have been sending the printed word there for about three years, the *Herald*, the *Hope*, and the *Ensign*; and I am glad to say, not in vain, because through the efforts of Bro. Robert Miller, my nephew, and the printed word, my niece, going from Hamilton, Scotland, to Leeds, England, was baptized by Bro. Gillen. But is this the end of it? We pray not. My sister-in-law gave her name for baptism, and Bro. Griffiths expected to go there; but I have heard that he did not get there. This surely is proof that there are souls thirsting for spiritual food in Scotland.

The good work is started and a home provided for an elder for sometime, with Bro. Robert Miller and Bro. William McMillen. The latter has prayed for such for years, that some work be done in that country; and he is dropping a word in season. Now, brethren, it is near General Conference; is it wisdom that something should be done? I believe the time is far spent and little re-

maining, but still Scotland does remain silent, without a preacher; and how can they preach except they be sent?

I know this is the work of God. If we live our religion we shall be blessed. God has blessed me in all efforts to do good, and he is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him, in Scotland also.

O, how I do pray for the spread of the gospel over land from sea to sea! I hope you will not think me selfish because I speak this way; I do it in the spirit of love, which is the Spirit of God, and I pray that God will bless and prosper all who try to do his holy will.

Yours for the spread of the truth,

JAMES BAILLIE.

POPLAR BLUFF, Mo., Mar. 6.

Editors Herald:—God has blessed me with good health, for which I am thankful. I am now in what is called the Black River Swamps, but God is able to cleanse the water I drink and purify the air I breathe; and I fear no evil so long as I continue in the faith. I am still striving to do my Father's will. I desire an interest in your prayers that I may have a more perfect knowledge and understanding of the Scriptures, that I may be able to answer with perfect soundness all questions asked me concerning this precious latter-day work. It is the joy and comfort of my old age.

I do earnestly pray that God will send laborers into this part of his vineyard. There are several creeds of Baptists here, and whose leaders are very much opposed to our church, but when the people hear the pure gospel preached they will begin to see the difference between the apostles' doctrine and what they have received.

Your sister,

M. T. TAYLOR.

SARGENT, Mo., March 10.

Editors Herald:—We are living at Sargent, Missouri, where Bro. Spurlock came and preached on the fourth Sunday in January, also every night till Thursday night of that week. He made a very good effort, setting forth the plan of salvation plainly enough for any Bible reader to understand it; but one of our neighbors, a high-toned Baptist preacher, attended a few nights, and about the first called for a sign, saying that the gifts were not for this day and time, but were done away. During his attendance he asked about twenty-one questions, and Bro. Spurlock gave him very appropriate answers. I don't think the truth suffered any. I believe the Lord has a people here who will yet enter the fold. On Monday night, the first night this Baptist preacher attended, after we came home and had retired for our rest I was studying about this man, a student of the Bible as he professed to be, and a fine scholar, that he would call for a sign; and I thought of the many souls he was leading astray; when the following open vision came before me:—

I was standing in the middle of a clean, gravelly wagon road. The gravel or little pebbles looked very clean, and I raised my head and looked along the road some distance

and saw a flock of sheep coming. They seemed to be in a hurry to get where I was, and when they came up to me they stopped. They came six or eight abreast; it seemed that they almost pushed each other out on each side, and after they stopped I looked out over the flock and saw one larger than the others, and he had the largest and longest crooked horns I ever saw on a sheep, and he kept throwing his head around to the right as if he did not want the sheep behind him to get in ahead. He did not seem to be angry, only he seemed to want them to stand back and not get in ahead of him; he had such great, large, clear, brown eyes. I don't know what it means; I have thought maybe it meant that the Lord had a people here to be gathered into the fold, as the sheep were all white; but this is only what I think. If anyone can give the interpretation, I will be thankful, for I am anxious to know.

In hope of eternal life,

SR. M. E. TUCKER.

JEFFERSONVILLE, Ill., Mar. 21.

Editors Herald:—I think all the elders have forgotten us; the missionaries to this county never come to this part of the land, or if they do they keep silent—all but I. P. Baggerly; he came two years ago, and his was the last sermon I have heard. We would like to have him come again. The *Herald* and *Ensign* furnish all the preaching we get here. Your sister,

M. A. ASA.

Editors Herald:—The *Herald* is a welcome messenger to me. I find many words of comfort and cheer in its pages, and feel to say, "What a friend we have in Jesus"! Can those words be more truly spoken? Yet sometimes we find ourselves trusting in the arm of flesh too strongly. We have a commandment that we are cursed if we put our trust in the arm of flesh, and we sometimes learn the lesson by sad experience—that the arm of flesh will fail us. It teaches us to look to him who has said in his word that though all earthly friends forsake, yet he will never leave nor forsake.

I have received many blessings since I united with the church. I know it teaches the true gospel, and I never felt stronger in the faith than at present: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We are promised the Spirit that shall lead and guide into all truth, when we accept the gospel; yet the hymn says,—

"Beware how you receive it,
Do not yourselves deceive."

By the fruits we shall know the Spirit of truth from the spirit of error. Can a fountain bring forth both bitter and sweet water?

I have heard some say they knew they had the Spirit of truth; they knew God was leading them aright; and yet they accepted the path that led to error, which reminded the writer of the passage in the Bible which states that darkness covers the earth and grose darkness the minds of the people.

Reading a letter in the *Herald*, the writer, a sister, said: "I have thought that when

Satan has lost his hold on anyone that he works harder than ever to get it back again; and he generally works in the dark, for he knows that if we could see where he was leading we would not be so apt to follow." I felt the truth of the words, as we have seen some led into the path that will not guide them into all truth; and we know that sooner or later they will see the fatal mistake they have made.

Wait and Hope; how much is contained in these words! How many wait when one by one their hopes are destroyed and false friends turn indifferently away from them in the hour of need. Still with unconquerable spirits they wait for better days, trusting with unflinching hope that those days will come; and they will. O poor pilgrims in life's dreary waste, have courage; fight life's battle with brave, strong hearts, and when the end comes you will find peace. Is it not better when we are nearing the shadowy vale, waiting for the reaper to close our eyes for our last long sleep, to feel that we tried to be true, and that if there was sin committed it was not our sin? This side of the hill we must climb; it is dark and rough, and as we look about us our dimmed eyes can see no glimmer of light, no smooth place for our weary feet; yet if we will trust God a little longer and only have faith to tread the path before us, with patience and endurance, on the other side we shall find rest; we shall know as we are known, "in the dawning of the morning when the mists have cleared away."

A SISTER.

NEW ALBANY, Ind., Mar. 31.

Editors Herald:—I have leased a church on State street pike, leading into town from the country, and have been holding preaching services for about five weeks. We had Bro. Short with us. Had small crowds at times, but they increased some. It is a hard place; it looks as if the people are getting harder and more wicked than ever. I am doing all I can in the service of my Master. Times are hard here. If any of the ministry pass this way give us a call; Brn. Blair or C. Scott. A new broom sweeps clean.

I would like to go to conference, but times are hard. I have places to preach in this city every time except one in the last twenty years. Some few are investigating. We need the prayers of all for the aid of the work in this quarter of the vineyard of the Lord.

Your brother,

DAVID SCOTT.

LAMONI, Iowa, April 4.

Editors Herald:—I have spent eleven months in the Southwestern mission, and I wish to say that the Lord is blessing the Saints with spiritual light. I organized a branch of thirty-seven members at Oscar, Indian Territory. The Lord has blessed the Saints at Beaver during their sickness, and all were raised to health. In my ministerial report it should read, baptized twenty, instead of two. We hope for a good conference.

In bonds,

AMOS J. MOORE.

There are 266,456 miles of telephone wires in this country.

Original Articles.

MAN'S FUTURE CONDITION.

THERE has lately come into my hands a valuable work entitled, "That Unknown Country" and published by the C. A. Nichols Co., of Springfield, Massachusetts. It is a work that all of our brethren will appreciate, as it contains the teachings of the church upon this important theme from the days of Christ to the present. As there is some matter contained therein that would be especially interesting to the Saints, we herewith present extracts copied from the work.

Irenæus, who lived between the years 120 A. D. and 202 A. D., among other things, says:—

And to as many as continue in their love toward God, does he grant communion with him. But communion with God is life and light, and the enjoyments of all the benefits which he has in store. But on as many as according to their own choice depart from God, he inflicts that separation from himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which he has in store. . . . God however does not punish them immediately of himself, but that punishment falls upon them because they are destitute of all that is good. Now good things are eternal and without end with God, and therefore the loss of these is also eternal and never ending. It is in this matter just as occurs in the case of a flood of light; those who have blinded themselves or have been blinded by others, are forever deprived of the enjoyment of light. It is not (however) that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them.—*Adv. Hæc. V., 27, 2.*

Tertullian A. D. *circ.* 150-216:—

In short inasmuch as we understand the prison pointed out in the gospel to be Hades and as we also interpret the uttermost farthing to mean the very smallest offense which has to be atoned for there before the resurrection (Matthew 5:25, 26), no one will hesitate to believe that the soul undergoes in Hades some compensatory discipline without prejudice to the full process of the resurrection when the recompense will be administered through the flesh besides.—*De Anima 58.*

Lactantius—d. A. D. *circ.* 312:—

If the soul which has its origin from God, gains the mastery, it is immortal and lives in perpetual light; if, on the other hand, the body shall overpower the soul and subject it to its dominion, it is in everlasting darkness and death, and the force of this is not that it altogether annihilates the souls of the unrighteous, but subjects them to everlasting punishment. We term that punishment the second death which is itself also perpetual, as also is immortality. . . . We thus define the second death; Death is the suffering of eternal pain; or thus: Death is the condemnation of souls for their deserts to eternal punishments.—*Instit. 2:13.*

Clement of Alexandria, *circ.* A. D. 200:—

(Punishment aims at the sinner's own good.) The general of an army by inflicting fines and corporal punishments with chains and the extremest disgrace on offenders, and sometimes even punishing individuals with death aims at good, doing so for the admonition of the officers under him. Thus also

he who is our great General, the Word, the Commander-in-chief of the universe, by admonishing those who throw off the restraint of his law, that he may effect their release from the slavery, error, and captivity of the adversary brings them peacefully to the sacred concord of citizenship. Plato says beautifully, "For all who suffer punishment are in reality treated well, for they are benefited since the spirit of those who are justly punished is improved." . . . Now hatred of evil attends the good man, in virtue of his being in nature good. Wherefore I will grant that he punishes the disobedient (for punishment is for the good advantage of him who is punished, for it is the correction of a refractory subject), but I will not grant that he wishes to take vengeance. Revenge is retribution for evil, imposed for the advantage of him who takes the revenge. He will not desire us to take revenge who teaches us to "pray for those that despitefully use us." . . . But it is not inconsistent with the saving word to administer rebuke dictated by solicitude for this is the medicine of the divine love to man by which the blush of modesty breaks forth and shame at sin supervenes.—*Paed. i. 9.* On the other hand, he (God) is in no respect whatever the cause of evil. For all things are arranged with a view to the salvation of the universe by the Lord of the universe both generally and particularly. . . . Now everything that is virtuous changes for the better. . . . But necessary corrections through the goodness of the great overseeing Judge, both by the attendant angels, and by various acts of anticipative judgment, and by the perfect judgment, compel egregious sinners to repent.—*Stromata 7, 2.*

Origin, *circ.* A. D. 185—*circ.* 254 says:—

But in the meantime, both in those temporal worlds which are seen as well as in those eternal worlds which are invisible, all those beings are arranged according to a regular plan in the order and degree of their merits; so that some of them in the first, others in the second, some even in the last times, after having undergone heavier and severer punishments, endured for a lengthened period, and for many ages so to speak, improved by this stern method of training and restored at first by the instruction of angels, and subsequently by the powers of a higher grade, and thus advancing through each stage to a better condition, reach even to that which is invisible and eternal, having traveled through by a kind of training every single office of the heavenly powers. From which I think this will appear to follow as an inference, that every rational nature may, in passing from one order to another, go through each to all, and advance from all to each, while made the subject of various degrees of proficiency and failure according to its own actions and endeavors put forth in the enjoyment of its powers of freedom of will.—*De Princip. 1, 6, 1 ff.*

We find in the prophet Isaiah that the fire with which each one is punished is described as his own, for he says: "Walk in the light of your own fire, and in the flame which ye have kindled." By these words it seems to be indicated that every sinner kindled for himself the flame of his own fire, and is not plunged into some fire which has been already kindled by another, or was in existence before himself. Of this fire the fuel and food are our sins, which are called by the Apostle Paul wood, hay, and stubble. (1 Cor. 3:12.) And I think that as abundance of food and provisions of a contrary kind and amount breed fevers in the body, and fevers too of a different sort and duration, according to the proportion in which the collected poison supplies material and fuel for disease. . . . so when the soul has gathered together a multitude of evil works, and an abundance of sins against itself, at a suitable time all that assembly of evils boils up to punishment, and

is set on fire to chastisements. . . . To understand now that in the same way in which physicians apply remedies to the sick, in order that by careful treatment they may recover their health, God so deals towards those who have lapsed and fallen into sin, is proved by this that the cup of God's fury is ordered through the agency of the prophet Jeremiah (cf. 25:15, 16) to be offered to all nations that they may drink it, and be in a state of madness and vomit it forth. In doing which he threatens them, saying that if anyone refuse to drink he shall not be cleansed. (cf. Jer. 25:28, 29.) By which certainly it is understood that the fury of God's vengeance is profitable for the purgation of souls.—*De Princip.* 2, 10, 4:

Gregory of Nyssa, *circ.* A. D. 331-370, says:—

Let there be granted that a certain vase was made of clay; that this however was filled by fraud and on the sly with molten lead; that the leak moreover had hardened after it had been poured in and so remained that it could not be poured out; that the master however desired to preserve the vase; since however he had the skill of the potter he broke the vase with the lead and then formed the vase over again into its former shape for his own use, emptied of the matter which had been put into it. So then when a sin has been introduced into that part of us which is endowed with sensation (for I call that so which is in the body), the potter of our vase, having broken up the material which had received the sin, will make up the vase again through the resurrection, unmixed with its opposite, and will restore it to the beauty which it had in the beginning. Since in truth it is necessary that the stains which have taken seat in him, being begotten in him by sin, should be removed by some medium; therefore in the present life the remedy of virtue must be applied for curing these wounds. But if this cannot be, the cure is reserved to the future life. But just as in the body there are certain different kinds of diseases of which some indeed more easily, but some only with difficulty, admit of cure, in which both cuttings and cauterizings and bitter medicines are applied for removing the disease which is seated in the body; some such thing also judgment declares will be in the future for curing the disease of the mind, which indeed threatens the wicked and foolish and portends heavy and severe sufferings, that by the fear of harsh and bitter things which are to be visited upon us, we are to be chastized and instructed to the fleeing from sin. . . . For just as those who remove nails and warts, which are born upon the body contrary to nature, by cutting and burning, apply the remedy to him whom they treat in kindness, yet not without pain, but not however to the harm of him who suffers it, so also whatever superfluous callous growths have been nourished in our minds which have been rendered carnal through contact with disturbing influences, are cut off at the time of judgment, and rubbed away by the unspeakable wisdom and virtue of that one who heals those who are sick.—*Oratio Catech.*, ch. 8.

Diodore of Tarsus, *d.* A. D. 394, says:—

A perpetual reward is prepared for the good on account of their labors and the right, justice, and equity of the Rewarder; but the punishment of the unjust is nevertheless not perpetual, nor shall the immortality prepared for them be made useless to them, but they may be tortured for a short time according to the merit and measure of their sin and impiety, and according to the amount of malice in their works. They shall then suffer pain and torment for a short time, but the happiness of immortality which shall have no end shall remain for them. Indeed, if the rewards of good works are so surpassing, how much could the length of eternity pre-

pared for them exceed the length of time of the limited strifes in the career of the present age; the punishments indeed which are to be inflicted for the many and weighty crimes shall be far exceeded by the greatness of compassion. It is not then for the good, so far as this is concerned, that the grace of the resurrection is reckoned, but even for the wicked. For the grace of God honors the good indeed munificently and freely; but pitifully and mercifully does he determine the torments of the wicked.—*In Asseman Bibl. Orient.*, Vol. 3, p. 323.

Theodore of Mopsuestia *circ.* A. D. 350-428, says:—

In the world to come those who have chosen good things shall with praise receive the fruit of their good works; but the wicked who have done wrong throughout their life, after great and fearful punishments, shall come to their senses, and choosing the good, not among the good, but among the wicked, since they have sinned, shall learn to hold themselves steadfast and in this way shall obtain a knowledge of the blessed doctrine of the fear of God, having learned to believe in it with a good will. Then at last they shall merit the enjoyment of the divine liberality. For he would never have said, "Until thou shalt return the last farthing," unless it had been possible that it should be done; that removing the punishment of sin we should be set free from them. Neither would he have said, "He shall be beaten with many stripes and he shall be beaten with few stripes," if there was no end to the infliction when men had suffered a punishment commensurate with their sin.—*In Asseman Bibl. Orient.* 3, 323.

Augustine, A. D. 353-450, says:—

For our part we recognize that even in this life some punishments are purgatorial. . . . But temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment. But of those who suffer temporary punishment after death, all are not doomed to those everlasting pains which are to follow that judgment; for to some as we have already said, what is not remitted in this world, is remitted in the next, that is they are not punished with the eternal punishment of the world to come.—*Civit. Dei.* 21, 13.

Ambrose, A. D. 340-397, says:—

No one ascends into the kingdom of heaven, except by means of the sacrament of baptism. . . . For unless a man has been born again of water, and the Spirit, he cannot enter the kingdom of God.—*De Abrah.* 2, 11.

Cæsarius of Arles, *circ.* A. D. 480-543, says:—

All the good who serve God faithfully who seek to apply themselves to reading and prayer, and to persevere in good works, building up (cf. 1 Cor. 3:12)—neither capital crimes, nor small sins—but good works, shall pass through that fire of which the apostle speaks. But those who are apt to commit small sins, and are negligent to make amends, shall come unto eternal life, because they believed in Christ and committed no capital crimes, but before that, they shall be purified either in this age by the justice of God by means of the bitterest tribulation, or by their own acts; by many charities, and especially when they are mercifully kind to their enemies, and shall be freed by the mercy of God; or else certainly they shall be tortured for a long time by that fire of which the apostle speaks; that they may attain to the future life, without spot or wrinkle.—*Homil.*, 8, 8.

Pope Gregory The Great, A. D. 540-604, says:—

Some faults may be forgiven in this age and some in the age to come, for since it is denied concerning one thing, the logical con-

sequence is evident that it is conceded of certain others.—*Dial.* 4, 39.

Master Eckhart, A. D. 1260-1329, says:—

The question has been raised, What is it that burns in hell? The masters generally say it is self-will. But I say in truth it is *not having* which constitutes the burning of hell. Learn this from a parable: If you were to take a burning coal and put it on my hand, and I were to assert that the coal is burning my hand, I should be wrong. But if I be asked, what it is that burns me, I say it is the *not having*, that is the coal has something which my hand has not. You perceive then that it is the *not having* which burns me. But if my hand had all that which the coal has, it would possess the nature of fire. In that case you might take all the fire that burns and put it on my hand without tormenting me. In the same manner I say, if God and those who stand before his face enjoy that perfect happiness which those who are separated from him possess not, it is the *not having* which torments the soul in hell, more than self-will or fire.—*Predigt auf den ersten Sonnt nach Trin. Stud. u. Krit.* 1839.

Thomas Erskine of Linlathen, A. D. 1788-1870, says:—

I have a hope which I would not willingly think contrary to the revelation of mercy, of the ultimate salvation of all. I trust that he who came to bruise the serpent's head will not cease his work of compassion until he has expelled the fatal poison from every individual of our race. I humbly think the promise bears this wide interpretation. You believe not, I know. Well, the judge of all the earth will do right. . . . I hope for the departed. I hope in that unmeasured love which gave the Savior; in fact my soul refuses to believe in final ruin, when it contemplates the blood of Christ. . . . I hope that he who came to bruise the serpent's head, and to destroy the works of the Devil, will not cease his labors of love till every particle of evil introduced into this world has been converted into good.—*Letters*, pp. 92, 105.

Charles Chauncy, A. D. 1705-1787, says:—

Upon the whole therefore, what I mean to prove, in the following essay, is that the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end; that it gradually tends to this end; and will not fail of its accomplishment when fully completed. . . . [Those] who have proved incurable under the means which have been used with them in this state, instead of being happy in the next will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recover to a virtuous frame of mind. . . . And there may be yet other states before the scheme of God may be perfected, and mankind universally cured of their moral disorders, and in this way qualified for, and finally instated in, eternal happiness.—*Sensible Thoughts on the State of Religion in New England.* Pref.

Julius Miller, A. D. 1801-1878, says:—

Awful as is our Lord's statement, exceeding great and precious hopes lie hid within it. The words "all manner of sin and blasphemy shall be forgiven unto men" . . . inspire the glorious hope—not in the unbelieving, for they despise Christ's word, but in the Christian—that in the world to come in far distant aeons, they who here harden their hearts against God's revelation, and can expect only a verdict of condemnation in the day of judgment, shall find forgiveness and salvation. But while Christ's words thus favor the doctrine of final restoration up to a certain point, they explicitly deny the universality of restoration. Divine love

draws all to itself who do not resist its holy influence; but the stiffnecked and disobedient . . . are cast away like dross.—Christian Doctrine of Sin, Vol. 2, p. 525 et. seq. Edinburgh Edition.

Isaac August Domer, A. D. 1809-1884:—

[Possibility of growth and training and of the presentation of the gospel in the future life. Psychological nature of punishment. Persistent freedom of will. Hypothesis of extinction.] Even the departed righteous are not entirely perfected before the resurrection. . . . But those not as yet believers, so far as they are not incorrigible remain at first under training which aims at decision for Christ. (Romans 8:35-39.) But in regard to those who die unbelieving or not yet believing, to them also the ground of their souls is laid bare; hence also their impurity, their discord, and alienation from God is unveiled. These must become conscious of discord in themselves. If they were subject to evil inclinations and passions, they will busy themselves with corresponding objects of desire, and yet have their longing unappeased, and will be given over in a sense to their thoughts and desires as torments. . . . But in nowise will the divine government be to blame for this result. The gospel will be decisively presented to all who had not come to a final decision in this life and all who do not shut themselves against it will be saved.—The Future State, 104 ff, 126 ff.

I have copied the foregoing from a compilation made by Theodore Davenport Bacon under the supervision of Professor George Park Fisher of Yale University and presented in "That Unknown County."

T. W. WILLIAMS.

COUNCIL BLUFFS, IOWA.

Conference Minutes.

EASTERN MAINE.

Conference convened at Jonesport, Maine, March 17, 1894; M. F. Gowell president, J. N. Ames clerk. Ministry reporting: Elders, M. F. Gowell, J. Lakeman, S. O. Foss; Priest J. S. Walker; Teachers J. N. Ames, B. F. Foss; Deacons C. H. Hinkley, J. J. McKeown, V. Kelley. Branch reports: Indian River 33, Jonesport 86. By vote of the conference the following branches were disorganized; namely, Sea Side, Mason's Bay, Pleasant River, Head Harbor Isle, Little Kenbec. Voted that the clerk notify said branches of their disorganization. The vote whereby the name of the Olive branch was changed to Jonesport branch was reconsidered. Time and place of holding the next conference was left with the district president. Preaching Saturday evening and Sunday afternoon and evening by Elders Gowell and Lakeman. Adjourned to meet at call of president.

PHILADELPHIA.

Conference convened at Bro. Joseph Squires', stone avenue, March 3, 1894; Bro. A. H. Parsons president, in the chair, Bro. Lester secretary. Branch reports: Philadelphia 46, gain 2. Brooklyn 97, gain 2. Baldwin 58, organized November 10. Ministry Reporting: Elders A. T. Stewart, J. Stone, J. Squires, G. Potts, T. H. Truman, and W. Clark; Priest H. H. Bacon; Teachers G. Box and T. Lester. Bro. Parsons, district president, reported. He was hopeful that there would be some good done during the summer and that the prospect was more hopeful than it was six months back. Bishop's agent's report: On hand last report \$32.55; received \$129.33; paid out \$131; due agent \$1.67. [Figures erroneous.—Ed.] Bro. Parsons was chosen district president, Bro.

Lester clerk. Bro. Lester was sustained Bishop's agent. Elders William H. Kelley and A. H. Parsons were chosen delegates to General Conference. The licenses of Brn. Elias Louias and Joseph A. Lightcap were left to the ministers in charge. Resolved that we consider the advisability of a district organization for Sunday school work. Bro. A. H. Parsons was chosen superintendent, Bro. Walter Moore was chosen secretary, Sr. Harriet Lester treasurer. Bro. Parsons staid over and organized a branch of Zion's Religio-Literary Society with Bro. George Box president. Adjourned to Baldwin, Maryland, September 8 and 9.

NORTHERN CALIFORNIA.

Conference convened at Oakland, March 16, 17, and 18, 1894; Elder J. F. Burton was chosen to preside and Brn. M. H. Forscutt and H. L. Holt were chosen to assist; M. A. Saxe was elected clerk. Branch reports: San Francisco 89, Walnut Creek 20, Stockton 82, Santa Rosa 60, Sacramento 168, Oakland 101, Alameda Creek 35. Ministry reporting: Elders W. Hart, G. S. Lincoln baptized 1, J. F. Burton baptized 14, G. E. Deuel baptized 20, H. L. Holt baptized 13, W. Potter, C. A. Parkin baptized 2, G. W. Harlow, J. B. Price; Priest J. A. Anthony; Teacher J. A. Saxe. Bishop's agent's report: On hand March 1, 1894, \$218.34. Tent fund report, amount on hand \$15.33. The same method followed last year for collecting funds for tent work is to be continued; viz., each branch is to make a collection on one Sunday of each month and the amount collected is to be forwarded to the Bishop's agent, to be used for the expenses of the tent and those in charge. Brn. H. L. Holt and Thomas Daley were chosen to travel with the tent. District officers chosen: Bro. M. H. Forscutt was chosen district president, C. A. Parkin associate president, and M. A. Saxe clerk. A committee consisting of Bro. M. H. Forscutt and Srs. M. L. Douglass and J. Knight was appointed to organize the Sunday schools of the district into an association and to bring the schools into harmony and union with the General Association. Brn. G. E. Deuel, J. F. Burton, J. W. Wight, and J. S. Julian were appointed delegates to General Conference, and those present were empowered to cast the full vote. The general church authorities were sustained. The Prayer Union and Daughters of Zion were sustained. The branch reports hereafter are to be made upon blanks prepared for the purpose by the church secretary, and any sent in otherwise prepared will be rejected. The next conference will convene at Sacramento the first Friday in March, 1895.

Miscellaneous Department.

CONFERENCE NOTICES.

The annual conference of Birmingham, England, district will convene at Birmingham on whit Saturday, May 12, 1894, and remain in session the two following days. The meetings for business will be held in the meeting room of Summerfield branch, Icknield Post Road, and will commence on the 12th at 7:30 p. m. The meetings for worship will be held in the middle class schoolroom, Priestly Road, near Stratford Road, on Sunday, May 13, at 10:45 a. m., three p. m., and 6:30 p. m. The whole ministry in the district are eligible to voice and vote in these conferences. Elders and priests will please note that by rule of the district they must report their labors either in person or by letter. If by letter it should be sent to Bro. G. S. Greenwood, district secretary, 2 Tillington street, Stafford, six days before conference convenes. It is hoped a good attendance of the ministry will be had. The new rules of the district will be laid before

the assembly for final action. Questions arising out of the European mission conference held at Manchester, England, December 23, 1893, will be laid before you. The brethren are hereby advised to read up the minutes of that conference. (See Saints' Herald January 31, page 77.) The members of the Birmingham branches are doing their best to make the conference a great success, and it is hoped all who can will attend and help to make this equal to any conference held in the district. Intending visitors should advise Bro. Thomas Taylor, 77 Alexander Road, Balshall Heath Road, Birmingham, a few days before conference convenes. Neglecting to do so may cause some disappointment. Branch reports properly signed by officers of the same must be sent either by hand of delegate, or by post to Bro G. S. Greenwood. (See address above.)

CHARLES HY. CATON, Pres.,
GEORGE S. GREENWOOD, Sec.

March 14, 1894.

BORN.

GOODE.—At Tabor, Iowa, October 14, 1493, to Charles and Nancy Goode, a daughter, and named Elsie Rachel. Blessed March 25, 1894, by Elders H. Kemp and Samuel Orton.

GOODE.—To William and Emma Goode, of Tabor, Iowa, February 22, 1894 a son, and named Clarence William. Blessed March 27, 1894, by H. Kemp.

MARRIED.

WOLSEY—SHEPARD.—On March 29, near Warrensburg, Missouri, Mr. John V. Wolsey, late of Colorado, to Sr. Minnie M. Shepard of near Warrensburg, Elder J. H. Wells officiating. A large gathering of relatives and friends were present, a good dinner was partaken of and many nice and valuable presents were received by the bride and groom.

GOREHAM—REYNOLDS.—At Harlan, Iowa, March 1, 1894, by Elder J. F. McDowell, Bro. R. Goreham and Sr. Martha J. Reynolds. A goodly company of immediate relatives and friends were present, who partook of a bounteous repast. Bro. Goreham took his bride to his commodious Kansas home. May peace and joy abide with them.

DIED.

WILLIAMS.—Stephen F. Williams was born July 17, 1839; died March 14, 1894. For a number of years a resident of Burt county, Nebraska. He was always a staunch defender of the faith and doctrine of the church. Funeral services at Decatur on the 15th were well attended; sermon by G. M. L. Whitman.

JOHNSTON.—At her home in Moore township, Lambton county, Ontario, March 23, 1894, Sr. Jennett, wife of Bro. David W. Johnston. She was born April 24, 1842, in Scotland. Baptized by Elder Edward Carlton June 23, 1889. She was united in marriage to Bro. David W. Johnston June, 1869, who, with six children and a host of friends mourn their loss. Bro. Johnston and family have lived in Moore for many years, and were much respected by their neighbors and friends. She was interred in the cemetery at Mooretown, Sunday, March 26. Sermon by Elder Samuel Brown, from Hosea 13:14, to a large and attentive assemblage. She was a loving wife, kind parent, and a good neighbor.

LITERARY NOTE.

In the *Literary Digest* for March 29th there were forty-five magazines represented: American, English, Canadian, German, French, Dutch, Spanish, and Russian. There were forty-one daily and weekly papers, some of them from the Japanese, Chinese South African, also from India, Hawaii, and New Zealand. In the *Digest* of April 5 are notable articles on nearly every living topic of general interest, from all over the world. The translations and condensations are made especially for it by its regular editorial staff. The number is fully illustrated.

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C. B. & Q. R. R. REDUCED RATES TO THE FOLLOWING:

Annual convention, Funeral Directors' Association of Iowa; at Des Moines, May 23, 24.
Annual convention Southeastern Iowa District Christian Endeavor Union; Fairfield, Iowa, May 4 to 6.
Annual meeting General Association of Congregational Churches of Iowa; Newton, Iowa, May 14-19.
Annual meeting Missouri Funeral Directors' Association; St. Joseph, Missouri, May 15-17.
Biennial Session, Grand Lodge A. O. W. W.; Marion, Iowa, May 15-18.

One hundred delegates paying full fare going to these meetings must be signed by the secretary of meeting in order to secure the one-third rate returning.

SPECIAL RATES C. B. & Q. R. R.

The following meetings for 1894 are conducted on the certificate plan. For dates and further information apply to your nearest C. B. & Q. ticket agent:—

Sixty-eighth anniversary meeting Congregation Home Missionary Society, Omaha, Nebraska, June 5-10.
Annual meeting of Hahnemann Medical Association, Cedar Rapids, Iowa, May 23 and 24.
National Convention Ancient Order Hibernians, Omaha, Nebraska, May 8-12.
Twenty-third annual meeting Woman's Presbyterian Board of Missions of the Northwest, Denver, Colorado, April 24-26.
I. O. O. F. anniversary celebration, Des Moines, Iowa, April 26.
Annual meeting Inter-county Teachers' Association, Burlington, Iowa, April 6 and 7.
Annual meeting Woman's Baptist Foreign Missionary Society of the West, Kansas City, Missouri, April 17-19.
Annual Conference Reorganized Church of Latter Day Saints, Lamoni, Iowa, April 3-15.
I. O. O. F. anniversary celebration, Sigourney, Iowa, April 26.
Congress of the Scotch-Irish Association of America, Des Moines, Iowa, June 7-10.

D. F. Nicholson, Cashier. Robt. Winning, President. F. B. Blair, Ass't Cashier.

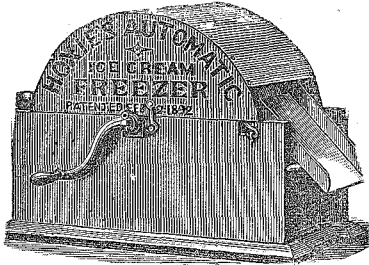
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HOW TO CULTIVATE THE BODY.

THE ancient Greeks gave the important subject of physical culture very careful attention, and were rigid in exacting for their youth a gymnastic training. Even the girls of Sparta were expected to be good gymnasts, and no young woman could marry unless she was proficient in various exercises. Consequently the bodies of both sexes were healthy and beautifully developed. Their minds were also highly developed, but not at the expense of the body, as is generally the case nowadays. Grecian philosophers and physicians believed that the mind could not possibly be in a healthy state unless the body was in perfect health, and acted accordingly. It would be well if with us it was compulsory for parents to give their offspring a course of physical training.

General physical exercise is the kind required for boys and girls, and it is essential that judicious, systematic training be pursued. This can be had only at public or private schools where physical culture is obligatory, or at well conducted gymnasiums, where there is a system for training the body in a rational way. Many people think that a gymnasium is a place for sporting men. This is a mistake. Clergymen, doctors, students, clerks, governesses, and society people frequent respectable gymnasiums. The gymnasium of to-day is a very different place from that of fifty years ago. Formerly the aim of the gymnast was to turn out men who could lift heavy weights and court death on the flying trapeze. Nowadays all this is changed; physical training is carried on in a scientific manner; men of ability have made

physical culture a profession, and their object is to make pupils healthy, strong, and graceful. Most modern gymnasiums have appliances for the cultivation of every part of the body, and able instructors and physicians in attendance.

I advise all young and middle aged men and women to spend an hour daily in earnest, systematic physical exercise. The best plan is to enter a gymnasium where some system is employed. There are several systems of physical training—the Swedish, the German, the English, and the so-called American. The Swedish and the German are considered by competent judges to be the best. The teachers of the German system claim that it is the best because it aims at general physical culture, and that it keeps the mind as well as the body in a wholesome activity. This system was founded by Jahn in 1810. It embraces three departments, school gymnastics, popular gymnastics, and military gymnastics. The founder's aim was to make the youth of Prussia strong and courageous; to defend their country when needed, and from his idea the present German system of gymnastics has grown. The Swedish system was devised by Ling at the commencement of this century, and has been improved by his followers, who assert that it aims at a harmonious relation of body to mind, and that it is the best for the development of the fundamental functions. It is a system of voluntary movements arranged and executed with care. The movements comprise leg movements, which increase circulation and regulate the action of the heart; back and chest movements, which strengthen and expand the lower part of the chest; heave movements, which strengthen the arms and the upper part of the chest; shoulder movements, to pull the shoulder back; respiratory movements, balance movements, abdominal exercises, etc. The English system of free athletic exercises has been tried with great success in France. No doubt it has a wonderful influence on the moral and social qualities of the young. The so-called American system is a mixture of the German and Swedish systems. Our teachers of physical culture take the best ideas from all systems, and find that the combination works well.

I do not advocate any particular system. My aim is to suggest practical means whereby the body can be cultivated. The Swedish, German, English, and American systems are all good, and either, judiciously fol-

lowed, will bring about the desired result. Gymnastics should be directed toward promoting the healthy activity of the organs that make blood, to correcting defects, and to the perfection of the human figure. The most helpful movements are also the most beautiful. The Greeks cultivated the body as no other nation has done, with this result. In training, one should begin slowly and build up the weak parts first; then exercise should be taken so as to bring nearly all the muscles into action at the same time. This stimulates the action of the heart and lungs, besides increasing the circulation and respiration. Many muscles of the body, from lack of use, waste away. The technical term for this wasting is atrophy, and to avoid it every muscle in the body should be exercised regularly. Light, quick exercise is the best. Heavy dumb-bells or pulley-weights should not be used. One hour's vigorous exercise daily is all that is needed, and should always be followed by a tepid bath. Avoid everything that throws extra strain upon the heart, and aim at the correction of errors of nutrition.

All who can possibly enter a gymnasium should do so, for public gymnasiums are now so conducted that by following the directions of the instructors it is almost impossible to exercise in such a way as will be detrimental to health; but those who are unable or unwilling to do this can by simple means build up and improve the body at home. For strengthening and developing the legs nothing can be better than walking. A simple but most useful exercise, which all can practice, is that of breathing. When the breathing capacity is increased, the general health is improved. For the breathing exercise, throw the head up, the shoulders back, and the chest out; inflate the lungs through the nose until full; then exhale quickly until the lungs are empty, and finish with long-drawn inspirations. This should be done, if possible, out of doors. For strengthening and developing the upper part of the body a pair of light dumb-bells is all that is needed. Physical exercise should be taken regularly and continued through life. It is a remedy against many of the diseases prevalent at the present time. I urge all who desire strength, health, and beauty to take plenty of outdoor exercise in addition to the home or gymnasium exercises. Outdoor exercises help to the development of the respiratory organs. — *Wilton Tournier in Lippincott's Magazine.*

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Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 16.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, APRIL 18, 1894.

THE GENERAL CONFERENCE.

(Continued.)

MONDAY, April 9.—Prayer service was held at nine o'clock, in charge of Brn. Henry Kemp and Henry Southwick. The weather was stormy and cool, but the attendance was large nevertheless.

At 10:45 Bro. W. S. Pender preached on the subjects of "punishment," "death," etc. He was assisted by Bro. John Shields.

The business session was opened at 1:30; Bro. J. Hawley offering prayer. The Secretary read the minutes. They were slightly corrected and approved.

The committee appointed to consider and report upon the boundaries of the St. Louis district reported, recommending that certain counties named be included; that the lines conform to their outlines. It was moved to amend by striking Pike county from the list. The matter was referred back to the committee for further examination.

A resolution was presented requesting the Board of Publication to publish the acts of General Conferences compiled by order of conference. A substitute prevailed, appointing a committee to "prepare the enactments of the church in their conferences for publication and report to this body."

A resolution providing for a committee to obtain railroad rates for the next General Conference was deferred until the place of adjournment was decided upon.

A communication was read from the Hope branch of the Southern Indiana district asking that Bro. James Baggerly be ordained to the office of a priest.

A request was presented from the Independence district asking that the General Conference of 1895 be held at Independence, Missouri. The matter was deferred until Friday, the 13th inst.

A motion to take up the request of the Youngstown, Ohio, branch, on the subject of history contained in *Times and Seasons* and *Millennial Star* was defeated by a vote of 107 to 30.

The remainder of the First Presidency that arrangements be made for the placing of high priests to preside over districts and branches, as

provided for in the revelation of 1890, was read. The matter was discussed, and a motion calling the previous question was denied. Pending further consideration, the Presidents were authorized to adjourn the sessions, announce those in charge, etc. The assembly was then adjourned; the benediction being pronounced by President Joseph Smith.

Bro. I. N. White preached in the evening, assisted by Bro. Orlin B. Thomas. He traced the history of God's dealings with man from the beginning, explaining his discourse by blackboard illustrations. The apostasy from primitive Christianity, the supremacy of Roman Catholicism, the work of the Reformers, and the merits and demerits of various prominent phases of Christianity, so-called, were presented, the speaker concluding with proofs of the divine institution of the "dispensation of the fullness of times."

Tuesday, the 10th.—The usual prayer service at nine o'clock was well attended. It was in charge of Brn. E. Barrows and G. E. Deuel.

At 10:45 Bro. J. T. Davies delivered a characteristic discourse on the nature, agency, and destiny of man. Bro. Davies is a cogent reasoner and makes good, clear-cut points, illustrating and explaining them by quiet telling humor. The discourse was carefully listened to. Bro. C. D. Carter, a grandson of Jared Carter, one of the early elders of the church, assisted him.

The business session in the afternoon was opened by singing "All hail the power of Jesus' name," Bro. J. C. Foss offering the opening prayer. The minutes were read, corrected, and approved.

The reminder from the First Presidency, deferred from yesterday's session, was read, when the following was adopted:—

Whereas the duties and prerogatives of high priests in connection with other officers are under consideration by a joint council, Resolved that the matter now pending be deferred until the joint council conclude their work.

The committee to which was referred the question of boundary lines of the St. Louis district reported. The report was adopted.

A resolution requesting President Joseph Smith to define the duties of various officers of the church, etc., was presented, but was deferred until after the sessions of the joint council being held by some of the leading officers of the church be concluded.

The printed reports of General Conference appointees were approved.

The matter concerning the High Council, referred from last conference to this session, was taken up and discussed, when a motion was adopted requesting the High Council to present a definition of its functions to this session of conference.

A motion prevailed requesting that the joint council being held by the First Presidency, the Twelve, and the High Priests make a report to the conference.

A request from the Western Wisconsin district asking that the State be divided into two districts, etc., was referred to a committee.

A resolution providing for the holding of the next General Conference at Kirtland, Ohio, was deferred for later consideration.

The young people were granted the privilege of holding prayer meeting in the lower auditorium at half past seven o'clock in the morning. Bro. T. W. Williams was appointed to take charge.

The audience sang the hymn, "My times are in thy hand," and President Joseph Smith pronounced the benediction.

The evening service had been allotted to the Daughters of Zion and so announced. The church was filled by an audience intent upon learning the character and purposes of the home and general work the sisters are doing in the interests of Zion, "the pure in heart." Bro. Joseph F. Burton presented its leading features in a clear, cogent discourse. The audience listened closely, and evidently obtained an understanding of the movement. A good spirit was present and the efforts of the sisters in behalf of their department of church work was evidently furthered by the effort. Bro. F. M. Sheehy had charge of the services, and, very appropriately too; for he has been energetic in lending his aid to a number of the leading organizations for good developed in late years. Bro. Burton's address was reported for the advisory committee of the organization, and will doubtless be published in the Home Column or as a "leaflet." Success to the sisters in their timely work for good. It is of very great importance, but of that and its general features we leave them to speak in detail.

Wednesday, the 11th.—The morning prayer service was in charge of Brn. Henry Kemp and Roderick May. The writer has not been permitted to at-

tend the prayer services thus far, except for a few moments, so cannot particularize them. They are well attended and evidently enjoyed.

Bro. W. A. McDowell preached the morning discourse. He was assisted by Bro. C. J. Hunt. The sermon was spoken of as a good one.

The business session was opened in the usual manner, Bro. G. H. Hilliard petitioning the divine favor. The minutes were read and approved.

The committee appointed to consider the appeal of E. C. Mayhew reported, stating that the case had already been decided by courts of the land; that the Presidency had decided against consideration of the appeal by the High Council; it therefore regarded it as a matter finally disposed of and not properly within the jurisdiction of the conference. The report was adopted.

The committee to which was referred the request of the Western Wisconsin district recommended that such be granted. It was so ordered.

The Second Quorum of Seventy reported, presenting nineteen names of elders selected by the Presidents of Seventy for ordination into that quorum. The quorum had approved those named, and asked provision for their ordination. On motion the names were considered separately. Bro. John Davis' name was approved. The name of Bro. V. D. Baggerly was referred to the Presidents of Seventy. The following named were then approved: Edward Delong, H. E. Moler, Samuel Brown, L. F. Daniel, John Shields, C. H. Burr, F. C. Keck, J. W. Jackson, E. A. Stedman. S. W. Simmons, referred back to Presidents of Seventy. William Thompson; A. M. Fyrando, referred back to Presidents of Seventy. Henry Sparling, James M. Scott, C. J. Hunt, F. J. Chatburn, F. A. Smith; R. E. Grant, approved and referred to missionary in charge of Michigan in order to give Bro. Grant time to consider it. J. B. Roush. The report as adopted with the referring of names, was adopted as a whole.

The Second Quorum of Priests asked that Bro. W. T. Shakespeare be ordained as its president, and Brn J. A. Gunsolley and F. E. Cochran as his counselors.

A number of the deacons had met and taken steps to complete the organization of the Second Quorum of Deacons. They asked the ordination of Brn. C. F. Church, Edward Weedmark, and G. V. Brown to the respective positions of president and counselors.

Action was taken providing for a committee on American Archaeology as follows:—

Resolved that a committee on American Archaeology be appointed who shall report their labors to the General Conference, and

as they deem necessary through the *Herald*, so that the church can have the benefit of their labors. That said committee be composed of five, three of whom shall be appointed by this conference, the remaining two to be selected by the committee at their discretion.

It was adopted, and Brn. F. M. Sheehy, William Woodhead, and W. H. Kelley of the Twelve, were so appointed and their selection made unanimous.

A rule was adopted providing that no new business be introduced after Thursday the 12th, at three p. m., unless notice thereof be given by that time.

A resolution asking that priests, teachers, and deacons be made *ex officio* members of conference was mentioned by the President, who ruled it out of order for the reason that amendments to the Rules of Representation required previous specific notice.

The following document was read that thought might be given it:—

Whereas there exists in the church no definite and positive understanding on the law governing marital relations, therefore be it—

Resolved, that there be a committee of three appointed to draft a statement of the law together with an explanation thereof governing the relationship of man and wife touching the following features:—

1. Justifiable causes for separation of husband and wife.
2. On what conditions can husband and wife whose companions are still living be privileged to marry again.
3. The lawfulness or unlawfulness of receiving individuals into the church when having one or more companions living from whom they have been separated.
4. The lawfulness or unlawfulness of expelling members from the church for separating from companions.
5. As to whether we as a church should recognize that the divorce law of the land separates and frees in a gospel sense.

Said committee to report to the next conference.

Bro. E. L. Kelley gave notice that he would move to strike out certain words.

Bro. James McKiernan preached at half past seven o'clock in the evening on the fulfillment of prophecy. He was assisted by Bro. John Chisnall.

Thursday, the 12th. — The young people met in prayer service at half past seven in the morning. It was reported as an enjoyable and profitable meeting.

The regular prayer service at nine o'clock was in charge of Brn. Daniel Hougas and Marcus Shaw.

Bro. W. E. Peak preached the morning sermon. He was assisted by Bro. J. Arthur Davis. Not being present at the last two preaching and prayer services, we do not state more concerning them.

The afternoon business session was opened by singing hymn No. 52, Bro. C. E. Butterworth offering prayer. Hymn No. 8 was sung and the minutes were read.

The report of the General Sunday

School Association was read and inserted in the minutes.

The Quorum of the Twelve presented the following notice:—

*To the General Conference assembled:—*The Quorum of the Twelve hereby gives notice that it will present for the consideration of the Conference, the questions involved in the subjects now before the joint council, unless such action on its part is made unnecessary by general agreement on the part of said joint council.

A. H. SMITH, Pres. of Quorum.

Some items of new business were read by the President. The resolution passed at yesterday's session that fixed the time limit for the introduction of new business at Thursday at three o'clock was reconsidered. A resolution prevailed extending said limit until Monday, the 16th inst., at three o'clock.

A resolution providing that General Conference appoint the speakers at the reunions was laid on the table.

The following resolution was presented:—

Whereas the following language as found in section 101, paragraph 2, page 280, Doctrine and Covenants: "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment," has been used in teaching the law of tithing,

Resolved, as the sense of this conference, that said section in its entirety was given for the establishment and direction of the Order of Enoch, and pertains to that order, and not necessarily to the body of the church; promising as it does a "multiplicity of blessings" to those faithful to their covenants in the order, and cursings if not faithful; and hence should not be used in teaching the law of tithing.

It was moved to refer the matter to the Twelve and the Bishopric. A substitute was offered that the question be referred to the Standing High Council. The question was discussed. The motion to refer to the Standing High Council was lost. The substitute to refer to the Twelve and Bishopric was also lost. The resolution itself, which involved a definition of the meaning of the statement of the law cited was then placed upon its passage and lost.

The following resolution was presented:—

1. Resolved, that hereafter all financial agents of the church in whatever capacity employed shall give bond for the faithful execution of their respective trusts, in such amounts as may be appointed by the High Council of the Church, said bond to be obtained from some responsible security company, to be approved by said council.

2. Resolved, that to each financial agent of the church a salary allowance shall be made sufficient at least to cover the expense of his bond.

3. Resolved, that each financial agent of the church be required to deposit all moneys received by him, in some bank to his credit as such financial agent and that the amounts disbursed by him, shall be altogether by check on said bank account.

The clauses were separately considered. The word "Traveling" was

inserted before the words "High Council;" the second clause was stricken out. Some further amendments were proposed and discussed. The document was then placed upon its passage and lost.

The report of the joint council was read. It is as follows:—

To the Conference:—The joint council, in compliance with your request, present the following report which embraces what has been agreed upon:—

1. Office in the Church of Christ is not conferred to distinguish, or glorify, or increase the importance of the person on whom it is conferred.

2. Office in the church is conferred for the purpose of accomplishing certain results designed in the instituting and establishing the church.

3. All offices in the church come properly under the head of the priesthood. Under this general head all the officers are arranged; there being two orders of priesthood, the Melchisedec and the Aaronic.

4. The scope of the present council is confined to an inquiry into the calling, duties, and prerogatives of the First Presidency, the Twelve, and the Quorum of High Priests.

5. The President of the church is primarily appointed by revelation.

6. This appointment is confirmed by vote of the church properly taken.

7. That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.

8. That it is the prerogative of the President to receive revelations from God and give them to the church for the direction and government of the affairs of the church.

9. That the members of the Presidency are leading interpreters and teachers of the laws and revelations of God, and are of right presidents of the General Assemblies of the church.

10. That the members of the Presidency are to preside over the High Council, and in the exercise of this duty to render decisions on important causes submitted to that council.

11. That is the prerogative of the Presidency to receive revelations from God through the President and present them to the church.

12. That the Presidency are the counselors of the Twelve and exercise the right of presidency by direction and counsel to that quorum.

13. That the calling and duties of the High Priests are those of standing or local presidency of branches, districts, conferences or stakes, to the presidency of which they may be called, or appointed by the constituted authorities of the church, in accordance to the law.

14. That "The Twelve" are the second quorum in authority and importance in the general work of the church, and is the leading missionary body of laborers, under the direction and counsel of the Presidency, whose duty it is to preach the gospel, win souls to Christ, administer in the rites of the gospel, carry the gospel to this and every other nation, take charge of and direct other missionaries; and to do any work within their calling, which the necessities of the work and general welfare of the church may demand.

JOSEPH SMITH,

President of Council,

HEMAN C. SMITH,

HENRY A. STEBBINS,

Secretaries of Council.

It was adopted.

A resolution asking that a committee be appointed to prepare a series of blank forms was adopted, and the committee appointed.

President Joseph Smith expressed himself as pleased with the temper of the body. He announced a meeting of the college committee.

Bro. F. G. Pitt asked that those interested in gospel tent work meet to advise concerning prices, kind of tents to be used, general experience in such work, etc.

Bro. J. S. Roth was the speaker in the evening hour. He was assisted by Bro. Henry Kemp. The sermon was reported.

Friday, the 13th.—The young people held a prayer service at half past seven o'clock. At nine o'clock Bro. Henry Southwick and John Hawley had charge of the regular prayer meeting.

Bro. G. E. Deuel preached at 10:45, assisted by Bro. J. S. Kier. We did not hear the effort, therefore cannot enumerate its leading points.

A number of persons have been baptized at various times during conference, Brn. H. A. Stebbins, R. J. Anthony, and Roderick May officiating.

At half past one o'clock the business session was opened in the usual manner. Prayer was offered by Bro. Henry C. Smith, and the minutes were read and approved.

The First Quorum of Priests reported, embodying a request for the ordination of Bro. D. J. Krahl as its president. It was provided for.

A resolution from the Daughters of Zion was read. It requested the ministry to present and assist in establishing and extending their department of church work. It was inserted in the minutes.

A report was read from the Third Quorum of Elders. It reported 1,922 sermons and 159 baptisms, and recommended Bro. John Hawley for missionary appointment. It also asked that a map of Book of Mormon lands be provided for general use. The recommendation was referred to the Quorum of the Twelve, and the provision for a map to the committee on American Archæology.

The Standing High Council reported as follows:—

To the General Conference now in session Greeting:—We herewith report that at the meeting of the High Council this forenoon the resignation of Councilor Winthrop H. Blair, on account of poor health, advanced age, and deafness, was accepted; and we further report that the Presidency nominated High Priest John Chisnall to fill vacancy caused by such resignation.

Respectfully submitted,

ROBT. M. ELVIN,

Secretary of High Council.

The report was received and the selection of Bro. John Chisnall was ratified by a unanimous vote.

An invitation to hold a reunion near Warrensburg, Missouri, was read.

The document referring to the question of divorce was presented. The enacting clause was amended by striking out the words "marital relations" and inserting the word "divorce." The matter was then referred to a committee of the First Presidency and Bishop, with request to report when they can.

The First Presidency presented the following named brethren, nominated by them for ordination into the High Priests' quorum: James Moler, A. M. Fyrando, H. N. Hansen, J. P. Carlisle, E. W. Nunley, A. J. Moore, J. M. Baker, Temme Hinderks, William Lewis, Robert Winning, J. M. Terry, J. R. Evans, George Greene, R. C. Longhurst, Roderick May, George Montague, W. C. Nirk, J. T. Davies, R. J. Anthony, I. N. White, C. H. Porter, J. F. Burton, Joseph Dewsnup, J. H. Wells, C. H. Jones, Wentworth Vickery, F. M. Sheehy, J. S. Snively. The names will be considered at a later session.

The standing High Council presented a definition of its functions and duties.

It was received, provision being made to print it with each line numbered, to furnish copies to members of the conference, and its consideration made the special order for the day following.

President Joseph Smith read a personal letter from David Evans, of Ogden, Utah, a prominent man and ex-member of the Utah Church, in which he congratulated him upon the decision in the late Temple Lot suit as right and just and morally correct.

The request of the Independence, Missouri, branch that next General Conference be held there, also a request that it be held at Kirtland, Ohio, were considered.

Bro. W. H. Kelley was authorized to cast the vote of the West Virginia district.

Both requests were discussed and the yea and nay vote was called for. The poll resulted as follows:—

Delegate vote: Independence 538, Kirtland 293. *Ex officio* vote: Independence 114, Kirtland 48. Totals: For Independence, 652; for Kirtland, 341. The choice of Independence was made unanimous.

The Second Quorum of Elders reported 1,935 sermons and 142 baptisms, also a resolution that they would select no one for membership who used tobacco and would drop any member who used it, etc., etc.

Announcements were made, hymn 225 was sung, and Bro. G. T. Griffiths pronounced the benediction.

During the morning Brn. F. J. Chatburn and C. H. Burr were ordained to the office of Seventy, as members in the Second Quorum of

Seventy by Brn. E. C. Briggs and G. T. Griffiths of the Twelve.

At half past seven o'clock President Joseph Smith delivered an excellent discourse on the subject of "authority." It was reported and will be published. At the conclusion of his sermon President Smith declared these words with a force and fervor that was felt by his hearers:—

This is God's work; it has God's power behind it, and Christ has delegated authority to man to represent it; and he has delegated this authority within the association of this body. Jesus said touching this, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." It is no longer of any worth, and shall be "trodden under foot of man," "and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Let your labors then be within the vine. See to it that your ministry is within the pale of your delegated authority. Do not transcend it, and so long as you remain within its lines of action—I could almost call it repression. But then will say, Of liberty so great, it can hardly be called repression; but if you keep within the lines of this authority that is delegated to you, you will find plenty of scope for the exercise of all that is within your heart and brain, and you will find always acceptance with men and acceptance with God.

Unto you for this coming year shall be fulfilled and let me predict it in the name of that Spirit that shall move us for you: Angels shall go before you and prepare the paths for your coming; doors shall be opened for you; you will be received by them within and without, and you will be enabled to enter in and occupy and accomplish good in his name. Amen.

Bro. Roderick May had charge of the services.

Saturday, the 14th.—The young people held a prayer meeting at half past seven o'clock.

Brn. J. M. Terry and William Thompson conducted the morning prayer service. It was reported as an enjoyable season.

Bro. T. W. Chatburn addressed the congregation at the 10:45 service. He was assisted by Bro. A. B. Moore. The speaker discoursed from the words, "Beware of false prophets." We were not permitted to hear the sermon, but heard it commended.

The afternoon session was opened by singing hymn No. 182, Bro. W. W. Blair offering prayer. Hymn No. 900 was then sung, followed by reading of the minutes, which were approved.

The following provision for obtaining reduced railroad rates to next General Conference was presented and adopted, the name of Bro. H. A. Stebbins being substituted for that of Bro. E. L. Kelley at the request of the latter:—

Resolved that a committee of five be appointed consisting of H. A. Stebbins of Lamoni, Calvin Beebe of Omaha, John Burlington and William Lewis of St. Joseph, and W. N. Robinson of Kansas City to procure railroad rates to the next General Conference.

President Joseph Smith read the

following request from the Quorum of the Twelve:—

Whereas all our efforts, thus far, looking to a general agreement upon the matters involved in the papers before the joint council, have failed, and

Whereas, a continuation of the conditions of doubt and division that at present exist in the church, is calculated to injure the confidence of the Saints and prove very hurtful to the cause in general, and

Whereas, it is the first desire of all interested to do what may be the will of God in all the matters involved, and

Whereas, we believe that our heavenly Father will give good things to those who need and ask of him in humility,

Resolved, that we request President Joseph Smith to present the matter before the Lord and ask for further revelation in explanation of the authority and duties of the several quorums and their members, also for instruction providing for filling the vacancies in the leading quorums, including also a designation of the Patriarch, if it shall be the pleasure of our heavenly Father to so enlighten us.

Resolved further, that we humble ourselves before the Lord and unitedly engage in fasting and prayer on such day as the President shall advise, for this purpose, making earnest supplication that God will favor his church with the revelation necessary.

Resolved further, that we invite the quorums of Seventy and the Bishopric to join with the quorums of the joint council in this service of sacrifice and devotion.

Adopted by unanimous vote of Quorum of Twelve.

The President stated that by agreement the invitation was extended to all the quorums, delegates, and members present. He recommended that the season of fasting and prayer be observed on the day following, the 15th inst., until the evening meal.

A motion then prevailed deferring consideration of the Standing High Council's definition of its functions, until Monday the 16th inst.

The committee on credentials was discharged.

The committee on blank forms reported that in the opinion of its members there was no necessity for complaint or appeal blanks, but thought it advisable that the present ministry report blank be revised to read as the committee designated, presenting a blank form, which will appear in the regular minutes. The report was adopted. In reply to a question, President Smith expressed the opinion that the use of said blank forms for report was not compulsory.

Reports were read from the Second Quorum of Teachers and the Second Quorum of Elders. A report was also presented by the Fourth Quorum of Elders. Its members had preached 1643 sermons and baptized 150. The Third Quorum of Priests reported, showing 679 sermons preached and 80 baptisms. They had decided to license no member using tobacco, and to drop members who persisted in its use after due notice. One member had been dropped for using it.

The names presented by the First Presidency, of persons nominated for ordination to the office of high priest,

were presented. It was resolved that the nominations be referred to the Twelve, the Seventy, and the High Priests; those quorums to act separately and report to the conference. It was understood that other quorums directly affected by nomination of any of the parties named would have the privilege of being heard.

President Smith reported for the College committee. They proposed to take such active measures as time might permit. They had received an offer of forty acres of land from three parties. It had been so far accepted that contracts had been entered into, the parties agreeing to make a deed of the land on a contingency. Brn. I. L. Rogers and D. Dancer wished to resign; the former because of his age, the latter because busily engaged in other duties. Bro. Rogers' resignation was accepted; Bro. Dancer consented to continue. The names of Brn. Henry C. Smith, Daniel Anderson, William Anderson, Ellis Short, and J. H. Peters were placed in nomination, resulting in the choice of Bro. Ellis Short to fill the vacancy. The choice was made unanimous. The following named now constitute the committee: Joseph Smith, E. L. Kelley, David Dancer, Robert Winning, John A. Robinson, F. G. Pitt, and Ellis Short. Brn. Pitt and Short would receive subscriptions to the college fund during conference.

The committee appointed to consider the matter of publishing the compilation of General Conference acts made by former committees, stated its inability to report until a later time.

Secretary Stebbins was authorized to telegraph the General Passenger Agent of the Chicago, Burlington, and Quincy Railroad requesting an extension of time on reduced rate certificates in the hands of conference members and visitors.

The following paper on doctrinal teaching was considered:—

Whereas, there is a disposition on the part of some to go beyond the beaten tracks of the church in doctrine and precept and thus advocating speculative theories which may or may not be true, and,

Whereas, the Lord demands that his ministry shall "say nothing but repentance" (the gospel) to this generation (see Doctrine and Covenants 5: 4; 10: 4; 18: 2) and to teach the gospel as found in the Bible, Book of Mormon, and Doctrine and Covenants; and as Paul exhorted those under him to "teach no other doctrine" and not to "give heed to fables and endless genealogies, which minister questions [engender controversy], rather than godly edifying;" and, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself," and,

Whereas, we believe it detrimental to the

progress of this church for any of her representatives to advocate doctrines and ideas which are in direct opposition to the doctrine advocated by the church since its inception, and, further we do not believe it is for the best interests of the church for men to take positions upon questions which the church has not decided, and advocate them as doctrine, and preaching the same, therefore be it,

Resolved, that we discountenance the presentation of anything by the ministry as doctrine upon which there is not an agreement; and while we grant them the privilege of entertaining private views, they are not warranted in teaching them while acting as representatives of this church.

It was discussed at length. The following substitute was then offered and adopted:—

Resolved that it is the sense of this conference that our ministry should confine themselves to the preaching of the gospel; and that they desist from preaching that which cannot be fully sustained in the standard works of the church.

The Presidents were authorized to provide for the ordination of those present who were passed upon for ordination.

Hymn No. 900 was sung and President Joseph Smith dismissed the assembly.

Bro. T. A. Hougas was appointed chorister. This we failed to note in report of first day's proceedings.

The young people's service at half past seven in the evening was in charge of Bro. T. W. Williams. We regret that we are unable to make a fuller report of its important features, not being present. We insert the following brief report furnished us:—

Services in charge of T. W. Williams; prayer by R. E. Grant. After stating the object of the meeting the chairman called upon Bro. J. A. Gunsolley, who spoke for about ten minutes; subject, "How to do; what to do? when?" He was followed by Sr. Anna Stedman who spoke on "Dress and extravagance." Bro. J. B. Roush followed on "Cause and effect." Sr. Viola Blair spoke on "Lack of devotion." Dr. C. H. Carter spoke on "Physical cultivation." Sr. Ruby Stedman spoke on "Girls and their companions." Sr. C. B. Stebbins spoke on "Example of the young." T. W. Williams followed, dwelling on the folly of false modesty and the necessity of parents taking their children into their confidence and informing them of the laws of their being, the evils to be avoided and the good to adopt. The girls were urged to demand that their betrothed shall bring the same purity to the marriage altar that they expect upon their part: to have nothing to do with a young man who uses tobacco or has bad habits that would be loathsome in a husband: "Shun the appearance of evil," should be our motto.

Sunday, the 15th.—Prayer service was held by the young people at half past seven. At half past nine the Star of Bethlehem Sunday school held its usual session.

At nine o'clock Brn. A. S. Cochran and William Anderson were in charge of the regular meeting.

Bro. F. M. Sheehy preached in the morning hour, assisted by Bro. A. H. Parsons. It was an excellent effort. It was reported by Sr. Belle Robinson and will be published.

Bro. Charles Derry preached in the

lower auditorium. He was assisted by Bro. E. E. Wheeler. We did not hear Bro. Derry's sermon.

At half past two o'clock an ordination and confirmation service was held in the lower auditorium in charge of Bro. A. H. Smith, Brn. E. C. Briggs and G. H. Hilliard assisting him. Hymn "Sweet hour of prayer" was sung; prayer was offered by Bro. Briggs.

Brn. C. F. Church, Edward Weedmark, and G. V. Brown were ordained to the positions heretofore designated in the Second Quorum of Priests; and Brn. W. T. Shakespeare, J. A. Gunsolley, and F. E. Cochran to positions designated in the Third Quorum of Priests, by Brn. A. H. Smith, E. L. Kelley, and G. H. Hilliard. Bro. John Chisnall was ordained a Councilor in the Standing High Council by Brn. A. H. Smith, E. C. Briggs, and Charles Derry. Brn. F. A. Smith H. E. Moler, J. B. Roush, E. A. Stedman, John Shields, William Thompson, and C. J. Hunt were ordained to the office of Seventy by Brn. A. H. Smith and E. C. Briggs, James Caffall and James McKiernan, R. Anthony and J. H. Lake; the brethren named acting conjointly in ordaining. Bro. J. M. Baggerly was ordained to the office of priest by Brn. A. H. Smith and E. C. Briggs. Following the ordinations a number were confirmed by Brn. A. S. Cochran and R. M. Elvin.

The sermon at half past two o'clock was preached by Bro. Heman C. Smith. His subject was "prayer;" appropriate to the day of fasting and prayer observed. He was assisted by Bro. H. O. Smith.

The two sermons in the evening hour were by Brn. R. C. Evans and J. J. Cornish. Both spoke on the redemption work of Christ. Bro. Evans was assisted by Bro. Thomas Bell; Bro. Cornish by Bro. J. W. Peterson. The Saints had a day of rejoicing throughout.

THE DAUGHTERS OF ZION.

DURING the General Conference of 1893, held at Lamoni, Iowa, a number of the sisters met and proceeded to organize a society for the purpose of developing and perfecting the work of the sisters of the church, etc. An "advisory committee" was chosen to formulate articles setting forth the object and providing rules for the government of the organization. The committee presented a constitution and by-laws, which was adopted. It provided for an "advisory committee" and two secretaries. The name "United Daughters of Zion" was adopted, also the motto: "Our aim, mankind to bless." The following named were chosen as officers for the ensuing year: "Sr. C. B. Kelley chair-

man, Sr. C. B. Stebbins recording secretary, Sr. M. Walker corresponding secretary." A list of names was then enrolled, and the work immediately entered upon. We omit publication of the first constitution, as the revised instrument adopted during the present conference contains its essential features. The work accomplished by the organization to the present time has been presented through the Home Column of the HERALD and in the various "leaflets" published by the sisters; it is therefore unnecessary to restate it in detail.

The second annual meeting of the Daughters of Zion assembled in the Saints' church, Lamoni, Iowa, April 11, 1894, at nine a. m. Sr. C. B. Kelley being absent because of sickness among her family, Bro. F. M. Sheehy was requested to preside, Sr. C. B. Stebbins secretary. Hymn No. 75 was sung, and Bro. J. F. Mintun offered prayer.

The report of the chairman of the advisory committee was read, and approved; as follows:—

The requirements of the position I have held the past year make it necessary that I make at least a partial review of the work done by the committee.

Our work, as the name indicates, has been of a general nature, that of advising the local societies, and has consisted chiefly of selecting suitable reading matter and of arranging programmes to be used at the meeting of the local societies.

Believing that the work of the Prayer Union and the work contemplated by the Daughters of Zion can well be combined, the advisory committee offer the suggestion for consideration by this body.

The committee calls attention also to the necessity for the provision for the publication of leaflets.

Since the organization of this society, classes composed of young ladies have been formed in some places and it is to be hoped soon will be formed in many more, their object being to study subjects in line with the work of this society. It is necessary for this body to decide what relation these classes shall bear to the society and what their rules of government shall be.

Since our constitution makes no provision for the handling of funds, and since it is necessary that the government of the classes already mentioned and their relation to this society be defined, the committee recommends that the constitution be revised so as to create the office of treasurer and to make all necessary changes.

Respectfully submitted,

C. B. KELLEY,

Chairman of Advisory Com.

The secretary's report, also reports from seven local societies, were read and approved. Twenty-three local societies had been organized; total membership 329; said local organizations were located at San Francisco, Long Valley, and Hollister, California; Denver and Fairview, Colorado; Lamoni, Harlan, Burlington, and Keb, Iowa; Kewanee and Piper City, Illinois; Fall River, Massachusetts; Clarksdale, Higbee, and Independence, Missouri; Fremont, Omaha, Platte Valley, and Waterloo, Nebraska; Sand Run, Ohio; Pittsburg, Pennsyl-

vania; and Providence, Rhode Island. A scattered membership of 70 was also reported.

The following resolutions were adopted:—

Resolved, that this convention favors the idea of uniting the work of Prayer Union and Daughters of Zion where it is found practicable.

Whereas Sr. Walker stands responsible to the Board of Publication for the publication of the leaflets for the past year, therefore be it,

Resolved that at this meeting we take steps to refund the amount; also that means be provided for the free distribution of leaflets during the ensuing year.

A committee was appointed to devise means to continue the publication of leaflets and to liquidate present indebtedness.

The following resolution was discussed, explained, and adopted:—

Resolved, that the classes formed among the young sisters and known as the "Young Daughters of Zion" shall be considered members of the local branches of this society and be so enrolled, that they shall have a voice in the business meetings of the societies; that their leader shall be elected from among the Daughters of Zion.

This was also adopted:—

Resolved that during this session of conference the elders of the church be requested to help in introducing the work of the Daughters of Zion wherever their labors may call them.

A motion prevailed providing for a committee to revise the constitution, to report at next meeting.

Short addresses were then made by Srs. M. Walker, Anna Stedman, Viola Blair, Mary Robinson, Kate Ward, Jennie Murphy, C. B. Stebbins, Minnie Nicholson, Margaret Head, and Bro. F. M. Sheehy.

It was not the privilege of the writer to be present at this meeting. However, he was informed by one of the ministry that the addresses were excellent presentations of the leading objects and methods of the organization. Breadth of sentiment, intelligent comprehension, and depth of thought were manifest in what was said. The sisters were not a whit behind the brethren, in their understanding of and ability to perform their specific work. An intellectual spirituality was directing their forces in the development of a high order of domestic economy, prominent among which were the very important features of child training and teaching. They were developing an ideal, practical home life domestically and socially. The problems and methods discussed were designed to prevent or correct many if not all causes of existing incompatibilities and other social disorders. It is probably sufficient to say that the refined nature of woman inspired by the infinite wisdom of divine light and power is to place its potent touch and hallowed impress upon the church, the family of God; that her rich gifts and powers

of heart and mind are to bear their legitimate and important part in the great work of redeeming the generations of Zion, "the pure in heart;" "that . . . glorious church, not having spot, or wrinkle, or any such thing; . . . holy and without blemish;" "complete" in Jesus Christ; "perfect and entire, wanting nothing." Her endowments adapt her to a realm none else can occupy, as man fills his own sphere. Her work is divinely appointed and she prepared therefor in "the eternal fitness of things." True companionship, including its attendant, accompanying happiness and development and realizations and possibilities for good—that comprehended by too few in the great world, are also features of life that the sisters are also giving attention. We make but a hasty statement of their work in outline, leaving it to them and others to delineate it; suggesting, however, that the brethren give thought and action to *their* part, inasmuch as all the opportunities and duties of life are mutual, requiring coöperation. It has been suggested that the "Sons of Zion" organize with that object in view.

Consideration of business was resumed on the morning of the 12th inst. at nine o'clock, Bro. F. M. Sheehy presiding, Sr. C. B. Stebbins secretary. The minutes of the former session were read and approved.

The following report from the ways and means committee was read:—

We, your committee appointed to devise a plan for raising means, recommend that for the meeting of obligations now due, and for present necessities, a musical and literary entertainment be given at the close of conference now assembled. We suggest that a committee of three on entertainment be appointed by this body, and that Bro. F. G. Pitt be requested to act as one of that committee.

For future expenses we recommend that a general fund be established in each local society, in any way that they may find practicable; and that each member be assessed, and the assessment be paid out of the general fund of each local organization; also that the scattered members be assessed the same as those in local societies.

JENNIE MURPHY, }
NELLIE RUDD, } Com.
ALPHA DEAM, }

The report and its suggestions and recommendations were adopted, and Bro. F. G. Pitt and Srs. L. L. Resseguie, Viola Blair, and Minnie Nicholson were selected as said committee.

The report of the committee on revising the constitution was read and a motion to adopt by sections prevailed. As adopted the constitution reads as follows:—

We, your committee on the revision of the constitution report the following:—

ARTICLE I.—NAME.

The name of the organization shall be Daughters of Zion.

ARTICLE II.—OBJECTS.

The objects of the organization shall be:—
First, To unite for mutual benefit and to

increase love for the sanctuary of home; to study to educate our children in the principles of the gospel, to prepare them to resist the evils of the world, and to become active agents for good.

Second, To promote social purity and teach the sisters the great responsibility of motherhood; that they may be mothers indeed, guarding the interests not only of their own children, but of the children of others.

Third, To extend a helping hand to erring ones and to do all in our power to win them to paths of righteousness.

Fourth, To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart.

ARTICLE III.—OFFICERS AND ELECTION.

The officers shall consist of an advisory committee, a recording secretary, and a treasurer, to be elected at each General Conference time by delegate system. The advisory committee shall consist of five members and shall choose from among themselves a chairman and a corresponding secretary.

ARTICLE IV.—DUTIES OF OFFICERS.

Advisory Committee.—In this committee is vested the executive power of the society, and they shall have general supervision of the work. The chairman shall also be chairman of the organization. She shall preside over all general meetings and shall prepare a report for each general assembly.

The advisory committee shall provide a programme for each meeting of local organizations.

Corresponding Secretary.—This secretary shall furnish necessary information and advice to those desiring to form local societies and to persons desiring to enter the general organization. She shall also seek to awaken interest in those not yet engaged in the work.

Recording Secretary.—This secretary shall keep a record of the organization by reports from the local societies and prepare a report for the general assembly. She shall also keep the minutes of the general meetings.

Treasurer.—The treasurer shall receive and account for all moneys of the society and shall report the same to the general assembly. She shall expend funds only by order of the society, or with the consent of the advisory committee.

ARTICLE V.—ELIGIBILITY.

For Office.—Latter Day Saints in good standing who are members of the society shall be eligible to office.

For Membership.—All women and girls who desire to increase in wisdom and usefulness shall be eligible to membership.

Those remote from local societies may become members by being received in the nearest local society, as per constitution.

ARTICLE VI.—LOCAL SOCIETIES.

Officers.—The officers of a local society shall consist of a chairman, a secretary, and a treasurer, who shall perform the duties belonging to the offices named.

Admission to Local Societies.—Candidates for membership shall be received upon presenting their names for membership.

Time of Meetings.—Local societies shall meet monthly, the day of meeting being determined by themselves.

ARTICLE VII.—EX OFFICIO MEMBERS.

Ex officio members shall consist of the general officers and officers of local societies.

MINNIE NICHOLSON, }
ANNA STEDMAN, } Com.
MARY ROBINSON, }

The following officers were elected by acclamation: Srs. M. Walker, Emma Burton, Anna Stedman, Audie Anderson, and C. B. Kelley, advisory committee; Sr. Callie B. Stebbins secretary; Sr. Viola Blair treasurer." "A resolution prevailed which pro-

vided that the assessment for each local society shall be at the rate of five cents per month for each member."

The first evening after the close of conference was appointed for giving the entertainment provided for; the admission was fixed at ten cents.

The session adjourned to meet at next General Conference or at the call of the chairman, and was dismissed by prayer.

At a meeting of the Advisory Committee Sr. C. B. Kelley was elected chairman and Sr. Audie Anderson corresponding secretary.

The sisters are now better prepared to renew their efforts for good. Their organization has come to stay. Its beneficent character,—the noble purposes it has in view, and the increasing demand for the prevention and correction of many existing evils; above all, the development of true homes, "the abiding places of the affections," all emphasize the permanent character of the organization or work of the Daughters of Zion. May the love and light of God be its constant inspiration.

JESUS, FROM A JEWISH STAND-POINT.

THE *Overland Monthly Review*, in a late issue has the following excellent article from the pen of Jacob Voorsanger. It may do the Saints good to read how a Jew of this century looks at Jesus:—

The following is a condensation of an interesting article by Jacob Voorsanger, in the *Overland Monthly Review*. If Jesus of Nazareth has himself uttered the wise maxim that man shall be known by his fruits, his followers in the long days of the dark past, produced fruit that was not of their teacher's planting. That, to a Jew, is the unimpeachable testimony of history. Happily that dark past is behind us, and no matter through what potent agencies, the attitude of the church is less intolerant, if still too dogmatic to insure great sympathy. Whether I am mistaken or not, I attribute the modern attitude of ecclesiastical authority to the powerful revolution of the centuries, by which it became to a mere agency for the dissemination of religious teachings.

When the church instead of holding the scepter of power, simply ascends the cathedral and gives utterance to the wise words of its illustrious founder, Hebrews begin to understand its purposes. And so it has come to pass, not only that the Jew with hearty good will turns to his Christian brother, believing firmly that as Nathan the Wise says so nobly and so sagely, What makes the Christian a Jew makes the Jew a Christian, but that the character of the Nazarene gains in strength and luster in exactly the same proportion that his followers make themselves beloved and respected.

This, I profess, without fear of criticism or contradiction, is the modern Jewish standpoint. The dogmas of Christianity are still unintelligible to us. We cannot understand the intricate scheme of salvation that places God so far without the reach of his creatures that mediation must be resorted to. We do not understand that to reach the heavenly Father in simple, childlike prayer a string of metaphysical propositions must be purchased or acquired. We under-

stand and feel God, our Father, the God of all his children. We have never taken very kindly to metaphysics. When Isocrates, the Greek, witnessed the Osirian rites on the shores of the lower Nile he wondered much. "If Osiris is God, why do ye lament his death as a man; and if he be a man, why do you worship him as God?" The illustrious Greek's objections regarding Osiris are ours with respect to the metaphysical Christ.

But shorn of all theological attributes, divested of his Greek garments, disrobed and appearing in the strong light of history, the majestic character and figure of the Nazarene are intelligible enough to a Hebrew. A son of his people, his heart aflame with great intents. His ambition wholly to restore the law, his dream that of the prophets, to bring the kingdom of heaven to the children of earth, he preached a millennium to men engaged in quarrels and contentions. If he failed, if his life paid the forfeit, it was the sorrowful consequence of troubled times. But his teachings, as they appear upon the face of his book, not as they are interpreted by hair-splitting metaphysicians, his teachings are the genuine echoes of the holy things propounded by old prophets. A life led in harmony with such teachings, the same teachings given to Israel, in the law and the prophets, must needs be pure and holy. This much we understand. Why cannot all the world thus read these teachings, and thus, to quote the great words of Sir Moses Montefiore, remove the title page between the old and the New Testaments.

BRO. HOLMES J. DAVISON sends us this from the Amherst, Nova Scotia, *Press*, with the statement that "Sr. Quigley is the only Latter Day Saint in the town":—

SERMON TO THE PRISONERS.—Mrs. D. F. Quigley visited the county jail last Sunday p. m. and read a sermon to the prisoners. At present Mr. Acorn has twelve boarders, and it is certainly very thoughtful and kind on Mrs. Quigley's part to interest herself in these men. No doubt much good will be done by her efforts in this direction.

In connection with a call for a reception to General Neal Dow, in honor of his ninetieth birthday, and for an International Temperance Congress to be held at Prohibition Park, Staten Island, New York, June 3-5, etc., we publish the following, by request:—

167 Chambers St., NEW YORK CITY,
March 19, 1894.

Dear Sir: We enclose you a copy of a call for a grand reception to General Neal Dow in honor of his nintieth birthday, and accompanying International Temperance Congress. Would you be so kind as to give this call a prominent notice in your paper, saying that the basis of representation in the congress is as follows:—

Local organizations are entitled to one delegate to every twenty members; organizations representing less than State (or province in Canada), five delegates each; State (or province) organizations, ten each; national organizations, twenty each. Each delegate will be expected to present credentials, signed by the proper officer of the society or organization that he represents.

You will observe by an examination of the signatures the representative character of the call. It is thought to be of great importance that the unusual interest in "The Grand Old Man of Temperance,"—as Miss Willard styles him—should be turned to emphasize in the minds of the public the reasons for and importance of the temperance agitation, which commenced almost with the public life of General Dow. The General

writes us that this object of the meeting is one most acceptable to him. He desires to address once more the vast army of temperance advocates in the United States and Canada, and thus publicly deliver to them his farewell. The occasion will also give him the opportunity to take by the hand these representatives, and through them the temperance world.

Also be so kind as to urge the importance of every society or organization that stands for temperance to appoint promptly delegates who will attend the congress, and to forward the names of such delegates to the secretary. All inquiries should be addressed to,

Yours very respectfully,
JOSEPH A. BOGARDUS, Secretary.
167 Chambers Street, NEW YORK CITY.

CHURCH ATTENDANCE.

WE have but few large and full Protestant congregations, either in city or country.

The usual estimates made by pastors are about double the count, especially in the evening service.

Counts in our cities have repeatedly revealed that the morning attendance, of saints and sinners, is less than one half the enrolled membership, and that in our boasted "Christian country," with nearly one half the adults on church rolls, only from one tenth to one twentieth of our Protestant population is usually found at church, and men are especially sparse.

Attendance in the country is about the same everywhere. Yet we are employing a great and changing variety of worldly devices to attract the world—architecture, painting, music, eloquence, sensationalism, and sometimes even methods borrowed from the variety theater.

It is true that when an extraordinary entertainment is advertised, a crowd is drawn, but this does not increase the permanent congregations.

To this general fact of thin Protestant congregations there are a few exceptions:—

1. Mr. Talmage draws a crowd by extraordinary popular descriptive talent, secular themes, and much of entertaining sensationalism.

2. John Hall has a large congregation to hear the true gospel by legitimate influences and "a fortuitous concurrence of circumstances."

3. Sam Jones draws a crowd by the wit of a mountebank in cap and bells.

Such cases are exceptional. Now we mark a contrast. The Romish churches are usually full, even sometimes as early as five o'clock in the morning, rain or shine.

It is conspicuous in all our cities, that "Catholics go to church and Protestants do not."

In Providence, Rhode Island, I entered a Romish church at eight a. m., and found every seat of the nine hundred filled. They told me that this was repeated four times each Lord's day.

At 10:30, I found in a united mid-summer congregation of a large Congregational and Baptist church, but two hundred and fifty people.

Yet few special devices are employed to attract, and nothing like our juvenile exhibitions or variety shows are ever presented in their churches.

They advertise but little, make little of "the social element," seldom present artistic music, or eloquence, and never the sensationalism of a mountebank.

Their paintings, altar decorations, and services are monotonous, and even their holiday celebrations are serious, reverent, and religious, quite in contrast with the worldly variety shows of Protestant holidays.

In short the crowd comes without any such extra strain of worldly devices as we often employ. Indeed we sometimes see crowds habitually throng our foreign churches, like that of Holland, where architecture, music, and services are of the most plain, bald, and unattractive character.

Now why this contrast? Most of the same obstacles exist among Catholics as among Protestants,—dress, caste, Sunday weariness and Sunday papers, Sunday excursions, and in some cases, pew rentals.

But none of these obstacles keep Romanists away from church; why do they keep away the lapsed Protestant masses! The question is of deep and vital moment, but the remedy is far more difficult.

We are compelled to answer in brief that the masses have abandoned our Protestant churches, chiefly because they have partially or wholly abandoned faith in the fundamental principles of the gospel and in the church. We may truthfully say that Romanists are drawn in part by superstition and ignorance, but this does not alter our serious case. We cannot draw our ignorant masses nor our learned masses by the true faith. They are not sufficiently under its influence. The shallowest optimist can see this.

This condition is prophetic, (Luke 18: 8; 1 Tim. 4: 1-3; 2 Tim. 3: 1-5,) poisonous rationalism and infidelity, issuing from theological seminaries, colleges, and the press, have leavened society from rabbi to rabble, from palace to slum. We cannot and need not here unfold the cause of this general decay of vital and influential faith, but we may briefly state the only remedy. Let us throw away all mere human expedients and worldly devices and bring the mighty and old gospel to the front, and by some means make the masses hear it.

"Faith cometh by hearing, and hearing by the word of God." Let dilettantes, preachers with their rose water sermons retire, and let apostolic men filled with the Holy Ghost and faith, come forward and preach the Word, and give the people something to believe that is true and worth believing. (2 Tim. 4: 1-5.)—*Herald and Presbyterian*.

The foregoing is both true and pitiful. But, whence shall the remedy, so staunchly stated to be the only one, really come. The entire community of churches is affected to a greater or lesser extent with the same sort of ecclesiastical inattention and spiritual decay; and it is not to be supposed that from them all combined, or any one of them the "apostolic men" needed can be solved by "human means;" and is it reasonable to suppose that God has any less regard for his own ways of doing business now than he had when he chose twelve men and seventy, and sent them on an apostolic mission with apostolic power and clothed them with the Holy Ghost, and sent the same life-giving force to testify of their work to disciples won to Christ by their preaching. Verily we believe not; but let the world wake up, it is time, high time.

OLIVE OIL.

INTERESTING to Saints is this from a California paper:—

Accounts have come from California of the great impetus given to the planting of olives in that State. The argument in favor of it is that the demand for olive oil is practically unlimited, and the need of it is shown in the fact that the Department of Agriculture at Washington obtained sixty-six samples of "strictly pure olive oil" (all imported, representing as many different brands) as a test. On analysis it was found out that not one of the sixty-six was pure. Several of them did not contain a single drop of olive oil, while others were adulterated with articles that

were nauseous and harmful." That being the case, most people would hope that all encouragement would be given to the cultivation of olives in California.

A LATE Chicago *Tribune* editorial has this to say of George Jacob Schweinfurth:—

THE people of Rockford and vicinity, who long have watched the career of George Jacob Schweinfurth, the bogus "Messiah," will not be surprised at the claim that he had an attack of insanity several years ago, during which he passed himself off on a railroad train as the long lost Charlie Ross. The allegation is made by Dr. Landon Carter Gray, professor of nervous and mental diseases of the New York Polyclinic in a lecture recently read by him before the Society of Medical Jurisprudence of New York City. His statement is that ten or twelve years ago he was requested to examine into the sanity of a Methodist minister who, because of his diminutive size, was called "the sparrow." Dr. Gray took steps to have the man placed in an asylum, but the supposed insane person escaped next day and all trace of him was lost till a short time since, when the doctor discovered his former patient in the person of the alleged Savior of Rockford.

EXTRACTS FROM LETTERS.

BRO. F. C. SMITH recently wrote from South Boardman, Michigan, as follows:—

Bro. John Hanson has baptized five more at South Boardman. Others are nearly ready, and will obey soon.

Sr. W. C. Hidy, Boone, Iowa, April 4:—

We have some preaching here at present; Bro. W. C. Nirk is here and the preaching is grand. He has the largest congregation I have seen since we have lived here. There is good attention and I hope great good may be done.

EDITORIAL ITEMS.

AFTER consulting Sr. Walker, editor of the Home Column, we concluded to present the HERALD readers a report of the business transacted by the Daughters of Zion, with some statements concerning their work. We have felt well in calling attention to it, and therefore have additional reasons for believing it will prove of interest to others. We are indebted to Sr. C. B. Stebbins, secretary of the organization, for access to the minutes.

The folks at Osterdock, Iowa, tried to shut the schoolhouse against the elders, but were signally beaten by friends, and the trouble settled, so writes Bro. W. H. Ksphart, March 13.

A missionary in Chin-Choo, China, recently received a letter from a banker asking him to recommend ten or more Christians to be employed in his bank, "because," he said, "the Christians are the only trustworthy men in the city."

Afghanistan has 6,000,000 of population and no missionary, India one missionary to 275,000, Persia one to 200,000, Thibet one to 2,000,000. If 40,000 missionaries were sent to India there would still be one to every 50,000.

The mace used by the Speaker of the House of Representatives is made of thirteen ebony rods twined together and held in place by silver bands.

Mothers' Home Column.

EDITED BY FRANCES.

"Miss not the occasion; by the forelock take
That subtle power, the never-halting time,
Lest a mere moment's putting off should make
Mischance almost as heavy as a crime."

IN THE HASTENING TIME.

TO THE thoughtful observer it cannot pass unnoticed that many things both in the realm of nature, science, and religion point to the fact that this period of time for which the Saints of God have long been looking and waiting is rapidly approaching, if indeed we are not already in the midst of it. It is a day of wonderful advancement all along the line of that which is calculated to develop and perfect the arts, sciences, and mechanical ingenuity; a day when the hand of philanthropy is stretched out and with a strong grasp is drawing thousands from the abyss of woe and despair; a day when charity is casting her mantle over the fallen that the festering sores may be washed in that blood which cleanses from all sin; when in short man is learning that Christianity cannot be separated from this vital principle of the "fatherhood of God and the brotherhood of man."

Might we not then be prepared for, in fact be looking for and expecting a corresponding degree of activity and advancement upon the part of God's people? We certainly think the expectation both reasonable and proper, and yet we realize that so rapidly and unexpectedly has one organization within the church followed another that some have not been able to take in the full bearings of these movements, some have doubted, others opposed and yet others have hailed them with joy. Of the latter class were many who assembled themselves together on the night of April 10, to hear an address from Elder Joseph Burton, upon the work contemplated by the "Daughters of Zion." This was an occasion not soon to be forgotten and a crowded house listened with eager attention while this faithful servant of the Master brought forth from the storehouse of God's word things both new and old. We are more than pleased to say to his many friends and admirers as well as to the Daughters of Zion that through the kindness of Sr. Belle Robinson, a full report of this excellent address will be furnished the readers of the *Herald* in the near future.

As was to be anticipated this address was both timely and encouraging, proving but a foretaste and prophecy of that which was to follow in our regular meeting. One cause of regret was the unavoidable absence of our presiding officer, Sr. C. B. Kelley, who was detained by the sickness of her little daughter, Laura. In this emergency it was thought best that we invite one of the ministry to preside and accordingly Bro. Frank Sheehy was called upon and cheerfully responded to the invitation.

The meeting was opened by singing hymn No. 75 from Saints' Harp, followed with prayer by Bro. Mintun, after which the minutes of the session held last April were read

and approved. Report was then read from Sr. C. B. Kelley, chairman of the advisory committee, in which various suggestions were made in regard to such things as seemed needful to receive the careful consideration of the meeting. The report presented by the secretary, Sr. C. B. Stebbins, shows the total number of membership to be 329. This may seem small to some, but when it is remembered how recently the organization was brought into existence and what an amount of prejudice it has been necessary to overcome, it will be seen that it is by no means discouraging. The race is not always to the swift nor the battle to the strong, and courage must come to all with the thought, "If God be for us who can be against us." As no provision was made in the constitution for the office of treasurer, the secretary also reported the amount on hand, received from contributions and otherwise as being \$5.50.

Miscellaneous business being in order, the desirability of combining the work of the Daughters of Zion with the Prayer Union was discussed. It was found that in many places the two were working harmoniously together and in the judgment of many the latter was simply the natural and legitimate outgrowth of the former. Reference was made by one of the sisters to various articles in the HERALD which appeared at the time the Union was first organized and which seemingly outlined the very work now undertaken. Reference was made to one especially in which the sisters were requested to pray that "We may be blessed with a spiritual endowment that will prepare our hearts and our minds for the proper accomplishment of woman's work in the home, the Sunday school, the press—wherever our help is needed in Zion's redemption and prepare us to enter when further doors of usefulness are opened to us." After being fully discussed it was unanimously decided that in such places as it be found practicable the two be combined.

Next the matter of publishing leaflets was taken up and discussed resulting in a unanimous decision to continue the same and a committee of three was appointed by the chair consisting of Srs. Murphy, Deam, and Rudd for the purpose of devising ways and means of meeting the expense of those already published and continuing the publication of others for free distribution.

The subject of the classes formed for instructing the Young Daughters of Zion, then came up for attention and it was decided that they be considered members of the local as well as general society and so enrolled; that they shall have a voice in the business meetings of the societies and their leader shall be elected from the Daughters of Zion.

A resolution was then offered to the effect that we present a request to the traveling ministry now assembled in conference to the effect that they aid in the establishing of this work throughout the church where their labors call them, by bringing it to the notice of the members, and helping the sisters to organize.

A committee of three consisting of Srs. Minnie Nicholson, Anna Stedman, and Mary

Robinson, were appointed by the chair to revise the constitution and report to the meeting.

Short speeches were then made by several of the sisters, all of which were both cheering and encouraging. The meeting then adjourned to nine o'clock the following day.

The HERALD editorial "The Daughters of Zion" will include all items of business transacted at later meetings of the organization during conference.

Letter Department.

KIBBIE, Ill., Mar. 26.

Editors Herald:—I came here on the 3d inst. in company with Bro. Emsley Curtis and held meetings for two weeks. During this time Bro. Curtis arranged with Elder W. A. Inman of the Campbellite Church to commence a six days' discussion at Oblong, six miles southeast of Kibbie, beginning March 19; two sessions a day. This grew out of a discussion held between Bro. Curtis and W. A. Inman at Kibbie last November. The propositions were as follows: "Resolved that the Reorganized Church of which I, E. Curtis, am a member, is identical in faith, organization, and practice with the apostolic church; E. Curtis affirms."

"Resolved that the church of Christ of which I, W. A. Inman, am a member, is identical in faith, organization, and practice with the apostolic church; W. A. Inman affirms."

Three days were to be given to each proposition, each session of two hours.

During our meeting here at Kibbie the Lord blessed us to a marked degree, both in preaching and in the prayer service, through the gift of prophecy, to the joy and comfort of the Saints, the Saints rejoicing as never before. At the close one was baptized.

On Monday, the 19th, we went to Oblong, and at ten a.m. met in the Universalist church, Reverend Gray acting as moderator for Elder Inman, I acting for Bro. Curtis. We could not get anyone to act as chairman, hence we proceeded without. Elder Inman opened up by introducing the Book of Mormon and Doctrine and Covenants, declaring that they contradicted each other, while Bro. Curtis declared that the books harmonized with each other and with the Bible, in morality and in the doctrine of Christ, and that they had been given by the inspiration of God. Elder Inman has thought the books did not agree, but Paul had said that spiritual things were spiritually discerned; therefore Elder Inman was like Paul before he was converted; hence he needed a direct revelation from heaven to open his eyes. Elder Inman proceeded by villifying Mormonism, calling us frauds, liars, hypocrites, and deceivers; and that now he proposed to show up the Mormon fraud, stating that the laying on of hands was all stuff, and that Bro. Curtis had laid his hands on a whole family and killed them. After repeating it several times Bro. Curtis stated that it was a falsehood, and asked for his authority; he said he had forgotten the names; finally,

by Bro. Curtis pressing him, he asked Elder Tracy of the New Light church what family he was talking about. Tracy answered, "Goodin." Bro. Curtis stated that Bro. and Sr. Goodin died about a year apart, and that he was in Missouri at the time, and that they had five or six children yet living. The next statement was that Curtis had said that he would eat Inman up in this discussion. Bro. Curtis stated that that also was a falsehood and asked for the man's name, but he could not give it. Bro. Curtis stated that Inman had acknowledged at Kibbie that the Book of Mormon and Doctrine and Covenants taught as high standards of morality as the Bible; this Inman denied. Bro. Curtis told him that he would and could prove it by twelve or more responsible persons.

The next thing was that John the Revelator had tried some who said they were apostles but found them liars, because they could not give a sign; therefore anyone who claimed to be an apostle and would not give a sign when asked for it was a liar and a deceiver. Bro. Curtis showed that Christ was an Apostle and high priest, and that when a sign was demanded by the Pharisees, said: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." Here he got warm and came down out of the stand and putting his fingers under Bro. Curtis' nose asked him for one sign only, as Christ had given one; to therefore give one and he would be satisfied. Finally Bro. Curtis sprang to his feet and lifting his hand answered saying, "Yes, I will give you one." "O," said Inman, "you are not going to hit me are you?" This raised a laugh. "O, no," said Bro. Curtis. Then he said: "Ladies and gentlemen, Jesus Christ said 'A wicked and adulterous generation seeketh after a sign;' therefore this man in asking has showed himself as a sign of this generation. Henceforth when you want to see a sign, look on this man." At this juncture he said: "Well, let us shake hands and quit this slang," at the same time offering Bro. Curtis his hand. They shook hands and proceeded to business.

On reaching his proposition he spent two and a half days showing when and where the apostolic church was organized, showing it up in all its beauty and grandeur. During this time Bro. Curtis was lifting the veil from Campbellism, showing that there had been 1260 years of apostasy, and that about the beginning of the nineteenth century a few reformers made an attempt to restore primitive Christianity, which resulted in Alexander Campbell organizing a church in 1828, without the direction of God, angels, or the Holy Spirit. And further; he showed that while they claimed the Bible alone, they had a book called "The Christian System," on page 91 of which was the "Christian Discipline." This made a flutter. However, Campbellism was never before shown up so completely.

We preached every night during the discussion. On the opening we found prejudice high, but it melted away like snow before an April sun. This discussion has made us many friends, and I never witnessed more complete

victory for the truth we love so dearly. Our opponent propounded twenty-three questions in writing to Bro. Curtis in the first proposition, all of which he answered readily. On the last proposition Bro. Curtis handed him twenty-five written questions. Some he refused to answer. One was, "When can you meet me at Hunt City, Illinois, in discussion after June 1, 1894." Bro. Curtis further stated that he would spend one year with him in discussing the above propositions in every Campbellite and Latter Day Saints church in Southern Illinois. In one of the questions Bro. Curtis asked him if Christ would reign on the earth a thousand years, or during the millennium, as stated in Revelation 20. At this he made sport, and all the Campbellite elders laughed, while Inman said, "If you will find where Christ will ever put his foot on the earth again I will join your church; yes, I will be baptized before morning." Bro. Curtis read a part of Zechariah 13 and 14, showing that Christ would put his foot upon the Mount of Olives. "Now," said Bro. Curtis, "I am ready to baptize you when you bring forth fruits meet for repentance."

The discussion was well attended, also the preaching service. I never saw better order than prevailed throughout the discussion. At the close all parties shook hands and departed. We returned to Kibbie and held meetings over Sunday, and to-day we leave for home. From there I go to Alma branch, while Bro. Curtis goes to General Conference. I never felt better in the work than now. I hope Bro. Curtis will be returned to this field, as it is a pleasure to labor with him. In bonds,

I. A. MORRIS.

PALOUSE, Wash., March 28.

Editors Herald:—I have just returned from a five-days' trip in Idaho, about forty miles from home. I was called there to administer to a Mr. Thornton Reeves, who is badly afflicted with an ulcer on his left foot. Some two years ago he lost his right leg with a similar ulcer, and when I got there I found him in a bad condition. He first demanded baptism, which was attended to on the 23d inst. Then we administered to him for his afflictions. I think if faithful he will be blessed, but I ask the prayers of the church and the Prayer Union immediately in his behalf. Please ask the brethren together, and inform the sisters' union, and let prayer be made especially for him.

While in that region I preached twice at a schoolhouse, and at the close of my second discourse a noble and intelligent young man by the name of Percy R. Sullivan, came forward and demanded baptism, which was attended to that evening in the presence of quite a number of earnest spectators. There seemed to be quite an interest stirred up, but the roads were so bad that it seemed to be almost impossible to continue the effort at that time; so I left with the promise to return as soon as soon as the roads were good.

The young man that was baptized, if faithful will become useful to the church in days to come. There are quite a number here enquiring after truth, and a work will be done.

In bonds,

B. R. TURNBOW.

WILLIAMSDALE, N. S., April 3.

Editors Herald:—Among the many things I have to be thankful for are the encouraging words that come to me occasionally from those among whom I labor. How it cheers one at times to hear some one say, "You have helped me;" "You have made the Scriptures plain;" and "May God bless you wherever you go;" and like expressions. I feel very grateful for having friends raised up to care for my temporal wants, and to help me in getting the gospel before the people. Perhaps few like home more than I do. And I am alive to the appreciation of home comforts when they are thrown around me by the Saints and friends where I travel. Space will not allow me to mention all who minister to my comfort in this direction or who would if they had the opportunity, though I would like to.

I have spent the greater portion of this cold winter, since writing in January, in Cumberland county, with the exception of a few days in Hants and some two weeks in Halifax counties, at Oldham, where I was cared for at the home of Bro. Cameron Robinson, the only family of Saints there. I had good liberty and fair, attentive audiences, and several times heard of this remark: "If there is anything right the Latter Day Saints have it," as though it was doubtful as to anything being right. I have held a number of meetings in this place to fair audiences. I think the interest is deeper than ever manifested before. The attention has been excellent, and there are a number of young people of sterling worth; some older ones too that are beginning to regard this "restoration" as something that they don't think safe to trifle long with. May they have the courage of their convictions and take a stand in the right direction.

Although this is a good, moral neighborhood, comparatively, and full of kind-hearted people, yet the carelessness of the older ones concerning their children's spiritual welfare is terrible, and it seems there is a crisis at hand. O, that they could only see it! The hope is in the young. May the Spirit so operate upon them that they will make the fight and plant a standard of morality and spirituality to which may gather all the honest in heart and those who would be saved. I am sorry they will not be able to get the support and encouragement from the fathers and mothers that they should. God forbid that all the prayer and preaching of the gospel should be to their condemnation. It seems a shame for such bright, talented, kind-hearted people to be trifling away their lives and leading others in ways that end in desolation and hell.

The interest I have in this place is intense. Their kindness to me is remarkable, but how to reach them to do them the good I would, does not seem so manifest. Perhaps it is for somebody else to do it. If so, I hope he will be sent along. I have been helped and sustained in a splendid manner concerning song service by those of other faiths. May the good Master bless them with all the light that is for them if they only will. I also opened up two new places; one in which I look for fruits because of the gladness which

was manifested in hearing the word. I leave to-morrow for Amherst.

I pray the blessing of God upon the conference, and that we as Saints may all awake to that which is required of us, and that none will have the kingdom shut against us because we kept back part of the price; and that we remember that just as surely as there is a gathering into the kingdom, there is also a gathering out time.

Yours, striving for the mastery,

H. J. DAVISON.

HITCHCOCK, S. D., April 10.

Editors Herald:—This will inform you that I am one of the scattered ones. I used to be a reader of the *Herald*, but have not been for a year or more. I take the *Autumn Leaves* and *Zion's Ensign*. Would gladly exchange them with a sister for the *Herald*. I did not get the conference notes last year; hope I can make the exchange so that I can get them this year. I see by the *Ensign* that the elders are assembling for conference, as I see the names of those I have met years ago. I felt as though I would go too, but circumstances will not permit it.

It is fourteen years this spring since I first heard the gospel in its purity, and in the fall I obeyed it, which step I have never for one moment regretted. Many times while reading the church papers the spirit has made known to me its truth and that there was no other way for me. I have only met one Saint in over thirteen years. I do not feel discouraged; I have the comfort of the silent preacher. I am made to rejoice many times while reading the letters from the sisters. They are so encouraging to the scattered ones. In hope of eternal life,

MARY A. KING.

BUTLER, Mo., April 9.

Editors Herald:—The writer had the privilege of leading a noble young lady into the water yesterday, and last night some more made request to be baptized, and Bro. Robert Oehring officiating. One was the father of the young lady who was baptized yesterday. This makes eight that have obeyed since the first of March; so the good work goes on. We have preaching the second and fourth Sundays in each month, prayer meetings every Thursday night, Sunday school every Sunday.

We would be pleased to see some of the traveling ministry come and help us out as we only hold the Aaronic priesthood. If the traveling elders will notify us about a week beforehand we will meet them at the depot and convey them to our place of residence, which is six miles south of Butler. We hold our meetings in what is known as the Star schoolhouse. The writer and Bro. Oehring will go next Saturday night to open a new place by request of some; thus the little stone that was cut out of the mountain without hands is rolling forth to fill the whole earth. Surely that old Hebrew prophet knew what he was talking about when he spoke of that little stone becoming a great mountain.

There are more calls for preaching than we can fill. I hope and pray that the General

Conference will send more laborers into the vineyard of the Lord, as the harvest is great and the laborers few. I feel strong in this great latter-day work. It is like a gold dollar, the more you rub it the brighter it gets.

There are many almost persuaded to obey, but for some reasons best known to themselves they fail to yield obedience to the gospel. My desire is that I may so live that I may not become a stumbling-stone to any. I ask the Saints to remember us in their prayers that we may become all that God desires of his servants.

My post office address is Box 388, Butler, Bates county, Missouri. Your brother,
J. I. YOUNG.

ROGERSVILLE, Mo., April 10.

Editors Herald:—Thinking that the readers of your valuable *Herald* of truth may be glad to learn something regarding how God's word reaches people in these southwestern wilds, I thought I would write a few lines concerning the present outlook, as the dark clouds have vanished and the day is dawning on this community and we are so thankful to God we can hardly express our gratitude to the giver of all good, our heavenly Father. We have been nearly famished for want of spiritual food for about seven years, but since we came here three years ago, we were favored with a few sermons from Brn. Henry Sparling and Peter Crane, and a few sermons from B. A. Atwell and Joseph Ward, the result of which has been Joseph Ward has recently baptized four bright souls, last Sunday, and Henry Sparling baptized two here nearly two years ago, when the prejudice was still greater than now. But it still is great at present.

There are eight good Saints here and we are looking for more who are investigating; and we thank the Lord for the good work done by the elders who have labored here; but there ought to be more work done here, as there has been a good foothold secured and it should not be neglected but be pushed till a great foundation be laid. Elder Joseph Ward is with us and will preach here tonight and to-morrow night; then we expect to have to bid him good-bye to let him visit other fields of labor, probably as precious as this, but we hope this place will not be forgotten or neglected.

Your brother,
GEO. W. OMANS.

KEIGHLEY, Kan., Mar. 28.

Bro. I. N. White:—I thought I would write and let you know how things are at Keighley. It appears now that the victory was complete in every sense, in which we still rejoice. The Campbellites continued their meetings just two nights after you went away and closed with seven in attendance, the preacher counted in. The highest number in attendance was twelve with one or two "Mormons" among them. But, nothing daunted, they tried it again last week, but with still less in attendance, and closed last Sunday evening. Rev. Popplewell's driver and right hand man, Rev. Walters, was the preacher this time. I understand that some of the Campbellite brethren claimed that Bro. Walters was

crippled somewhere under his hatband, so they did not go out to hear him, although he brought another chart with him and also gave the Book of Mormon a rap or two; but it did not work this time. It is also said that they tried to get Popplewell but could not. It seems now that the Campbellite Church has been completely knocked out of time.

The people west of here where you preached are very much interested, especially Mr. Johnson and wife, as in conversation with them the other day they stated that if you had continued a night or two longer you would have got them; and, in fact, all of those people out there that attended our meetings there are more or less interested; and I try to keep them so by furnishing them reading matter, such as I have, and get in the *Herald* and *Ensign*. I have also subscribed for those most interested five copies of the *Ensign* on account of the lectures on the Book of Mormon.

We would like to keep these people interested and investigating, until something better can be done for them, and we hope you will not forget us if you are again appointed to this field or happen to come this way. I have also written to Bro. M. M. Turpen to come this way in the spring if he can, but have not heard from him as yet.

Your brother in Christ,
N. ABRAHAM.

[Bro. I. N. White handed us the above as containing news from the the field.—ED.]

KINGSLEY, Mich., April 3.

Editors Herald:—It is with pleasure that I write to you again. The work is gaining ground here in these northern parts. Bro. F. C. Smith was here and preached a few able sermons, and the people are getting interested. This gospel of the kingdom is going fast to the nations of the earth, and it causes my heart to rejoice to see people investigating this doctrine. There are calls all over this part of the country for preaching, and our elders cannot fill them. I wish Bro. Briggs could get up here and give us Saints some teaching; we need it very much.

Your brother,
CURTIS C. LAMBKIN.

SELIGMAN, Mo., April 7.

Editors Herald:—While a great majority of brethren are assembled in conference, others are out in the field breaking the bread of life to the starving souls. The doors of the Union church here were opened last Sunday morning and have been opened every evening since, with a prospect of continuing another week. The house accommodates all who come, but there are those here that are studying the word and taking the good advice "Be not deceived."

Our views upon the gospel plan are quite strenuous regarding "baptism." We make lots of noise talking about baptism being absolutely essential unto salvation; and there are violent attacks made upon the creeds and opinions of the world, because they are not "firm" upon this point. Our views are just as vigorously taught in regard to "faith," and in presenting the gospel to the world

the six fundamental principles are held up in glowing terms to them, and because they sometimes leave out baptism, or the "laying on of hands," they are scored most unmercifully. We teach "faith" as the first principle of the doctrine of Christ; what do we do with the "second" principle? "O, certainly, it is quite necessary to repent!" but the very fact of their being kind enough to leave some other church or come out from other ranks is taken as evidence of their repentance. Not so with John the Baptist. He demanded evidence of their repentance; and I am one who believes that modern Israel should be just as wise. The great drawback to the church in the first century, and also in our day, is that there is too much iniquity in the church. There is too much of "man's ambition;" there are too many that are ready to baptize people just because they ask for baptism, thinking it will add to their credit to baptize a whole lot.

I want to make a record in the ranks of God's work for being successful in "converting" souls to Christ if I do not baptize *anyone*. When I conduct a man into the waters of baptism and lay my hands upon his head for the gift of God's Holy Spirit—turn him over to the church and to God as one of his newly born children, I do not want to find his pockets filled with tobacco and his breath contaminated by the filthy weed. I do not believe that Jesus Christ would baptize a man of that kind (unless the man had repented), and I don't intend to do it, not saying that I *will not*, but I earnestly hope I may not. It is not only my "hope," but my "determination" to live by every word that proceedeth out of the mouth of God. God's word is our guide, and if we are not guided by it, who is to blame? God has spoken in regard to this evil directly and named it "tobacco;" so we cannot be deceived: It "is not good for man." And he also instructs us, to "come up higher."

Many might make it appear that he meant for us to climb a ladder or get on the housetop, or climb a tree. He did not; he meant for us to purify ourselves from all unrighteousness and filthiness; he meant for us to robe ourselves in pure and white linen, which is the righteousness of Saints, so we could have a place at the marriage supper of the Lamb. And, our robe must not be spotted.

I will run the risk of being criticized for this position when I stand before God; and my excuse will be that "repentance was mentioned and to be observed before baptism, and I found a man who was so in love with his 'tobacco' that he would not repent of it, and you said it was not good for man, so I did not baptize him." As for me, I want to be with "the law and the testimony;" I want to abide in the doctrine of Christ. I read that we shall be rewarded according to our "works" and not our faith or good intentions, nor the amount of *policy* we use while in the world. If it takes obedience to get into the presence of God, let us as ministers of Christ teach obedience and ourselves be obedient. My prayer is for the conference now in session, and for the onward march of this glorious latter-day work.

The work in our part of the field is growing

brighter; I mean the calls for preaching and the interest manifested by the world. There is room for much improvement among the Saints. And it is hoped that a brighter day is dawning for our own people when they will awaken to the call to "come up higher," and manifest to the world by their "works" that they are indeed the people of God.

Your collaborer,

R. M. MALONEY.

Original Articles.

ANSWERS TO QUESTIONS FROM A MISSIONARY.

BEFORE answering, I wish to preface my remarks by a few quotations:—

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, . . . except those sons of perdition who deny the Son after the Father hath revealed him; therefore he saves all except them.—D. C. 76: 4.

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—Acts 2: 25.

Forasmuch as ye know that ye were not redeemed by corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish or spot: who verily was foreordained before the foundation of the world, etc.—1 Pet. 1: 18-20.

Whose names are not written in the book of life of the Lamb slain from the foundation of the world.—Rev. 13: 8.

And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world.—1 Nephi 3: 19.

This was written fully six hundred years before the Savior was slain. It matters not whether God decreed it, or simply foreknew and foretold it. Being predicted it was foreseen that it would occur. And it did occur, whether ordained of God or not. But, as seen from the Book of Covenants, he came into the world "to be crucified," and he said:—

I came not of myself, but my Father sent me.

So, if he came into the world to be crucified, God sent him for that purpose, and so he was predestined to be crucified, and came as he said, "To do the will of him that sent me."

Ques. 1. Was it absolutely necessary that Christ should die a violent death; that is, the death of the cross?

Ans. Yes, to fulfill the purposes of God as revealed by prophets and by the Son himself.

2. What created the necessity? Did God create the necessity by decree, predetermining, predestinating, fore-ordaining from before the foundation of the world? Did he prepare the necessity in the same manner?

4. Yes, it was necessary to fulfill his word of prophecy to that effect. He foreknew, and hence foretold, and his word cannot fail.

3. Did God use instruments to fulfill his decrees?

4. He may have permitted the Devil to use them, and not himself directly, or personally employing them.

4. Would the responsibility of the murder of the most innocent and perfect personage the world has ever seen rest upon God who decreed it, or the instruments God used to carry out the decree?

4. The death of Jesus was not murder on the part of God, but a sacrifice for the remission of the sins of the world. On the part of the Jews it was murder, for they killed Jesus out of pure hatred, or malice. They were not instruments inspired of God; but were inspired of the Devil. God did not afflict Job personally, but permitted the Devil to do it; allowing him free agency in the matter.

5. Are not men doing the will of God, when they are carrying out his decrees and therefore entitled to the blessing of God?

4. They would not have killed Jesus except in hatred. They were murderers at heart, because they hated him. They did not know that they were carrying out God's purpose in crucifying Jesus, which was permitted of God for a sacrifice. Paul calls the death of Jesus, a part of the "mystery of godliness."

6. Why did not God bless the Jews for killing Christ?

4. Because they committed revengeful, malicious murder. They took Jesus with maliciousness and hatred, bitter and revengeful.

7. Why did God curse the Jewish nation and declare that they should become a hiss and byword and be scattered among all nations, seeing they were only carrying out God's decrees and doing his will when they murdered the Son of God?

4. They did not know they were doing God's will. They murdered the Son because they hated him; and because they believed he was an imposter. They were threatened with the evils that fell on them because they rejected his teachings and leadership. They would not have him to reign over them. They rejected him from the first, and he predicted their overthrow long before they crucified him. His crucifixion was the culmination of their wickedness. They would probably have been afflicted had they not crucified him; for these evils were predicted by Moses in Deuteronomy 28 long before they came to pass, and other reasons were given than the crucifixion of Jesus why these evils were to come upon them.

8. If God foreordained or decreed

the death of his Son wherein would the agency of Christ obtain?

4. In that he said, "No man taketh it [my life] from me." "I have power to lay it down, and I have power to take it again;" and in that he said, "I came down from heaven, not to do mine own will, but the will of him that sent me;" and, "Not my will, but thine, be done." And in that he "became obedient unto death, even the death of the cross;" and in that he "gave himself a ransom for all." Power to not die, and a disposition to yield to death are two distinct things. God could have sent legions of angels that Christ need not be delivered into the hands of the Jews, but his purpose was to sacrifice his Son. And Christ was a willing sacrifice; he did not choose to rebel, yet he could have done so.

9. If God ordered the death of his Son, would he not be a murderer?

4. Not when he gave him as a sacrifice any more than the high priests were brutal in slaying innocent lambs for sacrifice; no more than Abraham would have been a murderer had he killed Isaac by command of God.

10. Why was God angry when Christ was crucified, manifesting his displeasure by rending the veil of the temple, convulsing the earth with terrible earthquakes, and covering the world with darkness? Why did all nature revolt, seeing that the crucifixion was the fulfillment of God's decree?

4. I have never heard that God was angry on that occasion. Those things occurred in fulfillment of prophecy; and were signs of the accomplishment of this momentous event, that it had been predicted should be seen; not only on the eastern, but on the western continent also.

11. If Christ was foreordained to be crucified where would the agency of the instruments he used obtain?

4. I do not admit that they were instruments, used by God; except indirectly as he permitted the Devil to use them. In this sense they were instruments, but not of God.

12. Is the salvation of the world dependent upon blood or obedience to law? If upon blood where is the necessity of the law? If upon obedience to law, where is the necessity of blood, only as the conditions make it necessary to perpetuate the law?

4. We are saved by both blood and the law. By blood as the procuring cause, and by obedience as the direct, or immediate cause. Without the shedding of blood there is no remission of sin. Nor is there except by obedience to law.

13. Is it not barely possible that God did not decree or foreordain the crucifixion of Christ, but foreknew or foretold it?

4. He foreknew, foreordained, and foretold it.

14. Is it not barely possible that the necessity for the violent death of Christ was created by the terribly wicked condition the world was in when he came, therefore ordained of God?

4. The condition of the world could not create a necessity for the death of Jesus, or any other innocent person. No, Christ was crucified because foreordained.

15. Did God have the power to save from violent death Peter, Paul, John, and Joseph Smith? From the fact that God did not see fit to exercise that power, does that prove that they also were ordained to die by violence?

4. It does not prove that they were or were not foreordained to die by violence; because God does not hinder every evil that occurs, does not prove that the evil was foreordained; and yet it might have been.

16. Is it any proof that Christ was foreordained to die because God had power to save him and did not?

4. No, our proof is in the written word and not in any such omission to save.

17. If Christ need not have died had he so chosen, as you say in paragraph 4 of your article, what would have become of the decree of foreordination of God had he chosen not to die?

4. The power to refuse to die, and the disposition to so refuse are two different things. That he had the power to refrain from giving up his life cannot be denied; but as he came into the world for that purpose, he made no effort to save his life. Had he refused the decree of foreordination would have failed of course.

18. Are you aware that the church has determined what theory of the atonement is correct? Would it not be wise for some elder to style himself defender of the faith, write up a creed containing his interpretations of the law and declare everybody heretic who does not subscribe to it.

4. Do not you claim to be a defender of the faith? The church has a creed in the shape of "Epitome of faith and doctrine." I could write a creed if needbe. Do not you consider everybody heretic who does not subscribe to your definition of the faith, seeing that you believe that you present "the faith." You were sent on your mission because you were considered a "defender of the faith." But you hardly represent the faith on the atonement question.

Whether God decrees the death of the Devil it matters not. There is a place "prepared" for him (Matt. 25: 41), and it is supposed to be the "lake of fire and brimstone" and is "the second death," whether it is death or not. The Devil asked Christ, Hast

thou come to torment us before the time? Christ obtained power to destroy him sometime who had power over death which is the Devil. Whether God has decreed the death of the Devil judge ye; when he has declared his final casting into the lake of fire and brimstone, which is the second death. As early as A. D. 96 the destruction of the Devil and others was predicted because decreed.

It would not be in harmony with the fundamental principles on which the church is established, that of individual responsibility to God, and Jesus Christ the only law giver, for a man to assume the title Defender of the Faith, write a creed and declare unbelievers in that creed to be heretic. The question is not a proper one. What is obviously plainly written and accepted by the mass of the eldership is the accepted faith, until modified, or changed.

Yours in Christ,
T. W. SMITH.

MORONI'S BOGUS (?) PLATES.

As our elders have been compelled to meet the argument offered by our opponents, that the claim made by Joseph Smith relative to the finding of *gold* plates containing a record of an extinct race is preposterous and unheard of, hence not worthy of credence, we herewith append matter which should forever settle the question so far as this objection is concerned. The "Century Magazine" for January, 1894, contains an article from the pen of Morris Jastrow, Jr., entitled, "The Bible and the Assyrian Monuments," from which we make the following extract. (P. E. Botta in 1842 commenced excavations at Mosul on the bank of the Tigris.)

Botta succeeded in striking the remains of a stone wall under a mound at Khorsabad some miles to the north of Mosul and before he closed his labors he had unearthed the greater portion of an Assyrian palace of vast dimensions which, as was subsequently ascertained, was erected by King Sargon about seven hundred years before our era. Botta was followed by Sir Austen Henry Layard whose works at the mounds, extending over a period of five years, far outstripped that of his French colleague. In the mound of Konyunjik directly opposite Mosul the royal palace of Sennacherib and Sardanapalus, containing an endless succession of halls and chambers, were laid bare. *In the buildings thus brought to light there were found . . . tablets of gold, silver, copper, and antimony, all covered with writing in the strange-looking cuneiform characters.* The walls of the palace chambers were generally found to be lined with slabs of marble, limestone, and alabaster on which were sculptured scenes illustrative of life and events in ancient Assyria and Babylonia and accompanied by explanatory inscriptions. A large number of closely inscribed clay barrels and prism-shaped cylinders were also found which generally proved to be the annals of the king.

Plato, in speaking of the Atlantians, as quoted by Donnelly, says:—

And, when they had given judgment, at daybreak they wrote down their sentences on

a *golden tablet*, and deposited them as memorials. (Critias.)—Atlantis p. 20.

Here are two statements in confirmation of the claim made by Joseph Smith that the ancients wrote on tablets or plates of gold. The custom of writing on metal plates was practiced by many of the nations with whom the Jews came in contact, hence it was but natural for Nephi to use the same means for preserving a record of his people. We have more testimony of a confirmative nature, which we will submit for the benefit of *Herald* readers as soon as we can compile it.

T. W. WILLIAMS.
COUNCIL BLUFFS, Iowa, January 26, 1894.

Selected Articles.

PROVIDENCE IN ORIENTAL HISTORY.

BY PROFESSOR DR. J. F. M'CURDY.

WE are accustomed to look, and not in vain, for indications of the Divine plan and forethought in what is commonly spoken of as Bible history. By this term, however, has been understood in general usage the history of Israel as a nation, while the great environment of peoples and states whose character and movements had so much to do with the making and unmaking of the Hebrew community, have commonly been left out of sight. To ignore them is contrary both to biblical theory and practice; and the gradual but steady and sure reconstruction of ancient Oriental history, inclusive of the external fortunes of Israel, which is now going on under our eyes, is entirely in harmony with the prophetic conception that the world at large, especially the kindred Semitic world, had a part in God's providential administration. (Amos 9:6-9.) Even the remote part of Western Asia, which was being prepared through long ages for the establishment of a nation of righteousness, and of religion divorced from superstition and idolatry, is not without indications of divine intervention and prearrangement. It may not be without profit to us if we look at the history of ancient hither Asia in broad outline, and by getting a view of its more salient features, observe in what ways it ministered to the progress and development of Israel.

Let us look, in the first instance, at what we might call the main political motive in the history of the leading states of this territory, a region which we are justified in calling "biblical" in a special sense. Without question it was Babylonia and Assyria that wielded the controlling forces in this long and slow process of internal growth and decay. The interest of Bible students is drawn out in a certain measure towards anything which illustrates the fortunes of these coun-

tries on account of their influence in a large way upon the fate of Israel as one of the nationalities affected by their predominance. But we are specially concerned in learning all we can about the relations sustained directly between these powerful communities and the peoples on the Mediterranean coast-land, since in these relations was involved the political fate of Israel with all its mighty consequences to the race. Now the most striking part of the whole story is, at the same time, the most persistent motive in the great action. It may be stated simply thus,—that the attitude of Babylonia towards the Westland in the earliest recorded times was maintained steadily until the destruction of the former by a new eastern power; that a complete mundane era of over thirty centuries has a unity given to it by the undeviating policy of the empires of the Euphrates and Tigris towards the Westland, which worked itself out with a seemingly inexhaustible energy and vitality, until at last its complete success turned into a surfeit of self-indulgence, ending in decrepitude, paralysis, and national extinction.

The earliest kings of North Babylonia (our knowledge of whom has been materially extended by the late publication of their cuneiform inscriptions by Professor Hilprecht) not only had an eye on the maritime lands of Syria and Palestine, but actually sent expeditions there for military and political as well as mercantile purposes. They even seem to have exercised some authority over Cyprus; and it is not too much to assume that about six thousand years ago the cedars and cypresses of Lebanon, the olives of Palestine, the spices of Gilead, the shipping and fisheries of Phœnicia, were utilized by the people of Lower Mesopotamia much in the same way as they were in the days of Sennacherib and Nebuchadrezzar. When North Babylonia lost its predominance, and the kings of one city after another of South Babylonia attained to supreme power, they too, according to unmistakable indications, held certain portions of the Westland in fee. When again, in the twenty-third century B. C., the Elamites obtained control of divided Babylonia, it was a matter of course, as it now seems, that, according to Genesis 14, they should exercise sovereignty over a large region in Palestine, and, with the celerity and efficiency due to familiarity with the business, should be found quelling an insurrection in the same region.

Seven or eight centuries later, when Babylonia was beginning to play a *role* subordinate to its colony Assyria, and its political influence in Syria and Palestine had given way to the temporary occupation of those

countries by the Egyptians, it is again nothing out of course that the whole of Western Asia below the Taurus—not merely the states of the Euphrates and Tigris, but Western Mesopotamia, Northern and Southern Syria, Phœnicia, and the Canaanitic cities of Palestine—should be using the Babylonian language and writing in diplomatic and business intercourse, and that not merely with one another, but with the court of Egypt, hundreds of miles away up the Nile in another continent. The El-Amarna tablets, in giving this information, simply establish the conclusions with regard to the Babylonian domination of the Westland which are based upon such scattered information as we have so far gained about the preceding ages.

Such a complete intellectual supremacy as was wielded by Babylonia in the fifteenth century B. C., directing all the essentials of education and literature, and the means of international communication, and influencing all classes of the population from the Mediterranean to the Tigris, can only be explained on the hypothesis that political control had been exercised throughout that region for many centuries before. There is, indeed, no similar instance in Oriental history of such uniformity of usage, until the conquests of Alexander introduced the Greek language and literature. Of the subsequent emergence of Assyria to occupy the place so long held by Babylonia, of its gradual and more thorough subjugation of the Western lands, of its decline and disappearance from the community of nations, of the revival of Babylonian influence under the new *regime* of the Chaldeans, and the final extinction of national autonomy in Palestine under Nebuchadrezzar, it is needless to make special mention, since these are events and phenomena within the more familiar regions of historical inquiry.

It is only necessary to point out the steady and constant pursuit of one aim on the part of the Eastern empires, through all changes of dynasties and through all revolutions, surviving social transformations and even national obliteration. Only one thing remained essentially unchanged along with this policy of absorption of the Western country,—the religion of Babylonia, Assyria, and Chaldea. That the permanence of the one phenomenon explains the persistence of the other can admit of no manner of doubt; and it will be the duty of the philosophical Oriental historian of the future to trace the growth of the consuming zeal of the votaries of Bel, Asshur, and Nebo in connection with the inherent character of their worship, and their despotic authority over the will and ambition of their worshipers, paralleled only among

those other world-conquerors, the Romans of the Republic.

What we can fairly do now as Bible students is to point out how this inordinate lust of empire, growing by what it fed on during thousands of years, and prompted by devotion to the rivals of the one true God among the Semitic peoples, conducted so signally to the advantage, the glory, and the reign of Jehovah. This is a theme upon which the Hebrew prophets are never weary of dwelling; and it is no wonder that the great prophet of the Exile, which formed the last chapter in the long story of Babylonian aggression and dominion, should point this moral for his own and all-coming ages. Only, as it would seem, by the subjection of Israel, and the environment of kindred communities, which formed its cradle, if not its grave, to the irresistible despoiler of the nations; only by national extinction and effacement,—could the true Israel, purified, humbled, and disenchanting, reclaim its dishonored but ever-living and victorious God in its own land, and so prepare for the coming of the universal King, the Savior of the world. Do not the new rays of light, which one after another come flashing upon us from the darkness of a forgotten and unimagined past, illumine the pages of the second half of Isaiah, and give a meaning, unsuspected until these later days, to the whole story of Israel's unique and divine vocation among the peoples and nations of the ancient East?

The Hebrew occupation of Canaan is another theme which deserves to be invested with the highest interest by virtue of its consequences to Israel itself and the world. From one point of view it meant everything to the Hebrews; for, without the land and its resources, the nation itself would have been either not at all, or something without significance beyond the narrow circle of the obscure clans and tribes that ventured upon the first precarious settlements in Palestine. The importance of the possession of Canaan is a thoroughly biblical idea. It, more than almost anything else outside of the Covenant and its sanctions, gave coherence, impulsion, and direction to the national life. The thought of Jehovah's land, the Land of Promise, gave motive, form, and color to history, prophecy, and poetry, and its recollection in foreign captivity, to adopt Dante's memorable phrase, winged "the first shaft that is shot from the bow of Exile." It is therefore both natural and instructive to trace the providential shaping of Israel's fortunes in connection with the possession of Canaan, the struggles that were waged to maintain it, its gradual retrenchment, its forced abandonment, its subsequent recovery and reoccupation under the new era,

its final forfeiture, and the exile from which there has been no returning. But not less reasonable and profitable in its measure must be the search for providential movements that antedated the occupation in the disposing of the fortunes of the peoples who claimed Canaan for themselves, and out of whose historical adjustments came Israel's opportunity.

Obviously, Canaan could never have been occupied by the Hebrews as a nation or corporate community if it were perpetually held by a people stronger and more enduring than they. It may be assumed with little argument that the Canaanites themselves were not such a people. Possessors though they were of some of the most serviceable elements of Babylonian culture, with the opportunities for extensive foreign trade through their Phœnician connections, and following, as they did, agricultural and industrial pursuits with skill and success, they yet lacked the essential element of political stability and permanence, and were thereby forced to surrender their settlements to a succession of more powerful intruders. They were divided up into a large number of petty principalities, each independent of the others, with none exercising a general control over the rest in any matter affecting the whole community of Canaanites, with no capacity of governmental extension or expansion beyond the rudimentary type of city-kingdom, which was but one essential degree removed from the primitive patriarchal system. Hence they were unprepared to meet as a united whole a powerful enemy, or combination of enemies, that threatened to rob them of their possessions. The most they ever accomplished was to form local and temporary leagues, which, being without inherent solidarity and vitality, offered a diminished resisting power to each successive attack.

How, then, did it happen that some other nationality, more powerful than the tribes of Israel, did not seize Palestine, and forever exclude the Hebrews from all opportunity of successful invasion? Let us look over the Oriental world, and see what were the possible alternatives to Hebrew predominance. Before the era of the Israelitish immigration, four nationalities were in a position to assert themselves as would-be rulers of the country.

There were, first, the Phœnicians, themselves a Canaanitic people, whose wealth and resources, any time after 2000 B. C., would have enabled them to extend themselves eastward and southeastward, from the seashore over the highlands and beyond. But the Sidonians (to use their biblical appellation) had their own business to attend to on the sea, and their own mission to fulfill among the

nations of the earth; and they were so keen in their quest for maritime adventure and the spoils of commerce that they deliberately and of set purpose kept themselves free from continental entanglements, preferring to pay tribute to the powerful empires—Babylonian, Assyrian, Chaldæan, Persian—which in turn dominated the Westland, rather than involve themselves in expensive and unprofitable wars, only taking up arms when their very existence or their commercial supremacy was at stake, as in rare critical times in Tyre, and later in the memorable world struggle between Carthage and the Romans. They did not even interfere to prevent the Hebrews from expelling their brethren from their ancestral homes; and they were, on the whole, very friendly neighbors to the successful invaders.

Then there were the Babylonians, of whom we have already spoken. They did hold Palestine, but not in Hebrew days. Their rule was, in fact, exercised so long before the time of Israel's intervention, that it was the withdrawal of the pressure of Babylonia, when it was compelled, through domestic disorders and the rivalry of Assyria, to confine its activity and authority to its proper domain on the Lower Euphrates, which gave the native Canaanitic communities the opportunity to develop according to their peculiar genius. Babylonia did indeed continue to dominate the Westland; but it was in another fashion, through the perpetual influence for her immemorial culture, through the inalienable gifts of her long intellectual sovereignty.

Next there were the Egyptians. These Semitized Africans were never really at home in Asia, not even in the Sinaitic Peninsula, which is even yet claimed and held by Egypt, as it was five thousand years ago. It has been the cardinal mistake of Oriental and biblical historians to ascribe to Egypt too large and important a share in shaping the fortunes and molding the thought of the peoples of Palestine. Just as the culture of the Egyptians, wonderfully vast and varied as was its development, had little permanent influence on the progressive peoples, their ancient contemporaries, and therefore little lasting significance for the human race, as compared with the germinal and potential genius of Babylonian civilization; so, in the sphere of political activity, Egypt, with all her ambition and craving for foreign domination, was only exceptionally and rarely admitted to a share in the sovereignty of Asia. Yet on several occasions during long epochs the way seemed open for the extension of the empire of the Nile as far as, and even beyond, the Euphrates. After the expulsion of the Shepherds, and especially in the sixteenth cen-

tury B. C., under Thothmes III., the most powerful monarch that ever sat on the throne of the Pharaohs, the authority of Egypt was actually acknowledged as far as Mesopotamia; and it was under his dynasty that the foundation was really laid for the occupation of Palestine and Syria, that lasted, after a fashion, for nearly two centuries. How slight was the influence of Egyptian civilization upon Western Asia during this its most favorable time, may be inferred from the fact above mentioned, that at the end of this period the language and writing of the Babylonians, who had been deprived for several preceding centuries of political control in the West, were universally employed throughout this nominally Egyptian territory, and even cultivated in the Egyptian capital. The same fact indicates plainly that permanent political control by Egypt was out of the question; and indeed, the history of the occupation, so far as we know it in detail, shows that the ruling power was represented only by officials with a very precarious tenure of office, and by soldiers perpetually employed in suppressing insurrections. With the decline of the eighteenth dynasty at home, and the internal disorders that hastened its fall, the fabric of Egyptian government in Western Asia crumbled to pieces.

Yet there was still a possibility—nay, it might have seemed a strong probability—that the revived power and energy of the famous nineteenth dynasty might, if only through persistence and the weight of military force, accomplish the long-cherished aim of making Palestine a dependency of Egypt. But just at this time the Egyptians found an equal rival in the last of the nationalities, more powerful than the Hebrews that successively laid claim to the Mediterranean coastland. The Hittites had contributed in a small degree to the undermining of the Egyptian power during the closing half century of the eighteenth dynasty; in the interval they had founded for themselves a strong dominion in Syria, and now they seemed ready to annex Palestine also. Egypt alone, or the Hittites alone, might easily, one would suppose, absorb the little strip of country lying along the open highway of international traffic, and hold it in perpetuity. Here again we may mark the marvelous working of a palpable Providence in history. The two powers came into conflict. As a result of the stubborn and prolonged struggle in Northern and Southern Syria, and in Palestine itself, the Hittites were prevented from acquiring possessions farther to the south of Lebanon, and the Egyptians were so weakened that the authority conceded to them in Palestine was even less strongly maintained than

that wielded by the great rulers of the preceding dynasty. When finally the great invasions from the northern shores of the Mediterranean made an end of the empire of the Hittites in Syria, the Egyptians also were so seriously damaged by their onset, that, in spite of victories over the barbarians, they succeeded in holding only the southern part of Palestine; and this was soon lost to them, by reason of the inability of the crippled empire to maintain a military force on foreign soil. Thus a twofold advantage was given to the young Hebrew community just growing into national self-consciousness. Their escape from Egyptian bondage was favored by the growing weakness of their rulers; and, what was of equal consequence for the accomplishment of their newly apprehended mission, the country of Canaan was left open to their immigration.*

These are some of the ways in which place and scope were given to the Hebrew race, and by which its larger historical environment was created. Our thoughts turn again to the inner development of the chosen people and its significance to the world; and if we find a meaning and purpose at all in history, in the forward outlook of the earliest events as well as in the retrospect of completed epochs, we shall not fail to see a Divine predisposal in the movements and policies of the nations and people that outwardly controlled the fortunes of Israel.—*University College, Toronto.*

Sunday School Associations.

SPRING RIVER.

From December 15, 1893, to March 16, 1894. Convened at Angola, Kansas, March 16, 1894; W. S. Macrae superintendent, Mirtie Jones secretary. Short speeches were made by W. S. Macrae, O. P. Sutherland, and Sr. A. C. Hart. R. M. Maloney chosen secretary *pro tem*. Two schools represented, thirteen delegates present. Schools reporting: Webb City, Missouri: Sessions 12, total enrollment 60, total attendance 507, average attendance 42½, number of classes 7, number of officers 10, total collections \$3.72, collected for association 50 cents, *Hopes* taken 45. Angola, Kansas: Sessions 10, total enrollment 42, total attendance 246, average attendance 25, number classes 4, number officers 5, total collections 90 cents. Seligman, Missouri: Sessions 8, total enrollment 21, total attendance 21, average attendance 16, classes 3, officers 6, total collections \$3.00. Decided to have an entertainment at next meeting. Committee on programme: Srs. Lillie Taylor, Tillie Spencer, Elma Cook, Ida Richards. The following delegates were chosen to General Convention: A. C. Hart, I. N. White, W. S. Macrae, R. M. Maloney, those present to cast full vote for district. In the evening a very interesting programme was rendered

*This consideration is of cardinal importance for the determination of the date of the Exodus, which could not have taken place under Merneptah, the successor of Ramesses II., for in his reign Egyptian garrisons still held Southern Palestine, and at that date the second great invasion from the north of the Mediterranean had not yet taken place. The Exodus must, therefore, be put later, contrary to the current opinion.

composed of recitations, declamations, and songs. Adjourned to meet at Sherwin Junction, July 13.

Miscellaneous Department.

BORN.

ANDERSON.—At Lamoni, Iowa, to Bro. and Sr. John E. Anderson, March 11, 1894, a son. Blessed April 8, 1894, by A. H. Smith and G. H. Hilliard, and named John Elmer.

PIERCE.—Flora Etta, daughter of Bro. Franklin Pierce and Wife Lucy, was born in St. Joseph, Missouri, October 2, 1893. She was blessed in the arms of Elders J. M. Terry and J. C. Foss, at St. Joseph, Missouri, on Sunday, April 1, 1894, and named Flora Etta.

MARRIED.

REMINGTON—COOKE.—At the Latter Day Saints' church in St. Louis, March 20, 1894, Bro. Chas. J. Remington to Sr. Patience Cooke, Elder C. H. Jones officiating. The church was well filled with friends and nicely decorated, the work being done by Bro. John E. Dawson. The happy pair and their escorts retired from the church in carriages in waiting at the door, and drove to 2730 Rutger street, to the home of the bride's parents, where a grand supper was served, one hundred and fifteen, besides children, partaking. The happy couple received many useful and ornamental presents, and many wishes that life with them might be prosperous and happy, and that the groom might fully appreciate the favor of getting a Patient Cooke.

OMOHUNDRA—PARSONS.—At the residence of the bride's sister, at Bellevue, Pennsylvania, Mr. Edward E. Omohundra, of Pittsburg, Pennsylvania, to Sr. Alice S. Parsons, of Bellevue, Pennsylvania, Elder George H. Hulmes officiating.

DIED.

TOWNLEY.—At the home of her parents, near Moorhead, Iowa, Sister Aggie M. Townley, aged 21 years, 4 months, 27 days. Sister Aggie was born November 8, 1872, at Belvidere, Monona county, Iowa. United with the church at Moorhead, June 6, 1893; died April 5, 1894. Our beloved sister was a faithful and earnest member of the church, a loving, tender, and dutiful daughter and sister, and a friend to all. Deeply as we mourn our loss we feel that—

"She is not dead; she is but sleeping;
The cold, cold grave is only keeping
The dust, to dust returning.
Death could not claim the soul immortal
For angels from the heavenly portal
Bent o'er with eager yearning.
And, though the grave her form is keeping,
She is not dead; she is but sleeping
To wake to joys supernal.
One angel more in heaven is dwelling,
One more redeemed the chorus swelling
To praise the Great Eternal."

BURCH.—At St. Louis, March 3, 1894, Alfred Burch. He was born in London, England, May 24, 1851. He had been a member of the church, but had requested his name dropped, and it is understood that it was granted. A wife, six sons, and one daughter mourn their loss. His funeral was well attended, which says he had many friends. He was well liked as a business man and was honorable in his transactions.

TRYON.—At the home of her son, Lewis Tryon, Huntsville, Randolph county, Missouri, March 19, 1894, Sr. Sarah Ann Tryon. She was born at Greenville, Green county, New York, May 6, 1818. She united with the Church of Jesus Christ of Latter Day Saints in June, 1835, and was a consistent member to the last. She leaves seven children, four sons and three daughters to mourn their loss.

ARD.—At her home, near Mulhall, Oklahoma, March 27, 1894, Sr. Emily, wife of Bro. John Ard, aged 52 years, 3 months, 5 days. Deceased was born in Ripley county, Indiana; was baptized by Elder James Gillen at Buf-

falo Prairie, Illinois, in 1867; she was the mother of thirteen children. Her husband, eight sons, and three daughters survive her and mourn the loss of a faithful wife and kind mother. She remained in the faith till the end of her days. Funeral services conducted by a Methodist minister, there being no elder near.

ROICE.—Eva Miona Roice was born November 19, 1893; died March 12, 1894. She was the daughter of Bro. and Sr. B. Roice. Funeral services conducted at the home of the parents by Brn. Wm. and R. O. Self at Bennett, Nebraska.

Calm on the bosom of thy God,
Young spirit rest thee now.
E'en while with us thy footsteps trod,
His seal was on thy brow.

MONEYMAKER.—Sister Mary E. Money-maker was born December 23, 1874; died March 28, 1894. She was a patient sufferer for some time, and was never heard to say a murmuring word, longing for the time to come that she would leave the world and go to that home in heaven. She was baptized November 30, 1888, by Elder James Moler. She led a still, quiet, model life, and died firm in the faith.

ANTHONY.—Vera Allane, daughter of Bro. and Sr. L. Anthony, was born December 13, 1892; died March 25, 1894. Funeral services conducted at the home of the parents at Bennet, Nebraska, by Brn. Wm. and R. O. Self.

CHAPPELOW.—Sr. Mary E. Chappelow was born near Harrison, Ohio, February 9, 1838; departed this life at her home near New Trenton, Indiana, March 31, 1894. Funeral services were held in the M. E. church at New Trenton, Monday, April 2, at two p. m., conducted by Elder L. F. Daniel, of Whites-town, Indiana; text, Job 14:14, Psalms 8:4. The remains were interred at the New Trenton cemetery. Sr. Chappelow was united in marriage to James R. Chappelow November 13, 1860; to this union were born nine children, eight of whom are still living, four sons and four daughters. She united with the church February 9, 1873, lived a faithful Christian, and died in hope of a glorious resurrection.

Farewell, dear mother, thou art gone
But soon we too will follow on;
Watch o'er us, mother, while you wait
Our coming at the pearly gate,
And may in life our purpose be
To life beyond with God and thee.

ADDRESSES.

H. P. Curtis, Porcupine, Pepin Co., Wisconsin.

M. H. Forscutt, No. 2080 Market street, San Francisco, Cal.

J. L. Diefendorf, corner 29th and E streets, Lincoln, Nebraska.

A NEW RECIPE FOR LONGEVITY.

A physician who has just died at the age of 107 made known before his death the secret of his longevity. All he did in order to attain that age was to place his bed so that it stood north and south, in the direction of the great magnetic currents. It has been remarked that the flow of the electric currents is more intense in a northerly direction during the night than during the day. In considering the favorable effect of the currents so often experimented on, it has become evident that turning the head toward the north, or rather slightly toward the east, you are under the best conditions for having sound sleep. The influence of the magnetic current on the human body was proved long ago, and, in 1765, a Dr. Claromont at Gottingen used to cure the toothache by turning to the north the face of the person on whom he operated and touching the aching tooth with the south pole of a magnetic bar. If, in order to live to old age, it is sufficient to sleep from north to south, it is worth while taking the trouble to change the position of one's bed.—*Journal des Debats.*

RESIDENCE FOR SALE.

On easy terms, an elegant dwelling and out buildings with 1 1/2 lots (3/4 acres) in Smith's addition to the town of Lamoni, Iowa, in a central location—three blocks from depot, and about two blocks from Saints' church. This is one of the choice houses and fine locations of Lamoni.

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C. B. & Q. R. R. REDUCED RATES TO THE FOLLOWING:

Annual convention, Funeral Directors' Association of Iowa; at Des Moines, May 23, 24.

Annual convention Southeastern Iowa District Christian Endeavor Union; Fairfield, Iowa, May 4 to 6.

Annual meeting General Association of Congregational Churches of Iowa; Newton, Iowa, May 14-19.

Annual meeting Missouri Funeral Directors' Association; St. Joseph, Missouri, May 15-17.

Biennial Session, Grand Lodge A. O. W. W.; Marion, Iowa, May 15-18.

One hundred delegates paying full fare going to these meetings must be signed by the secretary of meeting in order to secure the one-third rate returning.

SPECIAL RATES C. B. & Q. R. R.

The following meetings for 1894 are conducted on the certificate plan. For dates and further information apply to your nearest C. B. & Q. ticket agent:—

Sixty-eighth anniversary meeting Congregation Home Missionary Society, Omaha, Nebraska, June 5-10.

Annual meeting of Hahnemann Medical Association, Cedar Rapids, Iowa, May 23 and 24.

National Convention Ancient Order Hibernians, Omaha, Nebraska, May 8-12.

Twenty-third annual meeting Woman's Presbyterian Board of Missions of the Northwest, Denver, Colorado, April 24-26.

I. O. O. F. anniversary celebration, Des Moines, Iowa, April 26.

Annual meeting Inter-county Teachers' Association, Burlington, Iowa, April 6 and 7.

Annual meeting Woman's Baptist Foreign Missionary Society of the West, Kansas City, Missouri, April 17-19.

Annual Conference Reorganized Church of Latter Day Saints, Lamoni, Iowa, April 3-15.

I. O. O. F. anniversary celebration, Sigourney, Iowa, April 26.

Congress of the Scotch-Irish Association of America, Des Moines, Iowa, June 7-10.

D. F. Nicholson, Cashier. Robt. Winning, President. F. B. Blair, Ass't Cashier.

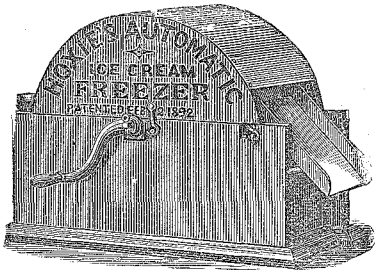
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ALCOHOL AS A MEDICINE.

THE promiscuous plan of giving alcoholic stimulants is really, in a large degree, the force of habit and has no foundation in modern science or in good practice. It has survived from those days in which people took rum and applejack to keep out the cold; to keep out the heat; to help the appetite; to take the place of food; to wish health to a friend; to keep up the spirits; in fact to do anything that anyone who liked its pleasant taste wished to imagine.

We do not mean by this to say that alcohol is not available as a medicine. We believe as such it has a very important although a narrow sphere in the hands of the skillful and conscientious practitioner. It may also be of service in other hands to meet sudden shock, where nothing else is at hand. But what we insist upon is that it is very rarely useful for sudden illness or pain in the hands of the public to a degree that should give it preference over other remedies. Take, for instance, this matter of stimulation. It is as distinguished an authority as Professor Lauder Brunton, of London who tried the following experiment: He had a person who sipped a cup of hot water and afterward, at a proper interval, tried also the effect of a tablespoonful of brandy. In each case the sphygmograph was applied to the pulse at the wrist. It was found that the hot water increased the wave and rhythm of the pulse and so affected the heart beat as much as the brandy. The reviving effect of a teacupful of hot water, with a teaspoonful of sugar and six or eight drops of peppermint to give flavor, is very preceptible. This is really much of the value of catnip or other herb teas.

A good prescription, either in case of faintness or of pain, is ten drops of spirits of camphor, ten drops of paregoric, ten drops of sweet spirits of niter and a half teaspoonful of baking soda in a tablespoonful of warm water. Ginger tea made by putting a half teaspoonful of ordinary powdered ginger in a half teacupful of warm

water is a good stimulant. We doubt whether anything is gained in the interest of persons taken suddenly ill by suggesting a longer list of remedies. Position, cold to the head, stimulants to the nostrils, a mustard plaster, warmth to the feet, looseness of garments and one of the stimulants we have named, followed by a drink of warm peppermint water, will do less harm and relieve more cases than will dependence on the liquor flask. We persist in not expelling it from the physicians' list of remedies, but as a medicine, as well as a drink, it has great abuse in the hands of promiscuous prescribers. While fully recognizing all that is necessary as to it, it surely behooves us to guard against excuses for its employment. All the more because in some of these cases of sudden illness the person and his habits are not known to us. —*New York Independent.*

DOMESTIC SERVICE IN ENGLAND.

I'VE kept a sharp eye on the young women in domestic service over here, having a fellow-feeling for them, as you can well understand, madam, and since I have been in the country I've watched the poor folks and seen how they live, and it's just as plain to me as can be that the young women who are maids and waitresses over here are the kind who would have tried to be shopgirls and dressmakers and even school-teachers in America, and many of the servants we have would be working in the fields if they lived over here, writes "Pomona," under the guiding hand of Frank R. Stockton in the February *Ladies' Home Journal*. The fact is the English people don't go to other countries to get their servants. Their way is like a factory consuming its own smoke. The surplus young women, and there must always be a lot of them, are used up in domestic service.

Now if an American poor girl is good enough to be a first-class servant she wants to be something else. Sooner than go out to service she will work twice as hard in a shop, or even go into a factory.

I have talked a good deal about this to Jone, and he says I'm getting to be a philosopher, but I don't think it takes much philosophizing to find out how this case stands. If house service could be looked upon in the proper way it wouldn't take long for American girls who have to work for their living to find out that it's a lot better to live with nice people, and cook and

wait on the table, and do all those things which come natural to women the world over, than to stand all day behind a counter under the thumb of a floor-walker, or grind their lives out like slaves among a lot of steam engines and machinery. The only reason the English have better house servants than we have is that here any girl who has to work is willing to be a house servant, and very good house servants they are, too.

WHY WOMEN BREAK DOWN.

WOMEN, says a well-known physician, are breaking down more rapidly than men. The reason of this is that they allow themselves to take less real rest. When a man drops business he drops it. When a woman lets go of any work she may have in mind she ties it to her apron strings, as it were. She has been taught through long years of training that it is high crime and misdemeanor to let anything escape her mind. So, when she is supposed to be at rest, she is constantly pinching herself to see if she hasn't forgotten something. In this way she carries her burden into her resting hours and sits down among the roses of relaxation with her foot on the treadle that turns the grindstone of drudgery.

If men kept their noses to the grindstone as persistently as women they would be nervous and irritable "beyond compare." If women would get their own consent to rest they would have better complexions, better stomachs, and a happier life.

IS THE CHURCH A TEMPERANCE SOCIETY?

INCREASE OF INTEMPERANCE.—The *Independent* of New York City sorrowfully, but truthfully, admits that the heroic efforts put forth by multitudes of devoted men and women to arrest the evils of intemperance, have not been successful. This is shown not only by the rapidly extending drinking habit of what is called "society," not only by the increased number of saloons in all our cities and larger towns, but in the largely increased revenue derived from the sale of intoxicants. A few years ago Christians were startled to find the drink bill of the United States amounting to \$900,000,000; now it is \$1,200,000,000. They hoped that something might be accomplished by prohibitory laws, but the futility of these has been thoroughly demonstrated, and acknowledged by all except the few who seem determined to shut their eyes to facts that are plain enough to others. Surely it is time for the children of God to consider whether it is not best to cut loose from the world in its schemes of reform, and to address themselves with great humility and importunity to the throne of grace, and then to go forth with the gospel of Jesus Christ as the only hope of reaching the rum-seller and his victim.—*Truth.*

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Boston, Massachusetts, Howard avenue, Roxbury.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7: 30 p. m.; social meeting six p. m.; Sunday school 9: 30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2: 30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2: 30 p. m.

Chicago, Illinois, services every Sunday at 2: 30 and 7: 30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, April 25, 1894.

No. 17.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

LAMONI, IOWA, APRIL 25, 1894.

GENERAL CONFERENCE.

Concluded.

MONDAY, April 16.—The young people, unwearied in well-doing, held prayer service at half past seven o'clock. The usual prayer service at nine o'clock was in charge of Brn. Southwick, Stedman, and Durfey.

Bro. J. A. Robinson addressed the congregation at 10:45, on the subject of the college. He was assisted by Bro. J. T. Kinnaman. We were unable to secure a report of the sermon, but learned that it was a timely plea for an educational institution under the influences of our own people.

The business session was opened in the usual manner at half past one o'clock, Bro. C. E. Butterworth offering prayer. The minutes were read and approved. By motion the time for introducing new business was extended twenty-four hours.

The Third Quorum of Elders reported, nominating John Hawley for first counselor to its president. The Second Quorum of Priests reported. Pres. Joseph Smith announced that in answer to prayer a communication for the church had been received. Adjournment was then had to consider the revelation. The quorums retired. Presidents Joseph Smith and W. W. Blair addressed the congregation remaining.

At half past seven President Joseph Smith was the speaker, assisted by Bro. John Chisnall. We did not learn the nature of the last two sermons.

Tuesday, the 17th.—Prayer service was held by the young people. Brn. R. M. Elvin and I. L. Rogers were in charge of the prayer meeting at nine o'clock.

Bro. F. G. Pitt occupied the pulpit in the morning hour. He was assisted by Bro. C. E. Butterworth.

The business session was opened by singing hymn No. 1031, President Joseph Smith offering prayer. The minutes were read and approved.

The High Priests Quorum reported. They had defined their duties to the joint council and had approved the nominations of the Presidency of those presented for ordination into that

quorum. The report included a synopsis of labor done by the members.

The First, Second, and Third Quorums of Priests presented notice that they would ask admission as *ex officios* at next General Conference.

The nomination of Bro. John Hawley as counselor in the Third Quorum of Elders was provided for.

All the quorums present except the First Quorum of Seventy had concluded their examination of the revelation. That quorum was permitted to retire and complete its work.

Brn. R. M. Elvin, W. W. Scott, and J. H. Peters were appointed to compose the auditing committee on Herald Office and Bishop's accounts, etc.

Provision was made for the ordination of those whose nominations for ordination had been approved by the conference; Bro. J. F. Burton to arrange for ordination of Bro. John Davis of Washington, the missionaries in charge to ordain others nominated for ordination as seventies. Bro. J. M. Terry to ordain Bro. D. J. Krahl as president of the First Quorum of Priests.

President Joseph Smith announced a meeting of the college committee. He reported encouragingly.

The First Quorum of Seventy completed its examination about four o'clock, when the revelation was presented to the body, Bishop E. L. Kelley presiding.

The First Presidency reported its action, approving the communication.

The Quorum of the Twelve presented the following report:—

Resolved, that while we have no special testimony from God as a quorum, upon the revelation, we cheerfully accept it as a law to govern the church, under the conditions that at present obtain.

The First Quorum of Seventy reported as follows:—

The First Quorum of Seventy has examined the revelation presented to this conference and adopted it, believing it to be from God.

The Second Quorum of Seventy reported thus:—

We, the members of the Second Quorum of Seventy after prayerful and as careful examination of the revelation presented to us on the 16th inst. by the President of the church as we were able to unanimously receive and adopted it as a revelation from God and as law to govern the church.

The High Priests reported their indorsement, and the testimony they had received of the revelation.

The First, Second, and Fourth Quorums of Elders acting conjointly had indorsed the revelation; the Third and the Fifth Quorums of Elders also approved it; as did the First, Second,

and Third Quorums of Priests, in joint session; the teachers and deacons likewise approved it. The Bishopric also approved it. The laity present then adopted it by a rising vote. The revelation was then indorsed by a rising vote of the entire audience. The first and last verses of hymn No. 70 were then sung and President Smith pronounced the benediction.

The revelation is as follows:—

I was, on the fifteenth day of the fourth month, of the year 1894, in fasting and prayer before the Lord, and being commanded of the Spirit I arose from my praying and wrote:—

Thus saith the Spirit unto the Elders and the Church:—

1. My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.

2. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.

3. It is the duty of the Twelve to preach the gospel, and administer in the ordinances thereof, as is directed in the Scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, under the direction and counsel of the Presidency.

4. It is not yet expedient in me that the Quorum of the Presidency, and the Quorum of the Twelve Apostles shall be filled, for reasons which will be seen and known unto you in due time. My servant David H. Smith is yet in my hand and I will do my will in the time for its accomplishment. Be not troubled or fearful in this matter for it shall be well for my work in the end.

5. When I said unto mine apostles "The Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for purposes

of self-aggrandizement by anyone, be he whomsoever he may be;" the one whom I had called to preside over the church, had not yet approved himself unto the scattered flock; and I gave this command unto the quorum next in authority in spiritual things that the scattered ones, and those who had been made to suffer might have assurance that I would not suffer that he whom I had called should betray the confidence of the faithful, nor squander the moneys of the treasury for the purposes of self. And for the reason that the law of tithing was but little understood, and would not be observed, unless it should be taught, and enforced by the precepts of the chief missionaries of the church. It was not then intended, nor is it now, to burden them with the duty of looking after the disbursements of the moneys in the treasury, or the management of the properties of the church; except as it may be at times necessary to do so in council with the Presidency, the High Council in case of exigency, the Bishopric, Bishops, or Bishops's agents abroad, or the conferences; and in accordance with the agreement hitherto made. Whatever burden the quorum may have felt rested upon them in this regard, they are now absolved from, the end designed by it having been reached; except that should it become apparent to the quorum that there was abuse in the administration of the temporal affairs of the church, they shall at once make such inquiry and examination through the proper officers of the church as will correct the evil and save the church from injury.

6. And further the Spirit saith unto you, that "with the Lord one day is as a thousand years, and a thousand years as a day;" therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to-day; and the bishop and his counselors, and the High Council, and the Bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation; nevertheless, that portion of that commandment which made it the duty of the High Council to assist in looking after the poor and needy of the church, was not intended to put the High Council over the Bishop in the administration of the affairs of his office and calling, except as they might do so in an advisory manner, and in such way that no one of the poor and the needy should be neglected; nor was it designed that the High Council should dictate in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the Presidency, the

Twelve as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the General Assembly of the church, and the direction of the Lord by revelation. The High Council could not in justice dictate to the Bishop in direction in any of these matters and then try and condemn and punish him if he did not obey.

7. The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.

8. That part of the law which says: "It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church," is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the Twelve and Seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, if they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.

9. The quorums in respect to authority are designed to take precedence in office as follows: The Presidency, the Twelve, the Seventy in all meetings and gatherings of the membership, where no previous organization has been effected. Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers and deacons; the parallels are; in the Presidency, the President and his counselors; in the second presidency, the Twelve; in the missionary work, first the Twelve; second, the Seventy; in the standing ministry, the Presidency; second, the high priests; third, the elders, then priests, teachers, and deacons in their order.

10. Should the church fall into disorder, or any portion of it, it is the duty of the several quorums of the church, or any one of them to take measures to correct such disorder; through the advice and direction of the Presidency, the Twelve, the Seventy, or a council of High Priests, in case of emergency; and in case the Presidency is in transgression, the Bishop and his council of High Priests, as provided in the law; and the Presidency and High Council if the Bishop, or his counselors, if high priests, are in transgression. The Scriptures and the church articles and covenants, with the rules adopted by the church, shall govern in procedure.

11. The Spirit saith further: That it is wisdom that the Presidency and Twelve in council together make such appointments as may be necessary to provide for the fields not named in the appointments made by the Presidency and recommended to the Twelve, as may be agreed by them.

12. The Spirit saith further: That Lamoni, Iowa, having been made by the agreement of the church under the law of the land the principal place of business of the church, it is wise and expedient that it should be considered and declared by the conference to be the seat of the Presidency of the church, and in due time be made a stake. In the meantime the district may be left to the care of its district organization subject to the direction of the Presidency, no one of the missionary force being appointed to the charge thereof for the conference year, or longer if it shall be found advisable.

13. The Spirit saith further: The Twelve should remain at Lamoni, and continue in council with the Presidency and the Bishop, and his counselors if practicable, a sufficient time after the adjournment of conference to counsel together, and agree on the things of the law and the general affairs of the church, so that when the traveling council shall separate for their several fields, there may

be no longer reason for distrust, suspicion, or dissension; and if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them and a unity of sentiment and purpose will be reached by them. It is the will of your Lord and your God that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.

14. For the same reasons in me that it is not expedient to fill the quorums of the First Presidency and the Twelve, who are apostles and high priests, it is not expedient that a Patriarch for the church should be indicated and appointed.

15. My servant Thomas W. Smith is in my hand; and his bishopric shall be continued for a season; if he fully recover he will enter again into the work; if I take him unto myself, another will be appointed in his stead when the quorum is filled.

16. And now I say unto you mine elders, apostles and high priests of my church, continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me.

17. Yea, verily, thus saith the Lord, unto the elders of the church; continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end. Amen.

JOSEPH SMITH.

The foregoing was received by the First Presidency, read, and accepted as a revelation from God through the Spirit in answer to prayer.

JOSEPH SMITH,
W. W. BLAIR.

Done at LAMONI, Iowa, April 16, 1894.

Bro. Columbus Scott preached at half past seven o'clock in the evening. He was assisted by Bro. David Chambers.

Wednesday, the 18th. — Prayer meetings were held at half past seven and at nine o'clock. The nine o'clock meeting was in charge of Brn. David Chambers and D. M. Rudd.

Bro. J. B. Roush preached in the morning hour. He was assisted by Bro. I. N. Roberts.

The afternoon session was opened by singing hymn 378, Bro. Charles Derry offering prayer. The minutes were read. The secretary was re-

quested to insert the written reports of actions of quorums on the revelation.

The following preamble and resolution from the Quorum of Twelve was presented:—

Whereas, the Bible, Book of Mormon, and the Book of Doctrine and Covenants teach that the resurrection of the dead is brought to pass without any act of obedience upon our part, and

Whereas, the ministry of the church are sent out to teach the faith and doctrine of the church, and not their own ideas in opposition thereto, therefore be it

Resolved, as the opinion of this council that any minister who teaches that the resurrection is dependent upon our individual obedience to the gospel, is guilty of teaching contrary to the well-established faith and doctrine of the church and is therefore censurable.

Respectfully submitted,
HEMAN C. SMITH, Sec.

It was moved to defer action until the next General Conference.

A motion prevailed referring the matter to the Presidency for report to this or to the conference of 1895.

An appeal case asking action by the Standing High Council, received too late for determination by the Presidency, was presented by the latter, who asked that no action be taken by the body.

The First Presidency made the following report of missions, subject to the agreement to be made between them and the Twelve, as follows:—

*To the Conference, in session; Greeting:—*The missions agreed upon by the Presidency, for the Twelve, are as follows:—

1. A. H. Smith, Iowa, (exclusive of Decatur district,) Eastern Nebraska, Minnesota, North and South Dakota.

2. James Caffall, European mission, in charge.

3. J. H. Lake, the Canadas.

4. J. R. Lambert. In view of the uncertain state of Bro. Lambert's health we think it advisable that no field in charge be assigned; but that he be left free to occupy such time and in such places as he may feel able and at liberty to do, from time to time, as may be arranged between himself, the Presidency, and those in charge where he may elect to labor; and would recommend Denver, Colorado, as a suitable field, should he choose to occupy there.

5. Joseph Luff, Missouri, Kansas.

6. E. C. Briggs, Michigan, Northern Indiana.

7. Heman C. Smith, the Southern and Southwestern States and territories, including Indian Territory, New Mexico, and Oklahoma.

8. T. W. Smith. In consideration of the continued disability of Bro. T. W. Smith, we deem it unwise to appoint further than that he labor in Missouri and adjoining States as may be agreed upon between himself and those in charge.

9. W. H. Kelley, the Eastern States, including Eastern Pennsylvania, New York, New Jersey, Delaware, Maryland, District of Columbia, Nova Scotia, and New Brunswick.

10. G. T. Griffiths, Ohio, Western Pennsylvania, Virginia, and West Virginia.

Respectfully submitted,
JOSEPH SMITH,
W. W. BLAIR.

It was adopted.

The Quorum of the Twelve presented appointments of the First Quorum of Seventy as follows:—

The Quorum of Twelve hereby present missions agreed upon for the First Quorum of Seventy as follows:—

1. M. T. Short, Central and Southern Indiana.

2. J. W. Wight, Little Sioux and Galland's Grove districts.

3. Henry Kemp, Nodaway, Missouri, and Fremont, Iowa, districts.

4. James McKiernan, String Prairie and Nauvoo district.

5. O. B. Thomas, Eastern Iowa district.

6. J. F. Mintun, Little Sioux district.

7. George Montague, Little Sioux district, until November 1, then Arkansas and Indian Territory.

8. J. S. Roth, Eastern Iowa district.

9. C. Scott, Des Moines district.

10. I. N. White, Clinton, Independence, and Spring River districts.

11. John Thomas, Southwestern Missouri.

12. C. H. Jones, St. Louis district.

13. Emsley Curtis, Southern Illinois.

14. W. T. Bozarth, St. Louis district.

15. C. R. Duncan, Southwestern Missouri.

16. R. C. Evans, Canada.

17. J. T. Davis, Kansas.

18. J. Alfred Davis, Kansas.

19. W. E. Peak, Nebraska.

20. J. Arthur Davis, Kansas.

21. Peter Anderson, Scandinavia.

22. M. M. Turpen, Southeastern mission.

23. A. J. Moore, Southwestern mission.

24. F. M. Cooper, Michigan.

25. W. J. Smith, Michigan.

26. I. M. Smith, Michigan and Northern Indiana district.

27. Levi Phelps, Michigan and Northern Indiana district.

28. J. L. Bear, Eastern Michigan district.

29. J. A. Carpenter, Northern Michigan district.

30. J. J. Cornish, Pittsburg and Kirtland and Ohio districts.

31. Arthur Leverton, Canada as circumstances permit.

32. C. A. Butterworth, Australia.

33. John Kaler, Australia.

34. Thomas Daley, Northern California and Nevada.

35. H. L. Holt, Oregon and Washington.

36. Joseph F. Burton, Pacific Slope mission.

37. H. N. Hansen, Rocky Mountain mission.

38. H. O. Smith, Rocky Mountain mission.

39. R. J. Anthony, Rocky Mountain mission.

40. J. C. Clapp, Pacific Slope mission.

41. F. M. Sheehy, Eastern mission.

42. L. W. Powell, Pittsburg and Kirtland and Ohio districts.

43. M. H. Bond, Pittsburg and Kirtland and Ohio districts.

44. Thomas Matthews, Ohio and West Virginia districts as circumstances permit.

45. A. H. Parsons, Eastern mission.

46. James Moler, Ohio district and Virginias.

47. H. H. Robinson, Eastern mission.

48. U. W. Greene, Maine.

49. John Smith, Massachusetts district as circumstances permit.

50. J. C. Foss, Western Maine.

51. L. R. Devore, Society Islands.

52. W. S. Pender, Wisconsin.

53. E. M. Wildermuth, Wisconsin.

54. I. N. Roberts, Minnesota and Dakotas.

55. J. F. McDowell, Galland's Grove district.

56. Joseph Lakeman, Maine as circumstances permit.

57. J. B. Lytle, Colorado, as circumstances permit.

58. J. R. Evans, Fremont, Iowa, and Nodaway, Missouri, districts.

59. E. B. Morgan, referred to missionary in charge of European mission and Bishopric.

60. R. Etzenhouser, Ohio and West Virginia districts.

H. C. SMITH, Secretary of Quorum.

Additional appointments agreed

upon by the First Presidency and the Twelve, according to the revelation:—

To the Conference:—The First Presidency and the Quorum of Twelve met on the 18th April, and in harmony with the recent revelation agreed to the following brethren to have charge in territory not included in the appointments of the Twelve:—

1. Joseph F. Burton, Pacific Slope mission.
2. R. J. Arthony, Rocky Mountain mission.
3. L. R. Devore, Society Islands mission.
4. G. J. Waller, Sandwich Islands mission.
5. I. P. Baggerly, Southern Indiana.
6. Emsley Curtis, Southern Illinois.
7. C. A. Butterworth, Australasian mission.
8. Northern Illinois and Wisconsin added to A. H. Smith's field.
9. Colorado, West Nebraska, and East Wyoming added to Joseph Luff's field.
10. Decatur district left under charge of the First Presidency.

A. H. SMITH,
President of Twelve,
JOSEPH SMITH,
For the Presidency.

The report was adopted.

The Twelve also reported appointments of the Second Quorum of Seventy:—

1. T. C. Kelley, Kentucky and Tennessee.
2. J. D. Erwin, Northeastern Texas, Alabama, and Indian Territory.
3. M. P. Madison, Nodaway, Missouri, and Fremont, Iowa, districts.
4. D. M. Rudd, Des Moines district.
5. I. P. Baggerly, Southern Indiana.
6. T. W. Williams, Pottawattamie district, with Council Bluffs as objective point.
7. T. W. Chatburn, Far West district.
8. E. E. Wheeler, Kewanee district.
9. D. E. Tucker, Northeastern Missouri district.
10. D. L. Shinn, referred to missionary in charge and Bishopric.
11. G. W. Shute, Nebraska.
12. C. H. Porter, Nebraska.
13. W. A. McDowell, Wisconsin.
14. J. W. Peterson, Wisconsin.
15. S. W. L. Scott, Michigan and Northern Indiana district.
16. H. E. Moler, Ohio district.
17. John Shields, Canada.
18. E. DeLong, Canada.
19. Samuel Brown, Canada.
20. C. E. Burr, Wisconsin.
21. Fred A. Smith, Des Moines district.
22. E. A. Stedman, Minnesota.
23. J. M. Scott, Southern Indiana.
24. L. F. Daniel, Central Indiana.
25. C. J. Hunt, Galland's Grove district.
26. Wm. Thompson, Decatur district, to enter the field August 1.
27. F. J. Chatburn, Denver, Colorado.
28. F. C. Keck, Southwestern Missouri.
29. J. B. Roush, Northern Illinois.
30. John Davis, Oregon and Washington.
31. J. W. Jackson, Arkansas.
32. Henry Sparling, Southwestern Missouri.
33. R. E. Grant, Eastern Michigan district.

HEMAN C. SMITH, Sec.

The report was adopted.

The Presidents of Seventy presented the following report:—

The Presidents of the Seventy have held five sessions, during which the Spirit of peace and light was enjoyed while transacting the business before us.

We desire to express our regret that Bro. J. T. Davis, one of our number, was suddenly called home at an early stage of the conference, because of the serious illness of his wife, and, thereby we were deprived of his aid and counsel.

A number of names of elders were considered, and recommended by us for ordination

to the office of Seventy to be numbered with the Second Quorum of Seventy.

They have been reported to the body, their calling concurred in, and their ordination provided for except three, whose names were referred back to us for recommendation.

Those selected, who are or have been present have been ordained, except one, Elder R. E. Grant, who desired to defer his ordination for reasons by him assigned.

Of the names referred back to us for reconsideration, we recommend that the ordination of Elder S. W. Simmons be deferred for one year.

We hereby renew the recommendation for the ordination of Elder V. D. Baggerly.

We also recommend anew, the ordination of Bro. A. M. Fyrando; provided he is willing to accept of it.

DUNCAN CAMPBELL, Pres.,
C. SCOTT, Sec.

The recommendations were adopted. Missionaries in charge were authorized to attend to the ordinations of Brn. V. D. Baggerly and A. M. Fyrando, provided the brethren named accepted the office of seventy.

A report was read from the Fifth Quorum of Elders. It reported 4,047 sermons and 218 baptisms, including the nomination of Bro. T. J. Bell as first counselor and Bro. F. M. Weld as second counselor. Action on the nominations was deferred until the nomination of Bro. J. H. Wells for the office of high priest had been acted upon; this by request of the quorum. The Second Quorum of Priests also reported.

The High Council's definition of its functions was referred back to that quorum with a request to report to next General Conference.

Bro. David Dancer renewed his request for release from the college committee, and it was granted. Bro. E. A. Blakeslee was selected to fill the vacancy. The choice was made unanimous.

The following resolution of instruction to the Bishopric was adopted:—

Whereas in the prosecution of the Temple Lot suit questions and settlement of title and property interests are likely to further arise requiring attention, therefore be it resolved that the Bishopric be authorized and instructed to look after the same, if found necessary, and to take such steps as shall be deemed necessary for the good of the body and in justice to all parties concerned.

The nominations for ordinations to the office of high priest were taken up, and considered, and discussed. The time of adjournment was reached without a vote being taken.

Bro. M. H. Bond occupied the pulpit at the evening service. He was assisted by Bro. L. L. Wight.

Thursday, the 19th.—Prayer service was held by the young people early in the morning. At nine o'clock the usual prayer service was held in charge of Brn. J. T. Kinnaman and William Summerfield.

Bro. Frederick A. Smith preached in the morning hour, assisted by Bro. J. S. Kier.

Consideration of business was re-

sumed at half past one o'clock; prayer was offered by Bro. W. H. Kelley, when the minutes were read and approved.

The Presidency presented the following report on the matter referred to them:—

To the Conference, Greeting:—The Presidency to whom the resolution on the subject of the resurrection was referred, report:—

That, while we are of the opinion that the standard books of the church clearly teach the unconditional resurrection of man, we believe it to be of doubtful propriety for the church to put unnecessary restrictions upon the ministry as to the manner of their teaching those doctrines and matters of faith which are of secondary importance; for, while possible injury may accrue to individuals, here and there, who may be inquiring for the word, from the advocacy of individual views held by some of the laborers in the field; we think such injury less hurtful to the general work than that which would result from the creation of a creed, or the putting of restrictions upon the ministry in the form of resolutions restraining the liberty of inquiry and investigation, and censuring those who may venture into such investigation, upon what seems to them to be fair grounds.

We therefore recommend that the conference go no further than to say that it is the belief of the church that the doctrine of the resurrection provides for the rising from the dead, of all men, each in his own order, through the atonement wrought by Jesus Christ.

We cite from the Scriptures such passages as may be aids to understanding upon the subject: Doctrine and Covenants, 28:7, 8; 43:5; 45:10; 63:13; 76:3, 4, 7; 85:6, 29. Book of Mormon, 2 Nephi 6:4, 6; Mosiah 8:9; 11:16; Alma 8:10; 9:3; 19:4; Book of Nephi 11:7; Book of Mormon 4:7; Bible, John 5:28; Acts 24:15; 1 Cor. 15:21, 22, 23, 25, 26; Rev. 20:5, 12, 13; 21:8; 22:15.

Respectfully submitted,
JOSEPH SMITH, } Presidency.
W. W. BLAIR, }

The Quorum of the Twelve presented the following appointments of high priests, elders, and priests:—

To the Conference, Greeting:—The Quorum of the Twelve hereby report the missions of high priests as follows:—

1. R. M. Elvin, released.
2. William Anderson, Decatur district, self sustaining.
3. Charles Derry, Pottawattamie district, with the privilege of laboring near home when poor health renders it necessary.
4. C. E. Butterworth, Galland's Grove district.
5. J. C. Crabb, String Prairie and Nauvoo district, including Pike and Brown counties, Illinois.
6. F. G. Pitt, Northern Illinois.
7. C. G. Lanphear, Northern Illinois, as circumstances permit.
8. Thomas Taylor, England.
9. J. W. Waldsmith, Nebraska.

The missions of elders and priests are presented as follows:—

(For want of time they are not arranged by quorums, but presented in the order of their appointment.)

1. J. A. Currie, Jr., released.
2. A. E. Mortimer, released.
3. James Thomas, released.
4. F. M. Weld, Galland's Grove district in connection with C. J. Hunt.
5. M. R. Scott, Sr., released.
6. W. H. Kelley, Southern Indiana, as circumstances permit.
7. W. H. Kephart, Eastern Iowa district.
8. Senterlow Butler, Pottawattamie district.
9. M. R. Scott, Jr., Southern Indiana, as circumstances permit.

10. Henry C. Smith, Eastern mission.
11. J. B. Heide, Fremont and Nodaway districts.
12. J. S. Snively, referred to the Presidency and Bishopric.
13. William Waterman, Kentucky and Tennessee.
14. C. E. Hand, Des Moines district, as circumstances permit.
15. A. V. Closson, Wisconsin, as circumstances permit.
16. George Jenkins, Southern Indiana.
17. V. D. Baggerly, Southern Indiana.
18. J. R. Sutton, Eastern Iowa district, to enter field in September.
19. Joshua Carlile, Pottawattamie district.
20. Joseph Ward, Southwestern Missouri.
21. Charles J. Spurlock, Southwestern Missouri.
22. W. S. Macrae, Oklahoma.
23. R. M. Malony, Oklahoma.
24. John R. Wedlock, Southwestern Missouri, as circumstances permit.
25. J. H. Wells, Independence district.
26. B. A. Atwell, Southwestern Missouri, as circumstances permit.
27. A. J. Keck, Northern Illinois, as circumstances permit.
28. Henry Southwick, Northern Illinois, as circumstances permit.
29. I. A. Morris, Southeastern Illinois.
30. F. M. Slover, Southeastern Illinois.
31. J. M. Terry, St. Joseph, Missouri.
32. S. J. Madden, Southwestern Missouri, as circumstances permit.
33. D. F. Winn, Northeastern Missouri district, as circumstances permit.
34. William Summerfield, Far West district.
35. John S. Keir, Northern Illinois, self-sustaining.
36. E. K. Evans, Canada.
37. Samuel Tomlinson, Canada.
38. James L. Mortimer, Canada.
39. Fred Gregory, Canada.
40. Alvin Knisley, Canada.
41. G. M. L. Whitman, Nebraska.
42. R. H. Davis, Kansas.
43. R. L. Ware, Northwestern Kansas.
44. S. D. Payne, Western Nebraska.
45. James Kemp, Colorado.
46. M. Sorenson, Scandinavia.
47. A. Edwards, Wales.
48. C. H. Caton, Birmingham district, England, as circumstances permit.
49. Joseph Dewsnup, Manchester district, England, as circumstances permit.
50. S. Warren, England.
51. P. B. Seaton, Tennessee and Kentucky, as circumstances permit.
52. W. H. Griffin, Tennessee and Kentucky, as circumstances permit.
53. G. T. Chute, Southeastern mission.
54. A. D. Greer, Southeastern mission as circumstances permit.
55. W. J. Booker, Alabama, as circumstances permit.
56. Charles Snow, Kentucky and Tennessee.
57. James Adair, Kentucky and Tennessee, as circumstances permit.
58. F. P. Scarecliff, Mississippi, as circumstances permit.
59. T. J. Smith, Oklahoma, as circumstances permit.
60. E. W. Nunley, Texas.
61. S. W. Simmons, Texas and Indian Territory.
62. L. L. Wight, Central and Southern Texas.
63. T. J. Sheppard, Texas and Indian Territory.
64. A. B. Moore, Northern Texas.
65. A. C. Hart, Indian Territory.
66. Peter Adamson, Indian Territory and Arkansas as circumstances permit.
67. E. J. Goodenough, Michigan and Northern Indiana, as circumstances permit.
68. John Glazier, referred to missionary in charge and Bishopric.
69. William Dowker, Eastern Michigan district, as circumstances permit.

70. Andrew Barr, Eastern Michigan district.
71. F. C. Smith, Eastern Michigan district.
72. David Smith, Northern and Eastern Michigan districts.
73. J. A. Grant, Eastern Michigan district.
74. William Davis, Eastern Michigan district.
75. A. L. Whiteaker, Wisconsin.
76. H. T. Curtis, Wisconsin.
77. Joshua Hackett, Wisconsin.
78. Swen Swensen, Minnesota.
79. J. W. Bryan, Eastern Texas, as circumstances permit.
80. William Gibson, Southern California.
81. D. L. Harris, Southern California.
82. Charles Baly, Southern California.
83. R. R. Dana, Southern California.
84. Albert Haws, Central California.
85. J. H. Lawn, Central California, as circumstances permit.
86. Daniel Brown, Central California, as circumstances permit.
87. J. S. Lee, Utah, as circumstances permit.
88. A. J. Layland, Idaho, as circumstances permit.
89. Joshua Armstrong, Nebraska, as circumstances permit.
90. C. E. Blodgett, Nebraska, as circumstances permit.
91. J. M. Stubbart, Western Nebraska, as circumstances permit.
92. H. J. Davison, Eastern mission.
93. G. H. Godby, West Virginia and Northeastern Kentucky.
94. Geo. Robley, Eastern mission.
95. H. R. Harder, Ohio district.
96. W. W. Blanchard, Eastern mission.
97. J. S. Parrish, referred to missionary in charge and Bishopric.
98. M. F. Gowell, Maine.
99. J. L. Goodrich, referred to missionary in charge and Bishopric.
100. G. W. Eaton, Maine, as circumstances permit.
101. C. P. Faul, Far West district, as circumstances permit.
102. Ben Dice, Far West district, as circumstances permit.
103. William Newton, Society Islands.
104. J. W. Gilbert, Society Islands.
105. Gomer Reese, Montana, as circumstances permit.
106. George Green, Canada, self sustaining.
107. John Hawley, Texas, self sustaining.
108. Hans Peterson, referred to the Presidency and Bishopric for the Scandinavian mission, if practicable.
109. J. J. Christenson, referred to Presidency and Bishopric for Scandinavian mission, if practicable.
110. George Ballard, Australia, self sustaining.
111. C. Avery, New South Wales, as circumstances permit.
112. D. McIntosh, Victoria, as circumstances permit.
113. Gomer Wells, Australia.
114. James M. Baggerly, Southern Indiana with I. P. Baggerly.
115. J. W. Moore, West Virginia, self sustaining.

Respectfully submitted,
HEMAN C. SMITH, Sec.

The First Quorum of Seventy presented the following additional report:—

To the General Conference.—The First Quorum of Seventy presents the following additional report:—

We have held seventeen sessions, at which matters of importance concerning the general duties and work of the quorum were acted upon.

Reports have been received from sixty-eight of our number; forty-two of them have been present.

The number of baptisms reported for the conference year is 806. Incomplete reports of other items show the following: Sermons preached, 6,434; confirmations, 681; ordinations, 75; children blessed, 436; administrations to the sick, 1,900; marriages, 49.

The following resolutions were adopted:—

“Resolved that as a quorum we are in harmony with and fully indorse the organizations known as the General Sunday School Association, The Daughters of Zion, and Zion’s Religio-Literary Society.”

“Resolved that we request President Joseph Smith to insert in section 121 Doctrine and Covenants a statement of the instruction given to the Seventy in 1885—that directing them to choose presidents of Seventy and instructing the presidents thus chosen to choose other Seventy—that it may be preserved with other important instruction given to the church and published in that section.”

Respectfully submitted on behalf of quorum.
DUNCAN CAMPBELL, Pres.
RICHARD S. SALYARDS, Sec.

LAMONI, IOWA, April 19, 1894.

President Smith was authorized to insert it as requested, under the same conditions that other matter in section 121 was published.

The Second Quorum of Seventy presented an additional report:—

To the Presidency and brethren in conference assembled; greeting:—

The Second Quorum of Seventy have held several sessions alone in which the Spirit of God has been markedly felt, especially in the consideration and acceptance of the revelation. We have met in joint sessions with the First Quorum of Seventy. Have also issued licenses to the brethren ordained at this conference. The summary of work done by the fifteen members during the year is as follows: Sermons preached 2,214, baptized 208, confirmed 147, ordained 12, blessed 65 children; making an average of 148 sermons preached, 14 baptized, 10 confirmations, 1 ordination, and 4 children blessed.

We express our gratitude to God for his kind and gracious acknowledgment in answer to our petitions, and are resolved to manifest our appreciation by seeking to comply with the instruction so imparted.

C. SCOTT, President,
T. W. WILLIAMS, Secretary.

The following resolution was adopted:—

Resolved that Lamoni, Iowa, be declared the seat of the Presidency of the church.

Brn. F. G. Pitt and Ellis Short asked release from the college committee. The conference declined to accept their resignations.

The First Quorum of Elders reported: Sermons 1,966; baptisms 117.

An explanation was made by Bro. Blair concerning the release of Bro. R. M. Elvin: Sickness in his family prevented his appointment. Being in the Decatur district over which the First Presidency had charge, he was subject to their direction.

The Twelve called attention to an item omitted in their report; the release of Bro. John Wahlstrom.

It was moved that the late revelation be inserted in the next edition of the Doctrine and Covenants.

At the request of some this was deferred. The President of the Board of Publication stated that the Herald Office would publish it in such form that it could be inserted in the Book of Covenants.

The First Quorum of Seventy reported on the nominations of sevens referred to them:—

Resolved that we disapprove of the selection of active Sevens for ordination to the office of high priest as interfering with the discharge of the important responsibilities and duties of the quorums of Seventy and detrimental to the general interests of the work; however, we are willing to indorse the nomination of any of this quorum who may be designated by the Spirit of revelation for ordination to the office of high priest.

The Twelve reported disapproving of selections from the quorums of Seventy, but approving the nominations of the following named brethren for ordination to the office of high priest: J. P. Carlisle, J. M. Baker, Temme Hinderks, William Lewis, John M. Terry, George Green, R. C. Longhurst, Roderick May, W. C. Nirk, Joseph Dewsnup, Sr., Wentworth Vickery, J. S. Snively. The conference approved the nominations. Brn. G. H. Hilliard and G. H. Hulmes were also nominated and approved for ordination to the office of high priest. A. M. Fyrando was nominated and approved for ordination as a high priest conditioned upon his willingness to accept. Brn. James Moler, J. F. Burton, Robert Winning, R. J. Anthony, George Montague, I. N. White, C. H. Porter, and F. M. Sheehy declined to accept such ordination. Action on the nominations of Brn. J. H. Wells, J. T. Davis, H. N. Hansen, and E. W. Nunley was deferred one year; and those of Brn. A. J. Moore and C. H. Jones were lost. Provision was made for the ordination of those approved, by the missionaries in charge.

By separate motions the First Presidency, the Twelve, the High Priests, the First and Second quorums of Seventy, the High Council, the Bishopric, the quorums of elders, and the priests, teachers, and deacons were sustained; the Secretary and Recorder; the Church Librarian; also the Daughters of Zion, the General Sunday School Association, and Zion's Religio-Literary Society; also the college committee. A vote of thanks was extended to the conference stenographers and reporters: Sr. Belle Robinson, and Brn. E. C. Lindsey, J. S. Parrish, and D. F. Lambert; also to the Lamoni Saints for their hospitality.

Two meetings were held in the evening—an ordination and prayer and preaching services. Brethren W. W. Blair and A. H. Smith had charge of the former, in which Brn. George H. Hilliard, Roderick May, and Joseph S. Snively were ordained high priests; and Brn. T. J. Bell and F. M. Weld as counselors in the Fifth Quorum of Elders; Brn. A. H. Smith and Charles Derry, J. H. Lake and William Anderson, and W. H. Kelley and C. E. Butterworth officiating, in

the order named; the brethren of the Twelve being the spokesmen. The Holy Spirit's presence was realized, bearing witness of the acceptance of the brethren named in the offices to which they were appointed.

President Joseph Smith preached at half past seven o'clock, assisted by Bro. J. F. Burton. At the close of the discourse an additional appointment was presented by the Twelve: J. M. Brown, to labor in Central Kansas as circumstances permit. On motion the Presidency were authorized to audit the minutes of the last business session.

The conference then adjourned to meet April 6, 1895, at Independence, Missouri, and President Joseph Smith pronounced the benediction.

On Friday morning some of the ministry remaining met at nine o'clock when a number of five minute speeches were made by several of the brethren. The session was in charge of Brn. F. G. Pitt and R. J. Anthony.

COLLEGE MEETING.

THE college committee called a general meeting of citizens and visitors at Lamoni on Friday evening of the 20th inst., at Rabidou's hall. Bro. W. W. Blair was chosen chairman, and Bro. D. F. Lambert secretary. Bro. Joseph Smith, president of the college committee, made a statement of progress to date: Sr. M. Walker had donated twenty acres of land, Bro. Alexander Hopkins thirteen and one third acres, and Sr. Minnie Wickes six and two thirds acres; in all forty acres, situated in the southeastern portion of Lamoni. This land had been donated on condition that a college be erected within a prescribed time. Some subscriptions had been made in 1889 when the first effort was made towards erecting a college. The committee desired to see what the citizens of Lamoni would do, to learn if the subscriptions of 1889 or what portion of them remained good, etc., stating that they desired to then proceed to solicit subscriptions from others interested, and break ground and commence work on the college buildings during the spring. The committee wished it to be understood that the institution was designed to be strictly nonsectarian; that it was to be conducted upon broad, liberal principles.

Speeches were then made by Brn. E. L. Kelley, F. M. Sheehy, E. A. Blakeslee, D. F. Lambert, F. G. Pitt, Mr. B. D. Fleet and others. This was followed by a call for subscriptions, which was fairly responded to.

Upon further consideration it was decided to adjourn the meeting to Monday of the 23d inst. at half past seven o'clock. A soliciting committee

was appointed to interview the citizens of the town and surrounding country to obtain subscriptions. Another committee was appointed to advertise the meeting for Monday evening, with a view to securing a large attendance, etc.

From present indications it is believed that the college will be built. However, the erection of it—its size, etc., depends upon liberal subscriptions from both residents of Lamoni and those at other points who are interested in seeing such an institution erected. The college is not yet an assured fact, but with anything like a liberal response from those interested in the project there should be no trouble in securing it.

This is the second effort that has been made, and it ought not to fail. If it does, it is not probable that the project will be revived again very soon. Those who will to do and can assist it can therefore see the need of prompt and substantial aid being tendered to the committee. The advantages of such an institution both to Lamoni and to our people in general can hardly be overestimated. It is therefore hoped that those who can aid will at once notify the college committee what they will subscribe to the funds. The terms of subscription are one third payable when ground is broken, one third when the corner stone is laid, and the balance when the building is inclosed.

The committee can work to better advantage and erect a better building if in the start they have a liberal subscription list, otherwise they must necessarily be hampered or limited in their operations.

What can our readers do for the erection of a liberal educational institution? The response can be made by subscriptions to either one of the college committee. The members are: Joseph Smith, E. L. Kelley, Lamoni, Iowa; F. G. Pitt, Chicago, Illinois; J. A. Robinson, Independence, Missouri; Robert Winning, St. Joseph, Missouri; E. A. Blakeslee, Galien, Michigan; Ellis Short, Standley, Indian Territory.

We may state in conclusion that the joint council of the First Presidency, the Twelve, and the Bishopric, now in session, adopted a resolution favoring the college project and pledging it the active individual support of its members.

EDITORIAL ITEMS.

THE First Presidency, the Twelve, and the Bishopric resumed their sessions in joint council on Monday, the 23d inst. Bro. G. T. Griffiths was obliged to return to Kirtland on the 23d, because of the serious illness of Sr. Griffiths.

Brn. Joseph Luff and I. M. Smith

preached for the Lamoni Saints on Sunday, the 22d inst. Both discourses were edifying.

The Pleasanton, Iowa, branch held its annual election of officers on Saturday, the 21st inst. Bro. Duncan Campbell was chosen president, Bro. Lyman Little priest, Bro. A. W. Moffet teacher and secretary, Bro. A. S. Parker deacon, Sr. B. A. Greer treasurer and chorister, and Peter Castner janitor. The branch Sunday school elected officers under the auspices of the district Sunday school association on Sunday the 22d inst., making choice of the following named as its officers: Bro. Duncan Campbell superintendent, Bro. T. J. Burch assistant superintendent, Bro. Macy Campbell secretary, Sr. B. A. Greer treasurer and chorister, Sr. Clara Turpen organist. The branch building committee reported, showing sufficient funds at hand to pay almost all indebtedness remaining on the new chapel. Prospects for growth in the branch and consequent extension of the work into the surrounding country are good. The regions round about Pleasanton are inviting fields for labor. Unity and life in that branch will bring additions and strength to the Saints at Pleasanton and to the entire district.

A report of adjourned college meeting will appear next week.

Bro. Alexander H. Smith's permanent address is Lamoni, Iowa. Mail so addressed will be promptly forwarded to him in his field of labor.

Mothers' Home Column.

EDITED BY FRANCES.

[BELIEVING that no more encouraging words than the following address of Bro. Joseph Burton could occupy our space, we cheerfully give place to it.]

ADDRESS BY ELDER J. F. BURTON.

Delivered before the General Conference at Lamoni, Iowa, in the interests of the Daughters of Zion, Tuesday evening, April 11, 1894.

WE are this evening somewhat like the ancient mariners striking out on a new voyage, in search of some of the jewels which will be of benefit to us. We elders think we are somewhat qualified to present the principles of the gospel to men, and when we have the divine aid are very much gratified in doing so, and it would seem that this evening with such a large audience before us, we would like to present them; but there is this other consideration, that that is pretty strong meat and we have been feeding on these food things for several days and evenings, and now in the midst of the week it is proposed that we have a little—recreation shall it be? We hope so, in the sense that it will be advantageous as well as restful.

I stand before you in the interests of the Daughters of Zion, an institution lately organized by some of the members of the church, whose motto is, "Our aim mankind to bless." And believing that it is and is to be a part of what is known to us as the great latter-day movement and that it is of vastly more importance than it has hitherto been considered, we offer no apology in their behalf for requesting of the brethren and sisters of the General Conference the privilege of using this hour. And if there are not presented to you thoughts bright and clear from the fountains of knowledge or the depths of truth, it will only be because your speaker lacks the ability, not because there are not grand heights and depths in the subject. In fact, it is embraced in the principles appertaining to the redemption of the race of man, and I fully believe, by the inspiration of that God who is the guide and director of this latter-day work the Daughters of Zion have inaugurated this movement which in its development shall result in such wondrous blessings to the race of man as have not yet been dreamed of.

I wish to present to you a statement made by our Savior to the church as recorded in the Doctrine and Covenants, page 288, section 102: 9:—

"Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws."

The thoughts contained in this may perhaps seem strange to very many, even Latter Day Saints, that before the kingdom of our God and Christ shall be established, it is to become very great. To-day it is but a handful in comparison with those of the earth, but by and by it is to become an army very great, and while it is to be great it also must be sanctified before God. It must be as "fair as the sun," as "clear as the moon," and terrible unto all nations so that the kingdoms of this world shall be constrained to acknowledge that it is in very deed the kingdom of our God and of his Christ. Therefore, to this end, for this purpose, "let us become subject unto her laws,"—the laws by which Zion may be sanctified.

Zion is the pure in heart, the pure in heart are to be sanctified, the dwellers in Zion are to be sanctified before God by keeping the laws of God. Let me read on page 251 also, some things concerning what is known to us as the "old church" and some of the leading members of that church. I refer to the reproof which they received from the Lord concerning the subject in hand. Commencing with the sixth paragraph we read: "The glory of God is intelligence, or, in other words, light and truth." Before this the statement is made that, "Truth is knowledge of things as they are, and as they were, and as they are to come. . . . And the glory of God is intelligence, or, in other words, light and truth," is the glory of God, and that glory is to rest upon Zion and her inhabitants; in fact she is to be sanctified by

the truth and sanctified before God until all Zion shall stand before him "fair as the sun, and clear as the moon," because of the light and truth which is the glory of God, and this is knowledge of things as they are, as they were and as they are to come.

"Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in light and truth; but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house."

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children; therefore, firstly set in order thy house."

Frederick G. Williams and Sidney Rigdon were here reprov'd of the Lord because there were things not right in their homes.

"Verily I say unto you, my servant Joseph Smith, Jr., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I call you servants for the world's sake and ye are their servants for my sake; and now verily I say unto Joseph Smith, Jr., you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all."

This reproof if applicable is applicable to all, and the Saints everywhere who have not properly instructed their families are reprov'd of the Lord in this revelation to the church.

"Pray always, lest that wicked one have power in you; and remove you out of your place."

These instructions of the Lord to the elders of the church, applicable as he says to all, were because there were wrongs in the houses, in the families of the Saints in Zion, and while this was so their children were in danger of being removed out of their places as they themselves were. They themselves were afflicted, and until these wrongs should be remedied they must bear with or suffer from their afflictions and sorrows.

In the New Testament Scriptures statements are made that the older sisters should instruct the younger ones to be just, keepers at home, lovers of their husbands, directing the affairs of their household in righteousness and truth. This also is in accordance with the thoughts before expressed.

And now we wish to go back a little farther in the world's history that we may see somewhat of the dealings of the Almighty through the ages of the past. In the Garden of Eden, from ought we know by the record, man and woman stood side by side, were equal every way. The woman being deceived, or beguiled by the serpent, partook of the fruit and fell. She handed the fruit to her husband who also fell, but he, it seems, compre-

hended better what he was doing. The woman did not understand. She saw that it was good as food to be eaten and she ate it. One of the brethren was telling me very lately that he thought if the serpent had been a mouse the fall would not have occurred, but let me say that if the woman was afraid of a mouse, she was not afraid to stand before the grieved Creator in his wrath and when she was asked what she had done and why, say to him: "The serpent beguiled me, sir, and I ate it." That was exactly the truth, but the man who was courageous enough to stand and face a mouse, even if it was angry, could shrug his shoulders at the grieved and angry Creator and say, "Father, the woman over there whom you gave me, was the one who gave me the food and I ate it." From that day until the present there has been an intuitive—what shall I call it?—attribute of moral integrity in woman superior to that of the opposite sex. Sorrow came to her because of her transgression, as it did also come to Adam because of his. They were thrust from the garden and from thence the edict went forth that the woman should be subject to her husband. The record says, "He shall rule over thee," and man has from that day until this used that as an argument for the oppression, in greater or lesser degree, of the sisterhood.

When Jesus came he said the gospel was the power of God unto salvation which should redeem the race from the power and curse of the fall and that under its sway there should be "neither male nor female, bond nor free," and under the influence of the divine inspiration of the Almighty in the restoration of the gospel in our day that curse was so far lifted from the race that in our generation God himself has spoken and lifted an Eve so high as to place her side by side with her companion in caring for the church. But I have got away ahead now already. What a wondrous broad field there is in this subject! Who can compass it? Years to come, when this room will not hold the people that shall listen to an address upon this subject, thoughts will be presented, grand and glorious concerning this matter and it has not yet entered into the heart of man to conceive of them all.

I am not going to argue to-night, if I can help myself, the part that woman shall have in the church work proper, neither in favor of nor against it, but I may just say this much by the way, that the good record tells us that at one time when Israel had been wandering and the book of the law of the Lord which had been lost was found, Hilkiyah, the high priest, sent word to King Josiah. Josiah appointed a committee of five high priests and scribes, with Hilkiyah as the chairman to inquire of the Lord concerning that book. The record does not tell us very much concerning this affair, only that they called upon Sister Huldah, the prophetess, and she inquired of the Lord and said, "Thus saith the Lord," and pronounced a prediction of evils that should come upon Jerusalem because of their transgressions, and then, womanlike, gave the word of the Lord just as tenderly as it was possible to be clothed in language. Those who are very careful and

are quite intelligent in discernment can almost tell you what prophet you are quoting from by the manner in which the words are put together and sentences constructed. Let me read you just a little of this message of Huldah that I may illustrate this thought: After she had told him, "Thus saith the Lord I will bring evil upon this place," she sent in addition this word to the king of Judah:—

"Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes and wept before me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again."

Just as gentle, kind, and tender as only a Sister Huldah could, did she repeat this severe message of the Lord unto the king. She was apparently the only prophet or prophetess at that time, to give the word of the Lord to Israel. The king paid heed to the counsel thus received, put away evil from Israel, appointed a passover which they held, the like of which was never known in all the days of the kings of Israel or of Judah. But as I stated, this is not the side of the question which I wish this evening to present to you.

There is enough in the thought that woman's mission and place is the home, and from the fireside shall spring the power that shall assist in conquering the world and sanctifying the inhabitants of Zion that they may be redeemed, and I feel strong enough in the thought this evening to say that unless the sisters will begin the work in their homes and carry it on as the Lord shall direct them that the inhabitants of Zion never will be sanctified and Zion will never be redeemed. It requires the work there, that God designed they should do, and for which they were qualified from the beginning, as God said when he made woman, "She shall be a help fit for man." I don't like to use the word *meet* here, because sometimes persons misuse it thus placed. She was a help fitted for man in every way and while he should toil in the affairs of business in the world around about, she would take care of the tender plants, nursing and rearing them until she should pass them from under her care to the bosom of the church, and from thence on through all the schools they should pass, until the highest school, the school of the prophets, (which I believe will be a class in the Sunday school of the future,) shall be reached, and there be prepared to receive the endowment from on high which shall qualify them to stand before the Master when he shall come to a pure generation. Let me repeat the declaration made in the paragraph which I read, that the army of Israel is to become very great as well as to be sanctified. Whatever the time may be of the coming of the Master or of the end of this dispensation, whether it be two, five, ten, fifty, or a hundred years, it matters not to me, the declaration is made by the divine Master that the armies of Israel shall become very great and

sanctified, before he comes, and therefore I wish to state as a bases for my thought this evening that the work of the Daughters of Zion will be to rear a righteous generation to meet the Savior at his coming. That instead of a generation being converted to meet him, a righteous generation will be raised up, raised under the influence of the divine Spirit of God in Zion through the operations of this organization as a starting point.

The declaration tells us in this word that when the Lord would redeem Israel in former times he chose a Moses and an Aaron and sent them to lead Israel out of bondage across the wilderness into the promised land. With them he says, "I sent Miriam." The sister was sent with the brothers. Six hundred thousand men of Israel left Egypt, and went into the wilderness on their way to the promised land. I have not read it very carefully lately and I don't remember reading much about the women. It speaks of the children but doubtless there must have been nearly if not as many, as six hundred thousand women. It took these two men, Moses and Aaron, with all the power of their intelligence to take care of these six hundred thousand men, and then they could not do it thoroughly. To Miriam was left the task of instructing the six hundred thousand women that a righteous generation qualified to enter the promised land might be raised up. The men laid their bones in the wilderness, but the little ones who they said would die in the wilderness were permitted to go into the promised land and receive the fruits and good thereof.

Let us go a little farther back than this. Moses was a man of God, was he not? Yes. Did the Lord ever have anything to do with raising him up? Every child knows that he did—every child in this village knows that. There was not a man in Israel fit to be a leader of that people. Why? Because they were steeped, their bodies and their spirits, in paganism and tradition of the nation by whom they were held as slaves. It was necessary that this child should be born under the influence and protecting care of the providence of God, cared for in the bulrush basket, as directed by the hand of God and kept until he was sent by the Divine Master and his power, into the desert there to learn and receive the divine message from the burning bush as Christ the God of Israel called him and directed him, authorizing him to perform his work.

Come down a little further in the history of time; come with the glorious Master himself who came to earth. There must be a man prepared to go before him. The angel came and said to the woman, "The child that shall be born of thee shall be he who shall go before the Master." Prenatal influences were to work there to prepare a John who should be fitted to meet the Savior and prepare the way before him. There was not a man on earth fit to be used by the Divine hand, to baptize Christ the Son of God and to prepare his way before him, and God the Eternal Father had to raise one up and he raised up John, a man sent of God for these purposes.

However, come on down later than that, when the angel came to the virgin Mary saying, "The child that shall be born of thee

shall be the righteous one, the anointed, and blessed is she to be above all women." No man on earth fit to be the father of that being; sin and iniquity were too prevalent everywhere in the world. More than prenatal influences were to work there and the virgin Mary in that immaculate conception gave to the world a Christ, a Redeemer. An Eve lost it without man's aid, and without man's aid gave the Savior, the Redeemer to man, for the race of man. Then we come to this thought; that Jesus was raised up also of the father to work the salvation and redemption of man, and think you, brothers, sisters, and friends, that in that glorious and grand day yet to come when the kingdoms of this world must acknowledge that the kingdom is the kingdom of God and of Christ, when Christ himself shall come, that he can come to any other than a raised-up righteous generation thus prepared to meet him?

There are declarations made in the New Testament Scriptures that a Priscilla and Aquila, her husband, were helpers together of the Apostle Paul, who is supposed to have been not very friendly towards the sisters in some things; and he commended Phœbe as a servant of the church at Cenchrea; he commended also Priscilla and Aquila, and asked the Saints to greet her and the church which was in her house. The thought I wish to draw from this is that the apostle recognized the helping hand of those sisters as servants of the church that was in their house, and that consisted of their children, their servants, and as was the case sometimes in those days, their relatives. The church in their houses, then, should be instructed by these as helpers of the apostle and he recommended these sisters as such daughters and helpers of his.

Undoubtedly woman's work is at home in the house; there is however another thought that I may be permitted to notice just here—that she should be allowed to use her privileges, her powers in the development of that work as she deems best, so long as she does not infringe upon the rights, privileges, and powers of us the lords of creation. And if, in the carrying on of that work, of instructing her children in the house, she should choose to call her sister who is doing the selfsame work, to her house, and they thus confer, as to the best measures to be used in the development of that work, who shall say them nay, and if two may meet together why not two hundred, or two thousand, or ten times two thousand? If in the progress of that work they shall deem it requisite thus to meet together as "Daughters of Zion" that they may receive the instruction that each can give to the other in the edifying and building up of the church which is in their houses, they may thus convene and communicate one with another to this end, for this purpose, who is there in the church or in the world that should say them nay?

But there is another phase of this question naturally growing out of that thought: that if two or more of them shall assemble together it would require organization. It naturally drifts to that. Organization means officers, officers means some persons exercising some kind of authority, and is it possible that in the great scope of the latter-day

work there is room for such authority to be given to the sisters in the church and of the church? One of the brethren in speaking to us in reference to the restoration of all things spoken by the mouths of all the holy prophets since the world began, that in the eleventh hour, this hour, these things were taking place and that there was and should be a restoration of all things needful for the work of God in this last generation. I am not so sure that we ought to confine ourselves in this dispensation alone to the precedents that we might find in other generations or dispensations. I believe there are peculiarities in the development of this work that did not attach to any of the others and that is voiced in the thought by the servant of the Lord to this body, that "the hastening time" is come, which did not in any other dispensation obtain. There is that peculiarity about it, that the dispensation which now is in force on the earth is to develop into a righteous generation being raised up—or converted, if you don't like the thought of being raised up—and that that generation shall be sanctified before God and it shall be as fair as the sun in purity, as clear as the moon, and that they shall be continually subject to the laws of God in Zion. This did not obtain in any of the dispensations prior to this; instead of that the others dwindled into darkness; but this is not like the evening star that goes down behind the darkening west, but this dispensation, like the morning star, instead of sinking into darkness, shall melt away into the brightness and glory of the risen Redeemer, of the Redeemer to come again into the glory of the sanctified and redeemed world. Therefore, I feel we have not altogether allowed ourselves to be confined to the revelations that might have been given to govern and direct the body of the people of God in other directions. I do not know that I need have offered this by way of apology for what I might introduce, but I thought I might perhaps make the statement that it would allow us to broaden our minds and allow them to be developed a little by the Spirit which permeates the great latter-day movement.

That there were women workers in the church in former days must certainly be accepted. In whatever position or condition it was, it has not been clearly revealed in any word that I know of, but in latter times we cannot be very much at a loss concerning the thought. When God called the young boy, the young man in 1827, he did not choose from the learned world. Why? Because they were so full there was no room for aught else. Full of traditions, superstitions, and of evils that govern in the world. He chose this lad unlearned, untutored, a mind free to be developed, and more than all, I believe, prepared of God, that he was able, and capable of development as God would have him. He chose him and virtually raised him up from an ignorant boy, to be the instrument in his hands to give to the inhabitants of the world most wondrous instruction that the world has not yet comprehended. He gave revelations in this Book of Doctrine and Covenants that men yet have not begun to teach with all their science and knowledge.

It is yet for the generations unborn to fully develop the principles of light, intelligence, knowledge, and truth contained in some of the revelations of this book—not that he comprehended it either—the more to his credit as a person.

Then we may also state that early in the history of this work, in 1830, the year in which the church was organized, the Lord, in the method that he had adopted of giving to this unlearned boy while yet unlearned, revelations beyond his natural knowledge and comprehension for the government and direction of the Church of Christ of Latter Day Saints, not as it then was, but as it should be in its development and unfolding on unto the end; not that thereafter it should not be necessary to receive line upon line, and precept upon precept, here a little and there a little, but that the outlines were portrayed clearly in his work, that in the development of the work, as time and circumstances would permit and the genius of the work would allow, these others should be brought into effect, and in harmony with that was the revelation given to his wife, Emma, as found on page 110 of the Book of Doctrine and Covenants, and I don't think it out of place here to read it this evening in behalf of the sisters, the Daughters of Zion:—

"Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom."

I am glad he put that in, because he makes no particular distinction there between one and another.

"A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life and thou shalt receive an inheritance in Zion. Behold thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world which is wisdom in me in a time to come.

"And the office of thy calling shall be for a comfort unto my servant Joseph Smith, Jr., thy husband, in his afflictions, with consoling words, in the spirit of meekness."

Now I wish to say to any of the strong-minded women's rights sisters, if there are any present, that they do not find in this revelation any warrant whatever for exercising undue influence or power over their husbands, neither in that which is given in any of the revelations of God to his people, but rather that the office of her calling was for "a comfort unto her husband." The old edict from the beginning was, "Thou shalt be subject to thy husband." Not yet reversed, the gospel came for the purpose of reversing that as well as all other denunciations against the race, but it certainly will not be until the righteous generation is raised up and the spirit and genius of the latter-day work permeates the minds and the hearts of men, removing from them all jealousy, official and otherwise, that they may accord unto woman all the privileges due her and ordained of God as her right and privilege.

"And thou shall be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit."

The Spirit of the Lord, like God himself,

evidently, is unchangeable, does not vary, will be the same to-day that it was in 1830, be the same in 1830 that it was in the year 60, A. D., will be the same then that it was two thousand, three thousand, or four thousand years prior to that time. The works of God are one eternal round; that is, they do not vary nor change, and the instruction given to the sister here is certainly in accord and must be interpreted as being in accord with that which was given in the previous revelations in the New Testament Scriptures as well as the old.

"For he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband will support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

"And verily I say unto thee that thou shalt lay aside the things of this world, and seek for the things of a better."

Home shall be the place for this woman's instruction, the church in the house shall be the place where she shall instruct, but in doing this she shall lay aside the things of the world and devote her time entirely to the purposes of instruction that the children may be instructed and in the development of that work she shall not teach only at her own hearthstone, but at the hearthstone of every one of the sisterhood that might need her counsel and instruction for unto this was she ordained and for this purpose did this man receive instruction to lay his hands upon her and ordain her and bestow upon her the gift of the Holy Ghost that by this she should be qualified to instruct the Church of God in her house and lead them higher and higher in the development of knowledge, and wisdom, and truth.

"And it shall be given thee also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made. Continue in the spirit of meekness and beware of pride."

That is the declaration of the Master to her, "Continue in the spirit of meekness." You sisters who think it necessary to unfeminine yourselves and masculine yourselves that you might receive what you think your rights, the beautiful revelation of these words of God to our sister is the type of what you ought to be and what you will be by the grace of God; that in meekness you are to instruct and direct and in that spirit alone can even the "Lords of creation" instruct. And now this other declaration so grand:—

"Let thy soul delight in thy husband, and the glory which shall come upon him."

What glory? The glory of God. What is the glory of God? Light and truth is the glory of God and the power of redemption, and this woman commanded of God, "Let thy soul delight in thy husband, and the glory which shall come upon him." When I read that as I did awhile ago in connection with the former reading, my soul melted within me with joy and gladness and gratitude to God that in this latter day a generation had

become righteous enough at any rate that they might receive this from the master, as a most beautiful rendering of that edict of long ago. "Thou shalt be subject to thy husband, he shall rule over thee." Harsh and severe. Behold the goodness and the severity of God, the severity of God when in a day of transgression he says, "Thy husband shall rule over thee," but in the day of God's reckoning with man, the day of redemption, he says to the sisters now, "Let thy soul delight in thy husband, and the glory which shall come upon him." And when the Eve that was in the garden of Eden in her purity before the fall, shall come to this earth again and strike hands with the Eve that has been raised up a righteous woman, then the edict will be reversed again, or rather glory will be added to it, and undoubtedly the declaration will be, "Let thy soul delight in each other and in the glory which now rests upon thee;" then shall the woman stand where she ought to have stood and would have stood but for transgression through all the ages of the past, side by side with man, equal at last in glory, in honor, in power, and in privileges.

"Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come."

In harmony exactly with the argument we are trying to make.

"And verily, verily I say unto you, that this is my voice unto all"—you sisters. "Amen," is the end of that chapter.

Let me say this again in reference to the thought that there is to be a righteous generation raised up: The Daughters of Zion has been organized. It is but in its inception, just starting out. Even the breadth and the length and the height and the depth of it have not yet been discovered. Just starting out upon this, the declaration is that they shall instruct each other in those things pertaining to a righteous generation, that the generation which shall be raised up in Zion shall have such prenatal influences and powers as shall cause them to be free in a very great measure from the influences that have surrounded the present generation in their rearing.

Away out west on the western coasts of Joseph's land, away out "to the utmost bounds of the everlasting hills" one of the Daughters of Zion said a short while ago to one of the elders when speaking concerning the young men that were paying their addresses to her, "We have determined in our society that the young men who shall receive our hands in marriage shall be superior to us in intelligence, pure in character, upright, just, and true. We have determined that we will not associate with nor marry any young man contaminated with such evil habits as shall cause us to blush with shame. That their thoughts when voiced must be pure and chaste and that their bodies must be free from diseases contracted by evil habits." I felt like throwing my hat in the air, and I am sure if I had been a Salvation Army man, I would have shouted "Hallelujah, glory to God!" for in that I see the brightness of the glory of Zion, and that shall be the opening wedge. And I say to the young men who

may look upon the faces around you, prepare yourselves by a righteous life and living, and if needs be, organize yourselves into the Sons of Zion, prepare yourselves for a righteous life, or you may be like the young man whose letter we heard read this afternoon, who so very plaintively confessed that it was not possible for him to get a bride from among the daughters of Zion, for Zion in her brightness is arising and the daughters in Zion are determined that their companions shall be pure in thought and word; their conversation and actions shall be chaste and pure, upright and just. All hail to the Daughters of Zion! May God's mercy and blessing rest upon them, the Spirit and meekness from the Almighty rest upon them, and every one that labors among them, for the institution will develop and go on, brighter and grander until from among them shall elect ladies be called as was Emma and ordained with authority to teach the churches in the houses of the Saints of God. That a righteous generation may be raised up, that they may have the authority (which will be the recognition of the Church of Christ) in the work that shall be assigned them, without in the least degree infringing upon the work of the ministry or eldership of the Church of Christ.

There is one thought I wish to speak of in reference to the Religio-Literary. Besides the Daughters of Zion there has also been established the Zion's Religio-Literary Society and one of the elders on the Pacific slope when addressing that society, believing himself to have been inspired by the Spirit that guides in the great latter-day movement, counseled that society to make themselves acquainted with the records which the church holds and from every other source attainable by them with that which worked injury to the race of man and to their degradation, and that they also should learn everything that might be learned from all these of that which had hitherto assisted in the exaltation of the race of man, and that when they had thus learned, they should cleave to the one and avoid the other and that they should immediately put the good in practice. And if there is to be anything whatever of value in this movement of Zion's Religio-Literary Society and the Daughters of Zion, it must be that that which they learn shall be immediately practiced, for sin of a raging kind is prevalent in the world to day to the destruction of the race of man. The tide must be stemmed by practice immediately and the Daughters of Zion must be at work and the Master among them must work with them to assist them.

Again do I, with all my soul, ask the benediction of our great Master upon every effort for good, "The aim, mankind to bless."

(Reported for the Daughters of Zion by Belle Robinson.)

Physician (with ear to patient's chest): There is a curious swelling over the region of the heart, sir, which must be reduced at once.

Patient (anxiously): That swelling is my pocketbook, doctor. Please don't reduce it too much.—*Our Dumb Animals, Boston.*

The total value of the shipping under the protection of the American flag is estimated at \$180,000,000.

Letter Department.

SOMERVILLE, Victoria, March 15.

Editors Herald:—Bro. Wight has taken his departure for home, and is nearing the American shores by this time. I can assure you that it leaves a vacancy in our ranks that I am afraid will not be filled with such a worthy and fearless defender of the cause.

He, like all others, holds his own views on matters where the law is not plainly set forth; but different from many he never preaches them. The instructions are to preach the word; and I have noticed by observation, that those who are found advancing and preaching far fetched ideas and fine spun notions, are soon into difficulties and trouble with the brethren. His labors both far and near have been appreciated by people both in and out of the church, who speak highly of his abilities as a teacher of the Scriptures. I think all his actions relative to church matters were prompted by his own convictions, with a sense of responsibility resting upon him, and not by the opinions of others. His presence and labor will be greatly missed by those with whom he labored most. However we bid him Godspeed in the great work assigned him of the Lord, wherever his path may lead or his lot be cast.

The young brethren who are left behind will with trembling limbs and fluttering hearts try to face the frowning world with this glorious message of truth, which is everywhere evil spoken of.

We occasionally find some good honest soul who is willing to cast his lot with us and strive to gain a better home, a world "wherein dwelleth righteousness." I baptized a man a few days ago who is a credit to this neighborhood for his uprightness and integrity of purpose. Others are believing, but we patiently wait for the Father to draw them. Brn. Wells and Kaler are doing their best under present circumstances, but like myself, are considerably hindered because of the hard times in this country.

Rejoicing in the growth and progress of the work everywhere, I am still in hope of Zion's redemption, In bonds,

C. A. BUTTERWORTH.

THAYER, Mo., April 10.

Editors Herald:—Though not permitted to be with you at General Conference I have not been idle; I have been trying both by precept and example to teach the Saints in my field of labor to live pure lives. Have held services lately at Sargeant, also near Cabool, at the excellent home of Sr. Johnson, at West Plains and near Thayer, Missouri.

A short time ago I became acquainted with a reverend gentleman of the Congregationalist faith, who sometimes gives lectures on "Indian tradition." Being anxious to know if his theory of the origin of the Indians harmonized with that of the Book of Mormon I visited him and found him to be quite a fine man and I believe almost free from prejudice. During my interview I discovered some things that will doubtless be interesting to the Saints. Rev. Currier was raised in Canada,

where he was with the Indians in his younger days and learned their language. He was missionary among them for some time, making their tradition an especial study. He has two large maps containing hieroglyphics which were copied from stones that he has found in Arkansas, Missouri, Indian Territory, Oregon, Lake Superior, and many other places; the hieroglyphics on one stone referring him to some similar stone somewhere else, and the next one to another, and so on till he has found a goodly number. He has written a book about the aborigines of America, which he would like to publish, but is too poor to furnish the necessary means. He said the Indians were of Hebrew origin; that there were two distinct civilized nations who anciently inhabited this continent; that the ancients had horses and sheep in abundance. He stated that from the tradition he had discovered that very large animals twenty-five and thirty feet long formerly inhabited this continent. He further stated that the names "Nephi" and "Laman" were familiar to him. I showed him the characters sent by the Palmyra Seer to Professor Anthon of New York, which interested him very much. He then showed me some very much like those presented to Professor Anthon, and stating that those in my possession were more perfect characters than the ones found by himself. The people where he lectures sometimes complain saying that his lectures are too much like Mormonism. The reverend gentleman has not read the Book of Mormon but would like to do so. His address is, C. S. Currier, Myrtle, Missouri. In bonds,

C. J. SPURLOCK.

DAME, Moen, Denmark, Mar. 26.

Editors Herald:—On the 2d of this month I went to Copenhagen to have some tracts printed, also went to Malmo, Sweden, twice and spoke a few times. The last evening Bro. Wahlstrom rented a hall in one of the hotels and about sixty persons came out. No doubt more would have attended had it not been such a rainy day.

During my absence the minister here did what he could to prejudice the minds of the people against us, calling me a wolf in sheep's clothing, a real "Mormon" etc. This I expected. When I returned on the 13th I announced through the paper that I would speak on "false prophets" the following Monday evening, which I did to a fair turnout, showing them that our doctrine was in harmony with the New Testament and that the false prophets, wolves in sheep's clothing, etc., must be those who taught differently. At the close of the meeting I told the people that on the following Thursday evening I would speak on baptism and would invite the minister, and that he would have a chance to defend himself. I accordingly went to invite him. He did not treat me very respectfully and promised to *not* come. I found him in his room studying his sermon for next day at the same time smoking his pipe as faithfully as any man could. In this country it is a rare thing to find a man who does not smoke or drink, and the ministers are no exception to the rule; the majority of them are actually

opposed to the temperance movement. Well, Thursday evening came, and about one hundred listeners, some expecting to see the minister at the meeting, but he kept his promise, and at the close of the meeting somebody remarked that he knew he could not defend himself and for that reason he staid at home. He has succeeded in scaring some, but others declare that it is none of his business whether or not they attend my meetings.

The Devil is using the same means here as elsewhere in opposing the work, but the opposition may help to give us a start. Yesterday I baptized a man who has been a believer in the Latter Day work for a number of years; others are believing, and many are reading the tracts I have distributed, but whether they have courage to obey the truth, time must tell. So far the people have paid for the hall. I am making an effort to get places to preach, in different parts of the island, but cannot tell as yet whether I will succeed.

The brethren are well bodily, and I think spiritually too; but there is everything to discourage and but very little so far to encourage them. Faith, hope, and charity are surely needed here, if anywhere, and besides that a good portion of the "patience of Job."

Yours in hope of success,

PETER ANDERSON.

SYDNEY, N. S. W., March 17.

Editors Herald:—Expecting to see Bro. Wight and family embark for America, I took sailing vessel from Tuncurry. Head winds and rough seas were encountered, and I arrived too late, after having been four days on the sea. If all went well, you have had the privilege of extending the hand of welcome ere you receive this.

Being district president I have been visiting and instructing branches. From here I visited Hamilton and Wallsend last week. I found them desirous of advancing according to the same Spirit that moves the church at home. It is natural to hold onto old ideas and errors in church practice, but I trust they will not be too tenacious. Perhaps, if I were an older man, my advice would carry more weight to some. "Old men for counsel," you know.

Two noble souls, man and wife, came through inclement weather last Sunday and applied for baptism here. Bro. Kaler officiated. Sydney now numbers twenty-seven, and one or two others are in view. This is the result of past labor. We have no hall here at present, owing to unfavorable conditions. The burden falls on a few who are not prepared to bear it. We are thinking of trying the country for awhile, which we may do soon.

It has required over a month's correspondence and delay to become qualified to celebrate marriages in New South Wales. Have succeeded at last. This week, my name, with that of church, appears in the government *Gazette* as a registered minister. Hard times do not seem to decrease Cupid's business. I have two or three matrimonial knots to tie.

Original Articles.

A PLEA FOR THE ELDERS.

There are now two representative bodies in session in Sydney: The Presbyterian General assembly of Australia, and the Wesleyan Conference. The latter is dealing with the question of the unemployed. The ex-president, Rev. J. E. Moulton, maintains that "it is not for the church *collectively* to attempt to deal with the unemployed question. It is dangerous to touch it, for the church does not understand sociology, and more harm than good might be done." Rev. Maddern wondered why, as a church they had been charged with "other worldliness." Their hymn books certainly gave color to the accusation, for only one or two hymns in the book referred to this world. Another minister thought it would be "a cold day for Methodism when the church says she has nothing to do with the unemployed question." Another thought it their duty as ministers not only to save souls, but the men also who have souls. Another asked, could they reasonably think that it was their duty to initiate some experiment in sociology, when experts in social science are at their wits' end?

To me this last is a sorry admission; the church is not even on a par, in wisdom, with the world; in matters vital, too. But the cause of all this discussion by the churches is the demand everywhere made that the church and its ministers take up the matter and exhibit a little more practical Christianity by relieving the prevailing distress. They threaten to desert if Christians do not bring about better legislation. On the other hand when "Christian electoral leagues" are formed and some minister "runs" for Parliament, all sorts of fun is made of him and them by the worldly-minded. The Wesleyan Church has inaugurated village settlements in Victoria for the unemployed.

The query has presented itself to me. What is the position of the Reorganized Church on this matter? Have we anything better to offer than they? As far as our past record is concerned, no one can charge us with other worldliness, for we teach a literal second advent and literal heaven to be upon earth. Since in America, as well as in all the world, this unemployed question is the "question of the hour" and we must take a position in accordance with truth and revelation, it may be well to think upon it and be prepared to take a tenable and divinely authorized position before the world.

A bomb exploded—a theological bomb—in the Presbyterian Assembly when Moderator McInnes in his opening address advocated some of the views of the higher criticism. The plenary inspiration of the Scriptures is very strongly adhered to in this country, and to have their moderator say there are verbal errors in the good old book is blasphemy. It has caused quite a flutter in the assembly, and a subsequent discussion through the daily papers.

Zion's light "bursting from afar" is sending a ray or two over to this distant country; but from observation, so far, I believe it has not all dawned here yet, either in the true fold or in the minds of men outside. I shall be glad to see the midday. Hopefully,

GOMER WELLS.

EDITORS HERALD:—I noticed an article in your issue of December 16, 1893, over the signature of T. F. Stafford, under the title or caption of "Laying on of hands," that I think should be replied to. I do not enter this examination of the brother's article as a controversialist, nor for the sake of argument, but to see if the brother's numerous quotations and proof texts will bear the forced application, the unqualified interpretation that the article under examination would imply. The first text cited is Mark 16: 18:—

They shall lay hands on the sick, and they shall recover.

The brother then adds, "It does not read, *may* recover, but *shall* recover." Now while I truly believe just what the text says, yet I need not necessarily believe that all shall or will recover unto whom God's elders shall administer.

But who is it that shall lay their hands on the sick? Is it the elders? The text does not say so. The ruling of the church, with which I agree, says that it is the elders, but the text says that it is those who believe and obey the gospel.

Now why I do not necessarily believe that all are, or were, in the days of Christ and the apostles healed unto whom they administered, is from the promise couched in the text quoted:—

They shall lay hands on the sick.

And the injunction or permit in James 5:14:—

Call for the elders of the church.

Then certainly it was the privilege if not the duty of every saint when sick to call for the elders; and if the elders never made a failure in that day those saints would many of them be alive to-day, if not suddenly cut off. Need I tell you why the Saints in Peter and Paul's time would not have died when life is so desirable, and death such an unwelcome visitor to the most of us, if all that was necessary was to call for the elders? Were I to criticise the administrators of this ordinance because failures (as the brother calls it) do occur, I should want to be sure of two things; first, that I had never made any failures; and second, that I had the promise of the Master that no failures should occur as long as I walked in harmony with the gospel.

The brother, after quoting James 5: 14 and commenting on the same, then adds, "One matter of importance comes to my mind just now, in the case of Achan and his plunder hid in his tent, how God punished the entire camp of Israel till the sin of Achan

was found out and he punished." I fail to see the application here, or what bearing Achan's case has to the failures of the elders to heal the sick with his quotation from James 5: 14-16 as the promise there was (the conditions of course being complied with), that "the prayer of faith shall save the sick, and the Lord shall raise him up;" also that their sins should be forgiven them, while Achan (with his entire family) after his confession had to suffer death.

Here the children's teeth were set on edge because of the grapes that Achan ate; while in the gospel economy the soul that sins reaps the punishment. He next refers to Peter and John's healing the lame man when going into the temple, and then asks the question, "What did he (Peter) have to enable him to work this miracle? He had the Spirit of God and faith sufficient for the blessing on the lame man." I read in Acts 3: 12, that Peter denies its being by their (Peter and John's) power (faith) or holiness that they healed the lame man; but he says in verse 16 that it was the faith that was resident in the lame man, that brought the blessing. It was the same with the lame man that Paul healed. Paul perceived that the lame man had faith to be healed. (Acts 14:9.)

But have there not been equally as great miracles wrought by the elders in the name and power (authority) of Jesus in this dispensation as there was eighteen hundred years ago? Witness Jared Carter commanding that lame man, old Father Tanner, who had been a cripple so many years, in the name of Jesus Christ to throw down his crutches and to walk; and blessed be God, that command was not uttered in vain. Witness again his coming home from a mission, where he had been engaged in the service of the Master, and taking up the corpse of his dead boy and pleading with the Lord to give him back his boy. That boy is now an old man living in De Kalb, Illinois. There are to-day living witnesses of that transaction.

Again, the brother writes, "We cannot deny that we are doing our share towards filling the graveyards. Every *Herald* announces the death of some. Is it possible the Lord wills the death of these?" Unfortunately for us, in this investigation concerning the failure of our elders to always heal the sick, we have no account that there was a weekly journal published by the saints (or church) eighteen hundred years ago in which there was a column consecrated to those who were called to mourn the departure of those who were near and dear to them by the ties of kindred, or of the gospel; as we have.

But we are forced to believe from

the reading of 1 Cor. 11:30, also 1 Tim. 5:23 that there were failures in apostolic times; for why drink wine if there was no failure to heal the sick in that day? Then there was Paul's companion and laborer in the ministry, Epaphroditus, who was sick, and who came so near dying that Paul charged the Saints to be very careful of him as he was still, as it appears, very feeble. See Philippians 2:25-30. But, unfortunately for us, in the above references we have no proof that they complied with the injunction given in James 5:14. So that while the brother, impliedly at least, asserts there were no failures in that day, we have nothing to prove to the contrary. Neither can we for the same reason prove that there might not have been failures in Jesus' day, where it says that he could do no mighty works save to heal a few sick folks; and this on account of their unbelief. See Mark 6:5. Query: Did anybody in those days have faith enough to call on Jesus, but not faith enough to be healed, as some have in our day to call for the elders and still remain sick? and if so was the fault or failure in Jesus or in the sick?

It would seem that such might have been the case from the question that he asked the two blind men. See Matthew 9:28. For this reason the Lord gave his servants power over diseases of every kind through faith in his name, so that Satan could not laugh at the failures of his servants to heal the sick and then gloat over his conquests.

Is not this tantamount to saying that there were no failures of God's servants—those whom he had given power over disease of every kind to heal the sick? The brother in his closing paragraph acknowledges that the former day Saints are all dead. Query: Does Satan gloat over the conquests of those Saints?

Now, as to what the brother says in connection with "laying on of hands," concerning long prayers, and repetition of words, and calling over the name of Jesus so often, I will only refer the reader to the prayer of King David, 2 Sam. 7:18-29; also the prayer of King Solomon, 1 Kings, 8:22-54. See how often the name of God or other appellation referring to him is called over. For the same purpose read Alma's prayer, Book of Mormon, page 256:98-110; the prayer of the prophet Zenas, page 260:168-170; then Nephi's prayer, 360:13-19. I quote from the large edition of the Book of Mormon.

The brother's application of Amos 3:7, making it apply where, and, as he tries to, we think is rather a forced application of that text, and for want of space, we will let it pass. What we have written on this subject has been with the best of feelings to all

and not for the purpose of finding fault, nor to controvert the brother's article in a spirit of unfriendly criticism. I know that the gospel is true; I know that the gifts of the gospel are with the Saints; and that God is at the helm of this latter-day work.

As ever, in hopes of eternal life,

W. R. CALHOON.

CORTLAND, Illinois, January 6, 1894.

ON THE LABOR QUESTION.

MUCH has been said and written on the labor question, and more especially so when there have been labor troubles in some part of the land; but with all that has been said and written, there is yet much that can be said and written, and as a laborer I have thought to write and state that side of the case as I have seen and heard.

Ever since the exile from Eden man has had to labor, and nothing can be obtained for the use of mankind without care and labor. We may have fertile fields and many broad acres for our possessions, but they must be ploughed, seed sown, weeds destroyed, and crops harvested before we can receive any benefits from them. We may be in possession of great banks of clay or great fields of coal, but they are useless to us until subdued by labor; the clay must be dug, tempered, moulded, dried, and burned before we can have brick; the brick must be hauled and laid together in lime before we can have church, house, or other brick buildings; the rock must be quarried, and coal dug, or wood cut, before we can have lime to make mortar; and thus we may reason and write whole pages to show the plain fact—that all we have and own of things that come by human industry are ours because we ourselves or some one else have made them so by labor. There is an idea abroad in the land that the capitalist is the man who sets the wheels of labor in motion, and that labor could do nothing without money; so that the man with the money is considered the great one, and the question is often asked, What would workmen do without the capitalist? but the question, What would the capitalist do without the workmen? is just as worthy of consideration.

The old song sings:—

When Adam delved and Eve span,
Where was the blood of the gentleman.

Where was the capitalist when Noah built the ark? where was he when Jared and his brother with their friends left the tower of Babel for the promised land? where was he when Lehi and his family left Jerusalem for America? Perhaps he came with the pilgrim fathers, and finding he could not make slaves of the red men, and that there were few white slaves, he had to import black ones; and since then he has had great success, for now

he owns all the coal, iron, and mineral fields, mines, mills, and factories, the houses the workmen live in; and in many places supplies him with his bread at the price he pleases, and pays him what wages he thinks proper. The laws are all in his favor; if the laborer works peaceably on the conditions named all is well, but if not he may be turned out of his rented house in three days, at best in six weeks except in extreme cases of sickness, in short, what rights has the workman that an employer is bound to respect? Capitalists claim the right to combine; they have been doing so for the last twenty years, so that to-day they are able to dictate to laborers their wages, and to consumers the price they must pay. To listen to the talk of capital and his friends, he is always law-abiding, and the laborer is the law-breaking, rebellious one. I once lived in a State where the powers that be made a law for weekly pays to workmen, and that coal diggers should have pay for coal dug before it passed over a screen; the papers of both parties stated the law had passed, it was to take effect the following August, and the editors praised it up as a good law for workmen. That was seven years ago, but so far the law never has been obeyed. This is but a sample of many I could show up.

It has been said on good authority that the capitalist has such a strong hold in the lawmaking of our land that all law is in his favor. I do know that after years of striving workmen have few laws to assist them, and much law has been so fixed by capital and his friends that it has been fought out for years in the courts and then declared unconstitutional; and as law now is no poor man can take advantage of it as it requires too much money. The rich man can wear and does wear him out and makes him glad to give up. Even if his cause is just he must compromise as the rich man says.

There is considerable said about arbitration, and of late of compulsory arbitration. This would be interesting; supposing it was so, what then? For how long would the decisions of the courts last? and on what plan would the disputants be compelled to arbitrate? On the old plan of profit and loss arbitration has failed because the employer could always show by his books he was making no profit, but oftentimes at prevailing prices was working at a loss; so labor must submit. I know of one State where the coal miners doubted the books of the company and sent a committee of investigation to learn the rate of prices along the railroad wherever the company sold coal, but that committee was never permitted to make a public statement as they were always bought

by the head manager of the company. This was done so repeatedly that the workmen gave up the investigation though it had been tried time and again for years, and enough leaked out privately to show that the company's statements of their books were not correct; and the worst thing about it all was that the men sent were those of good moral character, some of them religious men, pillars in the churches, strong temperance men, some of them prohibitionists. The result of the whole thing was a good deal of cursing about religious men and religion in general, and the question is often asked, If such men as these will betray us, whom shall we trust? As the thing now stands the companies, as a rule, have it all their own way; at some time of the year most convenient to themselves they present the workmen with a scale of prices as a rule for one year; they tell them they must accept and put their names to this scale, if not they will shut down the works. If the men accept the conditions offered all goes ahead as before; if not the men are said to be on a strike, the work is stopped, and the men starved into subjection.

The present troubles between capital and labor are not so much against the rate of wages as against united labor; they know too well that they are never safe if men are united in a combination to stand together in resistance to the tyranny and oppression of capital. It is easy to deal with the individual, needy and without friends. Who can blame workmen for so uniting? since it can be proven that companies have time and again broken to the individual the promises they made to the body, and that they will not respect their own promises unless compelled to do so by the body. It is indeed an unfortunate fact that since it pleases capital to combine against labor, there seems to be nothing left for labor but to combine against capital. Among all the plans that have been proposed to better the present condition of things I have yet to see or hear advocated the plan of "put yourself in his place." Yes, why not try it, ye friends of capital! Just try and carry the burdens that capital has laid on the back of labor for one year, and I will vouch for it that many of you will sing a new song that will have no uncertain sound. Begin in the lowest grades among the low, rough, ignorant miners, descend to the hell of the deep sunk mines, and wield the ringing tempered steel amidst powder smoke, fiery gases, and other bad airs, sometimes with water pouring down on your back all day long, at other times be in peril from a bad roof and other dangers for days, weeks, and months together; always remembering that your task each day must be done else your wages

are cut, and if you dare to grumble you will be told, "If you don't like it you can quit; plenty men for your place." If anything goes amiss, whether through your fault or not, just listen to the cursing, but don't speak back; the chances are if you do so, you are dismissed right then. Nay, do not seek to defend yourself, the boss is always right, you are always wrong, he knows it all, is wise and intelligent, you are low, stupid, ignorant, and know nothing; so just act like as do the mules, be humble, patient, submissive, take all the beatings you get in hard language; but never speak back. You would not like it. Well, I never knew anyone who did; but I have known many fellowmen who have endured such things, and are doing so to-day.

Much has been said about ironworkers who would not work at the wages offered, but we have yet to learn of any of the professors who have talked so much about it making any attempt to do such work even for such good wages. What about the poor fellow who works hard all day for one dollar and twenty-five or fifty cents? Try their place for awhile, buy yourself clothes and shoes for such rough work, take sickness and enforced idleness into account, go buy where the company oftentimes compels their workmen to spend their earnings, and learn what it is to keep a wife and family on such wages. Yes, try the real practical part, ye wiseheads, and please tell workmen the results. I am satisfied that the greatest sins against workmen to-day are overwork and long hours; and that capital has laid on the back of labor burdens that itself could not bear and would die of starvation if compelled to bear them. There is no doubt that many of the rich have obtained their money honestly, and some are rich through their own labor and skill; and yet after twenty-five years of observation I can hardly tell of a rich man to-day who was not helped to become such by the aid of some monied friend who came to his assistance just at the right moment, when he saw his opportunity and was able to take advantage of things for his good; while many have failed who were just as skilled and knowing, saw the chance, but had not the wherewith to take the advantage. Years ago I knew of a man who went into corn dealing, built corn cribs at many stations on a railroad, bought corn and stored it, borrowed money from friends and banks—corn was cheap, fifteen to eighteen cents a bushel, for two years, third year corn crop failed, he sold out at such a good price he became rich; and this is like many others who have been able to take advantage of other men's necessities and so are rich by honest and lawful means because the condition and usages of the

present civilization have made it so.

I knew of another man who owned a section of good farming land underlaid with a four feet vein of good coal, he had a mine opened in good working order, and there was a railroad built through the land. Two men persuaded the owner that it would be good for him for them to go into partnership with him, he consented and in a year's time he had nothing; his partners had legally and lawfully cheated him out of all he had. The history of many of the rich men of the land to-day is that the foundation of their riches was laid in just such cheating acts as this; yet with all that can be told of how men became rich it is not the individual rich man, but the combinations of rich men that labor has the most to complain against. The rich who own a line of railroad through two or more States to some seaport and who through their servants dictate rates, prices, and wages, and rule and control all they can along that line of road, making a monopoly of everything to their own advantage no matter what means may be used to that end. Or it may be a combination of millers who have agreed to pay just so much for wheat and sell flour at rates to please themselves, or, to use a common saying, all the trade will bear. Wheat goes up when it gets into the grain buyers' hands. I have known flour to advance fifty cents a hundred pounds because the millers agreed to raise the price; and once to go up two dollars a hundred pounds in a week and remain at such prices till next harvest because there was going to be a war in Russia that has yet to be. Much is said about the sufferings of the poor when there are labor troubles, but never a word when things like this are done.

It is said that the government of the United States is a government of the people, by the people, for the people; it would be nearer the truth to say that it is a government of the strong, by the strong, for the strong. Why so? Because they alone are protected; government says by law what the wages of its president, senators, congressmen, soldiers, sailors, and others of its employees shall be; the States say what rates the money lenders can claim as interest on that money, and manufacturing companies are protected by tariff laws; but when it comes to protection for workmen and their wages we are told that government must not, cannot do anything by law to fix their wages. They must be free to sell their labor when and wheresoever they choose which simply means, "Take what employers please to give you for your labor. You are poor and needy, why should you have rights?" And this is just how it is to-day, let the rich and strong disguise it as they may. It is true a good

many well meaning men think all such acts right and just, and don't believe half they hear about the wrongs of labor, and this is more so with preachers, ministers, editors, professors, and reporters, for the simple reason that human nature is as a rule deceptive; and when such men are around the bosses, superiors, managers, and their friends are on their good behavior and to such are kind, obliging, and polite, telling their side of the story in a very plausible way. Besides they sometimes give freely to the minister and help the church with much financial aid. Why, then, should they be considered anything but good men? To the poor, low, degraded laborer from whom they have nothing to fear they are far different men; and as a rule those that make a profession of religion are the most oppressive, unkind, and abusive, and can curse as loud and long, and take the name of God and Christ in vain as often as the best of them that do and say such things. It is true the church people won't believe it, but how true it is—a little money covereth a multitude of sins.

Working men should never strike, it is the greatest of foolishness, and is almost always the result of anger, and men when angry lose their reason and workmen have so little of this they can't afford to lose any. Through an experience and observation of twenty-five years I have known but few strikes that were not commenced in anger, the employer desired to make some change in prices or the present order of things, the workmen concluded they would not consent, it was a grievous outrage, they were now suffering all they could bear, they cursed and swore they would not stand it; so they stopped work by rule of the majority, the minority must obey even if club force and threatenings of vengeance must be used. Sometimes strikes are of the most foolish kind. I have known a difference of forty cents a week between employer and employed cause a strike for six months; and even after a strike had been commenced and the cooler heads would try to reason with their leaders, they would admit they had done wrong to strike; but would reply, "Now we are in it we mean to fight it out to the bitter end," which meant as long as they could hold all the men together; for as it almost always happens there is soon much discontent made manifest in the ranks, some loud grumbling, a meeting called, and in spite of many disputes a majority agrees to go to work.

As a rule the losses from strikes are reckoned in dollars, but this is the least of the reckoning. I have known the good relations existing for years between a company and its workmen to be destroyed by a strike

and nothing remain but bitterness of feeling, and kindness and good fellowship give way to tyranny and oppression. They were no longer friends, but the most bitter of enemies to each other and so remain in fact. The worst side of human nature is always seen in a strike; for even after the foolishness of the strike has been admitted and the men suffering from the results, they oftentimes take delight in the grim satisfaction that if they are suffering the employer's works are all going to wreck and his business to ruin. Workmen should never strike no matter what the trouble or provocation may be; they are too dependent, the employer has too many resources, besides, if workmen would act on the principal of agitation, or in other words keep talking and asking ever in a good-natured way, they would be far more successful; but this is a way that needs reason, wisdom, and good judgment, a something which workmen seem to be losing more and more every day.

There is one thing that cannot be disputed: capital has the right to employ or dismiss as it pleases. This is the law and usage of the present civilization. Then, why should laboring men dispute or contend with capital since it has all the advantages in the right of possession and dictation? Whether men may labor in mill, mine, factory, printing room, or the many other arts of labor, they must all live by the produce of the soil. Then, why not combine and raise the means that would make many idle workmen tillers of the fields? There are millions of acres of land yet to be reclaimed from the wilds of nature that could be made to produce in abundance. Some of it can be had free as homesteads, much of it can be had very cheap, companies could be formed and land bought up and converted into smiling fields and beautiful homes; and what workmen spend in labor agitations would do it, even if they understood nothing of farming men could be hired to teach them, they could become grain raisers, fruit growers, or flock masters just as the nature of the land would admit and soon be able not only to help themselves to honest independence through industrious labor, but could help many of their fellow beings to like conditions. Neither need they fear the lack of each other's society; twenty acres skillfully managed would be all they would want, and so live near enough for good fellowship.

If workmen would act together to such ends, in five years time there would be a labor question of a different kind; the employer would be seeking the workman and have some better understanding about the price of his labor; as it is to-day there is far too often two men looking for the one

place, so they are glad to take what the employer may be pleased to give. Agriculture is the most healthful, peaceful, and independent occupation of man, and all men who desire to live such a life should be helped with the means to begin and encouraged to become successful, and so be helped to independence and usefulness. Workmen, why not consider this plan, form colonies, help yourselves by helping each other? Years ago I knew of some poor Scotch coal diggers who formed a company and sent four of their number out to Manitoba and sustained them there till they were able to raise a crop. This was saved to help sustain the rest and by working together, they each and all have obtained a home of their own, not only benefiting themselves but also their children. Workmen, everywhere, stop contending with your employers, go and do likewise. Here also is the opportunity of the rich who would wish to be truly benefactors of humanity and leave for themselves a name for good among their fellow mortals. And why not government lend a hand, it has lent its millions to railroads, and not so long ago, either, it donated millions to build a world's fair; but when has it ever lent to the poor? Why not try this and help them to subdue the land and beautify the earth with smiling, happy homes? What if it did lose some of the investment? there would be gains in the increase of taxes and the produce of the land. Words fail us to tell what could be done, what might be done, if men were wise and loved each other; and this is the keynote to the whole question. The employers are the responsible parties; for they are in possession, and all their plans and schemes will fall to the ground till they learn the golden rule—not only to say but to obey its teachings—and remember the declaration of the founders of the republic, "that all men are created equal," and that on these simple rules hang the safety of this great nation; for obedience to them will bring peace on earth, good will to men.

Yours for truth,

WILLIAM CAIRNS.

ELMIRA, Mitchell county, Kansas.

"MR. HAWEIS AMONG THE MORMONS."

BEING interested in everything that tends to confirm our faith, I herewith present the following extract taken from the London edition of the *Review of Reviews* for January. It is as follows:—

In the course of his American tour last autumn Rev. H. R. Haweis has visited Utah and conversed with leading members of the Mormon community. Fresh from these experiences, he generously essays in the *Contemporary Review* to vindicate the real character of the Latter Day Saints, their founder and their

faith, against the resolute prejudices of popular ignorance. As he says, "No people have been more belied and less understood."

PLURAL MARRIAGE.

He points out that plural marriage "was no part of original Mormonism, nor any inseparable adjunct of it." The Mormons "believed they had a mission to found a nation of righteousness unto the Lord. They were driven into the wilderness a mere handful of exiles surrounded by wild Indians. There seemed no way of protecting the numbers of poor women who joined their ranks except by marrying them and providing for their children. . . . They believed that under these circumstances plural marriage had been revived by divine revelation in their favor."

WHY MORMONS WERE HATED.

After telling the story of Joseph Smith with characteristic vividness Mr. Haweis asks, "Was he an imposter?" He answers, "The phenomenal foundations of Mormonism, in fact, differ, if at all, only in eccentricity and degree from the psychic phenomena which accompany all religions revivals from the days of the apostles to the Anabaptists of Munster and the Irvingite tongues. If a religion is to be known by its fruits it would be difficult to ascribe the faith and works of the Mormon to a totally impure source or a grossly immortal prophet." The Mormons "may have been ridiculed for their superstitions, but they were chiefly persecuted for their virtues." They were, he points out, "the earliest openly avowed abolitionists;" they were "advanced Spiritualists;" they refused to place corrupt men in political office—three sins then unpardonable amongst a people who tolerated prostitution but could not abide polygamy.

Yours for truth,

T. W. WILLIAMS.

COUNCIL BLUFFS, IOWA.

[MR. HAWEIS might have been aided in his conclusions from his study of Mormonism, had he taken cognizance of the fact that the men of marriageable age were in excess of the marriageable women from the start of the settlement in Utah; and there was no surplus of "poor women" to marry into plurality.—ED.]

Miscellaneous Department.

SCATTERED MEMBERS.

The following names are upon the records of the Henderson Grove, Illinois, branch, but their whereabouts have been unknown to the officers of the branch for a long time, and unless heard from soon must be reported as scattered members. If this list reaches any of the parties named, or of those who may know of their present residence, if they are living or if dead, you will confer a favor upon the branch by notifying the undersigned: E. Berrell, M. J. Sheffield, Ida Jane Riggs, Lewis F. Todd.
HIRAM WILLIAMS, Pres.

BORN.

HANSON.—To Mr. and Mrs. A. B. Hanson, at Lamoni, Iowa, March 14, 1894, a daughter. Elders John H. Lake and John Shippy blessed it Sunday, April 15, 1894, and christened it Gale Adelaide.

CAMPBELL.—Adopted by Bro. Alexander and Sr. Mary Campbell, of South Boardman, Michigan, July 26, 1889, a daughter, and named Bessie. Blessed March 14, 1894, by F. C. Smith.

GERRING.—To Bro. Harry and Sr. Frances Gerring, of South Boardman, Michigan, August 24, 1886, a son, and named Robert Hamilton. Blessed March 28, 1894, by Elder F. C. Smith.

GERRING.—To Bro. Harry and Sr. Frances Gerring, of South Boardman, Michigan January 29, 1894, a son, and named Harry Oliver. Blessed March 28, 1894, by Elder F. C. Smith.

CRAWFORD.—To Bro. Robert and Sr. Florence Crawford, of Frankfort, Michigan, June 5, 1888, a daughter, and named Lillian Goldie. Blessed April 7, 1894, at Lake Ann by Elder F. C. Smith.

CRAWFORD.—To Bro. Robert and Sr. Florence Crawford, of Lake Ann, Michigan, September 22, 1892, a son, and named Roscoe Tyson. Blessed April 7, 1894, by Elder F. C. Smith.

WALTON.—To Bro. Nelson and Sr. Maggie Walton, at Traverse City, Michigan, August 19, 1893, a daughter, and named Eva. Blessed April 7, 1894, at Lake Ann, Michigan, by Elder F. C. Smith.

BOWEN.—To Mr. Morris and Sr. Lois Bowen at Inland, Michigan, September 25, 1893, a son, and named Glen. Blessed April 9, 1894, at Lake Ann, Michigan, by Elder F. C. Smith.

HULL.—To Bro. Dean and Sr. Matilda Hull, of Arcadia, Michigan, May 30, 1887, a son, and named Ray Henry. Blessed April 11, 1894, by Elder F. C. Smith.

HULL.—To Bro. Dean and Sr. Matilda Hull, of Arcadia, Michigan, August 14, 1889, a son, and named Gus Wallace. Blessed April 11, 1894, by Elder F. C. Smith.

HULL.—To Bro. Dean and Sr. Matilda Hull, of Arcadia, Michigan, December 19, 1891, a daughter, and named Ida May. Blessed April 11, 1894, by Elder F. C. Smith.

HULL.—To Bro. Dean and Sr. Matilda Hull, of Arcadia, Michigan, January 21, 1894, a daughter, and named Carrie Olive. Blessed April 11, 1894, by Elder F. C. Smith.

CLARK.—To Mr. George E. and Mrs. L. H. Clark, of Hebron, Nebraska, January 21, 1894, a daughter, and named Mildred Marion. Blessed April 8, 1894, by Elder E. T. Bryant.

YOUNG.—To Mr. M. S. and Sr. C. H. Young, of Hebron, Nebraska, January 27, 1894, a daughter, and named Ida Alfreta. Blessed April 13, 1894, by her grandfather, Elder E. T. Bryant.

MARRIED.

SHEFFER—SHERMAN.—On March 28, 1894, in Sanilac county, Michigan, at the home of the bride's parents, Mr. William Henry Sheffer, of Cheboygan, Michigan, to Sr. Clara E. Sherman, of Sanilac, Michigan, Elder David Smith officiating. The young couple will make Cheboygan their home. May peace and joy abide with them.

GRAY—FLETCHER.—At the residence of the bride's parents, in Grand River township, April 11, Mr. Thomas C. Gray and Sr. Rosa Fletcher, both of Grand River township, Elder O. B. Thomas, of Van Wert, officiating. A goodly number of relatives were guests, and a number of valuable presents were given; a bountiful repast prepared, and an enjoyable time was had. Long live the happy pair.

DIED.

BADHAM.—At the family residence in Los Angeles, California, April 2, 1894, Frank C. Badham, aged 24 years, 2 months, and 10 days. He was the eldest son of Elder James Badham; was born in Shenandoah, Iowa, and some eleven years ago came to this State with his parents. He was a young man of sterling integrity, a man in the fullest sense of the word, despising everything that was not pure and noble. He had by his life made many friends and died honestly mourned and respected by all who had known him. In July of '93 he united with the church and died firm in the faith. It can truly be said of him that his end was peace, for he fell asleep in Jesus. Funeral services at the house by Elders Harris and Baly.

LOCKLING.—At the residence of her daughter, Mrs. A. L. Merchant, Thurza, wife of the late A. W. Lockling, aged 85 years, 5 months,

17 days. She lost her eyesight during the winter, but her mind was as active as when she was young. She was born in Hinsdale, Cheshire county, New Hampshire; married to A. W. Lockling in Lindon, Vermont, August 12, 1827; moved to Harrison county, Iowa, in the fall of 1851. Four children mourn her departure. She was followed to the grave by many of her friends and neighbors, among whom were many old settlers of the fifties, who endured with her the hardships of frontier life. She was baptized into the Latter Day Saints Church in the fall of 1835.

Far down life's path, and full of years,
God called her from this vale of tears.
To meet with those who've gone before,
And rest upon the shining shore.

Yes, rest has come to her at last,
This life with all its trials past,
To rest in that eternal home
Where pain and death can never come.

We would not wish her back again,
To live life o'er and suffer pain;
But on that fair and peaceful shore
We hope to meet when life is o'er.

Funeral sermon at the home by Elder A. M. Fyrando, April 9, 1894.

PAWNBROKING IN CHINA.

A financial contemporary gives, under some reserve, the following description of the appearance of trade unionism among the pawnbrokers of China. One of that body began to charge his customers 16 per cent instead of the usual 24. Naturally he did a roaring trade, to the dismay of his colleagues, who carried him before the Mandarin of the province, with bitter complaints of unfair competition. The Mandarin, however, commended the pawnbroker for his charity and good feeling in only charging 16 per cent, but pointed out that the charge was quite illegal. He therefore directed that in future he should charge the customary 24 per cent, of which he was only to keep 16 for himself, while the other 8 was to be distributed in charity, in consonance with the pawnbroker's benevolent idea.—*London Globe*.

THAT \$50,000 color press of the Chicago INTER OCEAN is being utilized in a unique and instructive manner by that great newspaper. It is being used to print a "Little Paper for Little People" with four full pages in colors, and beginning with Sunday, April 29th, this paper will contain the first installment of a Children's story, written especially for it by a Chicago newspaper man, Sam Clover. A unique feature of this story is that it is to be named by Chicago school children after reading.

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Sixty-eighth anniversary meeting Congregation Home Missionary Society, Omaha, Nebraska, June 5-10.

Annual meeting of Hahnemann Medical Association, Cedar Rapids, Iowa, May 23 and 24.

National Convention Ancient Order Hibernians, Omaha, Nebraska, May 8-12.

Twenty-third annual meeting Woman's Presbyterian Board of Missions of the Northwest, Denver, Colorado, April 24-26.

I. O. O. F. anniversary celebration, Des Moines, Iowa, April 26.

Annual meeting Inter-county Teachers' Association, Burlington, Iowa, April 6 and 7.

Annual meeting Woman's Baptist Foreign Missionary Society of the West, Kansas City, Missouri, April 17-19.

Annual Conference Reorganized Church of Latter Day Saints, Lamoni, Iowa, April 3-15.

I. O. O. F. anniversary celebration, Sigourney, Iowa, April 26.

Congress of the Scotch-Irish Association of America, Des Moines, Iowa, June 7-10.

C. B. & Q. R. R. REDUCED RATES TO THE FOLLOWING:

Annual convention, Funeral Directors' Association of Iowa; at Des Moines, May 23, 24.

Annual convention Southeastern Iowa District Christian Endeavor Union; Fairfield, Iowa, May 4 to 6.

Annual meeting General Association of Congregational Churches of Iowa; Newton, Iowa, May 14-19.

Annual meeting Missouri Funeral Directors' Association; St. Joseph, Missouri, May 15-17.

Biennial Session, Grand Lodge A. O. W. W.; Marion, Iowa, May 15-18.

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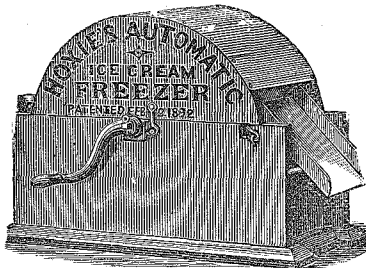
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, May 2, 1894.

No. 18.

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THE USE AND COST OF STIMULATING BEVERAGES.

UNDER this head, the *American Grocer*, New York, April 4, publishes a paper by the editor, Mr. F. N. Barnett, in which he tabulates the costs and consumption of wines, spirits, beer, tea, and coffee, in the United States, and shows, by his figures, that while the consumption of tea and coffee and light wines is practically at a standstill, the *per capita* consumption of alcoholic and malt liquors is a steadily growing one.

The following simple table places in forcible array comparative figures showing the *per capita* use of stimulating beverages:—

Year.	PER CAPITA CONSUMPTION.				
	Spirits. Gals.	Wines. Gals.	Beer. Gals.	Tea. Gals.	Coffee. Gals.
1893.....	1.51	.45	16.08	10.56	14.00
1892.....	1.50	.44	15.10	10.96	16.34
1891.....	1.42	.45	15.28	10.32	13.60
1890.....	1.40	.46	13.67	10.64	13.32
1889.....	1.32	.56	12.72	10.32	15.58
1888.....	1.26	.61	12.80	11.20	11.58
1887.....	1.21	.55	11.23	11.92	14.50

In the above table the *per capita* quantity of tea and coffee consumed is reduced to its equivalent in infusion, on the basis that one pound of roasted coffee-bean makes two gallons of infusion, and one pound of tea eight gallons. An allowance of fifteen per cent is made from the quantity of green coffee used for the loss in weight which results from the process of roasting.

It is estimated that twelve per cent of the quantity of spirits withdrawn for consumption is used in the arts, deducting which we have the following table representing the quantity of all liquors drunk as a beverage, and

which, figured at the retail cost, makes the nation's drink bill as follows:—

	Gallons.	Per Gal.	
Spirits, domestic.....	86,418,465	\$4.50	\$388,883,048
Spirits, imported, (including brandy, cordials, etc.).....	1,307,422	....	*10,912,154
Wines, domestic.....	26,391,235	2.00	52,782,470
Wines, imported.....	5,596,584	4.00	22,386,336
Beer, domestic.....	1,071,183,327	.50	535,591,913
Beer, imported.....	3,362,509	1.25	4,203,136
			\$1,014,759,057

* Import cost, \$5,082,515. † Import cost, \$14,831,988.
‡ Import cost, \$2,782,630.

Last year the total consumption of tea was 88,131,088 pounds. At a fair average retail price, forty cents per pound, we have \$35,252,435 as the cost of tea.

Coffee was the popular beverage until distanced by beer in 1890. The consumption based on net imports of the raw bean has been as follows:—

COFFEE CONSUMPTION.			
	Per Capita. Pounds.		Per Capita. Pounds.
1887.....	8.53	1891.....	7.99
1888.....	6.81	1892.....	9.61
1889.....	9.16	1893.....	8.24
1890.....	7.83		

or about 560,000,000 pounds, which, at an average price of twenty-five cents per pound, gives \$140,000,000 as the cost of coffee.

During the year ending June 30, 1893, the inhabitants of the United States spent for stimulating beverages, including tea and coffee, the sum of \$1,190,617,281, or an average of \$17.77 *per capita*. The entire expense of the United States Government *per capita* was \$6.69, of which liquor paid \$2.5.

Last year the United States Government collected a revenue from domestic spirits of \$94,720,261; from beer, \$32,548,893; from imported liquors, \$9,256,617; total revenue from alcoholic stimulants, \$136,525,861, or nearly 30 per cent of the total revenue. These figures explain the enormous leverage wielded by the liquor interests in national affairs.

The character of a people, says Mr. Barrett, is greatly influenced by the sort of beverages used. In the growing use of alcoholic stimulants there is undoubtedly a partial solution for many of the evils which have become so pronounced within recent years, most prominent of which is the influence of the saloon in politics and the liquor interest in legislation. The problem of to-day is how to check the drift toward alcohol, and its steady displacement by such mild stimulants as tea and coffee.—*Literary Digest*.

France is the only European country which has to-day fewer able-bodied men than it had 30 years ago.

HOW OLD IS THE EARTH?

THIS is a subject of very general interest to speculative minds, and one that has engaged the especial attention both of physicists and geologists. Sir William Thomson, now Lord Kelvin, was among the earliest to approach the problem, and he based his calculations on the rate of the earth's loss of heat by radiation, and concluded that the time which has elapsed since the consolidation of the surface of the globe, ranges somewhere between twenty million and four hundred million years. Another eminent physicist, Prof. Geo. H. Darwin, computes from the influence of tidal friction in retarding the earth's rotation that probably fifty-seven million years have elapsed since the moon's mass was shed from the revolving molten earth, long before the formation of its crust. Prof. Guthrie Tait affirms that approximately ten million years are as much as the physicist can allow to the geologist. Geologists generally have been disposed to assume a far longer period, basing their calculation on the present rate of denudation of river beds, the erosion of land surfaces, and the thickness of the sedimentary rocks. The figures thus reached range from twenty-eight millions to several hundred million years for the earth's age. But while the estimates for the whole period vary so greatly, there is a fairly general agreement as to the relative ages of the several geologic periods. The ratios reached allow to the recent or quaternary period one sixty-fourth part of all time since the beginning of the Cambrian period. In the current number of *The Popular Science Monthly*, Prof. Warren Upham weighs the evidence on both sides, and assuming one hundred thousand years for the whole quaternary, and basing his calculations of the duration of preceding ages on the changes of fauna and flora, he reaches from two to four million years for the probable duration of the tertiary period, and about a hundred millions for the deposition of the stratified rocks. These calculations may be open to very important revision in the future, but as Professor Upham remarks, this limit of probable geologic duration seems fully worthy to take the place of the once almost unlimited assumptions of geologists and writers on the evolution of life.

The number of stars visible to the naked eye on a clear night is about 7,000. By the use of the Lick telescope 100,000,000 may be seen.

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TEMPLE LOT SUIT DECISION.

The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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ABSTRACT of EVIDENCE TEMPLE LOT SUIT.

This work is an abstract of the sworn testimony of both Plaintiff's and Defendants' witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

The arguments of counsel for Complainant, three pamphlets, now in print, accompany the Abstract until the supply is exhausted.

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PLACES OF WORSHIP.

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

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p.m.; Sunday school at 12:45 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street. Buildings, Albion Room,

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m. San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Boston, Massachusetts, Howard avenue, Roxbury.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, May 2, 1894.

No. 18.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 2, 1894.

THE COUNCIL.

IN compliance with the late commandment the Presidency, Quorum of Twelve, and Bishopric met in council on the 20th of April, after the adjournment of conference, and continued until the 25th, taking into consideration many things of more or less importance, upon which it was thought differences of opinion existed, and examining them carefully with the desire manifested by all to reach just conclusions, the result of which counselling is given elsewhere; and will, we believe, be productive of much good among the Saints everywhere.

The idea has obtained in some places and with many excellent Saints, that there were great differences of opinion existing between the leading quorums, such differences it was thought amounting to grave dissensions; and apprehensions were felt that serious disturbances, if not division must ensue. We are gratified to be able to write that the most serious difficulties were met and patiently considered and overcome, one by one, until great unanimity of understanding was reached in the "spirit of mutual forbearance and concession," as had been so opportunely advised.

We trust that no other, or more serious cause for the disturbance of confidence and esteem may ever again occur; though so long as men are fallible, and human wisdom is exercised in human weakness and subject to the bias of human will and fear, it is probable that troubles will occur; indeed it is said that "it must needs be that offenses shall come; but woe to them by whom they come;" which must be understood, evidently, as meaning woe to him who causes trouble without a just cause.

We bespeak for all the ministry a better reception, if such can be possible, than they have had for some time; and hope the Saints will put aside their fears and anxieties, entertained because of what may have foreboded injury, and turning to God with thankful hearts, give him praise for his watchful care over the church. Human wisdom at fault may rely on

divine help, if the heart is right, the soul's desire being that the will of God should prevail. "Praise God, from whom all blessings flow."

COLLEGE TALK.

THE late session of conference gave an opportunity for a renewal of effort to secure a college to be under the control of members of the church. The committee reported progress; that some forty acres of land lying near and adjacent to the town of Lamoni had been offered by Sisters M. Walker and M. Wickes and Bro. W. A. Hopkins; and that the committee had secured contracts for this land as a donation for the purpose of a building site. In this respect it is very sightly and lies quite near enough the business part of town to make it accessible. The site is high, and must be as healthy as any strictly inland site can be. It is high enough that there will be no stagnant water pools near the buildings; and to allow the sweeping winds to blow malarial exhalations away.

Thirty-five hundred dollars were subscribed in the last week of the conference, and a committee of the citizens of Lamoni appointed to circulate other lists.

It was thought that if there was a strong and united purpose manifested on the part of the citizens of Lamoni and vicinity, who must necessarily receive some benefit from the carrying on of an educational institution in the town, it would be taken as a token of good will toward the project, and rightfully encourage those living abroad from that place.

It is clear that there is need for an institution of the kind at some place where the moral influences exerted by the church are in the ascendancy; and where parents belonging to the church could feel a degree of confidence in sending their children, with the idea that they would be surrounded by an atmosphere of orderly sobriety and moral worth. Such is attainable at Lamoni, and at other places where the Saints have the balance of power in their hands.

The citizens of the town realize this moralizing element, and are willing to trust it. So if our brethren abroad who are able will put some dollars into such a movement, it will not be long now until we shall have a school that will be a credit to the people most largely represented at Lamoni.

It has been considered that it will

be safest to begin with even a small number of students in a comparatively small building, paid for, than to build largely and be in debt for it.

What say you of the church away from this central seat of the Presidency, as Lamoni is now designated?

It has also been considered by the committee that it can be managed to a better advantage if the buildings can be secured by direct donations rather than by the stock plan; for the reason that if it can be done this way the administration of affairs can be safely kept in the control of a Board of Management chosen by the church from time to time, and thus provide against the possibility of such management falling into other hands. It is worth the trial, and the committee will make it.

The college subscriptions had reached the sum of \$5,100.00, April 23, and lists were still being circulated. The Saints abroad should be ready to aid the movement.

TRACTS WANTED.

WE call the attention of all interested in the spread of gospel tidings by the means of tract distribution to the following:—

We want a fresh supply of well-written tracts on the following subjects; The Book of Mormon; Consciousness of the Spirit, or soul of man; Tithing; Apostasy; The Restoration; Baptism; The Angel's Message; The Kingdom of God; The Resurrection; The Laying on of Hands; What shall We Preach? The Two Covenants; The Judgment; The Millennium; and other kindred subjects connected with the work of the church.

It is provided that these tracts are to be submitted in manuscript to a committee of examination, and from the number written and sent to the committee for such examination, those deemed the best and most suitable will be selected and published. The committee will, of course, exercise their proper privilege to accept, or reject all or any of them; as it is intended to secure what shall be deemed best adapted to the work had in view, the dissemination of Gospel Truth through the printed word.

We invite all, especially the ministry who have some conception of what is needed in their fields, to put to their hands in this laudable effort. It cannot matter if a man does what lies in his power to do, making an honest

endeavor in what he does, whether that effort should be better or worse than another's when examined by those whose duty it may be; so brethren, as Bro. Paul said,—

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Let all run, some will be crowned.

Send your manuscripts to President Joseph Smith, care of Herald Office, Lamoni, Decatur county, Iowa.

MISSIONARY WORK.

THE returns from the missionaries in the field the past year are very cheering. A net gain of some twenty-four hundred during the year, by baptisms, shows a commendable degree of activity on the part of the laborers, and a fostering care on the part of the Master, that are very satisfying to all.

As the elders turn their faces to their fields afresh, after the care and anxiety of the conference labors, the natural question, What of the harvest this year? occurs; and all must feel not only an additional degree of responsibility, but an increased fervor of desire that no helpful agency shall be overlooked, or neglected this year.

The list of active ministers is small compared with the great need for their labors, but it is large compared with the body which as a people is represented by them. It is but a handful sown among the struggling mass of people in the world. And though representing a hope that is magnificent, working in the interests of a Master who is wondrously munificent in resources and rewards, worshipping a God overshadowingly resplendent in power and glory, all can but feel the poverty of the effort we can make, even at the best we can do. Who then will withhold his labor, his care, his talents—whatever they may be, great or small. The hastening time is upon us; let us be up and be doing.

ADOPTION.

It is a day of some surprises; and none are more agreeable than those events taking place which indicate a disposition on the part of many to return to right ways of thought, and consequently right ways of living and doing.

Our religious contemporaries of the Utah faith seem to have found out of late that some of the ways followed by them in the past have been ways of error. For instance; President Wilford Woodruff and George Q. Cannon, in the late conference at Salt Lake City instructed their people in regard to the laws of adoption, referring to the practice of what has been called the patriarchal adoption of children and families, and the build-

ing up of the individual kingdom of men. The theory seems to have been so taught, traditionally, that every man gathered the idea that he had not only the privilege, but had the duty resting upon him to gather unto himself by adoption so many of his own and his neighbors' families, near and remote, as would constitute him a patriarch and establish his kingdom, or increase his personal importance as a ruler, to become, finally, a Savior; making a world, peopling it, redeeming it, and ruling over it as a God.

The theory is a pretty one, as some would portray it; but it lacks Scriptural sanction, except upon inferences finely drawn; and rests mainly upon traditional teaching more or less mythical, so far as we have searched for its proofs.

It now appears that the force of passing events, possibly the hand of the Lord in them, has compelled the recognition of some of the old time truths with which the church was at one time familiar, and should have remained so.

President Wilford Woodruff in his opening remarks at the late conference in Salt Lake City, said:—

After reading from the Doctrine and Covenants, he spoke upon the powers and responsibilities of the priesthood, and the salvation of the dead. We live in an important dispensation, in which the work of saving not only the living but the dead devolves upon us. There has been misunderstandings in reference to the law of adoption; children should be adopted by their parents rather than by others. The Lord had revealed his will on this subject, and it was required that sons should be adopted to their fathers, and they to their fathers, and so on, back as far as the chain could be carried. By living according to the revelations and laws of God the Latter Day Saints need not have any misunderstanding of the principles of the gospel; all could have revelations for their own guidance.

Following him, President George Q. Cannon discoursed thus on the same topic:—

President George Q. Cannon said: Every Latter Day Saint should feel thankful for the revelations imparted through President Woodruff. There was no binding eternal marriage except by his priesthood, and hence the marriages contracted by the world would end with death. The latter marriages could not extend to eternity, and men and women so united would after this life stand separate unless they were married by God's authority and for eternity as well as for this life. When the principle of adoption had been revealed, men sought without a proper understanding of it, to build up kingdoms to themselves by irregular means. Disunion resulted from this course, whereas a correct observance of all true principles would be signalized by union and harmony. God had ordained that each man should come through the lineage through which he had come, and this being so, who could slip and break the connections so ordained? If men should say: "I would rather be adopted by some great man in the church than to my father," those men are dishonoring the arrangements ordained of the Almighty. The Prophet Joseph highly honored his parents. All would in some way be connected with the prophet, and through him with the Son of God and so on back to Adam.

It is well that at so late a day there should be an earnest turning away from the errors of nearly half a century, and a return to those steadfast principles so urgently taught and insisted upon when the angel's message was new, and present inspiration not vitiated by the lusts of the flesh, and the desires for self-exaltation in material realms.

The church declared in 1835, some fifty nine years ago, that marriage contracts entered into before persons were baptized into the church, should be held sacred, and the bond be kept inviolate; but the carrying into effect of the perverted laws of patriarchal adoption, brought discontent and disunion, as now admitted by President Cannon. This admission comes late, but will have its weight in what may follow.

DISCUSSION.

By copies of the *Tilbury, Ontario, Times*, for April 13 and 20 we learn that a discussion is being held at this writing, (April 24,) between Bro. Arthur Leverton, and Rev. W. H. Cooper, of the Methodist Church.

Of this discussion the *Times* has the following:—

LATTER-DAYISM VS. METHODISM.

THE SUBJECTS SELECTED FOR THE LEVERTON-COOPER DEBATE.

Great interest is being manifested in the coming debate between Elder Leverton, of the Latter Day Saints, and Rev. W. H. Cooper, of the Methodist Church, which will begin on Wednesday next, 18th inst., and will be held in Anderson hall, commencing each evening at eight. After the opening prayer, each debater will speak twice each evening, the first speech of each to occupy forty-five minutes, and the second thirty minutes, thus giving each speaker one and one-fourth hours each evening, making a session of two and one half hours.

The propositions will be discussed in the order given below, and will occupy two evenings each:—

1.—The mode of Christian baptism is by immersion only. Elder Leverton affirms; Rev. Cooper denies.

2.—Infant baptism is of Bible authority. Rev. Cooper affirms; Elder Leverton denies.

3.—The immersion of the body in water is essential to salvation. Elder Leverton affirms; Rev. Cooper denies.

4.—The Book of Mormon is of divine origin and of equal authority with the Bible. Elder Leverton affirms; Rev. Cooper denies.

All are invited to attend, especially ladies. To defray the expense of hall rent, a small fee of five cents will be charged at the door.

At the close of the debate on the last evening, the audience will have the privilege of deciding by vote the merits of the debate.

The Leverton-Cooper debate commenced in Anderson hall on Wednesday evening to a crowded audience. The subject was the mode of baptism, and the general impression of the audience is that Mr. Cooper had the better of it, but then, of course, audiences are often prejudiced, and besides the debate is young yet. Both disputants ably handled their subject. The mode of baptism was to be concluded last night, and infant baptism is to be discussed to-night and to-morrow night. The audience was deeply interested and the meetings promise to be largely attended throughout. The discussion is worthy

the attendance of anyone, and considerable light is thrown upon scriptural passages, Mr. Cooper especially going exhaustively into his subject. Lawyer Mills made an efficient chairman.

CHURCH ATTENDANCE.

It is a pitiable showing that follows; but who can look for better things under the rule of sensationalism in the large metropolitan cities and villages. Anything that will draw is tried; until nearly every device to fill the pews is exhausted, and the pews are empty.

It is now conceded, even by the brightest optimist, whose "face is always toward the rising sun," that church attendance is falling off not only in our cities, but in our rural population. Dr. Josiah Strong, in the *New Era*, informs us "that less than thirty per cent of our population are regular attendants upon church, that perhaps twenty per cent are irregular attendants, while fully one-half of the people of the United States, or more than 32,000,000, never attend any church, Protestant or Roman Catholic." He also states, as the result of careful investigation, "that church neglect among the poorer classes is rapidly increasing," while diligent inquiry among the leading churches of a number of cities elicited the fact that not one known as "a laboring man" was in attendance. The same appalling and ominous condition is found in the mother country where, according to Canon Farrar, "not three per cent of the working classes, who represent the great mass of the people, are regular or even occasional communicants." Then comes a census of church attendance in London proper, taken under circumstances that make the figures absolutely trustworthy:—

	Attendance.	Sittings.
St. Dunstan-in-the-East.....	17.....	700
St. Margaret Pattens.....	36.....	450
St. Swithin, Cannon street.....	15.....	300
St. Catherine Coleman.....	13.....	240
St. Edmund-the-King.....	31.....	200
St. Mary Woolnoth.....	10.....	650
St. Mary Abchurch.....	12.....	200
St. Stephen's, Walbrook.....	13.....	400
St. Andrew Undershaft.....	45.....	500
St. Catherine Cree.....	36.....	500
St. Helen, Bishopsgate.....	24.....	750
St. Peter-le-Poer.....	28.....	650

That is, there were 280 persons present in buildings that had 5,540 sittings, and the editor adds: "It is to be feared that there are churches and chapels, outside the boundaries of the city, which could tell nearly as woeful a tale."—*Truth*.

THE MOUND BUILDERS.

RESPECTFULLY referred to the committee on American Archæology:—

The Bureau of Ethnology, under the direction of Major Powell and Dr. Cyrus Thomas, has been for five years making special study of the mounds in the Mississippi Valley. Their elaborate report, soon to be published, will show that the evidence they have found leads the investigators to the belief that the mound builders were the progenitors of the modern Indians.—*Scientific American*, March 31, 1894.

ERRATUM.

IN HERALD for April 25, page 259, middle column, near the center of column, in that portion referring to the appeal presented by the Presidency for action of the High Council, it should read:—

An appeal from the action of the Little Sioux district, in the case of the Logan branch, had been received at two o'clock on April 6, the day conference convened, too late for the examination provided for in the law; the Presidency, therefore, reported the appeal making the statement that no action would be had by the High Council at this session, for the reason given, the lateness of its being placed in the hands of the Presidency.

EXTRACTS FROM LETTERS.

SR. JULIA HUDLESON, Fox, Arapahoe county, Colorado, April:—

I have not heard a sermon for two years, but I still hold to the faith and trust in God to bear me up in all trials. I would like some of the ministry to call this way.

Sr. Nellie J. Bowker, Union, Oregon, April:—

We have been here two years and have not once seen the face of a Saint; and O, how we miss the Saints! The gospel has never been preached here. There was a revival here last winter and seventy-five converts were made to the churches. If there are any Saints in Seattle, Washington, I would be very glad if they would write to me, as I am thinking of locating there.

Sr. Rhoda Provost, Deckerville, Michigan, April:—

Elder David Smith is to debate with a prominent representative of the Disciple Church on the 8th of May. Bro. Smith has been preaching in this neighborhood to audiences of interested people.

Sr. Mary A. Asa, Jeffersonville, Illinois:—

The *Herald* and *Ensign* furnish all the preaching we get here.

Sr. Theresa Taddicken, secretary of Riverside Sunday school, St. Joseph, Missouri, April 16:—

Our school was organized April 1, 1894, by Bro. J. M. Terry, at Aspey mission, with Bro. P. Martin as superintendent. Our first session was held April 8. We feel confident that a good work will be done in it. Great interest is being taken by officers, teachers, and scholars. The room is kindly loaned us by Bro. Aspey.

Bro. R. M. Maloney was at Seligman, Missouri, in the middle of April, whence he wrote:—

I will be here one month longer, I then go to Cassville. I have good interest in Seligman. The work looks brighter in this field than it did last year and we look for an ingathering.

EDITORIAL ITEMS.

BRO. JAMES CAFFALL, appointed to look after the work in the European field, will labor for a time in portions of his former field, to finish up some work begun and necessary to be completed, before starting to England; and will endeavor to reach his new field in time for the mission conference in August.

We continue to receive notices to scattered members informing them that their names will be stricken from branch records unless they report. This is contrary to the ruling of General Conference, which requires

scattered members to be recorded and retained as such on branch records. The HERALD cannot publish notices of actions contrary to conference rulings.

Bro. J. C. Hitchcock has sent us a deed found in the St. Louis chapel, with the suggestion that we advertise it. It is a conveyance of Jackson county, Missouri, property from J. D. Hearne and wife of Covington, Kentucky, to Robert Sutton, and dated September 25, 1884. The owner can obtain the deed by writing to the Herald office.

Bro. R. S. Salyards, of Lamoni, would like to obtain numbers 7 and 10 of the first volume of the HERALD—July and October 1860—to complete his files; also volumes 1, 2, or 3 of *Times and Seasons*. Anyone having those publications for sale will favor him by so stating, naming prices.

So far as heard from all General Conference delegates have arrived home in safety. Bro. David Chambers and wife were detained at Council Bluffs and Omaha by General Kelly's army, but arrived safely in due time.

Brn. G. H. Hilliard, Joseph Luff, A. H. Parsons, Alma Kent, H. R. Harder; and Srs. Catharine Salisbury and Fannie and Maggie Jones departed on the 27th. Brn. W. H. and E. L. Kelley left the same date for Glenwood, Iowa.

Bro. J. F. Simmons reports the organization of a Sunday school at Pin Oak, Wayne county, Illinois, April 8.

Sunday school work in the rural districts is reviving since the passing of winter. Workers in the Decatur district have reorganized a number of schools and will continue their work.

A SEVENTY FOOT DRAGON.—The elasmosarus, a giant serpent which lived in one of the latest of the geological ages, frequently attained a length of seventy feet. Its chief habit seems to have been the shallow seas that formerly lashed their waves over the prairies of Nebraska, Kansas, and Indian Territory. A skeleton of one of the creatures found in a West Kansas canyon a few years ago proves that thirty feet of the beast was neck, the remainder body, tail, and flippers.—*St. Louis Republic*.

NIGHT THE TIME OF GROWTH.—A scientific writer says that night is the time which nature utilizes for the growth of plants and animals; children grow more rapidly during the night. In the daytime the system is kept busy disposing of the wastes consequent on activity, but while asleep the system is free to extend its operations beyond the mere replacing of worn-out particles, hence the rapid growth. This is why invalids need so much rest and sleep.

ALASKA INDIANS.—The Thliviit tribe of Alaska numbers 4,800 persons. For generations they have spent the greater part of their time in caves.

An hour of solitude, passed in sincere and earnest prayer, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without it.—*Coleridge*.

Mothers' Home Column.

EDITED BY FRANCES.

"Not all who seem to fail have failed indeed;
Not all who fail have therefore worked in vain,
For all our acts to many issues lead;
And out of earnest purpose pure and plain,
Enforced by honest toil of hand or brain,
The Lord will fashion in his own good time—
(Be this the laborer's proudly humble creed)—
Such ends as to his wisdom fittest chime
With his vast love's eternal harmonies.

There is no failure for the good and wise;
What though thy seed should fall by the wayside
And the birds snatch it—yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvest after thou art dead."

Dear Sisters of the Home Column:—Our lives as mothers are very busy, but is it not better so? It is not meant that we should be idle, and I believe that the busier we are, striving with our might to do our whole duty, the happier we will be. I think we get discouraged sometimes with the thought of the almost endless round of duties before us, while if we take each duty singly, in the order it comes, everything will come out right in the end.

I am acquainted with a lady in a neighboring town who is a dressmaker, a patient worker, and hers is indeed a busy life. One day a young college girl for whom she had worked, and whom she had not seen for two years, came running across the grass to the window where she sat sewing, to speak to her.

"Why Mrs. K.," she said, "are you here still? Have you been sitting here ever since I went away?"

"Yes," she answered quietly, "and longer than that. I have been sewing by this window for twelve years."

"Twelve years!" exclaimed the young lady. "To sit in the same place, and do the same work, for twelve years!"

"Yes, for twelve years," answered Mrs. K. But remember, my dear, it was only a *minute at a time.*"

I thought that a lesson well worth heeding—to take each minute as it comes. And precious minutes they are, too, to be improved every one. When our hands are busy, our minds can be busy as well, and what a blessing it is. There are so many good things in our Home Column and *Autumn Leaves* which make food for thought for many hours. When the papers come I must take just one peep to see what there is, if I am too busy to sit down and read. They are indeed very welcome.

I have made use of very many good things given as the experience of mothers in the training of their children, and am so glad of these "helps" by the way. I have tried the good and bad marks with good success. I let three good marks cancel one bad one, and I think the children are more anxious to try when they think they can make up for some little naughtiness by good deeds and kindness. Saturday night I copy the record, on the "Record of Behavior" page, in our "Memory Book." I think it is nice to keep a book about the children; and you will find

that they, too, will be very much interested in it. It is like a story book to read the cute things they said and did when they were little.

We must feel that our duties as wives and mothers are as "acceptable service" to the Lord.

"With good will doing service,
A simple little phrase,
And yet we often find it
A help in weary days.
No work so dull and irksome,
But brightens at the word,
'With good will doing service
As unto Christ, the Lord.'

"God loves a cheerful giver,
Not one who grudgingly
Yields up a scanty service,
For all his bounties free.
Let hearts, and hand, and brain, then
Each its best work afford,
'With good will doing service,
As unto Christ, the Lord.'"

How blessed are we to be permitted to serve him in spirit and in truth. What joy in the thought that he died for us, and is risen, that he has sent the Comforter to cheer us; and that we can pray to him.

I heard an elderly lady say that she thought she had made a mistake in not praying more about little things. I said to her, "If such a thing were possible, I would think I had prayed too much, for I pray about *everything.*"

Our prayers are not always answered just as we desire, but I am sure the dear Lord knows best, and will grant only what is right and good for us. And I am sure, too, that we come to a truer, deeper love for him by the things we are called upon to bear.

The little ones intrusted to our care are to be trained for good and useful lives, and how careful must we be, in our "daily walk and conversation." The secret of one mother's success is this, that she "always does what she wishes her children to do."

The Lord help us to live near to him, that we may set a good example for them to follow; and that we may have wisdom to train them aright. Your sister,

ISADORE H. CRAMER.

CLOUDS AND SUNSHINE VICE VERSA.

I HAD the privilege of attending the Northern California district conference held at Oakland, March 16, 17, and 18, and had reason to feel thankful for the privilege. The good Spirit of the Lord was present during the entire session. Not so much in the manifestation of the gifts, though a degree of power accompanied those who were exercised thereby,—but in love, harmony, and peace. And in a realizing sense that the aim and desire of those assembled were not self-aggrandizement, nor for strife or contention, neither for carrying out selfish motives. But for the advancement of the work of the Lord, and the thorough establishing of the Church of Christ on earth. And also a realizing sense of being in divine presence, that for the time, only a veil intervened between the church militant and the church triumphant, and the pursuits of this world, from a worldly point of view, appeared very trivial compared with the great things of the future that were dawning upon us, calling for the exercise of all the God-given talent and energy of his people.

On this and on other occasions I have been made aware that the "keys of the kingdom" are not only used by those of the priesthood in their official acts, but when standing before the people as God's ambassadors, they unlock and throw open a door as it were, of the Father's storehouse of knowledge. Else why is it that while the speaker is pointing out some special treasure (since he cannot call attention to all at the same time) the hearer views other treasures as well; perhaps loses sight of the one held up to view and feasts the soul upon other portions of the "riches of the kingdom" never beheld before. But when he to whom those "keys" are delegated, closes and sits down, the vividness of the view is lost. Mentally, the door is shut.

How glorious to comprehend, even in a measure, that men in our day are made ambassadors for God, and to behold them when clothed upon with the power of the Holy Spirit; breaking the bread of life; giving from the fountain of living waters; unfolding the principles of eternal life, and the great plan of salvation. Yea, standing as mediators between Christ and misguided, erring humanity. O, sacred calling! How great its responsibilities.

It is due to the young people of Oakland that mention be made of their meeting held on Sunday evening, one hour before preaching service, and conducted similar to that of the Religio Society. Those who took part acquitted themselves nobly, prominent among whom were Sisters Essie Cockerton and Pearl Price. I hope Sr. Pearl will favor the readers of *Autumn Leaves* with the essay she read upon that occasion. The summing up of the conference is, all were strengthened and blessed, some to return to their homes and others to remain and "keep the camp-fires blazing."

Bro. and Sr. Wight, with their three little ones, accompanied Mr. Burton and I by rail to Gilroy (where we had left our horse and buggy). After spending the night with the Saints there, Bro. Ross kindly provided horse and surrey for Bro. and Sr. Wight in which they came with us to "Mount Olivet," a most beautiful drive of one day and a half. The roads were smooth and were free of dust just at this season of the year when the hills and vales are clad in their emerald robes, looking their very prettiest. It was like a drive between two huge oil paintings, ever varying in scenery, but hard to tell which of the many was the most beautiful.

At the close of the first day's drive, we drew rein at the hospitable habitation of Bro. J. H. Lawn. Mr. Burton and I remained with them for the night, Bro. and Sr. Wight going a few steps farther on, to Bro. Lytle's, in whose house was held an excellent testimony meeting that evening.

On account of the near approach of General Conference, and the distance to be traveled in order to reach it, the long anticipated visit from our esteemed Australian friends was rendered very short indeed. Only a few days, and all had gone again. When Mr. Burton and I bade each other good-bye at the railroad station at Hollister and I saw the train move off with a most precious freight, leaving me standing alone among strangers,

the sunshine suddenly lost its luster and something akin to an April shower pattered down my face as I wended my way home over the now lonely road which only a few days before was a delightful picture. But the beauty was not *all* gone, nor was I *all* alone only outwardly. The parting words of my husband so quietly spoken, "The Lord will bless you and his angels will be round about you to guard you," came back to me with all their comforting influence. And though the house did seem all empty and so *quiet* as I entered it all alone, and the location so isolated where no one passes here, a sense of perfect security is ever with me. The belief that the angels are hovering near to guard, together with the lingering rays of the happy past and present, as well as future duties, leaves no room for dreary, wretched loneliness, though I may not see an individual for a week at a time.

SISTER EMMA.

MOUNT OLIVET, April 2.

WHITLOCK, Tenn.

Dear Sisters:—Seeing so little from this part of the vineyard makes me anxious to write. The work here has been very dull in the past, the Saints appear to have been sleeping; but since our reunion last fall, the work seems to be much more encouraging, and I think the Saints as well as outsiders are beginning to awake. The Saints here have had much persecution, for all the creeds unite against us, nevertheless, the Lord is remembering us, for the way is opening and I think there is a good work to be done here yet. We have had some good seed sown, and I am satisfied it will come forth ere long. We have organized a little Sabbath school. School begins at ten o'clock and prayer service at eleven. We are in hopes of having a better school than we had last year. There is so much to be done and there seems to be so few that have willing hands, for they are striving to do something great and fail to do it for the simple reason of leaving so many smaller things (?) undone along the pathway of life, and at each failure of the small things they are a step farther behind, and instead of coming up higher they are going lower.

We hear some say, "I go to church every time; *that's all I can do.*" I know any of us can speak a kind word.

"Kind words can never die,
Even though they fade."

Dear Saints, is not the first place to do good at home? Until we learn to do good at home I fear our good works will fall through. There are so many who speak so kindly to visitors and when *they* are absent speak so carelessly to father, mother, brothers, and sisters when they are the ones they love best. We ought to be good to them while we have the opportunity, for it often happens we are separated by death, and the pain is hard enough to bear without also having regret for the careless words spoken and the slack attentions we may have given them.

I find much comfort in reading the sisters' letters and have gained much information from them. I have been reading the Doctrine and Covenants a good deal lately and am trying to keep the Word of Wisdom.

I am satisfied when we learn our duty and fail to do it we will fall short of the blessings. The Lord is under no obligations to bless us when we fail to keep his commandments. My heart does rejoice in this latter-day work. I want to do all the good I can for life is short at best. I beg you all to pray for my dear mother, that her health may be restored if it is the Lord's will. With faith in this work,

I remain, your sister,

ANNA ROBERTS.

Dear Sisters of the Home Column:—About six months ago I wrote as I felt impressed to do concerning my own trials, hopes, and fears as a mother. The intervening months have been spent in trying to do better each day what I have seen to be my duty, often with failure as the result, because I neglected to ask God's help before beginning the day's work.

Most of you will wonder that a Saint should ever forget or neglect to commune with our heavenly Father on rising in the morning. However it may be with others, it has been the case with me; sometimes forgetfulness, at other times voluntary neglect. Perhaps the baby wakened and cried just as I was ready to kneel, and my attention was thus distracted; or, perhaps I was late rising and hurried to get breakfast and go on with the day's work, so fearful of not getting along fast enough that prayer was dismissed for the time, and not until some disaster or crowning blunder brought me to realize my neglect, did I feel humbled, and *glad* to fall to my knees and pray for pardon and help.

I have noticed that it is when things are running along quite smoothly that we, who should be constantly watching and praying, fall into bad habits as Saints. God surely hears all our prayers, and in these past few months I, for one, have proven him to be a God who answers prayer. I prayed for light and wisdom to guide me in the training of my children, and for strength to endure when sorely tried. As I look back I can see that a perfect flood of light has been poured upon my pathway, and the wisdom of many minds has been freely offered to me in regard to the treatment of and right training of my children, mentally, morally, and physically. And I have been sustained through what have seemed most trying ordeals. As I sum up the result of this retrospective view, I can plainly see that God brought me into these certain conditions and relations that I might have these various persons' direct sympathy and advice, and thus be convinced that it was his own design, that I might know he had heard me, knew my special needs, and was ready to minister to them.

I can realize, too, the good of my humble desire for help. Though I am often impatient with my children, and they are often trying to my patience, yet the pure and elevating influence of God's Holy Spirit crowns my and their efforts to be good if put forth in God's strength. I have felt this to be true when observing happy changes in them and watching the daily conduct of their young lives, and have seen that he is answering *in them* my earnest prayers for them. And this

is as it should be. I praise his holy name that I can realize we have taken a few steps forward. This onward progress has not been made without some suffering, many mistakes, and oft-renewed effort on my part as well as theirs. What we ignorantly or willfully allow to become our child's temperament before birth we must strive heroically to bear with, direct aright, and correct after its advent into this world if we would do the child even tardy justice.

If there is any mother in Zion who has nothing to regret concerning her own part in the prenatal development of her children's minds, she is surely deserving of honor. Most of us, however, have not had that perfect self-control, and hence must now reap the mistakes we have sown, often in bitterness of spirit, as we feel ourselves powerless to eradicate from their natures certain unhappy traits. And were it not that our heavenly Father is ever merciful and ready to forgive us for our sins even after we are baptized, we might be in despair over our many shortcomings in these regards. But the Lord has been "favorable to Zion," and has called his people to "come up higher," evidently that they might have a broader range of vision than they had ever before enjoyed.

What better sign that the command is *being heeded* than to see the awakening interest among young and old in the study of the Scriptures first, in holy desires for right living, and in the classifying and orderly arranging of all these subjects, and treating them with the reverence and dignity befitting to God's work by organized effort to understand his word and study how to become the sort of mothers, wives, daughters, and sons he would have us to be. This, I think is the aim and design of the young people's societies, The Daughters of Zion, the Prayer Union; and the various classes of Sunday school work. Some of these have the approval of all good Saints, while one at least has not, though they do not show why God condemns them, if he does; only, they do not interpret the command—Come up higher—to mean "Come up to Mothers' Meetings!" "Come up to Young People's meetings!" "Daughters of Zion, 'come up' to pray and to beseech the throne of grace apart from the regular prayer meetings—unite as a Prayer League and call upon my name for those blessings you as women who have hitherto had little voice in my church's deliberations see you have need of to *purify* and *bless* my people."

And yet there are prejudices that will continue in the minds of some. With Latter Day Saints prejudices should never get into the heart. I believe if our hearts were right in the sight of God, we should love each other as Jesus desired the early saints to do, and then it would never take years—not even months—for us to come into harmony upon all these subjects. God's Holy Spirit melts the heart—never hardens it.

I sat in one mothers' meeting here in Lamoni. Out of a membership of hundreds in the church there were about twenty-five evidently earnest and interested women met together. To my mind it was as necessary an adjunct to Sunday school and home work as is the teachers' institutes to the work of

day school teaching. And you who have been teachers, know that nowadays no live teacher can at all afford to miss an institute she is able to attend. I gathered ideas in that one hour's meeting that I have been thinking over ever since and received material help by attending. The pioneer work that these sisters, headed by Sister Walker, are doing will prove a blessing to the church and not a curse, depend upon it. There may have been some mistakes made in details, but the plan of the work surely no Saint can long condemn, for it is designed to bring the Saints into harmony with God's natural laws or laws of nature, hence must lead us away from the world with its artificial and harmful ways, and nearer to himself, which is keeping our covenant.

MOORHEAD, Iowa.

Dear Sisters:—I so much enjoy reading the letters of my brethren and sisters from almost all parts of the world. I love to know how the good work is rolling on. I am young in the cause. I can truly say that the Lord has blessed me so I enjoy the work much more than words can express. I am sure that God has a work for every one of us, and if we will only ask him he will show it to us; and let us remember that our reward does not depend upon the kind of work we do, but upon the manner in which we do it. We have a nice Sunday school here in our branch. So many little workers. We have prayer meeting Sunday evenings, in which I know we are blessed. My prayer is that the Lord will call more laborers into the field.

Your sister,

JESSIE BLACKMUN.

OSTERDOCK, Iowa.

Dear Sisters:—I love to read the kind letters in your pages coming from all over the country and bearing such glad news. I was baptized by Bro. J. S. Roth, June 11, 1893, and have found that this doctrine is true. I am young in the cause but I can truly say that the Lord has blessed me so that I greatly enjoy the work. Bro. Roth and Sutton are holding a series of meetings in this vicinity. We have real good attention but the roads are quite rough, and it makes it unhandy for the people to come out. However, we have quite a congregation. We have Sunday school here every Sunday and are going to have prayer meeting. Although there are but few of us in number God's promises are for us. Yours in gospel bonds,

PAULINA SCHRUNK.

ELGIN, Illinois.

Dear Sisters:—Feeling lonely this afternoon I take up my pen. How comforting it is to have the assurance that Jesus knows all things. Our Elder Brother, and therefore our friend. Earthly friends may misjudge our purest motives, they cannot see how good our intentions have been, nor can they know how many times we have withstood temptations. They only see our mistakes. How good it is to realize that Jesus knows just how hard we have tried to be faithful when shadows obscured the pathway, and our feet

grew weary, and the way seemed toilsome and long. His love never fails and never grows cold. None can whisper words so tenderly as he. Jesus can bestow the gift of faith and trust. If we would open our hearts to receive the love, and joy, and sunshine, he is waiting to pour into them, and our souls be filled with rapturous songs, and resting on his promises, we would find sweet peace in the knowledge that we have a friend and brother, whose power is omnipotent, and whose love is unbounded. My prayers are for all God's children. Your sister,

EMMA R. CARNEGIE.

OSTERDOCK, Iowa.

Dear Sisters:—I am young in the cause of God, but I can truly say that I am blessed in the work. I know it is hard for us to give up the world, especially for the young. There have been times when I thought that I must yield to the temptation of Satan, and those who have felt like that know nothing can save them but the pure love of God. I was baptized the eleventh of June by Elder J. S. Roth, and know that this gospel is true.

We have a large Sabbath school, and I pray that God may call more laborers into the field, that his kingdom may soon come.

Your sister,

BERTHA LOPER.

FORSYTH, Missouri.

Dear Sisters:—In reading in *Herald* of February 21 your editorial under head of "A suggested contrast," our soul was so stirred we feel to yield to the prompting, to so express our thoughts: I used to read the letters of Bro. and Sr. T. W. Smith when they were on that far off mission to the Islands and think what a great sacrifice they were making, and how much they needed the sympathy of the American Saints. In one letter one of them stated they had just received their mail from across the sea; said they received it only once a month, and when it came they were so glad to see the cheerful face of the *Herald* and to read all the good tidings their mail brought, that they sat up until one o'clock at night to read. It is often painful to me to witness the little interest so many of the Saints manifest in such great sacrifices. To one who will stop to consider the sad separating of these foreign missionaries from their own country and kin people, it surely must appear they need the deepest sympathy and the earnest prayers of the church. It was my privilege while in Independence to visit at the home of the above-named brother, and while there he showed us many pictures of those people whom he had labored among on the islands. The sight of their strange-looking faces brought this thought back to our mind with force: What a sacrifice to go there, stay for years, labor, work, and pray for the redemption of such a strange-looking race. But God requires it of somebody, and the ones who have the faith and courage to go are surely undertaking much. I too think the time is fully at hand, when as a people we should arouse from our slumbering condition, read and deeply consider the good things written to benefit us. It affords me

much pleasure to hand the pure, deep, far-reaching thoughts of our people out to be used by any who will read. I know it cannot help but benefit whoever reads, if they ever think upon it afterwards. These are times in which God seems to be working wonderfully among the inhabitants of the earth. May God sustain, as I feel sure he will, the Daughters of Zion organization. We are again isolated from a branch of the church, and we very much miss the hallowed hour of worshiping our heavenly Father with those of like precious faith.

Ever praying for the success of Zion everywhere I remain, your sister,

MRS. C. H. DERRY.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Julia Hudleson, Fox, Arapahoe county, Colorado, asks your prayers in behalf of her little girl that she may be restored to health if it be God's will.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, May 3.—The church, its ministers, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Jeremiah 2: 3; James 1: 18-20.

Thursday, May 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verse.—Jacob 2: 49.

Thursday, May 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Romans 9: 22-26; Proverbs 22: 20-23.

Thursday, May 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 33: 11, 12; Enos 1: 18, 19; Alma 17: 21.

Thursday, May 31.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-25.

Recruits for the Chinese army are not accepted unless they can jump a ditch six feet wide.

Letter Department.

STANDLEY, I. T., April 19.

Editors Herald:—This leaves me well and rejoicing in the marvelous work. I have returned from a trip in Arkansas this morning. According to previous arrangements I met Bro. J. W. Jackson on the 5th of April at Comb's schoolhouse, near Ultimathule, Sevier county, Arkansas, and commenced a series of meetings. We preached thirteen sermons, baptized eight, and left others near the kingdom. Indeed, we had a fine meeting; the whole country seemed stirred up. Bro. J. W. Jackson baptized John W. Gilcoats, a Methodist minister. Bro. Gilcoats had preached the Methodist doctrine fourteen years. He was an influential man among the people. He was baptized by Bro. Jackson in the winter. We ordained him an elder during the meeting. He says he is going to preach the restored gospel, the better way, the remainder of his days. May God bless him to accomplish much and lasting good in proclaiming the everlasting gospel to old Arkansas. Bro. Jackson, our young Arkansas elder, does not wait for money to ride on palace cars or for people to carry him around, but picks up his grip and uses the means that God has blessed him with—foots it for miles, preaching repentance. He is trying to spread the gospel, and the Lord is blessing him in his effort.

I have baptized ten since I reported to General Conference. When I look over my labor since I embraced the work I can see that I have made many mistakes and how unworthily I have lived; but God has blessed me beyond my expectations: I have baptized about one hundred and forty people into the church, including some who are preaching the gospel, accomplishing much good. We now have fourteen members at Comb's schoolhouse, near Ultimathule. We left Bro. Gilcoats to preach for them, and left them in working condition. A branch should be organized at that place soon. The work is opening up now in the State; two elders now live in Arkansas. I expect to labor with Bro. J. W. Jackson in the southern part of the State this summer, if the Lord permits.

In bonds,

J. D. ERWIN.

BELMONT, Neb., April 15.

Editors Herald:—I love to hear of the progress of the work. Last September we were informed through the gift of tongues among other things that a good work was to be done northwest of here, which is certainly being fulfilled. On last Sunday I baptized Bro. William Stull. I also blessed his daughter and "buried with Christ in baptism" Uriah F. Lake and his wife, Mina B., and blessed all their children; being five in number. This occurred four miles northwest of Fort Robinson. They are alive in the work, although they have been instructed but a short time in it. The prospects are good for others.

We held a prayer meeting to-day in the town of Crawford at the residence of Bro. Wright. I think considerable good was

done. I understood the aged brother to say that he had not been at our social meetings for twenty years. He joyfully bore his testimony. A Sr. Stephenson and her Son Charles were also present, who it seems have been quite indifferent to the cause for some few years. The sister felt inclined of late to join one of the sects, but has lately been warned by dream or vision to retrace her steps.

Considering everything I think the prospects are fair; plenty of openings with fair or good liberty of speech. We seek to labor cheerfully and diligently in the great work, and leave the result with God.

Your brother,

D. W. SHIRK.

PIPE CREEK, Texas, March.

Editors Herald:—A word spoken in due season, how good it is! It being several years since I wrote a line for the *Herald*, 'dear brothers and sisters, I wish to say that there are so many sinful habits that tradition and influence have caused us to fall in line with,—habits by practice,—that they seem to become dear as the eye or any one member of the body. Of the many I will only mention the use of tobacco in this little article. Peter says, "Grow in grace and knowledge of our Lord;" and as time has given me some experience and a more perfect knowledge of the truth, I desire to impart the same to all the honest in heart.

The counsels given me and that I have given to others are too numerous to mention; suffice to say, the promises of the Bible and, of course, the same the church teach that whosoever obeys God's commands shall receive the Spirit to lead into all truth. Now those who have submitted to the teaching or influence of the Spirit and gotten the victory over one evil should not only rejoice in that, but also in the influence attained for good. "Quench not the Spirit." If the Spirit teach it is wrong, ask God for strength; but be sure of this one thing: be honest and determined by the help of God to quit this evil.

I wish to express my belief that I don't believe there is a member of the church that has been trying to live their religion, but has been convinced that it is a sin to use tobacco. In all things give God thanks; then let us give this one serious thought. If wrong, How can you continue in the use of the sin?

Now if your minds have been taught wrong, when you go to take a chew of tobacco or a dip of snuff, your better judgment says "Wrong." Throw it down; you asked God to give you strength, so help yourself some, and rejoice with those that rejoice, being victor over one evil.

Now to those who have not received the Spirit under the gospel law, you surely have a mind to reason. The medical world agrees that tobacco is unwholesome, unhealthy, and it is also filthy and expensive; then why not quit the stuff, the sin of its use. I ask in the name of reason, would it not be far better for the money spent for such to be put for the use of something good; the family, if you are of one. O yes, friend, it would even be better to put it in the flames than to spend it for something to bring sickness, pain, and

suffering. Then let me say in all candor and love, quit all such.

One word more, on influence. The first bottle of snuff my wife ever used I furnished for her in 1856, in the time of the rebellion while I was in the war. She had taken cold from exposure, contracted a severe cough, and gradually grew worse. Eight years ago last May while struggling with death, her last enemy, I could see the truth as never before. Her head was lying on my breast to relieve her suffering. Too late to call the past wrongs, I asked God to forgive the past and give me power to overcome that sin and I would quit the use of it; then we engaged in prayer to God to give her ease and quiet of mind, and all was well.

In conclusion brothers and sisters, let us grow in grace and knowledge of the truth. The only way we can do this is when the truth is made known to us, then obey and do the truth, then we may expect to receive more; but if we don't obey the teaching of the Spirit, how can we expect to advance in the knowledge of the truth? I hope and pray that God will bless all the honest in heart, both Saints and sinners, in a knowledge of the truth.

Your brother in Christ,

J. A. CURRIE, Sen.

BURNHAM, Mich., April 13.

Editors Herald:—I came here to listen to Elder Broodie lecture on "One hundred days in Mormondom" but for some reason or other the lecturer did not appear on the scene. I cannot tell whether I scared the reverend gentleman away or not, but I guess he got wind of it, that I was coming, and made up his mind he had better stay away. I understand someone sent him word not to come. How strange that people who claim to have the truth should be afraid to meet one of us people. If I am wrong, and some one will show me where I am wrong, I will give up and work for their faith, but I will have to be convinced before I do. And if I belonged to a faith I could not nor dare not face the world on and defend, I would get with something I could. I understand that truth is like gold; you may put all the tests to gold, pure gold, and it is gold still, and wherever found. So in regard to the truth; it is eternal—everlasting as God himself, and though the heavens and earth will pass away, God says, "My word shall not pass;" and you can test the truth, God's word, and it will be truth where found whether in heathen land or Christian ground. Now if all who claim to be sent of God have got the truth why do they not defend it, stand by what they say, and meet the issue. A man going to war would be counted as a coward if when he saw the enemy advancing, he turned and ran away. I claim that if God has chosen us or anyone else to labor in his vineyard we must stand still, face the enemy, and the one who is right will come out victorious. God is able, and will defend his work; all he requires of his servants is to be wise and brave, and that also his Saints—and labor in their callings and continue on to the end, until he shall say, "Well done."

Jealousies, envying one another, strife, tattling, and exalting one's self are all unbecoming a Saint, and the sooner Saints learn to keep a secret or something they have heard to themselves, so much the sooner will a good deal of strife cease. The idea of a brother or a sister meeting another and the first thing you hear, "Did you hear so and so about this brother, or that sister?" or maybe of some one who does not belong to the faith. Is that according to the instructions given us in God's word? The wise man Solomon says, "Where there is no talebearer, the strife ceaseth."—Prov. 26:20. One of the most essential things I know of for Saints is to put a bridle on their tongues and and if they cannot let them read the twenty-sixth verse of the first chapter of James and see what kind of Saints they are, or what kind of religion they have.

Four more were baptized at Lake Ann on the 8th and 9th inst. The work is still onward; numbers are coming into the church.
F. C. SMITH.

BUNGAY, Ill., April 19.

Editors Herald:—I have just closed a protracted meeting here, and have baptized nine precious souls. More are to follow in the near future. The work in this mission is on the move. I am having large crowds and excellent interest, with good liberty in preaching the word. God is blessing me wonderfully with his Holy Spirit, directing me in my labors. A brighter day has dawned on this district and mission. Causes that have heretofore stood in the way of the work are fast moving out of the way.

Your brother,

F. M. SLOVER.

Original Articles.

THE COMING OF CHRIST, IS IT NEAR?

THERE are some things which seem to indicate that the long looked for and greatly desired event is near at hand. It is an event so wonderful that we can scarcely make ourselves believe it will be in our day. It seems incredible, almost impossible that his coming should be in our day. It is easier to think he will come to another people, but why not to us? Some people will witness the grand and glorious event, and some will be looking and praying, "Lord, come quickly, and do not tarry." We know a people who would hail him with joy, and to such he will come. Fear not, brethren; fresh courage take; the tokens of his coming are increasing. Let us briefly glance at some of them, that our burdens may grow lighter, as we journey on the weary way. A look at some of the signs of his coming that he told us to observe may brighten the path somewhat. We do not presume to say that all have been fulfilled, or that the most notable ones have; but that enough have to

make it certain that we are living in the generation that will witness his appearing. I know it is often said, "Well, now suppose he don't come as you think," etc. I shall suppose nothing of the kind. He has advertised that he is coming *in this generation*, and I believe him:—

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.—Luke 21: 25, 26.

Passing the first part of the twenty-fifth verse, which is not yet fulfilled, we readily see that the latter part has been fulfilled. No objection should be raised on the ground that these signs must be fulfilled in the order in which they are recorded, for all biblical students know that events do not always occur in the order stated. Since the year 1830 the stars have fallen, or what are called stars, a fact known the world over. The sea has roared, has been unusually disturbed; it has heaved itself beyond its bounds, as the Prophet Joseph said it would, which had to be; for as long as it roared within the bounds there was nothing remarkable to be seen—no sign.

It may be asked how these events prove that this is *the* generation: How are we to know that this generation will not pass and another come and like signs appear in it? If so, they would not be signs; they would indicate nothing, would be events without any special significance. A sign is an indication, signifying something; and if that which it signifies does not come to pass, it ceases to be a true sign. Jesus told his followers, when they asked him for a sign or token by which they might know of his coming, that the above-mentioned events would denote or herald his approach; that the generation that should witness these things should see him as a ruler of the earth. Now these have come, and if he does not come, would another generation believe in them or regard them as tokens of his coming? Not unless they have less sense than we have. If these signs had occurred in the seventeenth century, could we use them as proofs of his coming in this one?

If Christ does not come in this generation, the falling stars and the unusual commotions in the sea must be stricken from the list of signs as failures. If it be said that more stars must fall, and the sea rise higher than it has yet done, who will decide when they have reached the magnitude of signs? They have attracted the attention of the world, and that is sufficient.

"Distress of nations" was to be another evidence of his coming, which

is being awfully fulfilled. Our hearts are pained with the tidings received from *all* parts of the world: it is one universal cry of *distress*; not only from individuals here and there, but nations herald the cry of woe and want, just as the Master said.

Another feature of the prediction was "perplexity." This also is having a striking fulfillment in more ways than one. The nations are perplexed and know not what to do with their armies. To disband them they dare not; to keep them much longer they cannot; and times are growing harder while the taxpayer struggles harder and groans louder. But his burden must be increased; the existence of the nation depends upon it; Every new invention of war increases the expenses; as one nation increases its power to conquer, so must the others or become its victims. What shall be done? Who can tell? The Saints know what *will* be done.

Much speculation is being indulged in as to the cause of the present hard times. It is not because of a lack of food, for the world is full of food, many claim too full. A glance at the Savior's words ought to convince any Saint that it is not altogether due to silver or tariff, but more because of a fulfillment of the Master's words, "Men's hearts failing them for fear and for looking after those things which are coming upon the earth." Men have become fearful of coming trouble; they instinctively feel it is coming. Confidence in each other is destroyed; the banker dare not trust the depositor, nor the depositor the banker; so each holds and hides his money, and starvation walks the streets with none to heed its plaintive cry. In the midst of plenty and in the light of increasing wisdom, what has caused this widespread alarm? Revelation answers, in effect, "A fearful looking forward to that which is to come; a fear born of man's trying to live independently of his Maker; a sad result of man's trusting in his own strength."

Anarchy is another source of perplexity and terror; a sort of a parasite, peculiar to advanced civilization, that is hard to get rid of. To allow anarchists to ply their nefarious trade unmolested cannot be; to punish seems to add fuel to the flame already burning in all civilized governments. Anarchists are a dreaded curse to society; with the newly invented explosives their power is dreadful. All France was recently horrified at the explosion in the Chamber of Deputies; thousands were kept away from the World's Fair through fear of something of the kind.

Another sign of the end is the rapid accumulation of property in the hands of the few. It is doubtful if ever before it was amassed so rapidly as in

the past fifty years. James says:—

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, etc.

Recently C. P. Huntington disposed of his railroad interests east of the Missouri River for five millions of dollars, and he owns perhaps five times as much more. This immense property has been amassed in the brief period of, say forty years, which is heaping it together pretty lively; and he is only one among the many that might be mentioned. This is largely obtained from the tillers of the soil; is extorted from them by railroad, and other monopolies, against whose cruel oppression there is no protection. But the cry of the poor is heard by the God of heaven, and judgment is reserved. The Prophet Micah says:—

The good man is perished out of the earth; . . . The prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desireth: so they wrap it up.

In this is foretold the wickedness in official circles, the corruption of those in authority. Many supposed that much of the present distress in this land, was due to the improper desires of the great men of our nation, carried out secretly, wrapped up, as the prophet puts it. These latter proofs are not conclusive as to this being the *generation*, but now comes one that is:—

And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled, etc.

The above should settle the question (if there is one) as to the generation; for it is as plain as if I had it made to order. It plainly says that the generation in which the "fullness of the Gentiles" shall come in is the same one in which the gospel is to break forth; so if we know the generation the gospel came forth in we know the other. The two events were to be in the same generation; one was to characterize the other.

The only possible question that could be raised would be, Was Christ's coming to be one of the events of that generation? or, Would the signs be in one, and he come in the next?

Why in the next more than in some other? If those signs do not signify his immediate coming, they are worthless as signs. Jesus says in the twenty-fourth chapter of Matthew that his coming *will* be one of the events of that generation; that the signs are witnesses of that fact. These witnesses have already testi-

fied: the gospel, the falling stars, the sea heaving itself beyond its bounds; the fear of nations, and rumors of wars; in the mouth of three witnesses the truth may be established.

Another wonderful event that *must* transpire soon is the building of a temple, "which temple shall be reared in this generation," says God; "and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." It may be said that in this there is nothing said about Christ's coming. No, not directly; but it does say that Saints now living will witness a marvelous display of the power of God. Brethren, when we see this we will see things moving in a manner that will cause our hearts to leap with joy. We will see a day of power; a day of strange and marvelous events.

As to the length of this generation, see Book of Mormon pages 97, 174, from which it will be seen that it is not more than one hundred years since the generation began. The beginning of this was the year 1830. Of course it will commence with the first sign that denotes it.

HIRAM L. HOLT.

DAYTON, Nevada, January 28, 1894.

FAITH AS A PERFECT PRINCIPLE CONSIDERED.

THE law of the Lord is perfect, converting the soul.

These are the words of the Psalmist David as recorded in the Scriptures; and according to that "perfect law" mankind must have faith in order to obtain the crown or prize which is offered as a reward for keeping the law; therefore, we shall throughout this article urge upon the reader, not only the necessity of having faith as a means ordained of God by which he blesses us in this life, but that it is indispensable if we would have eternal life. This is so because it is the principle devised by God by which salvation comes; and unless we be in possession of it salvation cannot be secured by us. We shall also try to point out the way in which this faith that we are considering can be obtained.

The reward of eternal life comes to us by reason of merit, and is of that character and marked by such a high standard of excellence that it corresponds with the dignity and exalted character of God and his "perfect law." Faith then being a part of or a principle in the "perfect law," we must, either abstractly or in connection with other principles of the law, consider it perfect; or, in other words, faith is a perfect part or principle of a perfect whole. Whenever this principle is applied or put into operation, by reason of its being perfect in its character, certain purposes and results will always obtain.

We believe, and think ourselves safe in saying so, that more has been said and written with reference to this principle of faith than any other principle of this "perfect law;" hence we conclude that it has been considered of much importance and highly necessary that man should understand it as a means ordained by God for his well-being in this life, and for his eternal redemption and exaltation in time to come, and without which man cannot be saved. Taking this view of the matter we can readily see why so much has been said by God and his authorized servants with reference to this principle; for without an understanding and actual possession of it salvation cannot result. According to the foregoing we may well conclude that faith is the basic principle upon which the whole superstructure or system of life and salvation rests.

We do not consider it necessary to cite chapter and verse referring to what has been done through this principle and the promises made by God to all those who shall be in possession of faith; because we believe the greater number of those who may read this production to be conversant with the facts as set forth in God's word, and, in addition, a great many are knowing to the power of faith by reason of their own experience. Our purpose, then, shall be to show how we believe men may, if they will, enjoy greater blessings than they are now receiving, through the exercise of faith; not but what we think there are individuals who are being wonderfully blessed by God through faith, but we believe that all God's people do not fully comprehend the principle of faith, and consequently are not enjoying the blessings of God to the extent that they otherwise might. There are but few persons who would not like to receive some special blessing at God's hand; and this condition of things will, in all probability, continue to exist as long as man is dependent upon God to supply his ever recurring wants and needs.

Those wants that are not provided for and supplied in a general way are supplied to us in the way God has ordained; and that way is through the operation of faith as provided for in God's "perfect law." So, if we do not have faith we are not entitled to the blessings in a special manner or to any marked degree.

To illustrate: God blesses the world of mankind in a general way, irrespective of race or color, good or evil; both the righteous and the wicked receive the sunshine and rain that conduce to the happiness and well-being of the entire race. God permits them one and all to be and remain upon the earth, and in a general way, so far as their common wants are concerned, blesses them and perpetu-

ates their existence in the earth by and through the laws that he has ordained that those general blessings shall come to man. But in addition to all this he has ordained that man by and through the principle of faith may receive special favors and divine blessings from his hand. We can readily see, then, the necessity of our being in possession of the principle of faith, that we may be able to use it as a means to bless ourselves and our fellow men that may be in need of aid and succor other than that which God is supplying us with in common with all the rest of mankind.

First, we should have a full and complete understanding of the word "faith," what the full meaning of the word is when properly defined, and especially with reference to its meaning as used in the Scriptures. In the first verse of the eleventh chapter of Hebrews Paul defines faith thus:—

Now faith is the assurance of things hoped for, the evidence of things not seen.

We see from this definition that if we have no assurance or evidence of that which we desire, need, or hope for, we have no faith.

Let us see if this conclusion is logical and proper when tested by other definitions of the word. In the Book of Mormon, page 292, we read this:—

If ye have faith, ye hope for things which are not seen, *which are true.*

This definition of faith not only harmonizes with Paul's, but it goes a little farther and justifies the idea that if our belief is founded upon a false premise; that is, upon something that is *not true*; it is not faith.

Paul says faith is the *assurance* or "evidence" we have of things hoped for, and from this we can see that without some knowledge in order to give "assurance" or "evidence" we cannot have faith; and while according to the Scriptures faith is not perfect knowledge, to our mind, faith and knowledge are so near akin as to make them inseparably connected; and we further believe that without a knowledge of things our faith in that which we hope for cannot become very strong. According to this way of reasoning we can see why it is that the greater knowledge a man has, especially with reference to the principles of life and salvation, the greater faith he can have. And why? Because his confidence and assurance in that which he hopes for is fortified and strengthened by what he knows.

Again, the religion of Jesus Christ differs from the various religious systems of men in that it is *true* or *the truth*; consequently it has the power to save while the others do not. No matter how much seeming faith we may have in those systems, inasmuch as they are not true, our faith in them cannot be of that kind or degree that will insure us eternal life; and when

our faith in this regard is tested it will be shown that in reality we had no faith because we had no knowledge; and that what we thought to be faith was simply the result of a blind credulity upon our part in following after error, a something that was not true; consequently we had no faith at all because we were hoping for or had a belief in what was *not true*,—and (as we have before reasoned) according to the Prophet Alma this is not faith.

The Scriptures abound with promises both general and special made by God and his authorized servants to his people to be given collectively and individually. All the promises of God are made conditionally, although they are positive and certain after the conditions are complied with.

It is just as essential to understand and know the office work of that principle, in order to make the proper application of it to the obtaining of desired results, as it is to perfectly understand the principles of the science of mathematics in order to obtain a proper solution of any given problem through the rules governing in that science; hence we reason that as by an application of the rules governing in the science of mathematics, we can solve any genuine problem which might be given, so also by making a proper application of the principles of the "perfect law" we can obtain any and all blessings and desired results that are consistent with the law itself, and made obtainable by the promises of God. But, as in the science of mathematics, the principle must be understood and applied intelligently, and when so done the results are sure to follow.

Question: What would be your faith in obtaining a correct solution of a given mathematical problem if you did not thoroughly understand the principles of that science? Would it not be little or much according as you had a knowledge of the rules governing in the matter? Most assuredly it would; and just so we believe with reference to applying the principles of the perfect law of God. Faith, as we before stated, is a perfect principle; and when an individual is in possession of it, has it understandingly, and knows by what way and manner he obtained it, he can then make an application of it for the accomplishment of any and all lawful purposes.

Inasmuch as God desires to bless us at all times we may obtain from him through the operation of the principle of faith whatever conduces to our well-being either for time or eternity; and as this gift of faith from God is the evidence and assurance of our acceptance with him, as well as the power by and through which desired blessings come to us, who cannot see the need of our being in possession

of it? As God is no respecter of persons, it is evident that he will not withhold the gift from any, who will comply with the conditions.

As we are subjects of circumstances it may be very difficult for us to obtain faith, but those who have the law of God before them ought not to consider it an impossibility to get a knowledge and full comprehension of it; especially the people of God's church, whose attention should be continually directed to the law with all of its principles.

Right here is the key by which we may unlock the door which opens that we may enter and partake of the blessings of God; namely, an understanding of the "perfect law" and an application of it to everyday life. When a perfect understanding of the law comes to us and we are able to apply it in the way and manner described above, then and not till then, will it be possible for us to exercise that faith that insures eternal life. So then, a correct understanding of the perfect law is of first importance, and next to this is to live in accordance with its precepts and demands; God, then, in order to be true to his word, must and will give every promised blessing.

God is bound or responsible only as far as his promises are made. We understand that his promises are all made to his children conditionally; and not until all the conditions are complied with can we reasonably expect anything from him.

We have said that all are subjects of circumstances. Individually we may not be responsible for our condition as to circumstances, and neither is God; and if he blesses us in a general way with the rest of mankind, even when we do not fully keep his law by reason of being so circumstanced in life that we are not able to gain a knowledge of it, we ought to be satisfied and consider him a just rewarder so far as that goes. The point we wish to make is this: God not being responsible for our condition in life, we cannot justly demand anything of him in the way of special favor when either through ignorance or by reason of willfulness we fail to comply with the conditions on which those blessings and favors are to come as God never goes out of his established order.

Salvation either for time or eternity is the result of obedience to God and his law, and those who have not a knowledge of the principles of the perfect law are not in a condition to be saved, nor can they be until they obtain this knowledge. Christ says:—

This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

This language is comprehensive in its character, and means more than

to know that God and Christ simply exist as individuals; it implies that we must have a correct understanding and knowledge of their characters with reference to their various attributes, and also as to what is required of us.

Since God requires us to have faith in order to be saved in eternity and to receive special blessings and favors in this life, then we had better look about and see if there is not some provision made in the perfect law whereby we can obtain this faith. We think, most decidedly, that there is; and the Scriptures furnish ample proof to justify us in this conclusion.

Let us examine the record of those who have had great faith and find out, if we can, how they obtained their faith; possibly we too may be fortunate enough to secure it. Indeed, if faith comes from God and is a free gift to his children here below, we may be sure that as God is no respecter of persons and desires to bless humanity one and all alike, he will bestow like blessings upon us as upon any who may have preceded us in the race for life and salvation.

We wish the reader to bear in mind that the faith of which we are talking is that kind that the possessor can use for special and extraordinary benefits; and, finally, for the obtaining of eternal life, the greatest gift of God. The fact that some have greater faith than others argues one of two things, either God has been partial in the bestowal of the gift, or else some have rendered more perfect obedience to the requirements of God than others and consequently are entitled to it. We choose to believe the latter.

Paul was a person who had great faith; he had a good understanding of the law; and not only this, but he made every needful sacrifice to live according to the law. Paul would not have manifested nor maintained such great faith without a knowledge of the law, and living according to its precepts.

Another person who had great faith was Alma of whom we read in the Book of Mormon. Being a great expounder of the law, and of the necessity of sacrifice for the purpose of living according to it we must suppose that he had the necessary knowledge, and made all sacrifice required of him; consequently had great faith which was the legitimate result of his knowledge of and obedience to the perfect law.

In Jesus Christ we have a perfect example. He had the greatest faith of any who ever lived; and when we compare his faith with that of others of whom we read, we find it so far out-measures theirs and is so transcendent in its character, that their faith is comparatively eclipsed. Whence, we

ask, comes this great and perfect faith of Christ? Our answer to this question must be, if we would be consistent with our reasoning throughout this article, Because of his superior knowledge, having, as he did, a perfect understanding of the law of God.

The history of his life also shows that he made greater sacrifice than any other of whom we have any record. This point is worthy the consideration of all who wish to become like him that they may be able to dwell in his presence. We think it just as necessary for men to possess great faith in our day, as in any day or age of the past. And we believe further, that God wills that men should have as great faith now as in any past age, and the only reason we can assign for their not having it is because they do not live for it and seek it in the way God has ordained.

Many times we are in need of aid and assistance from God in this life, and the question arises, Why cannot we ask God for those things and receive them? It does not make any difference what assistance or blessing we may need in this life, God has promised to grant it if we but ask him for it in faith; and whenever man makes a request of God in faith for anything which he may be in need of, God is bound to grant it. In proof of this we cite the words of Moroni on page 537 of the Book of Mormon, as follows:—

And as sure as Christ liveth, he spake these words unto our fathers, saying, Whatsoever things ye shall ask the Father in my name which is good, in faith believing that ye shall receive, behold it shall be done unto you.

The reason why we fail so many times to receive needed blessings, is because we do not ask in *faith*, and not because God prefers to withhold them from us. For instance, James says:—

The prayer of faith shall save the sick.

We cannot think that the saving of the sick, here, has reference to saving in eternity; we cannot think this, because it is written in God's word and stands as a requirement made upon man by his perfect law, to live according to said law, and then comes his eternal salvation, or he is saved in eternity. To think that man can be saved eternally by the prayer of faith, is inconsistent in the extreme and does violence to the teachings of Christ and the word of God throughout. We prefer to believe that the apostle meant that the prayer of faith would heal the sick and raise them up from the bed of affliction. But notice this point, in the saying of James, and don't overlook it:—

The prayer of *faith* shall save the sick.

He does not say the prayer that is *not* of faith "shall save the sick." This thought agrees with the teach-

ings of Christ all through the word of God:—

Whatsoever ye ask the Father in my name he shall give it you.

Jesus was continually rebuking the people because of their lack of faith, and does it seem Godlike for Christ to be reproving his disciples repeatedly for not having faith if they were not to blame for it? No, it does not; and to our way of thinking it was equal to saying, The way to obtain faith is marked out in my law, and the reason you do not have it is because you do not live according to its requirements, and not because God chooses to withhold the gift from you. In fact, the whole tenor of God's word goes to show that God wishes his people to have faith, and to have it to a greater degree than is ordinarily enjoyed among his people.

When the apostles asked Christ why they could not cast out an evil spirit, he said, it was because of their unbelief, and this unbelief was nothing more nor less than a lack of faith. After giving the apostles to understand that it was because of their lack of faith that the evil spirit could not be cast out, Christ tells them that if they had faith as a grain of mustard seed great things could be done by them, such as to remove mountains, and nothing should be impossible unto them. He also said:—

Howbeit this kind goeth not out but by prayer and fasting.

What "goeth not out but by prayer and fasting?" "Why," says one, "that kind of a spirit that possessed the child of course." This seems to be the way in which this saying of Christ is generally interpreted; but, why not say Christ had reference to that kind of faith that he had just been talking about, the kind necessary to have in order to remove mountains?

"Hold!" says one, "are you going to have two or more kinds of faith?" No, but there are different degrees of faith; and the lesson taught by Christ in his explanation why the apostles could not cast out the evil spirit, together with what was subsequently said to them upon the subject, is that one may have a certain amount of faith (and most persons have some faith), and yet not enough to be able to do all things or even great things such as casting out devils, healing the sick, etc. It also teaches me that if I would obtain this kind of faith, this great faith, I must fast and pray for it. This is in harmony with our reasoning, that if man would have faith to any considerable degree he must get it by making sacrifice. Nephi says that in order that he might understand great things, mysteries, etc., he "fasted and prayed much." Reader, who is there of whom we have any record as receiving great blessings and favors from God,

except by reason of faithfulness in keeping the "perfect law" governing in the matter? First let us understand the "perfect law" and then do it; for there is nothing that will give us more assurance or evidence (and this is faith according to Paul and Alma) that we will obtain a favorable answer to our petitions to God than a realizing sense that every duty upon our part has been faithfully and diligently performed. Faith, then, is a gift from God, and can be obtained by all who are fortunate enough to have a knowledge of his "perfect law," if they will only seek in the way the law requires.

It is God's gift, remember, and he is no respecter of persons; and the promise, "Seek and ye shall find, knock and it shall be opened," will apply to you, reader, as well as to the greatest apostle that has ever lived. So, if we are not in possession of this faith of which we have been talking, after becoming acquainted with God's "perfect law" no one should be blamed but ourselves; because, if the Scriptures be true, God desires you and me to have faith and great faith, too, such as would enable us to commune with angels, and call down needed blessings from God out of heaven at any and all times.

In concluding this article we wish to say to the reader that the thoughts herein presented are according to our belief, being the conclusions we have formed by thinking upon the subject. We invite your criticism upon them, and should you feel led to make a reply to any thought presented, you need not fear offending the writer by being too personal, realizing as we do that if the conclusion we have reached is not in harmony with the word of God it will not stand, and the sooner we are made aware of the fact the better it will be for us. The writer has not become a servant of the church of Christ by reason of having been ordained to the priesthood, yet he is a firm believer in this, that it is just as necessary for him (as well as every other person) to have a correct understanding and knowledge of the "perfect law," as it is for any of God's authorized ministers, the chiefest apostle not excepted, if he would reap the reward promised and provided for in that "perfect law."

For truth and its advancement,
D. P. YOUNG.

Dow City, Iowa, June 1, 1893.

Dr. Talmage's income has been about \$50,000 annually for several years. Of this amount \$12,000 was his salary in the Tabernacle, the publication of his sermons, controlled by two syndicates, between \$8,000 and \$10,000, his editorial work from \$5,000 to \$6,000, and his lectures about \$15,000. Even Beecher did not earn that much.

Darwin says that the light of the firefly is caused by the slow combustion of phosphorus in the system.

Selected Articles.

THE CHIEF RABBI OF GREAT BRITAIN ON THE CHRISTIAN FAITH.

CHRISTIAN Literature and Review of the Churches, which is welcome as a new venture in American journalism, has as account of an interview with Dr. Hermann Adler, of London, the chief Rabbi and head of the Jewish religion in the British Empire. In reply to certain questions the learned Rabbi gave answers which are of special interest as showing the views of the modern Jew regarding Christianity. The Rabbi was asked "What is the present belief of the Jews as to the Messiah?" to which he replied:—

"We hold that the Messiah has not yet appeared; that the Messiah foretold in the Scriptures is not to be a divine being, because we hold strongly to the belief in one God; but that he is to be a gifted man, a man who is consecrated with the gift of prophecy. We hold that the Messiah has not yet come, because the prophecies in connection with him in Isaiah and the other prophets have not yet been fulfilled. Universal peace does not prevail. Nor has the ingathering of Israel as yet taken place, which is distinctly taught as an accompaniment of his appearance. You must remember the wonderful pathos that gathers around our history. We look to the past, and we think it glorious in our successes, and sad in its teaching on our sins and error. But we look to the future as containing the golden age, the true fruition of Israel's mission. It was from us you got your idea of a Millennium. Basnage says that the theory of a Millennium was propounded with the purpose of inducing Jews to embrace Christianity. Our Messianic ideal is that of a lofty prophet. By him all nations will come to the knowledge of the unity of God. Our land will be restored to us. The whole of Palestine will be a temple for the whole earth. As to when it will be, we do not pretend to know."

To the question, "How far do you recognize Jesus of Nazareth as a religious teacher?" the Rabbi replied:—

"We consider that undoubtedly he was a teacher of great power and virtue, who had sat at the feet of his Hebrew masters, and taught the lessons of holiness and righteousness which he had learned from them, such for instance as the great maxim which he learned from Hillel, 'Do not unto others what thou dost not wish to be done unto thee.' The prophets and Talmud contain many of the sublimest teachings which are found in the New Testament, as shown by the late Dr. Deutsch in his article on the Talmud."

The interviewer asked, "Is it true that the sentences of the Lord's

Prayer can be gleaned from the Talmud?" and Dr. Adler said: "That has often been done, not from the Talmud only, but from the words of the Hebrew Scriptures and prayer book. Lightfoot showed this in his 'Horæ Hebraicæ,' likewise Schöttgen, and Wünsche in his commentary recently published."

To the question, "Is it not singular that Christianity, which is a religion that came of the Jews, is essentially missionary in spirit, while Judaism seems content with being a religion of the Jews?"

The Rabbi said: "I once preached a sermon on the subject, 'Is Judaism a missionary religion?' in answer to certain statements made by Professor Max Müller. There I say as follows: 'Judaism has never held that the salvation of other nations is dependent upon their becoming Jews. It cannot bring itself to believe that the God of mercy has opened the gates of heaven to us alone. Our faith teaches that the so-called Mosaic law with its various rites and ordinances, is incumbent upon us Jews only, and that the non-Israelite need but observe the high ethical precepts there inculcated, and that if he keep these faithfully he may hope to win eternal bliss.'

"Is it a fair question to ask you sir," said the interviewer, "how far you, as Jews, can join in the rising movement for religious unity?"

"On that I rejoice to speak," the Rabbi said. "I may say readily that I am at all times ready, and regard it as a great privilege, to co-operate with my fellow countrymen in every social and philanthropic work. Such opportunities are to me a great happiness. I often sit on the same platform at the Mansion House with representatives of the Protestant and Roman Catholic sections of Christianity. I do so in all matters connected with the hospital movement, prevention of cruelty to children, to animals, and many philanthropic organizations. We seize all such opportunities of working with Christian ecclesiastics. I enjoy the honor of personal acquaintance with the Archbishop of Canterbury, and I am intimate with many clergymen of the Church of England and with several of the Dissenting leaders. I had the friendliest relations with the late Cardinal Manning, and they are continued with his successor, Cardinal Vaughan. But of course, as regards theologic differences, I must say at the present time I do not see any prospect of our agreement."—*Literary Digest*.

According to the official report, 139 members of the new German Parliament are Catholics, of whom 95 are members of the Catholic or Center party. Of the others several are Conservatives, 19 are Poles, one an anti-Semite, and four, strangely enough, are Social Democrats.

FROM GOD TO MAN.

MEN universally find it easier to unfold some one truth, and push it to its extreme conclusions, than they do to unite it with other complementary truths, and spread them out together as a harmonious system of belief. This is emphatically true in religion. There are so many points in faith capable of intense illumination, that the majority of men are sure to seize upon one or another of them, deepen their feelings toward it, and make of it a ruling term in thought. Intensity is much more readily attained in religious life than diffusion; yet diffusion—a gentle, genial light that embraces the entire spiritual landscape, and carries with it everywhere the conditions of growth—expresses far more of the Divine mind.

Both those who cling to the Christian church with tender regard, and those who look on it askance and criticize it harshly, often agree in the sentiment that the church, in its relations to men, is not so directly and constantly beneficent as we have a right to expect it to be. It separates itself from the great mass of human concerns, or brings its influence to bear on them in so indirect and dogmatic a form as to make it inefficacious and purely conventional. They are impressed with the want of vital sympathy between Christians and the masses of men in the hard contentions of life they are daily undergoing.

Christians seem to meet with more success in obeying the first commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," than they do in conforming to the second commandment, which flows directly from it: "Thou shalt love thy neighbor as thyself." A part of this failure arises from the lack of diffusion, of which we have spoken, in Christian life, by which light and heat at one point become light and heat everywhere; and a part arises from the ease with which beliefs separate themselves from the actions they were designed to control, and become earnest yet barren speculations.

The demand of our time as contrasted with all previous times is, that we shall make this very transition by which the first commandment flows into the second commandment; by which the second commandment gives new vitality and scope to the first commandment. Christianity is not waiting for any more concise, penetrative, and adequate statement of truth, for any fresh emphasis on a neglected item of belief, but for diffusion, an actual taking possession of the social world in the spirit of Christ for ends of life—physical, social, and spiritual—in all and with all. This is

the point I wish to emphasize,—the passage of that love which is kindled in the heart toward God, outward toward men.

This is the notion involved in the coming of the kingdom of heaven, put foremost in the prayer of our Lord. That kingdom is God's grace spread abroad among men, and reflected on all by all. It is a kingdom that will be as comprehensive as our wants, as full as are the resources of the world by which we are surrounded. It will be a kingdom, therefore, whose physical terms will include the highest and most general prosperity possible to men; whose intellectual terms will involve the widest response of men's minds to wisdom, and whose spiritual terms will embrace the most complete and universal expression of good-will. For such a kingdom as this, we can all labor in every possible relation of life. There is no act right in spirit and form that does not find its place in it. If this kingdom of heaven lies habitually before the mind as the glorious ideal toward which God's grace is tending,—which is gathering up and saving all that is worth saving in our lives and the lives of others, which is struggling in every social question for the victory of truth,—then our faith in God cannot lack diffusion. We are brought, by the love of God, face to face with the very work in which that love is fulfilled,—fulfilled as our expression of love toward God, fulfilled as God's expression of love toward us.

The one great corrective force in Christian life, its inner and ever-returning elasticity, is found in adequately conceiving and framing the kingdom of heaven among men. This lets in a light, speculatively and practically, which bathes the world.

Something allied to this, productive of a wonderful diffusion of thought, has taken place in science. It is that extension of the notion of law by which the mind of God, traveling outward through things, returns to us everywhere as the omnipresence of wisdom and power. The physical world, wisely apprehended, thus reflects back upon us constantly the thought of God. We are enveloped in it, instantly helped by it, led by it, borne up and on by it, as the true vitality of things,—the power by which they are gathered into a purpose, and made to pursue a creative end. Fate, accident, obstacles, all pass away, and we are with God, and him only, as he builds the world.

Now, some such transformation as this is waiting for us in the social world. This world is to disclose his love in the same full and unmistakable way in which the physical world has come to uncover his wisdom and power. God's love can secure concrete, varied, and full expression only

in the lives of men in their relations to each other. What the mineral and vegetable kingdoms are to sunlight, sporting with it everywhere, dissolving it in every way, and flinging it back from the landscape, an exhaustless revelation of form and color, that must the spiritual kingdom—men with men—be to the spiritual attributes of God. God's grace must luxuriate in the love of men, must ever find in it new points of attachment, fresh and wider and more complex relations in which to reveal itself. The law we now need to know is the law of love, as the one correcting, harmonizing, building power in human society. It is here that we wait the revelation of God. The power to receive this light is the power to turn it back again on the world as light. The power to feel the love of God is the power to convey the love of God. Thus is the beauty of the Lord our God upon us.

The offices of Christ are so many that we can put intense emphasis on one or another of them at pleasure, and absorb ourselves in its contemplation. Is it not, however, distinctly the one preëminent feature in the life of Christ, that he wrought constantly, constructively, on the relations of men to men, to bring forth love in them, to inspire reciprocal life in them? The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth; that is, God disclosed himself in man and among men. These lives of ours were thus taught to reflect the divine light. A spiritual world, and God's omnipresence in it, began to be seen. This is the work with which we also are occupied, passing over from the invisible to the visible, from the principle to its fulfillment in practice, from the Word that was with God to the Word that is with man, from the chaos of human passion to the creation of human affection, from God declared in his own nature to God revealed in the nature of man. Says a recent writer: "Christianity, objectively considered, is Christ himself,—the mind, life, character, and spirit of Christ." There is a most true sense in which we may make Christ our creed, not striving primarily to render him on the speculative side, but to render him on the practical side, a power in man and between men. The true understanding of Christ, the theory of godliness, must arise out of knowing Christ; and we know him only as we find him a spiritual force working spiritual constructions in human society. The slow yet progressive and vital methods of God are operative, not so much speculatively as in that historic unfolding of events by which his will is carried forward in the social world,—the completion of all worlds.—*Sunday School Times.*

Conference Minutes.

DES MOINES.

Conference convened at Grinnell, March 2, 3, and 4, 1894; George Shimel president, O. B. Thomas assistant; Sheldon Armstrong was chosen clerk. Branch reports: Angus 40, Boonesborough 64, Des Moines 120, Des Moines Valley 89, Edenville 62, Head Grove 26, Newton 56, Richland 65. Union, Oskaloosa, and What Cheer not reporting. Ministry reporting: Elders O. B. Thomas, D. M. Rudd, C. Scott, F. A. Smith, J. S. Roth, N. Stamm, C. E. Hand, E. Hayer, J. W. Morgan, G. Shimel, W. C. Nirk; Priests W. Johnson, J. F. Miller, G. M. Jamison, H. Lyke. Bishop's agent's report: Amount on hand last report \$61.51; received since \$73.51; paid out \$65; on hand \$70.02. Tent committee, O. B. Thomas, resigned, and W. C. Nirk appointed; no report of funds on hand. District officers chosen, W. C. Nirk president and Bishop's agent, H. A. McCoy clerk. Brethren O. B. Thomas, D. M. Rudd, F. A. Smith, J. S. Roth, G. Shimel, C. E. Hand, H. McKinney, and H. Lyke were chosen delegates to General Conference, and any number present empowered to cast the full vote of the district. Adjournment was had to meet at Rhodes, Iowa, Saturday, June 2.

STRING PRAIRIE AND NAUVOO.

Conference convened with the Burlington branch March 3 and 4, 1894; Wm. T. Lambert president, Charles E. Willey, Fannie McGahan secretaries. Branch reports: Keb 35; 4 received. Pilot Grove 39. Keokuk 47, 1 removed. Rock Creek 49, 1 received. Farmington 54; 2 removed. Montrose 94. Burlington 93; 3 received, 1 removed. New London 32; 1 died. Ministry reporting: Elders J. McKiernan, W. Waterman, F. Johnson, J. C. Crabb baptized 5, W. T. Lambert, C. E. Willey baptized 1, J. H. Lambert, W. McGahan, H. T. Pitt; Priests G. Essig, Parley Batten, D. Tripp, D. T. Williams; Teachers W. E. Evans, H. Kestner; Deacons F. Salisbury, G. McComas, L. Willey. Bishop's agent's report: Due church last report \$37.10; received since \$93.75; paid out \$105; due church \$35.85. Preaching during conference by Elders Wm. Waterman, James McKiernan, and J. H. Lambert. Adjourned to meet with Pilot Grove branch June 2 and 3.

Miscellaneous Department.

HIGH COUNCIL.

To the Church of Christ Greeting:—The late General Conference by resolution referred to us the question pending, namely; to define the "duties, powers, and privileges," of the High Council. April 13, 1894, we met in the editorial room, at the Herald Office, and after a careful examination of the law of God, and the usage of the church, we unanimously agreed to a report, and submitted the same to the conference, on the date above written.

STATEMENT OF BELIEF.

The following was also unanimously agreed upon: That this council recognizes the present Standing High Council of the church to be the one provided for in Doctrine and Covenants, 42: 10; 99; 104: 35, 36; 120: 9.

RESIGNATION.

Councilor Winthrop H. Blair, on account of poor health, advanced age, and deafness tendered his resignation, and on full vote of the council the resignation was accepted.

NOMINATION.

On account of the resignation of Councilor Winthrop H. Blair, the Presidency nominated High Priest John Chisnall, of Kewanee, Illinois, to fill the vacancy. By

the full vote of the Council the nomination was approved.

ORDINATION.

April 15, at a meeting appointed for ordinations, High Priest John Chisnall was ordained a member of the High Council under the hands of Apostles Alex. H. Smith, E. C. Briggs, and Councilor Charles Derry.

The grace and peace of the Holy Spirit with harmony prevailed during our session.

JOSEPH SMITH, President,
ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, April 26, 1894.

CONFERENCE NOTICES.

The Northern Minnesota district conference will be held at Pelican Rapids, commencing June 2, and will continue four days. Saints coming from Minneapolis should buy tickets *via* Fergus Falls. The train for the Rapids leaves at 4:20 p. m., Tuesdays, Thursdays, and Saturdays, returning Mondays, Wednesdays, and Fridays. Visiting friends and Saints will bring their provisions, and blankets, and bed ticks. Straw will be furnished to fill beds. There will be a cook stove for general use. We have secured a good barn convenient to the ground, and hay for horses. The tent will be pitched close to the village, where good accommodations can be had by any so preferring. A general invitation is extended to the ministry and friends of the cause. Per order of the committee,
W. W. MCLEOD, Chairman.

Massachusetts district conference will convene Saturday, May 12, 1894, at 2:30 p. m., in Good Templar's Hall, No. 57 Centre street, Brockton, Massachusetts. A good attendance is hoped for.

G. H. Gates, Clerk.

JOINT COUNCIL.

In compliance with the requirement of paragraph thirteen of the revelation received during conference and by agreement between the quorums affected, the First Presidency, the Twelve, and the Bishopric met in joint council in the editor's room of the Herald Office at nine a. m., Friday, April 20. There were present: Joseph Smith and W. W. Blair, of the First Presidency; Alex. H. Smith, E. C. Briggs, James Caffall, W. H. Kelley, J. H. Lake, J. R. Lambert, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, of the Twelve; E. L. Kelley, G. H. Hilliard, and E. A. Blakeslee, of the Bishopric.

President Joseph Smith was chosen to preside, and E. A. Blakeslee to act as secretary. A. H. Smith offered prayer, after which the president made a few remarks bearing upon the object of the council, and advising forbearance and toleration in speech and feeling, regardless of the distance between those present in their judgment upon the matters under discussion.

A number of questions were named and noted for discussion, and considerable informal talk was indulged in, after which resolutions were presented, discussed, and adopted in the following order, all decisions being finally made unanimous, with the sole exception noted:—

LAMONI COLLEGE.

Resolved that we look with favor upon the effort to build a college at Lamoni, to be controlled by the church.

Resolved, further, that we believe it should be a purely educational institution and free from sectarian influences or bias.

Resolved, further, That we give our hearty support to the present movement looking in the above direction.

CHURCH HISTORY.

Resolved that it is the opinion of this council that there is nothing in the resolution of April, 1893, on church history, that should in any way interfere with the preparation and publication of an authentic church history by the church.

Resolved, further, that it is the opinion of this council that church history, both ancient and modern, may be freely used as a means of information, for what the same may be worth.

DISCUSSIONS IN HERALD.

Whereas there seems to be a demand for a publication that may be a medium for more progressive and controversial articles for the good of the body than can be supplied by the *Herald*, therefore be it,

Resolved that the Board of Publication be requested to provide for such want as soon as practicable and without injury or interference with the circulation of the *Herald*.

UTAH CHURCH.

The present attitude of the Utah Church was discussed and the council informally expressed itself as of the opinion that the ministry should boldly stand as aggressors or defenders everywhere where the questions at issue between the two churches were introduced. The Presidency received unmistakable assurance of support in their efforts to direct such controversy as might be invited by contingencies arising.

LOCATING IN REGIONS ROUND ABOUT.

Resolved that all parties wishing to change their location be recommended to correspond with the Bishopric for information.

PRESIDING COUNCILS.

Resolved that it is the opinion of this joint council, that the words "presiding councils" in the fourth and seventh paragraphs of section 120 [of the Book of Doctrine and Covenants] refer to the traveling ministry—the Twelve and Seventy.

From this decision President W. W. Blair dissented.

DOCTRINAL TRACTS.

Resolved that the members of the Quorum of Twelve and the Presidency be requested to write tracts on such gospel topics as each may select, all of which shall be placed in the hands of the Presidency for examination; said tracts, when approved, to be placed in the hands of the Board of Publication to be issued as soon as possible.

DIRECTING LABOR OF HIGH PRIESTS.

Resolved that it is the opinion of this council that high priests, when needed for missionary service abroad, may be appointed by the First Presidency or the Twelve or both jointly, and should labor after such appointment under the direction of the Twelve, the same as seventies.

Resolved, further, that when high priests are acting in their own standing as local presidents, they are subject to the direction and counsel of members of both the First Presidency and the Twelve, whose duty it is to regulate.

Resolved, further, that when a necessity occurs for changing men or placing new men in the field, between conferences, to meet special exigencies, those making the appointment should notify the ministers in charge of the fields affected, if practicable, so as to avoid irregularity or possible conflict.

GOSPEL BOAT.

Resolved as the opinion of this joint council, that Bro. E. L. Kelley should proceed to San Francisco at the earliest possible time and secure the proposed boat for the Society Islands.

DETROIT BRANCH.

Resolved that we advise that the Colored members in Detroit, Michigan, be organized in a separate branch as soon as practicable.

BISHOP'S COUNCIL.

After some deliberation the consensus of opinion of the council was secured to the effect that the words "the Bishop and his council" found in paragraph 6 of the revelation of 1894, mean the Bishop and his two

counselors, and a vote obtained in support of such understanding.

PRESIDENTS OF HIGH COUNCIL.

The following was adopted by regular vote:—

It is our opinion that the councilors referred to in paragraph 6, section 99, are the councilors of the President in the Presidency of the Church, but whether or not under certain circumstances the President would not be privileged to call others to assist him, is a query.

COUNCIL TO BE HONORED.

Resolved, that it is the opinion of this council that the statements found in paragraphs 1, 2, and 3 of the revelation of 1894 should be understood in the same sense as paragraph 3 of the revelation of 1882 and paragraph 4 of the revelation of 1890, and that it is the duty of the Saints to honor more fully the counsel and advice of the First Presidency, the Twelve, and the Seventy in spiritual things.

PRESIDENCY OF TWELVE, AND MEANING OF THE WORD "ABROAD."

The following opinion of the First Presidency, as communicated to the Quorum of the Twelve, in 1890, was adopted as the opinion of this joint council:—

"As a traveling, presiding council, your quorum has the active supervision and presidency, under the First Presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as church organizations, and not as local presiding officers in these several organizations; holding special local presidency where no organization has been perfected; in a similar way as the First Presidency presides over the whole church, differing in this, that the First Presidency is necessarily local, while your province is not localized; nor do we mean by this that the word "abroad" is to be construed to mean foreign lands, but in the field of itinerant gospel labor everywhere, as contradistinguished from branch, district, or other local organizations."

REVELATION OF 1861.

Resolved, that paragraph 5, of the revelation of April 15, 1894, relating to the duty of the Twelve under the authority of the revelation of 1861 (D. and C. sec. 114), teaches that said revelation is still in force; but that whatever duty the Twelve might have felt rested upon them in "looking after the disbursements of the moneys in the treasury, or the management of the properties of the church," more than what is set forth in the agreement between the Twelve and the Bishopric, as affected in April, 1878, and reaffirmed in April, 1888, or indicated in the revelation of April, 1894, "they are now absolved from, the end designed by it having been reached."

REQUEST FOR ARTICLES FOR PUBLICATION.

The *Herald* editors were, by vote, advised to call for articles from any who might be disposed to write upon leading gospel topics, said articles to be subjected to the inspection of the committee as heretofore named, and to be accepted or rejected at its discretion.

It was then ordered that the president and secretary of the council prepare the minutes of proceedings for publication in the *Herald*.

The special business of the council having ended, Bro. James Caffall expressed a desire that the usual custom of setting foreign missionaries apart by laying on of hands and blessing be observed in his behalf, as he had been appointed to labor in Europe.

The council then knelt and was led in prayer by President Joseph Smith, who earnestly invoked the divine blessing upon Bro. Caffall and his labors, after which Bro. Joseph Smith, W. W. Blair, A. H. Smith, and E. L. Kelley laid their hands upon him and set him apart, Pres. W. W. Blair being mouth in supplication. The Spirit of the Master fell

upon those present and the service and season was one of joyful solemnity and peace.

"Redeemer of Israel" was then sung and the benediction pronounced by President Joseph Smith.

Thus ended the work of the council convened in accordance with the requirement of the revelation which had been formerly accepted by the church. All present were convinced that the appointment had been wisely made and that the results were and would be such as would fully attest the divinity of the call.

The sessions continued until the afternoon of the 25th, adjournment being had about four o'clock. Bro. Gomer T. Griffiths was excused and left for home on the 23d, and Bro. E. A. Blakeslee at noon on the 25th. Bro. Joseph Luff was then chosen secretary for the closing session.

To God whose hand has led us and whose patience has borne with our infirmities, the generous praise of his church is due. May our renewed consecration under the better conditions his mercy has brought about, bring to him added glory and to his church prosperity and peace.

JOSEPH SMITH, President,
JOSEPH LUFF, Secretary.

SCATTERED MEMBERS.

Bro. Thadeluis Cutler and Sr. Lemira Cutler have been absent from the Homestead branch of Beeler, Kansas, for several years, whose whereabouts we do not know. We would therefore kindly ask them to report to the branch by June 1. Otherwise they will be reported on our branch record as scattered members. THOMAS E. THOMPSON, Pres.,
J. W. SAWYER, Sec.

BEELER, Ness county, Kansas, April 7, 1894.

BORN.

ASHMORE.—Lillie Frances was born to John F. and Sr. Clara Ashmore, June 10, 1893. She was blessed at the South Park Mission in St. Joseph, Missouri, on April 20, 1894, by Elder J. M. Terry. The mother of this child lately embraced the gospel and is happy.

DIED.

HINKLE.—At her home near Sparta, Christian county, Missouri, March 18, 1894. Sr. Sarah Hinkle, aged 67 years. Deceased was born in Glasgow, Scotland; was baptized into the Utah Church at the age of eighteen in Glasgow; came to America in May, 1864, and crossed the plains to Utah. She arrived in Salt Lake in October, 1864, and returned to the States in May, 1865. Was married to Bro. A. J. Hinkle in the fall of 1865; was baptized into the Rigdon organization by Stephen Post in 1867; moved to Manitoba in 1875, with Stephen Post and others of the Rigdonites. She was baptized into the Reorganization, with her husband and, in August, 1882, at Green Ridge, Manitoba, by Bishop Blakeslee. A husband, two sons, and three daughters survive her. She died firm in the faith of the latter-day work.

STONE.—At the home of her son, Eugene Howard, in Blackberry, Kane county, Illinois, Sr. Unity Stone, aged 76 years, 9 months, 9 days. Sr. Unity was born in Ellisburg, Jefferson county, New York; and died December 21, 1893. Deceased was married to the late Bro. Dimic Howard, who died December 11, 1868, in Blackberry, Kane county, Illinois. She was again married to S. S. Stone, in 1874. Mr. Stone died September 4, 1889. After that time she made her home with her Son Eugene.

BOWKER.—At his home in Union, Oregon, January 17, 1894, Bro. Arthur G. Bowker. He was born in Belleville, Wisconsin, August 6, 1860; was baptized in July, 1884, by Elder Thomas Nutt, at Audubon, Minnesota. He removed to Oregon two years ago to visit his Brother Willie whom he had not seen for nineteen years. A mother, two sisters, two

brothers, a wife, and two little daughters mourn. There being no elder near, his funeral sermon was conducted by the M. E. minister to a large and attentive congregation which had gathered despite the blinding storm, thus showing the respect in which he was held by all. He died firm in the faith which he had espoused. That we may be united in heaven after our separation on earth is our prayer.

MATTHEWS.—Sr. Mary P. Matthews, wife of J. W. Matthews, died March 30, 1894, at her home in Ft. Madison, Iowa. Sister Matthews was a loving wife, a kind mother, and a faithful Christian. Her death is a sad blow to the husband and five children who survive her. Deceased was a native of Maryland and was born in Harford county, June 19, 1836.

GLOVER.—At the home of her daughter, Galien, Michigan, April 19, 1894, Mrs. Sarah A. Glover. She was born September 5, 1827, in Saratoga county, New York. She was the mother of seven children, three of whom are now living. Her first husband, Ezra N. Serrine, died May 27, 1867. She was again married to Andrew J. Glover, Sr., June 15, 1873, who survives her. She was not a member of the church, but believed in the doctrine, and no doubt would have obeyed the gospel had she lived. Funeral services were conducted by Elder E. J. Goodenough.

PASTORAL.

To the Saints of the Southern Missouri district, Greeting:—During the past conference year more than seventy baptisms have been reported in our district, though the laborers are few. It is quite encouraging to know that neither the ministry nor the laity have been idle. As the General Conference just past has been a grand success, I for one, though not permitted to be present, feel encouraged to go forward in the work committed to my charge. My earnest desire and prayer to God is that the presidents of each branch in our district, as well as every other officer and member, will fully realize the importance and magnitude of the work now confronting us, and by using wisdom and commendable zeal will perform their respective duties, acting in perfect harmony with each other and with the Spirit and letter of the law of God as revealed in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and at the same time having charity for all men, whether in or out of the church.

Let us all remember the command; "Owe no man anything;" and if in debt let us get out as quickly as possible. We should remember and keep the law of tithing as kept by Abraham and Jacob. (Genesis 14: 20; 28: 22.) This law was also taught by Christ. (See Matthew 23: 23.) This law was taught anciently when the gospel was on the earth, and was obeyed with good results following. The gospel being the same, it must and will be obeyed in our day. The contest for the right is now on, "Therefore let us not sleep as do others, but let us watch and be sober." "Now we exhort you, brethren, warn them that are unruly,—comfort the feeble-minded,—support the weak,—be patient toward all men."

Let us not be fearful of the final result of our work, neither doubting, but with a Moses' meekness and a Joshua's zeal let us press on to victory.

We want no cowards in our bands,
Who will their colors fly;
We call for valiant-hearted men,
Who're not afraid to die.

C. J. SPURLOCK.

MARTIN'S CREEK, Ark., April 23, 1894.

Twelve hundred beds at a penny a night each are offered to London's homeless poor in a new Salvation Army shelter, erected on the banks of the Thames, near Blackfriars bridge.

ITEMS OF INTEREST.

Cholera has reappeared in Warsaw, Constantinople, and Lisbon.

Europe's crop outlook is reported as good.

BERLIN, April 21.—The important event which Emperor William was the first to announce yesterday at Coburg—namely; the betrothal of the Grand Duke Nicholas, Czarowitz of Russia, to the Princess Alix of Hesse, is looked upon as cementing the new entente between Russia and Germany, and as securing a prolonged period of European peace. Although the rumor of the betrothal has frequently been circulated, only to be as frequently denied, the announcement that it was a fact was a surprise to every member of the royal family. The betrothal has been spoken of as impossible of realization, and there is no doubt it is almost directly traceable to the influence of Emperor William.

ATHENS, April 21.—Earthquakes last night and to-day have done great damage at Thebes and its vicinity. The town of Neapille, near Atalanta, otherwise known as Talanda, seven miles north of Mount Talanda, is a heap of ruins. A number of persons were injured at Atalanta and at Chalcis, capital of Eubœa, seventeen miles from Thebes. Volo and Larissa have also sustained considerable damage, but Thebes suffered most of all. Its inhabitants will have to be promptly succored by the government, as they are said to be without food or shelter.

At Thebes about fifty houses fell during one of the shocks this morning. The city is in a state of panic and destitution. The terrified people have rushed in crowds away from Thebes, believing that the end of the world had come. Conflicting stories are told of the loss of life. The government is sending to-night, a warship to Thebes with 500 tents, a large number of surgeons, a detachment of engineers, and supplies of food for the destitute people.

General Kelley's commonweal army, two thousand strong, marched out of Council Bluffs, Iowa, April 21, for Western Iowa. Omaha railroad men firmly refused to transport the army except as individuals and at regular fare. The army has camped at Underwood, Neola, Avoca, and Atlantic, where it has been fed by citizens.

General Coxe's army was at Boonsboro, Maryland, April 23, en route to Washington. Branches of the commonweal army or industrial movements have been organized at numerous points throughout the United States.

The city council of Chicago has taken steps to prohibit commonwealers and industrialists from passing through the city and has enjoined the railroads from landing bodies of men in the city and surrounding territory.

The commissioners of the District of Columbia have issued a proclamation urging those marching on the capital to turn back, and notifying all that the laws of the District will be rigidly enforced against violators of the public peace. It is said that General Coxe expects to have from 300,000 to 500,000 commonwealers congregated in Washington early in May, and that they will bring the strongest pressure to bear upon Congress by holding mass meetings and issuing addresses to the people.

General Kelly is reported as making the following declaration of intentions:—

"Petitions from laboring people have been numerous and ineffective in the past," said the General; but this living petition will be hard to pigeonhole. That is the reason I am leading these men to the Capital. Once there our plans will be successfully carried out. Two Congressmen are already pledged to present a memorial in our behalf. That memorial is now being drawn up by a well-known Washington firm of constitutional lawyers, and will be ready for us when we reach the journey's end. Our demands as

set forth in the memorial will be about as follows:—

"We will ask that the commission already in existence to look after the redeeming of arid lands in the West be instructed to proceed with the work. We will ask that the men in our army, and the great army of the unemployed which we represent, be put to work on this irrigation. My idea is that by the time those arid wastes have been wrested from the sage brush and jack rabbit and have begun to bloom the men who have worked there will have saved enough money to carry them through their first year of farming. They can settle on the lands they have reclaimed and within a short period will have developed from homeless wanderers into sturdy farmers and property-owners. That in substance is our demand. We will not attempt to dictate what wages will be; what we want is work. If we can only get to Washington, if we can let the lawmakers see that we are breadwinners, honest, and sincere, we will be successful in our mission, for our demands are not unreasonable.

"I have no connection with Coxe. We will combine with his army if we can reach Washington in time, but if not we will go alone."

COLUMBUS, O., April 21.—Three fourths of all the miners of bituminous coal in Ohio, Pennsylvania, West Virginia, Indiana, Illinois, Kentucky, Tennessee, Maryland, Missouri, Colorado, and Indian Territory at noon to-day laid down their tools and inaugurated the biggest strike ever known in the United States, according to President McBride of the United Mine Workers of America. He estimates that 132,000 out of 180,000 miners have stopped work. This includes substantially all the organized miners and many of the unorganized. It is not anticipated by the officers of the National organization that all of the organized men will join at first, but they will soon fall into line.

The following is a statement of commonwealers now en route to Washington:—

Commander.	Number of men.	Where marching.
Kelley	1,118	Iowa.
—	850	California.
Coxey	300	Maryland.
Inman	300	California.
Fitzgerald	200	Massachusetts.
Grayson	126	Colorado.
Galvin	210	Ohio.
Shepherd	950	Washington.
Sweetland	10	Connecticut.
Aubry	150	Indiana.
Frye	300	Indiana.
Hogan	450	Montana.
Norman	75	Wisconsin.
Jones	30	Maryland.
Johnson	Forming at Kansas City	Missouri.
Beaumont	" " Oklahoma City	Oklahoma.
Healy	20	Connecticut.
—	Forming at Plattsburg	New York.
—	500	Oregon.
Total	5,589.	

BILLINGS, Mont., April 25.—In a fight this forenoon between Hogan's division of the Coxe army and eighty-seven Deputy United States Marshals one man was fatally shot and several others were hurt. The citizens took a stout stand for the commonwealers and so terrorized the marshals that Hogan was allowed to load his men in the captured Northern Pacific train and proceed eastward.

Butte's contingent of Coxe's army captured a train Tuesday morning in Butte, and with its own engineer, fireman, and train crew left at 5:55 a. m. over the Northern Pacific road.

Murder and other acts of violence have resulted from the miners' strike in Alabama. The torch has been applied to mining property in the Hocking Valley, Ohio.

John Alexander Dowie, the Chicago faith cure healer, so called, who was exposed by the Chicago Tribune, is securing funds with the avowed object of erecting a tabernacle for the halt, lame, and afflicted among his followers.

ATHENS, April 23.—There were several lighter shocks of earthquake last night and to-day. Telegrams received from the shaken districts represent an appalling aspect of af-

fairs. Whole villages are in ruins and the survivors are camping out, in many cases entirely without food. The total number of deaths reported is 227, of which 130 were killed at Malesina alone. The King and Prince Nicholas, accompanied by their suites, arrived at noon to-day at a village near Atalanta. They proceeded on horseback in order to visit several of the ruined villages.

A mob of workmen which demanded of the authorities of Hold-Mezo Nasarhely, Hungary, the return of a lot of Socialist documents which had been seized were fired at by troops and half a dozen men were wounded.

The large woolen mills at Ivanovo, Russia, have been burned. The damage is estimated at 1,750,000 rubles. Ten persons were killed or injured during the conflagration and 1,200 people were thrown out of work.

AALESUND, Norway, April 24.—The American North Polar expedition under the command of Walter Wellman, sailed to-day for the island of Spitzbergen on the steamer Ragnvold Jarl, which has been chartered for the purposes of the expedition. Experts here pronounce the steamer to be the best iceboat belonging in Norway. The aluminum boats that the expedition carries were greatly admired here for their beauty, strength, and lightness. As the Ragnvold Jarl left the quay on her voyage to the far North, the stars and stripes were hoisted at the foremast head, and salutes were fired. All the shipping in the harbor was decorated with flags in honor of the Arctic explorers. A large fleet of small boats escorted the steamer out of the harbor. Prior to her departure, a large number of cable dispatches expressing well-wishes for the success of the expedition were received from the United States.

St. PETERSBURG, April 24.—A law has been prepared compelling the owners of all Russian vessels to place them at the disposal of the government in time of war if demanded.

Telegrams dated Adair, Iowa, April 26, report Kelly's army as weary and footsore and as making an effort to obtain railroad transportation. Railroad authorities have warned the marchers that laws for protection of their property will be strictly enforced. It is said that numbers of desertions from Kelly and Coxy have occurred.

Senator Allen's resolution of sympathy for the commonwealers was defeated in the United States Senate by vote of 54 to 6.

TOLUCA, Ill., April 26.—Four thousand angry coal miners from Spring Valley, La Salle, Peru, Streator, and other places are coming here to force the 500 miners here to strike to-morrow. They left these points this evening and are marching in bodies across the country, so as to arrive at Toluca about daylight to-morrow. Most of these men are said to be armed and for that reason the residents have great fears that there will be serious trouble.

Acting Governor Gill has declined to call out the militia until he makes an investigation.

It is officially admitted that Asiatic cholera is raging at Lisbon. There were 225 new cases Wednesday.

The Rev. E. A. Watkins in a recent debate on spiritualism in Brooklyn, declared that spiritualism is made up of the legs of mesmerism, the arms of psychology, and the body of clairvoyance, and the result is that it is the greatest humbug of the age.

Human blood is composed of 77.8 parts of water, 6.2 of albumen, 14.1 of coloring matter, and 1.9 of saline.

The tallest tree on earth is, perhaps, a gum tree, eucalyptus regnans, recently discovered in Australia. It is 415 feet high.

The first society of civil engineers was formed in London in 1793.

ITEMS OF INTEREST.—Continued.

LONDON, April 27.—The full details of the loss of life and damage to property caused by the earthquakes that occurred in Greece Friday, Saturday, and Sunday last have been slow in coming to hand. The *Times* correspondent now at Matrini, near Atalanta, says:—

I have visited several villages in this district and everywhere a scene of terrible destruction presents itself. Kiparissa was leveled completely. Of the village of Proskyne nothing remains save heaps of stones and piles of broken timbers. The number of dead here was forty-three. The scene at Malesina, some eight miles away, was appalling. This place was so completely wiped out of existence that in most cases even traces of the house walls have disappeared, they having been swallowed in the chasms that opened in the earth. The dead here numbered 135. Bread is being distributed among the sufferers, as the peasants' stores of grain have been destroyed and the mills have fallen. Everywhere the people beg for planks with which to construct temporary dwellings. The weather has improved, and this in a measure alleviates the prevailing distress.

Henry Asquith to-day introduced in the House of Commons the bill for the disestablishment of the church in Wales and Monmouth.

Cholera prevails in East Galicia, twenty-eight cases and eleven deaths. At Koons, in Russia, fifty-five cases and thirty-three deaths in one month, and at Plock, six cases and five deaths. Cholera also prevails in the department of Finisterre, France.

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The following meetings for 1894 are conducted on the certificate plan. For dates and further information apply to your nearest C. B. & Q. ticket agent:—

Sixty-eighth anniversary meeting Congregation Home Missionary Society, Omaha, Nebraska, June 5-10.

Annual meeting of Hahnemann Medical Association, Cedar Rapids, Iowa, May 23 and 24.

National Convention Ancient Order Hibernians, Omaha, Nebraska, May 8-12.

Twenty-third annual meeting Woman's Presbyterian Board of Missions of the Northwest, Denver, Colorado, April 24-26.

I. O. O. F. anniversary celebration, Des Moines, Iowa, April 26.

Annual meeting Inter-county Teachers' Association, Burlington, Iowa, April 6 and 7.

Annual meeting Woman's Baptist Foreign Missionary Society of the West, Kansas City, Missouri, April 17-19.

Annual Conference Reorganized Church of Latter Day Saints, Lamoni, Iowa, April 3-15.

I. O. O. F. anniversary celebration, Sigourney, Iowa, April 26.

Congress of the Scotch-Irish Association of America, Des Moines, Iowa, June 7-10.

C. B. & Q. R. R. REDUCED RATES TO THE FOLLOWING:

Annual convention, Funeral Directors' Association of Iowa; at Des Moines, May 23, 24.

Annual convention Southeastern Iowa District Christian Endeavor Union; Fairfield, Iowa, May 4 to 6.

Annual meeting General Association of Congregational Churches of Iowa; Newton, Iowa, May 14-19.

Annual meeting Missouri Funeral Directors' Association; St. Joseph, Missouri, May 15-17.

Biennial Session, Grand Lodge A. O. W. W.; Marion, Iowa, May 15-18.

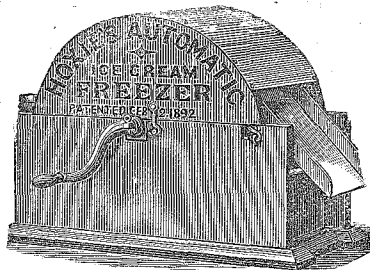
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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, May 9, 1894.

No. 19.

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THE SON OF THE CARPENTER AND THE COMMON PEOPLE.

In an article contributed by Dr. Lyman Abbott to *The Cosmopolitan*, he observes, that, from the first the message of Jesus was received with welcome by the peasant population—especially in Galilee. This northern province of Palestine was the New England of the Holy Land. The influence of the hierarchy was far less there than in Judea. Neither the elaborate system of observances which characterized the Pharisee, nor the cynical scepticism which characterized the Sadducee, had infected the peasant and commercial population of Galilee as it had the more exclusive and restricted population of Judea, dominated as it was by the Holy City, the temple, and the priesthood. Provincial pride in the genius of the untaught Rabbi, who was one of the people, and spoke as one of them, added to his fame and popularity. But the secret of both lay in his message and spirit. The author of "Ecce Homo" has well indicated these in the now familiar phrase, "Enthusiasm of Humanity." The Jew regarded disease as a special sign of divine displeasure: the more loathsome the disease the greater the displeasure; the lunatic as possessed of a devil; the blind as punished for his own sin or that of his parents; the leper as loathsome alike to God and all good men. Jesus treated disease as a misfortune, and the sick, the blind, the leprous, as objects of pity. Galilee resounded with the fame of the

cures which accompanied his preaching. The Sabbath was not too sacred a day nor the synagogues too sacred a place for the manifestation of this pity and the exercise of this mercy. The law of Moses forbade touching a corpse; but Jesus more than once touched the hand of the corpse that he might bring life back. It forbade one to touch a leper; but Jesus put his hand upon the leper to heal him. Whatever interpretation Rationalism may put upon these stories of marvelous cure, it cannot be doubted that the simple faith of the common people would find no difficulty in believing them, and in them find an evidence of a humanity without a precedent then, if not without a parallel since.

Not only disease, but, scarcely less, sin Jesus treated as a misfortune, and the sinner as an object of compassion, not of invective. The only exception was the hypocrite, who pretended to religion in order that he might mask iniquity. In discarding the sacrificial system of the Jews, Jesus discarded the legislation which had grown up with it.

Out of certain sanitary regulations, probably prescribed in the wilderness, there had grown up an elaborate doctrine of ceremonial uncleanness. Certain meats were unclean and could not be eaten; the corpse was unclean and could not be touched; certain diseases made the sufferer unclean and made him an outcast until the priest had pronounced him cleansed; the Pagan was unclean—contact with him must be scrupulously avoided. Out of this doctrine grew an elaborate ritualism of ablutions. All these elaborate religious regulations Jesus swept away. He refused to perform the ceremonial ablutions and ate with "unwashed hands;" he himself enjoyed freedom and he recommended to others freedom on the Sabbath; he discountenanced praying in public, counseled against long prayers, and told the people, in their praying, to ask God for anything they wanted. Between children and their father there is no court etiquette. Thus, under his teaching, religion ceased to be a special observance and became an affair of practical life.

In these and other respects, Jesus showed unmistakably his sympathy with the common people, and the common people heard him gladly. He preached a doctrine which they could understand; presented a religious life which they could enter into; prescribed no duties which they could not practice; and recommended his teaching by illustrations drawn from their daily life. His congregations were

chiefly composed of the common people; his special friends and companions were chosen from the common people. In the practical and social questions of the day he identified himself with them. The priest and Levite who passed the wounded traveler by, he condemned; the heretical Samaritan who went out of his way to relieve the unfortunate wayfarer, he commended. The rich man who fared sumptuously every day, oblivious of the poverty about him, he portrayed as in another life suffering torments in hell; the outcast beggar is in paradise. The shrewd and thrifty capitalist, whose only notion of prosperity was accumulation and still accumulation, he called a "fool." A corrupt ring had installed themselves in the outer court of the Temple, turned it into a market-place, and driven the common people out. With flashing eye, he turned upon the traffickers and single-handed drove them away. Personally, he shared the poverty of the poor with them and required those who wished to unite themselves to him in the innermost circle of his friends to do the same; much in the spirit in which to-day a Salvationist working in the slums submits to the conditions of the life which she endeavors to transform.—*Literary Digest*.

ON SUNDAY AFTERNOONS.

In my experience I have found invaluable help in books, writes Eleanor B. Amerman on a discussion on "Children and the Sabbath" in the *May Ladies' Home Journal*. Almost every child likes to be read to. I have tried to choose books which would widen the children's field of scriptural knowledge, and they have listened to so much about the land of Palestine, its hills and valleys and grand old mountains, its plains, and rivers, and seas, and its principal cities and villages, that they think of it now as a real place, where people live, and where the flowers grow, and the birds sing, and where little children play, just as they do in other countries. And we have found so many beautiful Bible stories connected with these different places, both in the Old and New Testaments.

I have read to the children from the lives of great missionaries, of their labors among the Heathen, for Christ, and as they hear these stories—these thrilling stories which are all true—of noble self-sacrifice, dauntless courage and patient perseverance in the Master's service, do you not think, with me, that they will be filled with a desire to be like these men, "faithful over a few things"? They hear of foreign lands, of queer people who "sit in darkness," of heathen customs and religious rites and ceremonies. They hear, too, of the change wrought in these people by the working of the Holy Spirit in their hearts.

It is best that you should not do all the reading yourself. Let there be some magazine, paper, or book suitable for the day, which the children may have to read themselves and let these be reserved for Sunday.

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TEMPLE LOT SUIT DECISION.

The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recess-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets. Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p.m.; Sunday school at 12:45 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St Ann's Street. Buildings, Albion Room,

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, May 9, 1894.

No. 19.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 9, 1894.

LET THE HERALD HEAR FROM YOU.

THE HERALD being the organ of the church, the property of the church, every member having the same pecuniary interest and ownership in it as every other member, it seems to us that there should be a far better interest in its success, both as to its success financially, and its contents as a literary work.

It has been the aim of the editors to make it the best paper for the general good of the whole church; but we regret to write that there is a class of writers, in the ministry as well as among the laymembers, who take but little or no pains to give the HERALD the benefit of their efforts. We sometimes get the first notice of events that have transpired in the field, of practical interest and worth to the whole church, from reading of them in other papers than the church journal.

Of course, the HERALD cannot print all that is written, but it can come as near to it as any other paper not larger than itself; and certainly the standing and experience of its editorial staff may be as safely trusted to gather out the good and save it, as any others.

It is a fact, however, that personal interest and private enterprise lose sight of the public benefit, and cause a neglect that is scarcely excusable; and this is especially so in the case of the eldership.

If anything of interest occurs in your fields of labor that would be acceptable to the church, as news, let them hear of it through the HERALD.

The sermons published and sent out as supplements to the HERALD, are so sent that the Saints who want to send them to others as tracts may do so, without putting the possible controversies supposed to be in the HERALD into the hands of their friends; thus removing that awful objection to the circulation of the HERALD among outsiders; an objection in which the editors do not share, as a matter of course, but which we acknowledge the existence of.

It is our conviction that in some

cases, few or many, the objection to controversy in HERALD is purely technical and has no sufficient basis in fact; but having an existence, must be recognized, and catered to, if practicable without loss of principle or effectiveness. Our elders in their preaching in effect, invite controversy; nor do they shun it when aroused, deeming it one way to effectively reach the people.

But, let the good work of spreading the truth go on, and give the church journal a cordial, material, and moral support.

THE A. P. A.

WE regret to see any of the brethren mixed up with quasi-political and religious organizations, such as the American Protective Association appears to be; and without attempting to dictate to any man, we suggest that the agitation which this association is making possible is sure to result in political trouble. Already, the church is charged in one place with favoring an active orator in the association, because the *Glad Tidings* in a late issue made favorable mention of a book written by a former elder in the church, James A. McIntosh, by name.

A copy of this book was sent us to read and advertise in HERALD; which we did not do, for reasons that are good to us; and without reference to the merits of the subject matter of the book we declined to notice it in HERALD.

We suggest that everybody inclined to associate the church or the HERALD with the A. P. A. movement, because the *Glad Tidings* published a favorable notice of the book above referred to, will do well to take notice and remember that the *Glad Tidings* is a private enterprise conducted by a member of the church, for which the general church is in no wise responsible; Bro. E. K. Evans being quite able to answer for his own conduct of said *Glad Tidings*.

ETERNAL LIFE.

THE central and grand promise given to man of God and assured to him by and through the life, mission, suffering, and death of Jesus, was, is and ever will be eternal life:—

And this is the promise that he hath promised us, even eternal life.—1 John 2: 25.

And this is the record, that God hath given us eternal life and this life is in his Son.—1 John 5: 11.

Everything else that is enjoyed by

the disciple of Jesus here, or to be enjoyed hereafter is secondary in its nature, and is made dependent largely on the realization of the one great final promise, eternal life.

The conditions upon which rest all the pleasures, peace, joys, and glories of the world to come are made dependent on the reception of the principle by which life is perpetuated in eternity. Jesus, in his prayer to the Father, said:—

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—St. John 17: 3.

This is frequently misquoted by some of the elders, and made to mean something a little different; equivalent to the saying that if a man knew Jesus Christ that man was in possession of eternal life; whereas the apparently clear meaning is that eternal life is essential to the condition in which a man can know God and Jesus Christ; that a man securing the right to life eternal would, if he should continue in those conditions in which he shall find himself, both see and know God and Christ; for where they are he will be. How important then it is that men should make use of the only means by which they may attain unto eternal life. See to it then, brethren, that you so love.

"REORGANIZATION."

IN a letter written by Dr. Karl G. Maeser, president California mission of the Utah Church, dated at San Francisco, California, February 9, 1894, and published in the *Call* for February 10, he states:—

The Church of Jesus Christ of Latter Day Saints has never had any need of "reorganization," having maintained her legitimate continuance uninterruptedly from President Joseph Smith, the martyred prophet, until now. Parties have occasionally fallen away and organized under various names, only to fade out of sight again after an ephemeral existence. Apostles Thatcher and Lyman, Elder Roberts, the undersigned, and all our collaborators in this mission, duly commissioned by the First Presidency in Salt Lake City, do not recognize any "reorganized church."

It may be possible that Professor Maeser is not informed that in the year 1847, at Winter Quarters, President Brigham Young said that the time had come that it was necessary to *reorganize* the church, and then and there commenced to so reorganize, beginning at the Presidency.

This reorganization must have been the work of design on the part of President Brigham Young, and the persistence with which the baptism of all who came "over the rim of the

basin;" meaning the crest that divided the plains of the east from the valleys in the midst of the mountains, is strong presumptive evidence that there was a settled policy to unfix the old relations of the membership and bind them into the reorganized new regime.

Professor Maeser is too good a scholar not to know that when the faith and doctrines and modes of procedure of a church have been agreed upon and made public among its members, no number of the body can so far create a diversion by the introduction of new doctrines or practices, as to divest the smallest minority of the rights, privileges, and blessings, or opportunities and immunities with which union with that church at first endowed them; hence, when President Young was chosen to preside over the church reorganized under his advice and personal direction, he was violating and setting at naught a principle the influence and action of which affected every member existing in the church at the death of Joseph and Hyrum Smith; and when that reorganization, begun at Winter Quarters in Iowa and Nebraska, culminated in 1852 in the public announcement of the dogma of plural marriage, so widely different from the law given of God in 1831, and, by article and covenant solemnly made by the church in 1835, every single member of the original church was absolved from anything like allegiance to the show of authority, if such absolution had not already occurred, which we are of the opinion had so occurred.

The change in the marital law of the church, which took place at such public and fateful declaration of that peculiar dogma on that fatal 29th of August, 1852, wrought such mischief that of it President Wilford Woodruff said, October 25, 1891:—

I have received a revelation and a commandment from the Lord, which I have not revealed to any man, which I shall reveal to this assembly, and the command of the Lord I shall give to this people, which is this: The Lord has revealed to me that there are many in the church who feel badly tried about the manifesto, and also about the testimony of the Presidency and Apostles before the master in chancery. The Lord has commanded me to put the following question to the Saints, and those who will give strict attention to it, shall have the Holy Ghost to be with them to inspire them to answer that question for themselves, and the Lord has promised that the answer will be to all alike. The question is this: Which is the wisest course for the Latter Day Saints to pursue—to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of 60,000,000 of people and at the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the leaders or heads of families in the church, and the confiscation of the personal property of the people (all of which of themselves would stop the practice), or after doing and suffering what we have through our adherence to this principle, to cease the practice and submit to the

law, and through doing so leave the prophets, apostles, and fathers at home, so that they can instruct the people and attend to the duties of the church, and also leave the temples in the hands of the Saints, so that they can attend to the ordinances of the gospel, both for the living and the dead?

Now, the inspiration of the Lord will reveal to any person which course wisdom would dictate us to pursue. And the Latter Day Saints throughout Israel should understand that the First Presidency of the church and the Twelve Apostles are led and guided by the inspiration of the Lord, and the Lord will not permit me, nor any other man, to lead the people astray.

This was published in the current number of the *Juvenile Instructor*, Pres. G. Q. Cannon's paper, and is therefore, practicable evidence on the point herein made.

This departure was but the climaxing of teaching, by which President Young had reorganized the church under his personal touch to make it what he desired it to be.

From the evidence of the manifesto, and the later developments touching doctrine and practice, taken together with the closing words of President Woodruff's remarks as given above, it is an inevitable but fair deduction that notwithstanding President Woodruff said that the Lord will not permit him or any other man to lead the people astray, some one had led them into a course in which they did antagonize the laws of the nation and found themselves in opposition to 60,000,000 of people, as well as out of harmony with the laws of God given by revelation, upon which the primitive church was founded and flourished till the death of Joseph Smith.

Professor Maeser says that himself and fellows "do not recognize any reorganized church." Possibly not, but it is patent that God has, and the courts of the land do; some think these men would do far better for themselves and those attendant upon their teaching if they would but listen to the logic of events and do likewise.

A NEW HEALER.

A QUEER little man apparently of the Aztec race, and ninety-three years of age, wearing white hair and beard, almost entirely deaf, is exciting much comment and curiosity at San Antonio, Texas, as a healer. His methods are peculiar, and it is said, cures are wrought in many instances by his prescriptions. Sr. Nannie A. Gifford, writing of him in a late letter, is disturbed that some Saints seem to have faith in him as a healer. But we advise her and all others that they be patient, remembering that all such things are in our day but the manifestations of those things which the prophets said should come; hence are neither mysterious nor marvelous, but are attestations of prophecies uttered long since. The Saints should be contented with the means God has

placed at their disposal for relief from pain, disease, or death; and if God does not hear them and answer by renewal of the forces of the life of the flesh, rest satisfied with the life to come, of which no child of God can by any possibility be deprived.

FOLLY OR LIE—WHICH IS IT?

THE following is from the *Wesleyan Methodist*, published at Syracuse, New York, in its issue for January 24, 1894, sent us by some one from Northern Michigan:—

FREESOIL.—We are still in the moral warfare on the Freesoil charge. We have not had any extra meetings yet on this charge, but we expect to have some soon. There seems to be indications of the church taking on a higher type of Christianity. God be praised for this; we have had some blessed conversions notwithstanding the minds of the people are being poisoned with that fearful doctrine called Latter Day Saints, who are no more nor less than Mormons, for they believe the Book of Mormon to be the inspired word of God, and they claim to have discovered a new gospel. But Paul says:—

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

And in Revelation 22: 18:—

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

But the most blasphemous thing about this sect known as Latter Day Saints is, that they teach that God is the God of Adam, and Adam is the God of Christ, and Christ is the God of Joseph Smith, and Joseph Smith is the God of this nation. God save us from such heretical doctrine. One of the alarming things about it is that they deceived the people here until they have a membership of sixty. But I believe that this is the fulfillment of that scripture where it says, That in the last days false prophets shall arise and deceive the very elect, if it were possible. There is a book called "New Light on Mormonism," and I wish it could be placed on sale in our publishing house and its sale urged everywhere. This book is doing much good here in exposing this terrible ism, for it is a conglomeration of isms,—Mormonism and Universalism, Adventism, Mohammedanism, and Devilism; and the latter is its main feature.

Well, I must not fail to speak of the good people of this place. I have always thought that surprise parties were a failure, but the good people of this place made a success of it last Monday night, when the pastor of the Methodist Episcopal Church and wife came and made me a pleasant call, and just as we got nicely visiting I heard some one at the door and I went and opened it, and in walked about thirty of our friends and took complete control of the house. After a pleasant visit and song and prayer, and a few words from Brother D. E. Reed, all returned home, leaving the writer \$10.50 better off than when they came. May the good Lord bless them all is my prayer.—M. F. ROZELL.

If this man Rozell is himself ignorant in regard to the truths of the doctrine and faith of the Reorganized Church, it is really pitiable that the publishers of so old, and usually so reliable a religious journal as the *Wesleyan Methodist* has been, should be so easily caught by so bold a misrepresent-

sensation as this letter from Freesoil, Michigan, contains.

No matter whether any other body of so-called Mormons ever believed or taught as this writer states about God, Adam, Christ, and Joseph Smith, it should have been well known to Mr. Rozell, and the *Methodist's* editors, that the Reorganized Church had become celebrated as opponents of those dogmas, by which the God and Christ ideas had been cheapened and scandalized. The mission work of Brethren Cornish, F. C. Smith, Carpenter, Cooper, and others in that Northern Michigan country; and the attitude of Bro. J. H. Peters, well known at Coleman, Midland, and that region, should have been a public safeguard against so foolish a misstatement as Mr. Rozell indulges in. And while it is a matter of pity that any man wearing the sheep's clothing of a reputed minister of the gospel, of any denomination of so-called Christian worshippers, could descend to make and write to his denominational journal so vain and powerless a falsehood, it is also a pity that the sense of propriety, the calling of a minister, the expectation of the people that a preacher should be a truthful and truth-loving man, does not keep such men from being guilty of telling lies about those who may possibly oppose them in religious ideas. Such efforts as this letter from Freesoil, can only hurt those who make them, as the truth is sure to come to the light sooner or later to the discomfiture and chagrin of those who are guilty of misrepresentation.

The Reorganized Church, the representatives of which Mr. Rozell met at Freesoil, Michigan, and of whom he wrote as deceiving the people, believe in God, the Father; Christ, the Son of God; and in the Holy Ghost, the Spirit of Truth; and that Adam was only Adam, the first man; and that Joseph Smith was but a man; and that neither Adam nor Joseph Smith is a God, or to be worshiped as such.

JEWISH COLONIZATION.

THE following taken from the *Semi-weekly Deseret News*, for April 27 is of interest to the Saints. It is pleasing to discover that there is a possibility of there being a plan of coöperative colonization the details of which may be carried into effect. We shall take interest in seeing whether this one will be a success, or fail as so many have before it.

JEWISH SETTLEMENTS.

The Jewish colonization scheme in the Argentine republic under the auspices of Baron Hirsch is attracting attention on account of the great success it has met with, and the socialistic principles to which this success partly is due.

The enterprise was undertaken as a means of relief to the thousands of Jews who were crowded out of Russia by the edicts of the Czar. A committee selected for the purpose

recommended suitable families as settlers, and at present the colonists amount to 6,300, most of whom are from the southern parts of Russia. Practical men are superintending the work of the settlers, and they have already brought 17,250 acres under cultivation, with the prospects of an abundant harvest.

The sum invested by the Hirsch fund amounts to \$2,200,000, and this capital is represented in the municipal government of the colonists. As soon as a colony is formed, a council is appointed consisting of three members, two of whom are elected by the settlers and one by the manager of the fund. This council meets every day and decides upon what work is to be done by each colonist. It regulates the distribution of the machinery and deals with matters of transport, building, and the public health. It receives the produce and distributes it to each individual according to his contribution of labor. With these principles carried out in every detail, it is not surprising that great success should be achieved; and the eulogistic reports sent by colonists to their friends in other parts of the world will readily be believed.

The Jews gathering in Palestine and settling in the agricultural colonies in that country are meeting with great success, too. Nothing in the whole country is more striking to the traveler than the glaring contrast between the old villages of the natives and the new settlements of the Jews. The former are mere mud huts surrounded by filth and debris and neglected fields and apologies for orchards, while the latter stand as oases in the gloomy desert, inviting and smiling upon the stranger from beneath the luxurious shading leaves of a semitropical vegetation, made more inviting still by the application of industry and genius. What the Jews are capable of doing in the way of cultivating the soil, when properly guided and supported, is perhaps nowhere more apparent than in their settlements on the southern slope of Mount Carmel. It seems, then, that the result is equally satisfactory in the old world and the new.

To ascribe this notable success to a certain system of government alone as the true cause of it would be a fallacious conclusion. Nothing can account for it except the interference of Providence. To the Ruler of nations it is due that the people long scattered on the surface of the earth are beginning to assemble and achieve a success that will ultimately result in their being acknowledged as one of the leading nations of the world. Their gathering on this continent—the land of Joseph—and in the country of Abraham, Isaac, and Jacob, is no accident, but clearly a part of the great, divine plan for bringing that people to a fulfillment of their final destiny.

EDITORIAL ITEMS.

THE Iowa State Agricultural Society will hold its forty-first annual State Fair at Des Moines, August 31 to September 7 inclusive. It offers \$35,000 in premiums and other inducements too numerous for separate mention. Book premium list free on application to the Secretary, at Des Moines.

Bro. William Hart, of Oakland, California, reports the condition of the branch at that place as being most excellent. The cloud long hovering over them has been dispersed by patient love and forbearance.

Brn. I. P. and J. M. Baggerly departed for Southern Indiana, their field of labor, on Thursday the 3d inst.

Bro. James Caffall will sail for Liverpool, England, July 14, on the steamer *Campania*.

Bro. William Taylor, of Drain, Douglas county, Oregon, asks the ministry in that field to feed the flock there, who have heard no preaching for over a year.

The Herald Office has a limited number of Saints' Harps, bound in cloth, at seventy-five cents per copy. Order early if wanted, as they will not be kept in stock at that price.

Pres. W. W. Blair left Lamoni on the 1st inst., intending to visit various points and attend district conferences in Missouri, Iowa, and possibly other States. Bishop E. L. Kelley arrived home on the 2d inst. Brn. C. Scott and W. Waterman left for their fields, the former going to Central and Northern Iowa, the latter to Kentucky and Tennessee.

Brn. A. B. and A. J. Moore, the latter accompanied by his wife and family, left for the Southwestern mission on Tuesday the 1st inst. Sr. Moore goes South for the benefit of her health.

Sr. Ella E. Thompson writes from Lady Lake, Lake county, Florida, that much good could be done there by the ministry. She says: "Send preacher if possible. The people are anxious to hear, and I think only waiting to hear, believe, and come into the church."

Sr. Ardelia M. Clark asks for the preaching of the word in her home town, West Dighton, Massachusetts. Who can answer the call?

Bro. W. H. Bridgeman, of Fontanelle, Iowa, has for sale unbound volumes 1-7 of *Autumn Leaves*, at one dollar per volume, the buyer to pay freight or expressage.

AT AGREEMENT.

THE First Presidency take great pleasure in assuring the Saints that the result of the late conference, and the council held between the Presidency, the Twelve, and the Bishopric, was most gratifying.

The differing opinions held by some, out of which suspicion and distrust had grown were compared, and an agreement reached that was acceptable to all; and at the close of the council the most cordial and friendly feelings were found to exist; all being moved upon to renew their diligence, let the past bury its dead, and to press on in the great work together in unity of faith and purpose.

What was done the letter of the report will show; but no mere statement in print can make to appear the spirit of peace and unity that prevailed.

The spiritual side of the issues as decided, is fraught with great promise for the year; and it remains for all to set themselves in their line of work active and zealous for the onward march of the truth.

The temporal issues were settled to the understanding of all; and we take

pleasure in asking all who may have felt the strain of the past year or two to prevent their giving material aid and comfort, to put their fears aside, let the misunderstandings of the past be by-gones; and with renewed purpose and confidence now sustain the work of the eldership and the church, by putting into the hands of the Bishop the material sinews of support for the spiritual warfare the missionaries are maintaining, and the complete success of every branch of church work.

The basis of adjustment is renewed, and harmony of understanding as to temporalities reached, so that all may rest assured that there will be nothing but correct procedure in regard to finances, all within the safe provisions of the law of the Lord given to the church.

We bespeak for the traveling ministry, the Twelve, Seventy, and others, each in his respective sphere and calling, the confidence, esteem, and reverence due their positions, that all may be honored as designed of the Lord in their appointment. Let no man put himself in the way of the work to prevent or hinder the great progress so much desired, prayed, and hoped for.

We also bespeak for those called to preside, the cordial support of those presided over, that none may be hindered or put to shame in his work.

The powers that are set to rule in the church are of God. Said Paul, long ago:—

Let every soul be subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.—Rom. 13: 1-3.

This comes to us by the inspiration of the latter-day work; and in its wise counsel should challenge not only our admiration but our obedience as well.

Then with thankfulness and praise to God for the mercies past, the blessings of the present, and the prospects for good before us, let us put aside what may have hindered us hitherto, and in the light of restored unity and peace, push forward the work of God intrusted to our care to a glorious consummation.

JOSEPH SMITH,
W. W. BLAIR,
Of the Presidency.

LAMONI May 1, 1894.

IMPORTANT DISCOVERIES IN EGYPT.

CAIRO, Egypt, April 18.—Prof. Gorgan, who has been excavating in Egypt for some time past, has made a fresh and important discovery. A few weeks ago the Professor discovered the remains of a supposed king of Egypt, and now, it is announced, his explorations at the foot of the brick pyramid of Dashour have led to the discovery of the fourth dynasty king, Morus Ratouab. In addition, the excavator found an ebony statue and some gold plates, etc. The explorations will be continued.

Mothers' Home Column.

EDITED BY FRANCES.

"He that lacks time to mourn, lacks time to mend,
Eternity mourns that. 'Tis an ill cure
For life's worst ills, to have no time to feel them.
Where sorrow's held intrusive and turned out,
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity."

ALWAYS A RIVER TO CROSS.

There's always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder's the charming scene;
But deep and wide with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push, and struggle, and strive;
And always and everywhere
We'll find in our onward course
Thorns for the feet and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and the nerve,
The stones in our path we break,
Nor e'er from our impulse swerve.
For the glory we hope to win
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So, ready to do and to dare.
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though as the mountains high
The billows may rear and toss,
They'll not overwhelm if the Lord's at the
helm
When the difficult river we cross.
—Josephine Pollard in *Christian at Work*.

LITTLE HELPERS.

IF mothers could realize that it is better to begin their housekeeping lessons when their daughters are six instead of sixteen years old, it would save them many a heartache over the blunders of the young girl who often must assume duties for which she is wholly unfitted.

It is not important, and not even desirable, upon entering society, that a girl should be the most fashionable or the most attractive among her friends, but it is important that she should be taught in early youth the management and economy of the household as a part of her studies, so that when she reaches womanhood she is fitted to be a homemaker in place of just commencing this part of her education.

Children can learn to work through their play, even before they are old enough to attend school. They can be taught to wash the clothing for their dolls, and they will enjoy it immensely. Impress upon them that the morning is the time for such work, and furnish them with a big apron, and then let them spatter and splash about in their little tub. A very little oversight will teach them how to wash and rinse their clothes properly, and a little praise will stimulate them to have these clothes compare favorably for whiteness with the family washing.

Later on they can be taught how to starch and iron these same articles.

Let the little hands roll out some of the dough, baking days, and give them the top of the pepper-box to cut out their little biscuits and cakes. They will be proud to "help mother," and if they are not discouraged and made to understand that they are more bother than good, their delight in cooking will abide with them when the biscuits are larger, and made for the family instead of dollie's tea-table.

There are many things that children can do and enjoy, too, that are of real help, besides picking up their own toys and keeping them in order.

If a little broom and dustpan be given to a child for its own especial use, and at the same time a little task be assigned, such as the brushing up of crumbs under the dining-table after each meal, the child will be pleased and proud of the duty. During the rainy afternoons let the little girl bring her work-basket and sit beside you while you show her how to cut out undergarments and dresses for her dolls from paper patterns; instruct her how to sew them neatly, how to make bows for the little hats and caps, and what combination of colors may be used for the costumes.

You will find that it will be time well spent, mothers, for you will be laying the foundation of taste in dress, and teaching a skillful use of the needle, which in a few years will be of value to the young girl who has little money to spend upon her toilet, and must make her brain and fingers do what money will for her sister who is more fortunate in worldly things.—*Sel.*

HELPING HAND.

SYNOPSIS OF READING, CHAPTER THIRTEEN.
HINTS ON CHILD-TRAINING.

TRAINING A CHILD AS A QUESTIONER.

A CHILD needs no training to make him a questioner; he is that by nature; but he does need training as a questioner. Before a child can talk he looks his questions; and, when he can speak them, they crowd one another so fast that it would seem to need all of one person's time to answer them. With this state of things a parent is tempted to repress rather than to train his child as a questioner; and by so doing many lose or undervalue a golden privilege.

All knowledge begins with a question, and progress is made only as the questioning is continued. A child could make no start in knowledge unless he began as a questioner; and if his questioning could be stayed his progress in knowledge would be at an end. Questioning is the expression of mental appetite.

Important as this impulse to ask questions evidently is, yet it is true that parents generally take far more pains to check children in their questioning than to train them in it. "Don't ask so many questions;" "Why will you be asking questions all the time?" "You'll worry my life out with your questions." Parents speak thus of their children's questions, instead of saying, "I'm glad you want to know all about these things;" or, "always ask me about anything that you want to know more of;" or "The more questions you ask the better, if only they are proper ones."

Most children grow to feel that to ask questions is unbecoming; and so they repress the desire to inquire into matters which interest and perplex them, until, perhaps, they are no longer curious about things which they do not understand, or have no hope of receiving any satisfaction concerning them. From being full of questions in order to gain knowledge, they become changed, until, by the time they are grown they seem willing to live and die in ignorance rather than to annoy others, or bring discredit on themselves by asking questions.

It is not strange that a parent does not feel like encouraging his child to ask all the questions he thinks of. For one reason, it takes a great deal of time to answer them, and when one finds that fifty questions answered only seem to prompt the asking of five hundred more, it naturally seems as if they ought to be stopped somewhere. Again it is not always easy to answer a child's questions. The average child can ask questions that the average parent cannot answer; and it is not pleasant to confess ignorance on a subject in which a child is interested. It is a temptation to a parent to discourage a habit which may bring out his lack of knowledge, and thus render him less imposing in the eyes of the child.

A child's privilege of question-asking evidently ought to be limited; for every privilege, like every duty, has its limitations. But it ought to be limited as to when and of whom questions may be asked rather than as to the extent of the questioning. A child should not ask his mother's guest how old she is, or why her face is homely, nor ask a poor playmate why she has no better shoes or clothing. A child ought not to interrupt others in order to ask his questions; and it is not always right to ask a question even of father or mother in the presence of others. As part of his training it should be made known to him when and of whom he may ask such questions, as it is right for him to ask.

To the parent a child ought to be perfectly free to come with questions. Both mother and father should welcome any question to which the child honestly desires an answer and they should set apart certain times which the child can feel are sacred to the special purpose of hearing and answering his questions. Perhaps just before breakfast or just after, or at evening, when the father may be always ready to answer his child's special questions; or there may be a quiet time on Sunday, or when they walk out together, that the child may be sure of his time for questioning. With the mother there may be frequent times during the day when a child may be free to sit or stand near and question her as she attends to household duties. But the surest time for helping him in this way is at his bedtime. At such times as the parent is able to give attention he should encourage and give a loving and well-considered answer to all questions that the child really wants to ask.

If a child is inclined to ask silly questions, he should be reminded of his duty of seeking knowledge, and that he ought not to waste his time, or his parents' time, in aimless questioning. In his questioning a child

may dwell unduly upon one point. Then he should be turned from that by drawing him to question on some other point. A parent has the power, and it is his duty, to train his child as a questioner, by listening kindly, and by shaping this proper impulse of questioning.

It is better for a parent to answer a child, "I do not know," when this is the truth, than to say impatiently, "Oh don't be asking such foolish questions!" On the other hand, it is often better to give a simple answer to one point in a child's question, than to give an answer beyond his understanding, or to put him off till some future time. If a child asks why he always sees the sunrise from some windows, and the sunset from others, do not tell him that he is too young to understand about it, nor yet attempt to give an astronomical explanation. Simply tell him that the sun rises in the east and sets in the west, and tell him which way the windows face. One new item of knowledge will satisfy him for the time.

If a child questions on a point which just yet cannot properly be made clear to him, he ought not to be rebuked for it, but be answered (if possible), by declaring a general truth which will include his special point of inquiry; and he should be told that by and by he may know more about it. This will satisfy and yet encourage him to continue his search for truth in questioning.

A very simple answer is all that a child expects; and this much is his right, if he questions honestly. And it is the parents' duty to give it, if the child comes for it at a proper time and in a proper way. A child is harmed if unduly checked as a questioner; and he is helped as a truth seeker, perhaps as he could be in no other way, if he is encouraged and wisely trained as a questioner.

C. B. STEBBINS.

GLOBEVILLE, Colorado.

Dear Sisters:—As circumstances prevented my attendance at the Prayer Union to-day I have been fasting, reading, and praying at home. My heart is filled with love to God, good will to man, and earnest desires for the spread of truth, also with a humiliating sense of my own shortcomings, and apparent inability to accomplish the good I desire to do. I have long desired to write you, but poor health and many other things, not unmixed at times, with a lack of energy on my part, have hindered. I now beg forgiveness, and wish to inform you how much good your "Talks with Mothers," and other things connected with the work of the Daughters of Zion, have done me. Would that I could have had the benefit of such instructions before I assumed the responsibilities of motherhood. However, I am trying to profit by them so far as may be. It is undoubtedly a work that should have been commenced long ago, but better late than never. Force of circumstances impressed upon my mind much of this long ago; but as my educational advantages were very limited in girlhood, I did not know how it was to be accomplished. I have often felt that mothers should instruct their children in the laws of nature, but was

at a loss many times how to do so. I was led by circumstances to talk with my little daughter just after having read your leaflet, "Talks with Mothers.—No 2." In answer to her questions, I took her on my lap and explained things to her and was surprised, not only at how easy it was for me to do so, but how readily she comprehended me, without the least apparent thought of there being anything of shame in it.

The sisters here are showing their faith by their works, and this will inspire confidence. I think we should each guard against all feelings of jealousy, whether sisters or brothers, if we would aid the cause we love. Each one can do something, be it ever so little; and while we should not be content with doing little if it is in our power to do much, we should be glad and not jealous if some one else is able to do more, for thereby is the work benefited. My prayer to God is that you with all other workers may receive that strength, wisdom, and patience so necessary for your own good and the good of the work. The work is onward in Denver. The Lord is blessing the efforts put forth in weakness. Some are very near the kingdom. Some not of our faith are interested in the Prayer Union and Daughters of Zion. One lady invited us to meet at her house which we did, two other ladies not of the church were present.

Yours in love of the truth,

E. C. SHUPE.

A FEW HINTS.

MANY of the blood and nervous derangements of adult age are the result of evil habits in childhood and youth. The indulgence of candy eating is one of the earliest. Too much sweet takes away the appetite for food that is required to develop the body, consequently it is robbed of its rights; and if the candy is colored a poison is taken into the system, small though it may be, but it will tell in time.

The habit of fretting and irritating the child, or others in his presence, is injurious to his nerves as well as to your own. The cultivation of his combativeness sends with its every impulse through the brain and nerves an unhealthy influence to the blood. Many of the juvenile feats practiced by schoolchildren have injurious effects; such as standing on the head, turning around sufficient to be dizzy and fall down, and jumping the rope till exhausted. The effect of the first exploit, is to impair the circulation of both the blood and nerve fluid and congest the brain. The second is injurious to the optic nerve, which is irritated by the sudden change of objects passing before it, and also to the brain, whose function of distributing nervo-electricity to the system is partially suspended. The third interferes with the circulation, the breath, and is one of the ways to cause disease peculiar to women, and one which is liable to give a lifelong misery. This we know by experience as well as by observation, so wish to give a word of warning to others, hoping they may escape such a dire misfortune.

As one's position in sitting and standing has much to do with the quantity of air taken in at each breath, it is very important for

him to know what that position is. It is an easy, erect position, with well-expanded lungs. It seems as though every person would practice it, if there was only one object in view, and that, "good looks."

Mothers should not be over anxious to have their children excel their classmates, and especially when small. Before taxing the brain and nerves, a good development of body should be attained. Plain, wholesome food such as vegetables, ripe fruit, and harmless drinks, a plenty of outdoor exercise in Father's pure air, proper hours of sleep are each promoters of health and development of body. A clean house is required in connection.

Young children and youths should not make a practice of sleeping with the aged or with those who have diseases. It will have an injurious effect on them even as one decayed vegetable has on another.

Self-abuse is a great evil, and a great destroyer of the young, and many have died in ignorance of the fact, because friends were too modest to inform them of it. Mock modesty is being set aside, and many who know their duty are showing up such facts and we hope good may be done thereby. The subject in question is often the habit of children too small to have learned it of others, yet it has a tendency to their destruction all the same, and mothers should be on the lookout for such evils just as much as for their language and other habits. If gentle words do not have the desired effect, authority should be put in force. Often the habit is not formed or even thought of till the child is permitted to sleep with others or has entered school. Sometimes the injudicious language or acts of parents before their children have had a tendency to lead them into the evil habit, trashy literature stimulating to the same. Dr. Foote says: "Five children in every ten over twelve years of age bear marks which this disgusting vice stamps on its victims." This habit acts slowly but surely in destroying the harmony of the nervous system. It vitiates the blood, the results of which are disease, mental depression, nervous prostration, insanity, and consumption. There are many other causes for such diseases, and yet many cases arise from the habit spoken of. The doctor referred to says he has had many cases, of both sexes, (more of the male, however,) which he could see at a glance were caused by the same. That which is done in secret is proclaimed upon the housetop. It is of no use for such a victim to deny its practice, for its footprints are visible to every one who has made the subject a study and made observation. Parents are not very ready to believe that their own children have indulged in the habit, but are often willing to accept the same in regard to other people's children. The writer has had pupils who bore marks, and very visible ones, too, and one case in school of a certainty, a boy only eight, and is sorry to say that the rising generation with all its advantages, shows signs of the same in many instances of her acquaintance. We say to the dear children and youth, don't let your minds dwell on low, sensual pleasure, but turn it to the true and reliable, for that which fills the mind will

command your limbs, and they like any other machine, are operated by the mind, even though it be to their utter destruction.

We can be great and grand if we will, and thus nobly fill our mission on earth; that is, have an influence for good, and leave the same behind us; have a blessing all the way along the journey and a reward in the future. Doctors cannot cure, Christ will not cure us unless we forsake all bad habits that cause our disease. God bless and direct the children.

ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. E. H., of Washburn, Maine, requests the Prayer Union to remember her Daughter Addie, that she may be healed of a very painful affliction from which she has suffered for a month.

HOME COLUMN MISSIONARY FUND.

Amount to date, March 17.....	\$4,858 11
Sarah Smith, Utah.....	5 00
Sarah Davis, Io.....	1 00
Abigail Fuller (Deceased), Io.....	2 50
Sue Hayes, Tex.....	1 00
Mary Ann Richards, New Mex.....	2 00
Mr. and Mrs. Geo. Warlick, Io.....	25
Susan M. White, Mont.....	1 00
Ann Webster, Australia.....	2 40
Mrs. E. Brannon, Colo.....	3 00
Jennie Newberry, Neb.....	10 00
	28 15
Amount to date, May 4.....	\$4,886 26

GOSPEL BOAT FUND.

Amount to date, March 17.....	\$1,454 78
John Campbell, Ill.....	1 50
Rachel Crompton, Mass.....	1 50
D. L. Harris, Cal.....	5 00
Mrs. A. J. Johnson, Mo.....	25
	8 25
Amount to date, May 4.....	\$1,463 03

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, May 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verse.—Jacob 2: 49.

Thursday, May 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Romans 9: 22-26; Proverbs 22: 20-23.

Thursday, May 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 33: 11, 12; Enos 1: 18, 19; Alma 17: 21.

Thursday, May 31.—The gathering of Israel to their land, and the restoration to

them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-25.

Letter Department.

BIRD'S EYE, Ind., April 6.

Editors Herald:—Since last writing I held a series of meetings at Bicknell, Indiana, beginning February 14, closing on the 18th. Some interest was manifested and invitations to come again were received. Only one member of the church resides there—Sr. Alsman, wife of J. M. Alsman. Her husband is not a member of the church but is a Saint in his zeal to get the gospel before his fellow townsmen. By the generosity of Mr. Fox, merchant, we obtained the use of his hall for a dollar a night, after speaking in a private house one night. The hall rent was paid by collections.

I was treated with kindness by almost all; there were a few exceptions. One gentleman (?) of M. E. proclivities remarked that he would not give ten cents to hear me preach but would help bear the cost of egging me out of town. It seems strange that in America, the land of political freedom and religious liberty, people would say such things. Such a spirit is a relic of antiquity; it is not American and belongs to the "dark ages." I was the guest of Mr. J. M. Alsman and Manford Robison. The latter used to live in my native country. I also visited Mr. William Downey, a man of charity and toleration. Bicknell's denizens are as a rule affable.

I visited the Saints in Daviess county. The work there is in a backward state. Some Saints(?) are of the Latter Day faith but are not as yet identified with the work. On March 8 and 9 I preached at Hazleton to attentive congregations. There is a prospect of accomplishing something there yet. I domiciled with Mr. Pierce Chamberlain, a native of Crawford county, formerly a near neighbor to my father. March 12 found me in Pike county where I held several meetings. There is but one Saint in Pike county now. Bro. Sylvester Coleman is maintaining the faith alone.

While at Winslow, Indiana, waiting for a train to carry me home I met with some Seventh-day Adventists; Elders M. M. Kenny and J. M. Ellis of that fraternity were holding church there. I had an argument with the former in which the doctrine of soul-immortality kept its place in the front ranks while the opposite theory was the reverse. Those who heard so judged. He refused to debate, giving as his reason, "You have no church in this place." He says that they never debate with any denomination where there is no church of their faith. I concluded to stay and hear them preach; Elder Ellis speaker; subject, Spiritualism. He didn't have much liberty; his head got hot. That is what he told me apologetically. I have his word for it. I asked several questions on the soul question just before preaching. Only part of them were answered and that partially. In a paper they were circulating

entitled *Review and Herald* published at Battle Creek, Michigan, I noticed an article under the caption "Mormonism" written by Elder W. B. Hill of Osakis, Minnesota, I note the following: "Some people think there is not much to fear from Mormonism; that it is waning and passing away. It is one of the most cunning, smooth counterfeits of true religion that there is in the world today. Even Seventh-day Adventists need to be on their guard against its seductive power. It is receiving new life and power, and comes to us oftentimes through the agency of nice-appearing, smooth, sincere men."

It is obvious to everyone conversant with the facts that the Mormonism (so-called) that "is receiving new life and power" is no other than the Reorganization. Such is not the case with Mormonism as represented in Utah. The decision in the late Temple Lot Suit is evidence of this. Said decision was truly encouraging; it gave new life. While the suit was going on a brother told me that nothing could shake his faith in the latter-day work but its loss. I concurred with him. Our faith is now confirmed. God is able to care for his work and people.

May his richest blessings attend those "nice-appearing, smooth, sincere men whose seductive [?] power, even Seventh-day Adventists need to be on their guard against."

Yours in Christ,

ALMA C. BARMORE.

MANCHESTER, Texas, April 25.

Editors Herald:—I came to this place on the 8th and was gladly received by the Saints. It was a very busy time and things looked just a little discouraging for meetings, but knowing it was a duty to put forth an effort, we went to work. A good interest was manifest from the start, with increase in numbers to hear, and attention. I have preached ten discourses here, and four at Davenport, some eight miles distant. I returned home on Monday, and yesterday had the pleasure of leading eight precious souls into the water, and several are to follow on Sunday. I feel well in the work and the Saints seem to be greatly revived and strengthened.

Your brother in bonds,

T. J. SHEPPARD.

MANNVILLE, Ind., April 30.

Editors Herald:—I have been looking over the *Herald*, seeing the transactions of the conference, and I am well pleased with the appointments made in Southern Indiana. I am truly glad that Bro. M. T. Short has been placed back here. He is a man who will accomplish as much good here as any man I know of. May the Lord bless all the laborers in the church, and may this latter-day work roll on till all the honest in heart are gathered out of Babylon into the kingdom of God's dear Son.

The work in this place is moving forward; many are investigating. We have our new chapel inclosed and some plank in for seats. We held our first social meeting on Saturday night. We cannot finish it until we get help from other branches. I wrote in March to six other branches, and have not heard from

any of them yet. We hope they will help us some, if they possibly can, and all others. The Saints as a general thing know we are few in number and poor in this world's goods. We have borrowed some money with the expectation of help from other Saints. May the Lord bless the Saints and cause them to send in their mites. Let it be ever so little, it will be thankfully received. We would like to have the church finished before the district conference in June, so as to have it dedicated by one of the ministry. The outsiders that don't profess religion donated liberally in building. Prejudice is fast removing here; we have good attendance. We have preaching services every fourth Sunday and social meetings on Saturday nights, and Sunday school on Sunday; so you see we are busy most of the time.

If anyone wishes to help us financially please send to Mannville, Jefferson county, Indiana, by registered letter addressed to me.

Yours in the one faith,

J. D. PORTER.

BUTLER, Mo., April 30.

Editors Herald:—The writer had the privilege of leading two noble souls into the waters of baptism yesterday. They were the fruit of the discussion held here between the writer and a representative of the Church of God, in last February. There are many others almost persuaded, and many are investigating who will obey the gospel in time.

Some of the brethren are trying to obey the voice of the Spirit and come up higher. They have laid aside tobacco. May God uphold them in their efforts to live "by every word that proceedeth out of the mouth of God." When I obeyed the work some three years ago I was told that tobacco was not good for man. It was hard to quit the vile habit, but by earnest prayer and supplication to God I was able by his assistance to overcome it. To him be all the glory.

I am thankful for the tracts sent by the Herald Office. May God bless the one who sent them. I have used them to good advantage.

I see by the *Herald* that Bro. I. N. White has been returned to this district. We would be pleased to have him come and preach for us sometime in the near future.

If he will let us know about a week ahead we will meet him at Butler any time he may see fit to come. We hold our preaching services the second and fourth Sundays of each month. We cannot have the school-house through the week till after the first of June, as school is going on and the directors say it makes too much trouble for the teacher; but school will be out the first of June; then it will be at our service, at least part of the time, as the Church of God people hold forth at the same place the first and third Sundays of each month.

There is another discussion pending, from what I can learn. This time it will be the Campbellites; they have sent for one of their big guns, Price by name. Well, so mote it be.

Yours for the spreading of truth and the upbuilding of Zion's cause,

J. I. YOUNG.

NEW ALBANY, Ind., March 28.

Editors Herald:—After closing our meeting in State, some are investigating the great latter-day work. We hope good may result therefrom in time to come. It is the Lord's work. Jesus said, "no man can come to me, except the Father which hath sent me draw him." We are holding preaching services at my son-in-law's, W. H. Kelley. We need the prayers of all the Saints, for this is a hard place to get a hearing. I am very thankful for the tracts sent me by the Herald Office. I believe they are a great help, for people will read who will not go to church.

I had the champion Campbellite up to see me a few days ago, and we talked about four hours. He took the position that the church or kingdom of God remained intact down through all ages until the present day; that is, in organic form, but not in faith. I asked him to show me where it was. He said the disciples in all the churches constituted the church or kingdom. I said, "If God organized his kingdom with all the offices and officers and placed every one of them as it pleased him, and all of the gifts in order, and that too for man's salvation, pray tell me how you and I will be saved outside of that unless we be Heathens, that is, where there is no law? But we have a law, for you say you are saved." He got mad, said, "Stop; I want to put in some Greek." I said, "Sir, this Bible was translated out of the original Greek; we don't want yours."

I also said, "Will you affirm the church of which you are a member is the Church of Christ?" He said: "No; I will not." I then said: "I want to be saved; tell me where I must go. You said it took all the churches to constitute the Church of Christ; if so, I must join all of the churches in order to be saved." I wanted him to tell me the induction laws into the kingdom or church. He said, "Repentance and baptism; I don't know any more. The laying on of hands was for the apostles, and we have none of them. We have substituted evangelists in their place." I said: "Where did you get your authority, if you have any? Can they in their stead lay on hands for confirmation?" He said: "No, we don't need any confirmation." "Why," he said, "I know more than Martin Luther."

I asked him if he would publicly affirm that it took all the churches to constitute the one Church of Christ. He said, "Yes." So I drew up the propositions, "Resolved that the church established by Christ and the apostles continued in faith and organization from the time of its establishment until the present time, and that the disciples of Christ are to be found in the different religious bodies of the present day." Second, "Resolved that the canon of Scripture is full, and that all that God ever intended to reveal was revealed prior to and during the lifetime of the apostles; the Bible and authentic history to be the standard of evidence." I took it down the next day and he denied uttering that, saying he aimed to say that he would discuss in his own pulpit, but we should not reply in his church among his flock. I told him to answer my first question, how men were inducted into the church. Formerly he said he did not know outside of faith and baptism. I

then told him to read up on Acts 8: 5; 19: 2-8. He read the passages, then became mad and said he did not want to talk with me any more while he lived. I think he will not stay here long.

The night before he came I had this dream: I saw a snake. His head was round like a plate, and the body came out in the center of the head, and he opened his mouth and looked very strange at me. He tried to get at me, but I had something in my hand and I let him have it, and I smashed his head all to pieces. It was the strangest serpent I ever saw.

We are trying to hold up the light the best we can; we are learning something every day. This is my first letter. If it would be encouraging to put it in the *Herald*, do so; if not, all right. I love this latter-day work. May God bless his laborers in the field.

Your brother,
DAVID SCOTT.

TAMA, Iowa, April 23.

Editors Herald:—I want to thank the *Herald* for the many blessings that come to many to cheer them, and while writing I want to say a few words to our elders who hold such a responsible place in this great work. I long to see the time when nothing will hinder it, and I do think it is hindered at times by some elders; I think they trifle and jest too much with the young folks where they are staying, instead of breaking to them the true bread of life. I noticed a circumstance while at conference one time. While some had done nothing but jest, one elder took his opportunity to break the bread of life to one young lady, which I saw took effect, and may be the means of leading her where she can taste of the good things above and bless the one that sowed the good seed. O that we may not waste our precious time, but drop a word for our Master in season and out of season, that we may reap wheat and not leaves. Your sister in faith,

LETTIE A. DUNN.

GRAND VALLEY, Ont., April 26.

Editors Herald:—I reached here Saturday evening last from General Conference and on Sunday evening I preached in the Methodist church, and have continued there since. One year ago I was refused the use of the building, now many seem anxious to hear us, and considerable interest is manifest. They have arranged to hold revival service here next week, so I am glad to have the privilege of preparing the people on the principle of discernment by using such texts as Hebrew 2: 1-4; Jeremiah 6: 16; John 8: 31, 32; etc.

In bonds,
JOHN SHIELDS.

The Stonehenge monument consisted, when entire, of two circles and two ovals, the outer circle being composed of sixty stones, each from thirteen to twenty feet in height.

Twenty-five years ago electricity as a mechanical power was unknown. Now nine hundred million dollars are invested in various kinds of electrical machinery.

Cows are used in Japan exclusively as pack animals.

Original Articles.

REVIEW OF BOGUS BRASS PLATES.

IN the *Juvenile Instructor*, edited and published in Salt Lake City, by George Q. Cannon, on pages 176-178 of the number for March 15, 1894, there is an article from the pen of G. G. Bywater, in which he furnishes food for the youth of Utah and elsewhere; and in which he takes occasion to write of the Reorganized Church and its members, of whom he has no good thing to say.

Once, in the elder's experience, when the claims of Joseph Smith, son of the martyred prophet, were pressed upon him by Jason W. Briggs, he declined to discuss the question; but in this article he evidently believes the time has come when he can venture to discuss it. The elder says:—

While perusing Elder B. H. Roberts' excellent little book, "Succession in the Presidency of the Church," an incident in the history of J. J. Strang was brought to my mind.

He then tells how he met Jason W. Briggs in Wales, between the years 1860 and 1864, and declined to discuss the question of succession. Among other things he says:—

Furthermore, I did not care to listen to anything that could be said upon this subject by persons who had withdrawn from the church while the Prophet Joseph was still living and who became followers of so unscrupulous an aspirant as James J. Strang; and the support which he received reflected very discreditably upon the people who allied themselves to his cause; and that whatever "claims" Joseph Smith held by virtue of his sonship were much impaired by being advocated by so unstable a class of people.

In the first place, the elder proves himself to be out of harmony with these divine injunctions:—

Prove all things; hold fast that which is good.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

And again:—

Wherefore, confound your enemies; call upon them to meet you, both in public and private; and inasmuch as ye are faithful their shame shall be made manifest, wherefore let them bring forth their strong reasons against the Lord.—D. C. 71: 2.

That was the time for Elder Bywater to have heard the "strong reasons," and refuted them by the truth if he could. But, instead of that he waits until no one is near, and attacks the position by telling what President George A. Smith told him. Now, the truth of the matter is, Jason W. Briggs and the prime movers in the Reorganized Church did not "withdraw from the church while the Prophet Joseph was still living." Jason W. Briggs was president of a branch of the church at Beloit, Wisconsin, at the death of Joseph Smith and continued to preside over that branch for

some time after. Admitting, however, for the argument's sake, that he and others were with Strang for a short time, how could that impair the claims of Joseph, the son of the prophet? If the elder's reasoning is correct, then good-bye to the claims made for the Son of God, Jesus of Nazareth; for vacillating men have strongly advocated his divine mission, and yet it has neither invalidated his claims, nor reflected discredit upon him, or his work; only in the estimation of men who occupy grounds as does Elder Bywater. There have been very many "unscrupulous men" such as J. J. Strang and others in the estimation of G. G. Bywater, who have vindicated the mission of Joseph Smith, and the divinity of the Book of Mormon. Will the elder claim that because they have so done and still do, that those claims are much impaired thereby? We think not.

When the elder rehearses the story told him by President G. A. Smith, about Jason W. Briggs, and a "bogus revelation," and "brass plates," there is no truth in the assertion. It was claimed for J. J. Strang that he found plates from which he translated the "Book of the Law;" but Jason W. Briggs was in no way connected with Strang in that work. Why should Elder Bywater in his effort to refute the claims of the Reorganized Church present what somebody else said? Why not sustain his position by the word of the Lord? That would end the controversy. But when men resort to such methods against opponents it is almost sure that their case is a hopeless one.

The good man's heart is touched, however, when he thinks of the "simpleminded and unwary led astray by illusory representations of designing men, precipitating them into difficulties that become appalling when the gauzy cloak of deception is thrown aside and the delusion made bare."

The elder should remember the fate of Strang and others who have assumed to be prophets and presidents of the church, and look to his own defense. If he will turn to the history of his own people, he will discover that when Brigham Young assumed the position he did at Joseph's death, that from that on the people were "led astray," and their difficulties became "appalling" indeed.

And just as rapidly as the "gauzy cloak" has been thrown aside, the leaders of his people have been forced to see that their position on the plural wife theory was untenable and must be abandoned; and if the elders of that church will discuss the question of succession, the people will see that as J. J. Strang and others assumed to be leaders, so did Brigham Young, and that up to this date his position has not been sustained by the law of the

church; neither can it be. If the position occupied by the church under the presidency of Wilford Woodruff today is correct, why not defend it from the revelations of God? If the "excellent little book" written by Elder B. H. Roberts is the weapon formed to meet the claims of the Reorganized Church, and to bolster up the church which that elder represents, we are prepared to meet the issue now.

Elder Bywater writes: "A greater prophet than Joseph never lived;" and then speaks of the great and glorious dispensation founded by him, and further says:—

And yet three of his sons have suffered themselves to be entreated, and have become representative advocates, nay more: leaders of an organization made up of the most incongruous elements of human society—the debris of a defunct body.

The sons of Joseph Smith were called to the position they occupy by the revelations of God, and are sustained by the laws of the church. The elements of which the Reorganized Church is composed are of the very best, as we shall see further on; competent to compare, decide, and act, both as to law and church polity. The ministry under Joseph Smith, son of the Seer, have never had to hide from the "powers that be," neither recede from any position they have yet taken. He is the lawful heir to the rights and presidency of the church, and is sustained both by the law of God and of the land.

Mr. Strang claimed to be the successor to the Prophet Joseph Smith, and taught doctrine contrary to that restored through God's prophet; and of course his work came to naught. The body of which G. G. Bywater is a representative occupies a similar position to that J. J. Strang assumed. They claim Brigham Young, John Taylor, and Wilford Woodruff to be lawful successors to Joseph Smith; but when the Temple Lot case was submitted to a proper tribunal, in a cause wherein a question of the rights of priesthood and presidency of the church were involved as well as claim to original tenets and doctrine of the church, that tribunal decided that Joseph Smith, son of the "greatest prophet of all the dispensations" was the legal successor to the presidency of the church. The same cause that proved the overthrow of J. J. Strang's position will ultimately produce decay and death to the church under the presidency of Wilford Woodruff.

When Elder Bywater speaks of the class and character of the people composing the Reorganized Church, he must remember that a great many of them were connected with the church in the days of the Prophet Joseph Smith, and their children, and a host are new converts to the faith; and for him to undertake to cast damaging re-

flections on them, is not argument nor is it in good taste, to say the least; and I am surprised to think the elder would resort to so weak a plea as that; he evidently begins to see that he is trying to defend a lost or rapidly losing cause.

After telling about J. W. Briggs fixing up and palming off the "brass plates" he concludes his article by telling how "the men who were the most staunch supporters of Mr. Strang" published an account of his imposture, stating how they were deceived in the character of the "plates" he claimed to have received by revelation:—

They declared his ecclesiastical polity was out of harmony with that contained in the Book of Mormon.

Why did the elder just undertake to make his readers believe that Jason W. Briggs had the "bogus revelation" and palmed off the "plates" and then tell us that Mr. Strang's imposture had been exposed? Evidently a man who is as well informed as the elder is, knows that when Mr. Strang's imposture had been exposed, it was shown that Jason Briggs was not a party to the fraud. Besides, what our friend Bywater presents here as a weakness proves directly to the opposite. Those men followed the divine injunction to "prove all things;" and when they decided that Mr. Strang's "ecclesiastical polity was out of harmony" with the teachings of the Book of Mormon and the law of the church, it shows clearly that they had carefully compared such polity with what was written in the books, and they then had the courage to decide against what was found to be wrong; and that is just what the sons of Joseph Smith and the elders associated with them have done with the teachings of Brigham Young and his people. They have shown to Latter Day Saints and the world that those things were out of "harmony" with the sacred books, until the nation and the world begin to see the position clearly; and, as Strang's ecclesiastical polity was exposed, so, in like manner, will the teachings and practices of the church under President Woodruff be compared with the teachings of the Bible, the Book of Mormon, and the Doctrine and Covenants; until all who will, may see where the light is,

That wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act; and perform my work, my strange work; that men may discern between the righteous and the wicked; saith God.—D. and C. 101, Utah edition.

In the discussion of the Utah problem the Reorganized Church has stood in the front ranks, constantly advocating the purity of the gospel, and setting forth the fact that the restored gospel through Joseph Smith, was in harmony with the laws of the nation and its institutions; and because of

that, wise men and rulers have heard what they never considered, and men have been led to decide between good and evil, or the righteous and the wicked.

When the elder quotes, "It is written that God would send strong delusion that men might believe a lie because they take pleasure in unrighteousness," we recommend to him that he take his own medicine. The rule laid down by the great Teacher, "By their fruits ye shall know them," is the best test that can be applied. Are the Utah Church and people prepared for that test? If Elder Bywater and his people want to reflect the grandeur and glory of this latter-day work, let them meet some of the elders of the "incongruous element" he refers to, and compare the teaching of each by the word of God, and thus let it be seen who is on the Lord's side.

R. J. ANTHONY.

LABOR AND CAPITAL.

EDITORS HERALD:—I noticed an article in your issue of April 25, on the labor question, over the signature of William Cairns. It seems to me that Mr. Cairns fails to get at the true cause of the present labor troubles; neither do I think he offers a remedy sufficient for the disease. Of course starting colonies on the cooperative plan is good as far as it goes, but we might as well have undertaken to have abolished chattel slavery in the South by advising a few slaves to purchase their freedom from their masters and then form themselves into a colony.

There is but one way to remedy existing evils, and that is to remove the cause. The imperialism of capital is to be feared; and that capital has become arrogant, dictating to the laborer the very terms by which he may exist, is not to be successfully contradicted. Mr. Cairns rightfully asserts that labor creates everything in the way of wealth; there is absolutely no other way of supplying our wants other than by labor. The individual that buys wheat at less than what it cost the farmer to raise it and sells it at double the price he pays for it, makes a fortune out of the transaction, but has not added a penny to the wealth of the community; the fact is, he has simply appropriated the wealth produced by some other individual to his own use.

Now, then, if labor is the producer of all wealth, let us learn by what means labor is to be employed in order to create wealth. Primarily, all that we have comes from the earth; we readily see, therefore, that before labor can produce anything in the way of wealth it must have access to what God has given to all alike—land. I believe the system is wrong that compels one individual to work a

part of his time for some other individual for the privilege of staying here on the earth. I believe that every man, woman, and child that by their labor have produced wealth of any kind, should have all of it, to do with it as they see fit. The land should be the common heritage of all, and should be used for the comfort and happiness of all alike, and not for speculative purposes.

Would like to receive a communication from Mr. Cairns on the subject I have outlined. For fear this may find its way into the wastebasket I will not undertake to follow the subject farther at this time.

F. T. BAKER.

CUBA, Kansas, April, 1894.

WHY NOT?

AT the inception of his ministerial work, Christ, for a purpose of course, said:—

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.

Paul in his defense of Christ caught this inspiration, and said:—

Prove all things; hold fast that which is good.—1 Thess. 5:21.

I speak as to wise men; judge ye what I say.—1 Cor. 10:15.

So we have a basis for belief that nothing comes within the grasp of mortals that is too sacred to touch, or too true to investigate.

But Paul grows very bold in teaching the gospel plan, declaring thus:—

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Gal. 1:8.

This certainly savors strongly of exclusiveness, or salvation by one method only, which we of the Reorganized Church indorse.

But is it not a fact that while so many spiritual proofs may be adduced to substantiate the fact of God having revealed but one saving method, that the Scriptures are silent on many matters of importance, save in a general way; that is to say, a full detail is not given? To illustrate: The actuality of Christ's second coming is settled; we all believe it, and its contemplation is always inspr'ing. But we read of his coming in flaming fire. (2 Thess. 2:1-8.) Daniel saw one like the Son of man coming to the Ancient of days. (Dan. 7:13.) Zechariah says Christ is to set his feet on the mount of Olives, and go forth to fight for Israel as he fought in the day of battle; that some of all the nations that go up to fight against Jerusalem, are to remain, and go up once a year to Jerusalem to worship the King, the Lord of hosts, etc. (See Zech. 14.) The Scriptures teach that his Satanic Majesty is to be bound, shut up, and a seal set upon him as a preventive to his deceiving the nations

for a thousand years; indicative of a thousand years of blessed rest and peace, and of his being loosed again.

The Bible, the Book of Mormon, and the Doctrine and Covenants furnish abundant evidence of a coming retribution, all being rewarded according to their deeds.

Now, seeing that the above, with many other important matters are taught, but only in general terms, why cannot contributors to the *Herald* give publicity to thoughts in its columns on these matters without disturbing the peace of anyone? Why not? And since we are all united as to the perfect law, or God's saving method, how can injury accrue to the body by giving expression in a respectful manner upon the above and similar matters?

But there is an objection to controversy. Well, if controversy is construed to mean one writer making an attack upon another, arraigning and indirectly charging, etc., the controversy ought to be prohibited; but a desire for such controversy should never obtain in our minds, nor will it if the desire to impart and receive good predominates to the exclusion of a desire for bravado and a striving for the mastery, saying, Come, let us reason together.

Our teachers and Sabbath school pupils are benefited by the weekly study of lessons found in our very excellent quarterlies, and our Sabbath school teachers in turn become more proficient for their essential work by having teachers' meetings for exchange of thought, suggestion, etc. Ought it to be said, in this age of free thought, of a free press, etc., that our *Herald*, the church organ, is closed to the expression of adverse thoughts because such a liberty cannot be enjoyed without abusing it? Ought it to be so? I think not. Surely God is not displeased, when we write in a legitimate pursuit for knowledge, or in trying to study out that presented to us in our minds.

The Saints cannot fail to notice that the Board of Publication is using its best endeavors to improve the *Herald* and lessen the price of church literature. Ought we not to cooperate with it? The Board of Publication, being a creature of the church, acts in the name, and for the church; which fact raises their expectations, for the cooperation of the church. And the church is benefited, if its efforts are crowned with success; but if they fail, she will correspondingly suffer.

I am glad to know that no coercive measures are resorted to to increase the sale of our church literature or to fill the church coffers, but that done by the members, for one or both the above purposes, should be with a ready and willing mind, thus doing right because it is right to do right.

If, therefore, the preparation and distribution of our church literature is a means to build up the kingdom among men, (and who will deny this?) then every member ought to aid in the circulation of the church literature before giving time and money to circulate other literature. It is surprising that any member should evince any indifference in this matter.

It is said that the *Herald* is too high in price. Well, cannot the Saints see a remedy for this? It is a simple one, but the Board of Publication cannot apply it. But the members may by a cooperative movement. Let three or four thousand members forward six months' or a year's subscription for the *Herald* at present rates, and it is my opinion that we would soon see a tumbling down of the price. It ought to be apparent to the most casual observer that the board would rather issue literature, especially the *Herald*, at prices that all could reach than that it should be otherwise.

For years our *Herald* has been similar to a man essaying to row a boat against wind and tide. Why leave it to struggle with present strength, when by due exertion it might be greatly augmented? Roll up the subscription until the board can with safety reduce its price. It would be inconsistent to raise our hands or voice to sustain the Board unless we cooperate with it to circulate the literature prepared. The church has but one Board of Publication, and but one church organ. Let us sustain it first, and let its columns be opened to the advocacy of adverse thought with due respect to all, evincing a desire to bless, instruct, and encourage, rather than to charge, accuse, or belittle. So strive with pure motives to push on the great work. In bonds,

JAMES CAFFALL.

Selected Articles.

GLEANINGS FROM OLD TESTAMENT MARGINS.

In a former paper printed in *The Sunday School Times*, some of the more remarkable marginal notes in the Authorized Version of the New Testament were collected, and their significance was discussed. It is proposed in the present article to print a somewhat similar collection from the margins of the Old Testament, though no attempt has been made to furnish an exhaustive list. Exhaustive lists are apt to be exhausting, and in this, as in many other matters, there is good sense in the Greek proverb which tells us that "the half is better than the whole."

It should be pointed out, to begin with, that the notes in the margin of

the Authorized Version have no more authority than attaches to them from the circumstance that they were thought worthy of print by the learned and pious translators who were brought together in the reign of James I. They are sometimes valuable, sometimes misleading; but in all cases they are worth reading, if not always for the light which they throw upon the sacred text itself, yet for the insight which they give us into the habits of thought of the scholars to whom we owe the most precious inheritance of English speaking Christendom.

Notes calling attention to various readings are much less frequent in the Old Testament than in the New, and this because (for reasons which need not here be set forth) there is very much less doubt as to the manuscript text of the Hebrew Bible, than there is as to that of the Greek Testament. The manuscripts which have come down to us all agree very minutely, and thus the student has not the difficulty arising from this source of distinguishing between the claims of divergent "readings," which is so prominent in the criticism of the New Testament. The few notes of this kind which do appear are nearly all of the same character, and they are rarely of doctrinal importance. For instance, the Hebrew letters represented by the English *d* and *r* are so like each other that one might very easily be mistaken for the other; and thus in Genesis 10:4, the marginal note tells us that possibly the *Dodanim* of the text should be read *Rodanim*. And in a good many other cases, a little uncertainty as to the true spelling of proper names is noted; for example, Joshua 7:1; Ezra 10:40, etc. A more important difference is noted in the margin of the familiar passage Isaiah 9:9. The ordinary reading, "Thou hast multiplied the nation, and not increased the joy," has puzzled many readers; for it is certainly not obvious how the two parts of the sentence can be harmonized. But the unassuming note which tells us that for the word "not" we should substitute another word meaning "to him," clears away all our difficulty; for it enables us to translate (with the Revised Version), "Thou hast multiplied the nation, thou hast increased their joy," which is quite clear.

As an instance of a marginal reading which, though, perhaps, not worthy of a place in the text itself, is yet interesting, we may refer to Isaiah 19:18. Every reader of Bunyan's "Pilgrim's Progress" remembers "The City of Destruction," a title which he got from this verse. But the note tells us that the reading is not quite certain; and that some ancient authorities have here "The City of the Sun." Another instance of the

same kind is the alternative translation suggested for "everlasting strength," in the margin of Isaiah 26:4; namely, "Rock of Ages," a phrase which has been immortalized in Toplady's famous hymn. Good alternative translations are often given in the margin; indeed, there can be little doubt as to the superior claims of some of these to the translations in the text. For instance, (though, indeed, in this place there is some doubt as to the true reading,) in Nehemiah 4:23 we get a much more vivid picture of the state of things at Jerusalem during the building of the walls under Nehemiah's directions if we take the marginal rendering, "Every one went with his weapon for water," than if we merely pay attention to the text of the Authorized Version.

Again, the verse, Proverbs 25:23, as ordinarily translated, does not seem to give very good sense: "The north wind driveth away rain: so doth an angry countenance, a backbiting tongue." This is not easy to understand, but the marginal rendering supplies the true lesson intended by the sacred writer, namely: "The north wind bringeth forth rain: so doth a backbiting tongue an angry countenance,"—a proverb of very different meaning. Or again, in Daniel 9:26 (a very difficult verse), it is plain that we shall be much more likely to get at the gist of the passage if we observe the marginal "and shall have nothing," which, it is suggested, should replace the obscure "but not for himself" of the text. Once more: People have been sometimes at a loss to know why, in Jeremiah 51:59, the note "and this Seraiah was a quiet prince" was added at the end of the verse, as it does not seem to have any natural connection with what goes before. But the margin explains to us that there is here appended a description of the *office* rather than the *character* of Seraiah. He was "prince of the resting places;" that is, "quarter-master," or "chief chamberlain."

In the Book of Judges, short explanatory notes are frequent. Thus (Judges 12:8) Ibzan, according to the margin, "seems to have been only a civil judge to do justice in northeast Israel;" and Samson (Judges 15:20) "seems to have judged southwest Israel during twenty years of their servitude of the Philistines;" while similar remarks are appended to the names of Jephthah, Elon, and Abdon, as well as to that of Eli. (1 Sam. 4:18.) Geographical explanations are, too, sometimes given. Thus "the river," in 2 Samuel 10:16, is identified with the Euphrates, and "the mount of corruption," in 2 Kings 23:13, with the better known Mount of Olives. But the explanations are also concerned with the structure of obscure sen-

tences and difficult allusions, and these, when they occur, present many points of interest. For instance, Job 35:15 runs as follows in the Authorized Version: "But now, because it is not so, he [God] hath visited it in his anger; yet he [Job] knoweth it not in great extremity." The words printed between brackets are found in the margin, being put there by the translators in the desperate attempt to make sense of their translation. But, indeed, even thus it is not easy to see what was meant; and it seems more probable that the personal pronoun "he" refers in both clauses to God, and that the verse should be rendered as it appears in the Revised Version; namely, "But now, because he hath not visited in his anger, neither doth he greatly regard arrogance." The passage is, however, confessedly full of obscurity.

A better sample of the insight of annotators would be Hosea 13:10, where the English text has "I will be thy king," and the margin notes "Rather, *where is thy king?* King Hoshea being then in prison, 2 Kings 17:4." In this case, however, the note did not appear in the original edition of 1611, but was added at a later time, a remark which applies, be it observed, to a large number both of notes and references, which are printed in our ordinary nineteenth-century editions.

It cannot be too often repeated, in connection with what has been just said, that the marginal notes and references, as well as the headings to the chapters (usually printed in italics), form *no part of the sacred text itself*, and have only that claim on our attention which any commentary by pious and learned men is entitled to.

To take an instance or two from these chapter headings. By what right is it said at the head of the twentieth chapter of Second Kings, that "the sun goeth ten degrees backward for a sign" of the promise to Hezekiah of prolonged life? Nothing of the sort is recorded by the historian; the sign vouchsafed was that the *shadow of the sun* went ten degrees backward on the dial, which is an entirely different thing. It has been suggested, indeed, with much plausibility, that the phenomenon which Isaiah by divine assistance foresaw may have been brought about by a solar eclipse; but, however that may be, and whether the events here recorded were truly miraculous or not, it is plain that the inference drawn by the annotators of King James' Version is not justified by the statement of the sacred writer.

Or, we may well ask, why should the beautiful words "Children are an heritage of the Lord" be paraphrased into "Good children are God's gift"? (see Psa. 127). There is nothing in

the context to justify the insertion of the adjective; and indeed most people will be content, despite this unauthorized comment, to recognize the hand of God in the precious gift of all their children, whether they be blessings or sorrows. And, not to multiply instances from the Old Testament, are the headings to the chapters all through the Song of Songs so certainly right that they deserve a place in our ordinary Bibles? They may be accurate, or they may be misleading; good people will be found who maintain either side of the alternative. But at least they are not "scripture;" they are only commentary, and that of a rather fanciful (though devotional) character.

We add one more example from the New Testament. The heading to the seventh chapter of Luke's Gospel describes the "woman who was a sinner," who anointed the Lord's feet with ointment, as "Mary Magdalene." Now, it is possible (perhaps) that Mary of Magdala and the sinful woman of Luke 7: 37 are one and the same person, but it is by no means certain. It is an inference only, and (as most commentators believe) a mistaken inference, derived from the comparison of certain parallel passages in the Gospels. No simpler illustration could be given of the danger of trusting implicitly to these chapter headings, and building a superstructure of theory upon them.

But it is not the main purpose of this paper to criticise. We desire rather to direct attention to what is of value in our marginal notes, and we include among those deserving of attention, not only the annotations printed in the original edition of 1611, but those added at a later time. Read the margins of the Second Book of Chronicles, for example. Sidelights are thus thrown on the narrative which are often illuminating. For example, we miss the full force of the statements in 2 Chronicles 20: 35, 36, as to the alliance of Ahaziah and Jehoshaphat if we overlook the note which reminds us that, according to the parallel narrative in First Kings, "at first Jehosaphat was unwilling." And the note to 2 Chronicles 21: 12, though it is curiously worded, recalls to our memory the difficulties which arise when we investigate closely the date of the translation of Elijah in the fiery chariot, as recorded in Second Kings.

There are certain marginal annotations in these historical books which show that those who are responsible for them were fully conscious of the variations as to numbers between our copies of Kings and Chronicles, about which there has been much needless discussion. For instance, in 1 Kings 9: 23 "the chief of the officers over Solomon's work" are set down as five

hundred and fifty in all; but the marginal reference directs us to compare 2 Chronicles 8: 10, where, according to our present manuscripts, two hundred and fifty is said to have been the total number. Or, again, according to 2 Kings 8: 26, the age of Ahaziah at his accession to the throne was twenty-two years; but we are referred to a passage in Second Chronicles which tells us that he was forty-two years old at that time.

These trivial differences, worthy of little attention in themselves, are not unimportant as illustrating the significant fact that the text of Holy Scripture has not come down to our time without suffering from the errors of scribes. And the marginal references, by directing our notice to minor discrepancies of this sort which we should otherwise, perhaps, pass by, teach us a valuable lesson, as they remind us that even so precious a gift as the record of the revelation of the divine will and of God's dealings with his chosen people may be marred by the failures and shortcomings and ignorance of the human instruments employed in its transmission.

To take a simpler class of marginal references. Perhaps not every one has noticed (though it is sufficiently plain) that the last two verses of the Second Book of Chronicles are identical with the first two and a half verses of the Book of Ezra. Our attention is directed to this in the margin, and the fact is of considerable interest as suggesting that Chronicles and Ezra were originally one work, a suggestion which is highly probable on other grounds. In like manner we are reminded by the margins that the remarkable prophecy in Isaiah 2: 2, 3, about the mountain of the Lord's house being established in the top of the hills, is repeated *verbatim* in Micah 4: 1; and that the prophecy in Isaiah 11: 9, "the earth shall be full of the knowledge of the Lord as the waters cover the sea," occurs also in Habakkuk 2: 14. Large critical problems are opened up by references like these, as they lead us to ask which prophet is to be viewed as the author of the prediction, and which is to be regarded as having under divine guidance adapted the inspired words of his predecessor to the needs of his own generation. There are many such coincidences in the Prophets, of which one of the most familiar is the noble description of the divine character in Joel. "He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil," which (though it is probably based on earlier passages in the Law and the Psalms) is almost exactly reproduced in Jonah (4: 1).

No reader can pass by references such as these, which abound on every page of the Old Testament, without

loss, but to multiply instances of them would be wearisome, and to no purpose. If students are induced by anything here written to observe them closely in their daily reading, they will find that in time they will have provided themselves with a valuable aid towards the better understanding of Holy Scripture.—*J. H. Bernard, D. D., in S. S. Times.*

POOR TEETH AND THE CAUSE.

THE author of that excellent book, "The Avoidable Causes of Disease" which has been so long in the list of the Fowler & Wells Co. that Dr. John Ellis scarcely needs an introduction to the reader, has a letter in the *Tribune* on the subject of the title. He very properly attributes the poor teeth that most people have to their improper dietetic habits, and speaking from the observations of a long life says in his emphatic manner:—

"If parents care for the present health and development and for the comfort of their children in after life they should never let any superfine flour or bread or cakes made from such flour enter the house where their children dwell. It is difficult to imagine the immense harm to the present and rising generation which is being done by the use of superfine white flour—and the whiter the poorer it is. It should be banished from use, and it is being banished steadily by intelligent and liberal minded people who are not slaves to habit and fashion. I have known a man when traveling to walk a mile to get a loaf of graham bread rather than to eat white bread. To those who have been accustomed to eat graham bread, cakes, etc., white bread is tasteless and without substance, and altogether unsatisfactory.

"Whenever people live on unbolted wheat or rye flour or meal, they have good teeth, bones, and muscles. I well remember, when in Egypt in 1884, at Thebes, the little Arab girl who, with a vessel of water upon her head, ran over the sand, stones, rocks, and hills as we rode upon our donkeys to visit the tombs of the kings, for she had splendid teeth, sparkling eyes, and a beautiful and well-developed waist, symmetrical in form and graceful in every movement. On a visit to the house of our Arab dragoman, or guide, to look at some curiosities which had been obtained from the tombs of the ancient Egyptians, we saw two women grinding at a mill, and making the kind of flour which that young girl ate. There were two mill stones, perhaps eighteen or twenty inches in diameter, standing in a tray, with an opening through the center of the upper one for pouring in the grain, and at opposite sides erect handles.

"The women took hold of these handles and turned the upper stone around and around, and back and forth, and the flour or meal came out between the outer edges of the stones. I said to our guide: 'We have not had a bit of good bread in Egypt, for at the hotels at which he have been stopping they think that they must furnish superfine flour bread for foreigners to eat. Now, I want you to make us a loaf of bread from that flour and bring it to our hotel to-morrow and I will pay you for your trouble.' He did so, and it was the best bread we had in Egypt.

"It is wonderful to see the improvement in health, development, and vitality which frequently ensues when delicate, sickly children—and even old dyspeptics—who have been living largely upon superfine flour and its products are fed upon unbolted wheat or rye flour bread or pudding. But, if the stomach and bowels are weak from the want of proper nourishment, or if they are irritable or inflamed, then for a limited time or until they gain strength and health from the use of this more nourishing food, it is necessary either to sift out with a coarse sieve the coarsest of the bran from the graham flour, or to obtain flour which has been ground from wheat which has been hulled before grinding, which can be had in some of our cities. If this caution is not heeded by those beginning the use of graham or unbolted flour it will not infrequently, in the cases named above, prove too irritating at first, and its use abandoned and condemned, but for strong, healthy children and adults this flour, bran and all, is just right, as the Lord intended it."—*Phrenological Journal*.

Sunday School Associations.

CONVENTION NOTICES.

Programme for the Sunday school convention, to be held at Rhodes, Iowa, June 1, 1894, at ten a. m.: Song 136, Winnowed Songs; business; closing song, 100; benediction. Afternoon session, 2:30: Song 164; prayer by C. F. Merrill; song 174; discussion, How shall a better attendance at the Sunday school convention be secured? discussion by Wm. Dunn, Wm. Pyle, M. H. Cook, C. F. Merrill, and others; five-minute speeches on methods; closing song, 10. Evening session at 8 o'clock. Song by all, 52; prayer by W. C. Nirk; opening address, Jasper Parmenter; solo, Ethel Vise; recitations, Pearl Jamison and Edna Marsh; declamation, Frankie Marsh; recitations, Eva Marsh, Edna Owen, and Edna Marsh; declamation, Dellie Miller; solo, Emma Lilly; dialogue, Des Moines school; recitations, Elsie McCoy, Blanch Cushatt, and Effie Owen; declamations, Ray Cushatt and Clarence Barbee; song, Valley Sunday school; recitations, Kittie Weeks and Phebe Pyles; dialogue, Maud Park and Clara McKinney; declamations, Johnnie Cushatt and Otis Barbee; recitations, Mary Emslie, Gracie McCoy, and Ida Cushatt; declamations, Johnnie Miller and Ralph Johnson; recitation, Ida Morgan; song, Des

Moines Sunday school; declamation, Harvey McCoy; recitations, Lizzie Owen and Gracie Reams; solo, Emma Needham; select reading, Etta Springer; recitation, Anna Amos; solo, Frank Russell; poem, Ollie Hiatt; closing song, 118; benediction.

C. F. MERRILL, }
SR. DUNN, } Com.
O. B. THOMAS, }

Miscellaneous Department.

PITTSBURG AND KIRTLAND DISTRICT.

Two-day's meetings will be held in the following places:—

Ashmont, Ohio, May 5 and 6, 1894; M. H. Bond and J. S. Parrish.

Wheeling, West Virginia, May 12 and 13; G. T. Griffiths, L. W. Powell, Geo. H. Hulmes, and Frank Criley.

Akron, Ohio, May 12 and 13; M. H. Bond, J. S. Parrish, Hugh Palmer.

Glen Easton, West Virginia, May 19 and 20; G. T. Griffiths, L. W. Powell, Francis Ebeling.

Youngstown, Ohio, May 19 and 20; M. H. Bond, Geo. Powell, Jr., D. M. Strachan.

Sharon, Pennsylvania, May 26 and 27; M. H. Bond, W. H. Garrett, D. M. Strachan.

Pittsburg, Pennsylvania, May 26 and 27; G. T. Griffiths, L. W. Powell.

Jeannette, Pennsylvania, June 2 and 3; J. J. Cornish, L. W. Powell, M. H. Bond.

Conneautville, Pennsylvania, June 9 and 10; L. W. Powell, M. H. Bond, W. H. Garrett.

Hunter, Ohio, June 16 and 17; J. J. Cornish, Francis Ebeling, J. A. McCormick, M. S. Sutton.

Tracy, Pennsylvania, June 16 and 17; L. W. Powell, M. H. Bond.

Badgersburg, Ohio, June 23 and 24; J. J. Cornish, M. S. Sutton, F. Ebeling.

Kirtland, Ohio, June 23 and 24; G. T. Griffiths, L. W. Powell, M. H. Bond, J. S. Parrish.

Blake's Mills, July 7 and 8; G. T. Griffiths, L. W. Powell, J. S. Parrish.

Our sole object in appointing the above meetings is because of the fact that many of the Saints have not the opportunity of attending conferences, and several of the places are new openings where the people are anxious for preaching. We trust the brethren who have been appointed will cheerfully respond, but if circumstances will not permit, please drop us a card. Praying that the Spirit of the Master will richly attend these gatherings, that both the preachers and the hearers will be mutually strengthened and encouraged to press onward toward the goal of eternal life, we subscribe ourselves,
Your coworkers in Christ,

G. T. GRIFFITHS, Pres. of Mission.
L. W. POWELL, Pres. of District.

PASTORAL.

IOWA, NORTHERN ILLINOIS, WISCONSIN, MINNESOTA, AND NORTH AND SOUTH DAKOTA MISSION.

To all whom it may concern; Greeting:—At the late General Conference it was ordered that the following described mission field should be under my charge, hence I have made choice of those specified below as my aids, and in charge as designated. It is a wide and populous field. The laborers are few but with a systematic effort, all doing their duty, a grand work can be done in the coming year.

There never was a better prospect for the success of the work than now opens to our view. The church has of late been in a state of uncertainty because of internal trials and much misunderstanding; but a better condition has obtained, and much of the distrust so hurtful to the work has been removed. The ministry can now move out with a better feeling and renewed confidence. One more

grand evidence of the divinity of the work, or rather the divine watchcare which is over it, is seen in the ruling and overruling in the hours of deep perplexity, when the wisest of the ministry could see no way except a clash, and fierce array of the priesthood against itself, or brethren in the priesthood. The clouds would gather and look black. A quiet move of the Spirit, and time is extended; again the clouds gather force, another quiet move, and the sunshine is seen; and when the wisdom of the best seemed exhausted and they were humbled because of the perplexities of the situation and danger threatening, the overruling Spirit of the work comes to the rescue, and the light of revelation speaks peace to the troubled ones, and once again harmony is restored, confidence renewed, and the work moves on with better prospects than ever before. Whatever root of bitterness that may remain in our hearts, let it be our work to dig it up and cast it away. And let us enter into the work with renewed vigor and a determination to make a success of our part of the great and good work for the present year, and God will verify his promise. He will go before us and be our rear guard. If God be with us what need we fear? If God be with us what need we care what the world may say or do? We shall succeed.

Iowa, Northern Illinois, Wisconsin, Minnesota, and North and South Dakota present a fair field for the exercise of our best talent, and I shall expect every opening to be provided for in some way, or carefully noted for future work. I regret that some parts, which to me seem promising fields, are so poorly provided for.

I shall try to meet the calls made upon me promptly, and trust the ministry who are my coworkers will respond cheerfully and so move the good work that we may have God's approval all along the line.

Northern Illinois,—an old and extensive field, a very important one,—has but six general appointees; and were it not for the good and faithful local help found in places I should feel discouraged at the prospect. However, it is God's work; he will provide. For the good working of the missionary forces in this field I have deemed it best to place Bro. F. G. Pitt in charge, and trust that not only the missionary force, but the local force also will recognize him and give him all the aid they can, laboring in harmony for the common good of all in building up the kingdom of God.

The Eastern Iowa district will be in charge of Bro. John S. Roth. Bro. John has three good helpers, and I shall look for a splendid record at the close of the year. The Des Moines district, Iowa, will look to Bro. Columbus Scott as in charge. He with his young and active force ought to stir up such a religious *furor* that the world shall become acquainted with the fact that God is with the young men, aiding in turning the religious world upside down, making the people thoroughly acquainted with what is in it, to the confounding of error and establishing the truth.

The Galland's Grove district will find in Bro. C. E. Butterworth a wise counselor, and in charge. May he prove himself equal to the emergency and lead his forces to fields fruitful in the Master's labor, to the winning of souls and glory to the cause of Christ.

The Fremont, Iowa, and Nodaway, Missouri, districts, are so well acquainted with and speak so highly of Bro. Henry Kemp, and he fits in the niche so nicely, we will consider him in charge, and hope to visit him and find him and his able aids sounding aloud the gospel trumpet, at no distant day.

The Pottawattamie district, Iowa, will continue in charge of Bro. Charles Derry, whose hairs are telling of years spent in the service; yet they cluster round a head wise in counsel and fearless in opposition of the adversary of our faith; hence with the help at his command good results must be reported at our next General Conference.

The Little Sioux district, Iowa, will find, I trust, in Bro. J. W. Wight as presiding in charge, that energy and push that will renew awakened interest in the Master's cause and stir up a desire to emulation of good works, such as shall be equal in good results to any part of the great vineyard of our Lord. And as his help is quite limited in number, united action will be of great benefit; and while the field seems large for so few, let them so combine that the Holy Spirit shall be in all their labor, and success is sure.

The String Prairie and Nauvoo district is in charge of Bro. James McKiernan. May the Master so order that an interest in the waste places found in this district shall be aroused and the set time for their redemption and rebuilding, revealed, and the good work be begun.

Eastern Nebraska I have felt impressed to place in charge of Bro. Charles H. Porter and feel a confidence in the appointment that looks to splendid results, and hope those assigned to that field will work with him shoulder to shoulder.

The State of Wisconsin I shall leave in charge of Bro. W. S. Pender. There is a good force appointed in this field, and the action of conference leaves it in good shape, so we may with confidence expect the year's record to be of that character that denotes talent of a high grade and activity in the work surpassed by none.

North and South Dakota will be in charge of Bro. I. N. Roberts; a difficult field, and but one appointee in it. I pray the Master to send or raise up more laborers for that field.

Minnesota makes up the field allotted me. I hope to make such arrangements that this promising field shall be cared for, but as yet have not decided who shall be put in charge. I hope to visit this field as the needs may appear, and provide.

Now to close, I ask that all the ministry will cheerfully go to work as if our beloved Lord was soon to visit their respective fields, and so occupy that we may receive the welcome plaudit, "Well done."

A. H. SMITH, In Charge.

To the ministry and Saints of the Southern mission, Greeting:—At our late General Conference I was assigned the charge of the work in Kentucky, Tennessee, Georgia, North and South Carolina, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Indian Territory, Oklahoma, and New Mexico. I wish to invite and encourage the hearty coöperation of the ministry both general and local, and also the support and help of all Saints and lovers of truth. The general missionaries will so far as possible push out into new fields, and to the end that effectual doors may be opened and demands supplied, I hope scattered Saints and friends will notify us of opportunities in their respective localities. I hope local officers of both branches and districts will renew their diligence to keep up the work where established so as to require as little of the time of the missionaries as possible.

For the purpose of systemizing the work and enabling us to more readily respond to its demands I have appointed Bro. M. M. Turpen (Garland, Butler county, Alabama) in charge of Georgia, North and South Carolina, Florida, Alabama, Mississippi, and that portion of Louisiana lying east of Mississippi River. Bro. T. C. Kelley (Pilot Oak, Graves county, Kentucky) in charge of Kentucky and Tennessee. Bro. A. J. Moore (Beaver, Wichita county, Texas) in charge of Texas, Western Louisiana, and Chickasaw and Comanche Nations, Indian Territory. Bro. George Montague (Lowell, Benton county, Arkansas) in charge of Arkansas, Indian Territory (except Chickasaw and Comanche Nations) and Oklahoma.

The ministry will understand that they are to apply to these brethren for instruction, and report labors done to them promptly on

the first of the months of July, October, January, and March; also any local matters necessarily demanding attention from missionary in charge will be reported to them, and through them, if necessary, to me. I regret that we have no missionaries for New Mexico, but the brethren resident there will do all they can to keep alive the interests of the work, reporting the needs for labor to me, and if possible to do anything for them it will be done. Bro. George Montague will not reach his portion of the field until about November 1, in the meantime that part of the field may be reported directly to me. My permanent address will be Lamoni, Decatur county, Iowa. I congratulate you all on the zeal, energy, and sacrifice made by you last year; and also on the success attained. Fondly anticipating a grander and more extensive success this year; and devoutly invoking the blessings of God upon your labors I am, your collaborer for Christ,

HEMAN C. SMITH.

LAMONI, Iowa, April 29, 1894.

To the officers and members in the Ohio, Western Pennsylvania, Virginia, and West Virginia mission:—Having been again appointed in charge of said mission, after an absence of two years, I take great pleasure in extending to you a brotherly greeting; and also take this means of soliciting your aid and hearty coöperation during the current conference year. Present aspects seem to indicate that we have a prosperous year before us. But the success that we anticipate to realize depends largely upon our individual and collective efforts therefore it is to be hoped that the officials and laity will strive by faithful observance to advance the interests of the Church of God in their respective localities.

There is an increasing demand for the preaching of the gospel throughout the entire mission, hence we trust that district and branch officers will be able to keep the work committed to their respective charges in excellent condition, so that the traveling ministry can devote their time in opening up new places. We have been forced in times past to keep some of the traveling ministry in branches, by reason of the inability of some of the local forces to keep the branches under their care in a healthy condition. We intend, this coming year, to work in harmony with the late revelation; hence, in view of this we hope that none of the branches will insist on having one of the traveling ministry confine their labors to the branches. All matters needing special attention affecting the work in the respective districts should be referred directly to the district presidents. All matters pertaining to missionary work should be addressed to missionary in charge.

There are two other things that are necessary to observe in order that our labors will be conducive to the good of the cause: First, it is very essential that the membership seek to live together in peace and harmony with each other, thus putting an end to all strife and contention; for it is written that by their fruits are God's people to be known among men. Second, we should not lose sight of the fact that it requires temporal means to carry on the gospel work. The Lord has said that it is a *day of sacrifice* until he comes to reign upon the earth. The Saints of this mission have done remarkably well in this regard in times past, and we pray God to inspire you to do as well in the future, if *not better*. I can assure you that the Bishop's agents will gladly receive whatever amount you may be able to forward them.

The following able and efficient workers have been assigned to the mission: M. H. Bond, L. W. Powell, J. J. Cornish, R. Etzenhouser, James Moler, H. R. Harder, H. E. Moler, J. S. Parrish, D. L. Shinn, J. L. Goodrich, Thomas Matthews, J. H. Godby, and J. W. Moore. It seems to the writer that with our present strong force of ministerial help and with faithful efforts on the part of local officers, and Saints, we ought to witness a

great ingathering of souls into the church ere this conference year closes.

In conclusion, may the Lord of the harvest abundantly bless all our efforts for good; and may he give each grace and strength to stand in his own lot and place that all may redound to the glory of his name and the furtherance of the great latter-day work.

The writer will expect to hear from the missionaries once a month at least.

Yours hopefully,

G. T. GRIFFITHS,
Pres. of Mission.

TEMPLE, Lake Co., Ohio, May 2, 1894.

TO THE EUROPEAN SAINTS.

Dear Brethren and Sisters in Christ, Greeting:—In view of my time being very much occupied in tending to home affairs and looking after church work, I take this method of informing you that I am ever mindful of you and of your kind ministrations to me and others of the ministry while laboring among you. Doubtless you have learned ere this of the appointment of Bro. James Caffall to the European mission. I take great pleasure in recommending him to you as a worthy and faithful minister of Christ, and bespeak for him your faith, prayers, and faithful coöperation; and that you will extend to him the respect and courtesy you accorded the writer and others while in your midst.

I feel to admonish the Welsh Saints to be very patient under present trying circumstances. It is the intention of the church to send a Welsh minister to Wales just as soon as practicable. I have endeavored to keep my promise with the Welsh Saints in regard to paying off the indebtedness on the Llanelly chapel, Bro. William O. Thomas donating \$100.00 toward the same. Bro. J. R. Evans and myself will have gathered enough by the 1st of July to clear off the entire indebtedness. This act of kindness on the part of the Welsh Saints in America shows that they are in sympathy with you and concerned in your welfare. We trust that with the active labor of Bro. A. Edwards and local forces, the Religio Society, and Sabbath school workers, that the work will be kept moving.

Praying the Lord to abundantly bless you all, I remain, your brother in the faith,

G. T. GRIFFITHS.

TEMPLE, Lake Co., Ohio, May 2, 1894.

To the Missionaries and Saints of Southern Indiana, Greeting:—It has pleased our heavenly Father and his church to associate us together again the present year, to preach the gospel and build up the kingdom of heaven in this field.

In order that we may be successful, let us buckle on the whole armor of God, and resolve that we will make a better record the coming year than we have hitherto. Our field has been blessed with quite a goodly number of missionaries in comparison with other fields, and so a good report will be expected of us the coming year.

Brethren, "the hastening time" for the redemption of Zion has come, and great will be our reward if we go to with our might for its accomplishment. We were promised through the spirit of prophecy by President Joseph Smith, at the late General Conference, that "Angels shall go before you and prepare the paths for your coming; doors shall be opened for you; you will be received by them within and without, and you will be enabled to enter in, and occupy, and accomplish good in his name. Amen." In view of this word of encouragement, let us be diligent in the faithful discharge of our heavenly calling that souls may be saved; that the glory of God may be advanced among the sons of men.

In order to expedite the work Elder L. F. Daniel will labor in Boone, Vigo, Clay, and Green counties. Elder M. T. Short, Lawrence, Green, Vigo, and Park counties, and

northwest to the city of Terre Haute; Elder James M. Scott in Clarke, Washington, and Orange counties; Elder George Jenkins in Harrison, Washington, and west on the macadamized road running from New Albany to Vincennes; Elder V. D. Baggerly, Pike, Gibson, Warrick, and Spencer in connection with Elder A. C. Barmore; Elder M. R. Scott, Jr., in Jefferson, Brown, Scott, and Jackson counties. Elder W. H. Kelley in the city of New Albany and in Floyd county.

It is our desire to labor in harmony with all the local authorities of the church, and we hereby invite their hearty coöperation.

I remind all the brethren that the policy of the church is to act on the defensive and advise that none of you will be the challenging parties for debates, and when challenged that you will confer with me, that we may adopt the best methods by which the most good may be done. Our business is to preach the gospel and warn the world. "Let us be wise servants."

The missionaries will please remember that their work is to the world and not to the church. We may not be needed in the branches, only as we attend the conferences. It is expected that the local ministry will maintain the work in the branches and do all they can outside as they have opportunity.

The scattered Saints, and the friends scattered over the mission field will please notify me of the needs of their respective neighborhoods, and I will try to supply these demands. Those corresponding, will please remember the postage for return answers. The missionaries will report to me quarterly, beginning with July first. My mission address for the year will be Eckerty, Crawford county, Indiana; my permanent address is Lamoni, Decatur county, Iowa.

I. P. BAGGERLY.

Missionary in charge of Southern Indiana.
LAMONI, Iowa, April 29, 1894.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

By former report.....	\$1,282 74
S. E. Laughlin, Iowa.....	50
D. L. Harris, Cal.....	50
A friend.....	5 00
Total.....	\$1,288 74

BORN.

PETERSON.—To Bro. John G. and Sr. Nellie Peterson, at Brownville, Nebraska, January 31, 1894, a son. Blessed April 29, 1894, by Elders James Caffall and J. W. Waldsmith, and named Frederic Oscar.

MARRIED.

MAJORS—HOOVER.—At the residence of the bride's parents, Brownville, Nebraska, April 29, 1894, by Elder James Caffall, Mr. James E. Majors to Sr. Anna E. Hoover. A goodly number of friends were present and participated in a bounteous dinner. The young couple were warmly congratulated and the recipients of several useful presents.

May the two that are now united as one,
Run with patience the race thus begun.

DIED.

HIGGINS.—At Oakland, California, April 5, 1894, from the effects of a fall in passing from one ship to another in the bay, Captain James S. Higgins, aged 77 years, 6 months, and 18 days. Funeral services were held, conducted by a Presbyterian minister, and in the Saints' Hall at Oakland by Elder M. H. Forscutt, Sunday, April 8, by request of the Saints of Oakland. Captain Higgins was a valiant soldier for Christ and had the esteem of all.

ALBERTSON.—Ada, daughter of O. D. and Sr. E. Albertson, born May 2, 1881; died March 7, 1894. Funeral services conducted at the schoolhouse in Fairview, Michigan, by Rev. Farrington; text Rev. 14:13. Sr. Ada was baptized January 28, 1894, by F. H. Brooks, and confirmed by R. Davis,

FRANKLIN.—At Galland's Grove, Iowa, April 24, 1894, Leona May, daughter of Bro. J. M. and Sr. Martha Franklin, aged 4 years, 1 month, and 8 days. Funeral sermon was preached by Elder C. E. Butterworth, assisted by Elder John Pett, in the Saints' chapel, which was filled to overflowing with relatives and friends. The remains were laid to rest in the Holcomb cemetery.

BURK.—On April 20, 1894, Lillian Mabel Burk, aged 7 years, 2 months, and 22 days. Funeral services were conducted at the home by Elder Mark Jensen, at Moorhead, Iowa.

"We know she is safe on the farther side,
Where all the ransomed and angels be;
Over the river, the mystic river,
The loved ones are waiting to welcome me."

CHAMBERS.—At Muchachinock, Mahaska county, Iowa, March 30, 1894, Francis Chambers. He was born February 21, 1822, at Peanstaime, Huddington county, Scotland. He came to America in 1865; became identified with the Reorganization in 1893. He lived a consistent Christian life and died in the hope of a glorious resurrection. Funeral services were in charge of Bro. Nathan Miller. Sermon was preached by Elder Jas. McKiernan at family residence, April 1, 1894. The respect with which he was esteemed was attested by the throng of neighbors and friends who filled the house and yard to sympathize with the bereaved ones. About fifty carriages and teams made the long journey to the cemetery at Eddyville, where the last sad rites of interment took place.

CONFERENCE NOTICES.

Conference of the Northern Nebraska district will convene at the Saints' church, Omaha, Nebraska, May 25, 1894, at 7:30 p. m. We desire a full attendance at said conference as the resolution to change the rules of representation, will come up for action. All elders and priests are requested to make their reports in writing, as it will benefit the work of the secretary.

G. M. L. WHITMAN, Pres.,
JAMES HUFF, Sec.

Notice is hereby given that conference of the Northern Minnesota district for the summer of 1894 will be held at Pelican Rapids, Otter Tail county, June 2, 3, 4, 5, and 6. Visitors via the N. P. railroad can reach the place by stage from Detroit or by rail from Fergus Falls. Visitors from St. Paul, Minneapolis, and points farther east or south can reach the place most conveniently via Fergus Falls. Those who desire to enjoy the full benefit of the conference should reach the place as early as Saturday evening, June 2.

The Saints living nearest the place are Bro. Andrew Tabbut and family, on the road leading to Pelican Lake. All persons interested in the cause of Christ are cordially invited to attend.

G. L. JONES, Sec.

The conference of the Fremont district will convene at Farm Creek church, Henderson, Iowa, at ten a. m., June 9, 1894. A full attendance is desired. Branch presidents please see that all of the priesthood send in written reports in time.

T. A. HOUGAS, Sec.

ITEMS OF INTEREST.

A bill has passed the Cherokee Legislature providing for distributing per capita \$6,740,000 among the Cherokees.

PITTSBURG, Pa., April 29.—The officials of the United Mine Workers' union, who are at the head of the strike in this district, are authority for the statement that steps will be taken to-morrow for a settlement of the strike. Through W. P. Rend they are trying to reach the Pittsburg operators, who hold the key to the situation. He is in favor of settling the strike.

Mr. Rend, it is said, is preparing a communication to the operators asking them to

appoint delegates to meet operators of other States. Some of the other operators do not favor the scheme, and are opposed to making any overtures or concessions.

President John McBride, of Columbus, Ohio, of the United Mine Workers, in reply to questions as to whether anything had been done in that line, said letters had been received from operators suggesting such a conference, but so far as the mine worker's officials were informed no concerted action of operators had been taken. He said the miners were willing at any time to meet with the operators, but would not take the first step.

CITY OF MEXICO, April 29.—With a silver pick President Diaz has finished the opening from end to end of the seven-mile tunnel out of the Valley of Mexico. Several members of the Cabinet and other prominent persons were present. After the opening had been made a luncheon was served and informal exercises indulged in. The tunnel and canal, which it is hoped will at last successfully drain the valley, and thus remove all danger to the City of Mexico from inundation, have been in course of construction for many years, and when finished will have cost nearly \$10,000,000.

QUEBEC, April 30.—The inhabitants of St. Albans, an isolated village, Friday night heard a terrific noise resembling the roll of thunder in the distance. The soil vibrated and a panic ensued. Near the parish church is a curve in the River St. Anne which makes a waterfall. The ground which stays the formation on the right side gave way and the earth and rocks filled a deep gap of the falls, burying a wood-pulp mill and blocking up the natural channel of the river for five miles to a depth of seventeen feet, making the water rise above the earth walls. The water rushed down upon the village, carrying away three bridges and all the lumber booms. The house of Farmer Gauthier at St. Albans is buried, and the four persons who occupied it are supposed to be buried in the house, which is evidently burning. Hundreds of cattle; horses, sheep, and pigs have perished, and in the wreckage that floats past the poor brutes can be seen struggling. The piece of land which slid into the river is about a mile long and four miles wide. The latest information received is to the effect that \$500,000 worth of property was destroyed and twelve persons were killed.

BELVIDERE, Ill., April 30.—This section of country was visited by a wind and rainstorm this afternoon about four o'clock and much damage was done. About two miles west of this city the storm was a cyclone almost and blew down several barns and killed much live stock.

The storm seems to have covered a wide extent of territory. Richville and Rockford, Illinois, report damage to city and farm property; hail fell at Abingdon, Illinois, to the depth of four inches. Much live stock was lost in Lincoln township, Iowa. Much damage was done at Grinnell, Iowa, by the wind.

OTTUMWA, Ia., April 30.—A furious storm swept over this vicinity last night. The Hedrick schoolhouse was unroofed and the tower blown down through one of the rooms into the basement. At Keosauqua hailstones fell as large as goose eggs and demolished nearly every pane of glass in the business portion of the city. West of the city a tree was blown down, crushing through a small house full of people, but none was injured. The wind was accompanied by heavy rain and hail.

RED CLIFF, Colo., April 30.—Snow is eighteen inches deep here on the level and is still falling fast. It is feared the railway tracks in the canon will be washed away if this snow melts rapidly.

NEW YORK, April 30.—The National League for the Protection of American In-

stitutions has during the last week flooded the State with more than 100,000 copies of documents urging the voters to insist on the passing at the coming constitutional convention of the proposed amendment to Article 8 of the Constitution of the State of New York, as follows: "No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the State nor any county, city, town, village, or other civil division use its property or credit, or any money raised by taxation, or otherwise, or authorize either to be used for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

JERUSALEM, April 29.—Excavations certain to add to the knowledge of the old city of Jerusalem are soon to be made. The Sultan has granted a firman to the Palestine Exploration Society of London, giving a long-sought privilege. The permission to dig includes a generous strip of land all around the walls on the outside, excluding only Moslem burying grounds and holy places. The work is to be done under the direction of Frederick Bliss, a young American of considerable reputation as an archaeological explorer. Shafts are to be sunk on the hill of Ophel, where were the royal gardens and the tombs of the kings. It is hardly possible that this ground can be turned up without valuable discoveries being made. One thing hoped for is that the old wall that swept around the southern brow of Zion may be found. The imperial firman grants a two years' privilege, time enough to make the old city of Solomon and the Jebusites tell some of its long hidden secrets.

MADRID, April 30.—The Spanish medical delegation sent to look into the epidemic at Lisbon reports that the cholera has spread to the left bank of the River Tagus. Some cases are reported at Castello Branco in the Province of Beira, close to the Spanish frontier.

LISBON, April 30.—There are forty-five new cases of cholera reported Sunday. Sixty-four patients were discharged as cured. There are under treatment 284 persons. No deaths occurred.

CAIRO, April 29.—William Astor Chanler has arrived from Zanzibar after his second Central African expedition, and is the guest of United States Minister Penfield. He leaves Tuesday for Vienna, and will then go for a cure to one of the German springs. Mr. Chanler says his expedition was fairly successful, though he was beset by many mishaps. He will contribute a report of his explorations to the New York Geographical Society.

Five hundred and thirty-four cases of small-pox were reported to the Chicago health authorities during the month of April.

ATHENS, May 1.—A sharp shock of earthquake was felt here at 2:25 a. m. to-day. Several lighter shocks followed, but no further damage was done. Reports from the stricken districts confirm the most alarming reports as to the loss of life and amount of damage. It is believed that when the total loss of life from earthquake disasters and from the subsequent exposure of the homeless people is added up it will be found that nearly if not quite 500 people have lost their lives through the recent calamities.

AKRON, O., May 1.—[Special.]—President O. C. Barber of the Diamond Match company is on his way to Liverpool, England, where the largest match factory in the world will be erected. A combination will also be attempted that will be a trust covering the entire world.

CLEVELAND, O., May 2.—An infuriated alien mob of Poles, Bohemians, Huns, Slavs, and others, whose appetite for blood and violence

had been quickened by May-day depredations ran wildly about the streets of Cleveland to-day, almost capturing the city and throwing the citizens into consternation and terror. Four thousand men armed with clubs and stones marched through the streets, closing down each factory as they came to it. Factory after factory was visited and looted, the workmen fleeing in terror. The police finally massed themselves and dispersed the mob.

As a result of the day's depredations six rioters have been arrested. One is Tom Moore, a leading Anarchist and a dangerous fellow. He was captured by Lieut. English, while loudly urging his cohorts to do all kinds of violence. No more mass-meetings will be allowed on the public square, and it is thought violence is at an end. The total numbers of the aggregation which marched the streets would probably reach 9,000. The depredations were committed by about 5,000 of the men.

COLUMBUS, O., May 2.—The great miners' strike is fast approaching a critical point in its operations. That there is to be a coal famine in some sections if the strike continues a week or two is no longer a matter of speculation. Meanwhile the strike is spreading, and reliable information received by President McBride is to the effect that 5,000 more miners are out now than ever before since the strike was inaugurated. There are now 165,000 men in voluntary idleness as a result of the strike for living wages.

ATHENS, May 2.—It is learned that during the earthquake shocks of Friday last nine villages in the Island of Euboea were destroyed. The distress in the districts which suffered by the recent earth disturbances increases, and there is urgent need for bread and flour and materials for building houses.

CARDIFF, May 2.—A sharp shock of earthquake was felt throughout this district to-day. The disturbance was so severe that crockery and furniture in many houses were overturned. Forty miners in the Pnety Pridd district were so alarmed by the shock that they fled in terror from the mines. Little damage was done anywhere.

LONDON, May 2.—Lord Rosebery, speaking at Manchester to-night, expressed the opinion that the Liberal party would soon carry the conviction of the English people in favor of home rule. He was not sanguine that the various measures which had already been presented would pass Parliament at the present session. This was because of the abuse of procedure in the House of Commons in the form of obstruction. He believed the people would protest against this abuse. He advocated revolution as a remedy for parliamentary congestion. He reproached the labor party's representatives for entering Parliament imbued with the spirit of political anarchism and ready to direct their forces against either party and for supporting the Tories as a return for forty years of benefits received at the hands of the Liberals.

General Coxey's commonweal army, 250 strong, reached the suburbs of Washington on the 29th ult. and encamped at Brightwood Park. The army marched to the capitol grounds on the 1st of May, but were refused admission, some of the leaders being placed under arrest, General Coxey himself being refused admission to the capitol and ejected from its precincts. The straggling army went into its new camping place, a vacant lot about a half mile from the capitol. It is thought the army will be compelled to disband. General Coxey and Marshall Browne have been arrested for unlawfully entering the capitol grounds. Both were released on bail.

General Kelly's army, 1,000 in number, reached Des Moines, Iowa, April 29, after a march of twenty-seven miles through a driving rainstorm. They were met by an escort of police and conducted to an empty factory building east of the city, where they were fed.

They were not permitted to remain in the city. General Kelly is reported to have made the following statement:—

"I can tell you that fully three fourths of the members of the army are determined not to march a step further. I don't think they will attempt anything desperate, but I talked with at least five hundred of them and they said that they were ready to sit down here and stay here until a train is furnished. There are about three hundred men in the army who are in earnest in their determination to go to Washington and to try to accomplish the object of the movement, but the rest of the crowd are not caring much where they go. These fellows say they are here now and the people of Des Moines have got to feed them and they can stay here just as well as anywhere else."

This statement is in line with the position taken by Kelly and his officers and is undoubtedly the intention of the bulk of the army. The city authorities say that they will furnish teams to take the army as far as the east line of the county, but the provisions will not be furnished them for a protracted stay. The railroad authorities are firm in their determination to not furnish transportation for the army, and have sworn in a number of men as special deputies to guard their property. The city also has 150 extra officers on duty.

The coal miners' strike is affecting the commercial interests of the country. The coal supply is getting short and is expected to give out in ten or fifteen days. Prices are advancing. Operators from Illinois, Indiana, Ohio, and Pennsylvania met and conferred with miners' officials. It was decided to hold an inter-State conference at Cleveland, Ohio, May 15.

SHEBOYGAN, Wis., May 3.—Anarchists Schwab and Neebe are expected here Saturday and intend to hold a mass-meeting. Circulairs are scattered all over the factories.

TEGUICIGALPA, Honduras, May 3.—Agitators are working among the troops inciting them to revolt on account of not having been paid. Louis Menage is known to have reached Balize, the capital of British Honduras.

Finnish iron miners, on a strike in Northern Minnesota, have been restrained from acts of violence by the presence of State militia.

Cleveland, Ohio, is practically under martial law, and the spirit of the rioters is broken.

LA LIBERTAD, Salvador, May 3.—A battle took place to-day between the government troops and the revolvers at Santa Ana, in which General Antonio Ezeta, commanding the government forces, was victorious. Another body of President Ezeta's troops, under General Farrara, having defeated the revolutionists at La Cruces, is now marching toward Santa Ana.

President Ezeta of Salvador has cabled that the insurrection at Santa Ana will be put down in three days, as the government is well supported. The rebels are committing many depredations, he says.

There was another severe shock of earthquake at Athens Wednesday. It completed the destruction of many buildings which had been damaged by former disturbances. There was no loss of life.

A sanguinary encounter between workmen and gendarmes is reported from Ziedlitz, Bohemia, the trouble growing out of the May day celebrations. One workman was killed and a number injured on both sides.

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SPECIAL RATES C. B. & Q. R. R.

The following meetings for 1894 are conducted on the certificate plan. For dates and further information apply to your nearest C. B. & Q. ticket agent:—

Sixty-eighth anniversary meeting Congregation Home Missionary Society, Omaha, Nebraska, June 5-10.

Annual meeting of Hahnemann Medical Association, Cedar Rapids, Iowa, May 23 and 24.

National Convention Ancient Order Hibernians, Omaha, Nebraska, May 8-12.

Twenty-third annual meeting Woman's Presbyterian Board of Missions of the Northwest, Denver, Colorado, April 24-26.

I. O. O. F. anniversary celebration, Des Moines, Iowa, April 26.

Annual meeting Inter-county Teachers' Association, Burlington, Iowa, April 6 and 7.

Annual meeting Woman's Baptist Foreign Missionary Society of the West, Kansas City, Missouri, April 17-19.

Annual Conference Reorganized Church of Latter Day Saints, Lamoni, Iowa, April 3-15.

I. O. O. F. anniversary celebration, Sigourney, Iowa, April 26.

Congress of the Scotch-Irish Association of America, Des Moines, Iowa, June 7-10.

C. B. & Q. R. R. REDUCED RATES TO THE FOLLOWING:

Annual convention, Funeral Directors' Association of Iowa; at Des Moines, May 23, 24.

Annual convention Southeastern Iowa District Christian Endeavor Union; Fairfield, Iowa, May 4 to 6.

Annual meeting General Association of Congregational Churches of Iowa; Newton, Iowa, May 14-19.

Annual meeting Missouri Funeral Directors' Association; St. Joseph, Missouri, May 15-17.

Biennial Session, Grand Lodge A. O. W. W.; Marion, Iowa, May 15-18.

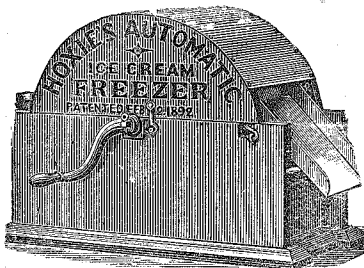
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, May 16, 1894.

No. 20.

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SOME PHOENICIAN INSCRIPTIONS.

J. H. MITCHINER, F. R. A. S.

ACCORDING to general testimony it is to the Phœnicians that the world is indebted for the invention of the alphabet; but whether it was derived by them from the Egyptian hieratic system or from monumental phonetic symbols remains at present a debatable question. M. de Rougé maintains that the primitive form of almost every Semitic letter can be deduced from its normal hieratic prototype. In common with other Semitic alphabets constructed subsequently on the Semitic model, it consisted of twenty-two letters, all consonants, and it may be said to have furnished the basis of nearly all other alphabets. The Hebrew is allied to the Phœnician, and may be considered a dialect of that language. In religion, the Phœnicians acknowledged a single deity—one Supreme Power, but the names by which he was known varied with the locality of the temples—El (great), Ram or Rimmon (high), Baal (Lord), Moloch (King), and Adonai (My Lord).

One of the oldest known alphabetical inscriptions is that of Mesha, King of Moab (B. C. 896), and is known as the Moabite Stone. The stone was discovered by Mr. Klein, a Prussian, at Diban, a village on the east of the Dead Sea. It is of basalt, rounded at both ends, about three and a half feet in height, by two feet in thickness and breadth, having on one face thirty-four lines of inscription, the lines about an inch apart. The original is in the Louvre, but there is an excellent cast in the Second Room of the British Museum. As soon as efforts were made to secure the stone, difficulties arose. Negotiations for its possession were not judiciously managed, and ultimately rather than surrender the stone to Turkish authorities, the Arabs determined to destroy it. They lighted a fire around it, and when sufficiently heated, they threw on its surface cold water and vinegar,

thus causing it to crack and split into fragments. Fortunately a squeeze of the inscription had previously been taken by M. Ganneau, a young attaché of the French Consulate.

This stone was erected by Mesha, King of Moab, to commemorate his successes against Omri, King of Israel, and his descendants. This is the same Mesha whose resistance to the united forces of Jehoram, Jehosaphat, and the King of Edom is recorded in the third chapter of 2 Kings. Omri became King of Israel, B. C. 929, and the date of the stone is 890 B. C. The translation begins as follows:—

I am Mesha, son of Kamoshgad, King of Moab, the Dibonite. My father reigned over Moab 30 years, and I reigned after my father.

In 1880, another important discovery was made in Jerusalem, in the ancient conduit which conveys the water through the hill and under the mosque of Omar to the Pool of Siloam. The length of the tunnel is 1,708 feet. The passage winds considerably and reveals several *culs-de-sac*, showing defective engineering. The inscription, of which there is a cast in the second room of the British Museum, was found in a niche in the wall, about nineteen feet from the mouth of the tunnel where it opens into the Pool of Siloam.

According to Professor Sayce, some of the characters, as *waw*, *zayin*, and *zadhe*, are more archaic in shape than the corresponding letters in the Moabite inscription. He therefore regards this tunnel inscription as older than the Moabite Stone, and assigns it to the age of Solomon. It is, however, more generally held to be about the time of Hezekiah.

TRANSLATION.

Behold the excavation! Now this is the history of the tunnel. While the excavators were using the pick each to his neighbor, and while there were yet three cubits to be excavated the voice of one called to his neighbor, for there was an excess in the rock on the right. They arose . . . they struck on the west of the excavation, the excavators struck each to meet his neighbor pick to pick, and there flowed the waters from the outlet to the Pool for the distance of 1,000 cubits, and . . . of a cubit was the height of the rock at the head of the excavation here.

From this it is clear that the tunnel to the Siloam Pool was begun at both ends simultaneously, and that in consequence of imperfect engineering, as in the Mont Cenis tunnel, the workmen nearly missed meeting in the center and overlapped.

An object of considerable interest in the Third Room of the British Museum is the large bronze Lion-weight, of some twenty manehs, engraved with the inscription in Phœnician characters: “Verified in presence of the supervisors of the silver.” In the Babylonian Room, close by, are several of these weights, evidently of Phœnician manufacture, of from one to ten manehs each. These were found in Babylonia, and are stamped with the official stamp in both Phœnician and cuneiform characters, and were probably cast exclusively for the Babylonian trade.—*Literary Digest.*

BISHOP VINCENT ON TEMPERANCE AND WOMAN'S DUTIES.

During one of the recent services of the New York Methodist conference, Bishop Vincent tackled St. Paul's much-debated advice to Timothy: “Use a little wine for thy stomach's sake and thine often infirmities.” “It would be as absurd for me,” said Bishop Vincent, “to draw from this passage the general views of Paul as to prohibition and the use of wine as to infer his views as to certain other things from other single sentences in his writings. But a very sensible Irishman, Father Matthew, to whom this advice of St. Paul to Timothy was quoted when he was asked to take a drink, gave the best possible reply to it: ‘Well, in the first place, my name is not Timothy; and, in the second place, my stomach is all right.’ The fact is, I think St. Paul meant that we may use wine for the relief of physical pain, but, at the same time, the very fact that he found it necessary to give this advice shows that there was a strong temperance sentiment among the followers of Christ.”

Incidentally, Bishop Vincent gave his views on woman's domestic rights and the minister's choice of a wife. “Paul,” he said, “was a believer in woman's rights. He says, ‘Rule the home, and, indeed, I think that when a woman governs her household and her husband well she is doing a good work. Many a man is fortunate enough in the choice of a helpmeet, but I cannot but believe that the play of passion in selecting companions for life is a dangerous factor. Let a clever man choose unwisely, and, while he goes up in life, his wife must still stay down. It is a terrible thing to be a preacher of the gospel for temporal advantage, and we have to examine ourselves and take heed lest we teach spiritual things with an undiscovered motive. I pray God that every one of us may have such absorption and devotion in his work that even if our salaries ceased, so long as we had a sufficient income to enable us to live, we should steadfastly go on with it.’—*Ex.*”

JEWES IN PALESTINE.

Bishop Blyth, the Anglican Bishop of Jerusalem, asserts in his annual report that “about 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vaster host is imminent.” No one can, he says, possibly forecast the extent of Jewish immigration to Palestine within the next seven years.

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TEMPLE LOT SUIT DECISION.

The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president. 2428 J street.

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p.m.; Sunday school at 12:45 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street. Buildings, Albion Room,

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

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

Book of Mormon, page 116.

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Lamoni, Iowa, May 16, 1894.

No. 20.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 16, 1894.

THE UNEMPLOYED.

THERE is a small army, or two, endeavoring to make a demonstration at the capital, with a view to affect the present congress in some way to secure national legislation to "ameliorate the condition of the unemployed."

This army, commonly called "Coxey's," is but little more than a rabble, formed by an eccentric man, who fancies that he has a mission to reform American political economy. His following is, unfortunately for the effect he desires to produce, largely composed of the "unemployed" who would not work if work was offered to them; notwithstanding one object said to be had in view by their leader is to get legislation favoring the creating of public governmental works that will give remunerative labor to the masses, to be paid for out of the public treasury by money also created by the government.

Of the idea of great works to be for the use and benefit of the public, such as a system of good roads, public parks, gardens, and other accessories to advanced civilization, we have but little to write; as the history shows that such things were attempted and achieved in the far past; but, if such contemplated works are to be undertaken now, and completed under similar conditions as those of the past seem to have been, then compulsory labor will be necessary; as that was the rule when many of the surviving monumental accomplishments of labor in the past were erected.

Compulsory labor, that is, labor made necessary by the social and economic conditions at present existing, is just what "Coxey's army" do not want, the mass of them not being anxious for chances to earn their bread by "the sweat of the face." So far the various sections of the army have subsisted on public charity, extended to them by sympathetic people along the line of march, and when this has not been freely offered, the community withholding has been roundly denounced. Attempts have been made to compel private corporations to furnish transportation across the country whence some of the sec-

tions of the army proceeded; until the presence of one of these fragmentary "industrial" armies has become a menace to public business traffic, peace, and safety.

This may not have been contemplated by Generals Coxey, Kelly, Fry, Hogan, and others, but it was the natural result of a so-called peaceful assault on the halls of legislation, by a "petition in boots," demanding legislation mapped out by its originators who are almost, if not quite worthy to wear the "cap and bells" of folly.

It is well for the army, well for the nation at large, well for society where this army has passed, and where its receding waves will reach, that it began its march when it did; for the uncanny behavior of a backward spring, has with rain and mud and wind and frost, tried the temper of those who endured, decimated the ranks by desertion as the march progressed, and kept thousands from joining in the misdirected scheme.

One section of the army has been arrested by a detachment of the national troops for theft publicly committed by force; another section lies at Des Moines, Iowa, refusing to go further on foot, while the officers of the railways leading out of that city refuse to grant transportation unless paid for it, as is the case with others who wish to travel over their roads, and why should such straggling demonstrations of popular discontent be fed and carried, at either public or private expense other than their own?

The movement is an ill-advised one, cannot be productive of good results; as any possible effect which the assembling of such a host round the halls of legislation could have will be made vain by the folly of it, and the resistance which the necessary safeguards against molestation and intimidation will offer. Mr. Coxey will, of course, insist on his "constitutional right;" but neither he, nor any other has constitutional rights that go so far as it is stated he proposes to go; so that if he pushes claims too far he will be set down as criminal and be punished as such.

The conditions complained of may be bad enough; but they will not be made better by wild legislation; nor can legislation reach some of the evils existing. They have not resulted from legislation good or bad; and no amount of bluster and parading of poverty and distress by certain classes can affect the situation; but can continue some of the conditions and

create new ones that will add to the common distress.

Much of the distress under which the community of labor is suffering is the direct product of unwise and unthrifty ways. Many of the unemployed, when labor is plenty and well paid, are spendthrifts, both at home and abroad; do not own their homes, nor make any attempt to do so. They squander a good part of their wages in tobacco and drink; and are voluntarily idle at times when work is to be had, through the foolish wisdom of their labor union legislation. They not only spoil their own chances for success and competency, but they add to the difficulties before others; and even at times deny to others the exercise of freedom of choice to labor or to refrain from it, and make this denial effective by force, unto bloodshed. This peculiarity of the labor and reform problem cannot possibly be reached by legislation; for if the government were to pour money into the public channels of commerce, through which governmental moneys usually reach the masses, until the streams were sluggish with the plenty of it, the idle, vicious classes, the spendthrift sort, and the blatant grumbler kind would get none, for the reason that they would do no more to be entitled to it than they now do; and it is an excellent rule of society emanating from the wisdom of Deity, "He that is idle shall not eat of the bread nor wear the garments of the laborer."

We shall be glad to see successful methods to relieve the really needy of this wide nation, but are reasonably sure that General Coxey and his co-lieutenants have not hit upon those methods in this army movement.

CO-OPERATION.

In the early rise of the church, and in the first years of the Reorganization, there was more or less of agitation of the subject of coöperation, and a manifest desire that some plan should be inaugurated among the Saints that should obtain general approval and be found productive of good to all. But in the activities of gospel work, the task of warning the world, the bettering of the temporal conditions has been in a measure put off to a "more convenient season."

It is apparent to the observant and thoughtful that the political and economical conditions at present prevailing in the United States, as well as in

the world at large, are of such a character as to bring the possible necessities of the masses into consideration.

It is conceded that the church—its membership as a whole—is poor; that is, the average condition is below the medium of competency; and yet not so low as to be dependent. There are but few justly called wealthy men in the church. To us this is in keeping with the saying, "the poor have the gospel preached unto them;" and hence is not a condition to be much deplored, seeing it is as God would have it. But that we as a people should be content to drift into a state of apathy and indifference to the common well-being of all, the medium, and so-called, lower classes, more than others; in order that there might be no poor among us, is a mistake.

Several years ago, the HERALD suggested methods of coöperation, a blending of personal interests, temporal and social, into mutual interdependence and helpfulness in lawful ways, to such degree that the advancement of one would be to the advantage of all; and what would be beneficial to the whole must be, necessarily, to the benefit of the individual. At the time, little attention was paid to the HERALD'S idea further than to excite some comment, and the presentation of several schemes which looked well on paper, but which lacked the initial material substance deemed requisite by the promoters.

In order to again call attention to the subject, we introduce an article from the *Coming Nation*, an industrial journal, published at Greensburg, Indiana, of the issue for Sunday, April 7, 1894. The chief point in this article is that a few absolutely poor workers, did, by dint of personal sacrifice and persistent self-denying economy, succeed in saving to themselves a considerable portion of those profits before accruing to others from their daily expenditures for sustenance.

We believe that just such things could be made successful among the Saints, if they would but be contented to be guided and controlled by the "wisdom that is gentle and easy to be entreated." There must be no wild, reckless rushing into association, upon the hope that by a joining of the littles of the many with here and there the much of the very few, all shall be suddenly enriched.

We know a man who but a few years ago was a sturdy "all things common" man; but who, by a turn in the wheels of fortune, became fairly independent with a competency, and who by such turn of fortune completely lost all zeal in his former theories. How it was done, and by what rule of reasoning the result was reached we do not know; nor is it any business of ours, he being the architect of his peculiar fortune in regard to

his acceptance with the Master; it all looks like it was change of views wrought by change of condition, a thing so common as to be unworthy of argument as to the why of it. We commend the reading of the article from the *Coming Nation*.

BROTHER WORKERS: I may not lay claim to either the age or wisdom to advise you what to do, but if you will consider some of my suggestions relative to your actions and surroundings, and talk them over among yourselves, I am sure you will be able to find the world brighter to you. You seldom, if ever, give any serious thought to bettering your condition except by hoping for better wages. Your ideas begin and end with "wages," and so long as that be true there is no possibility of your conditions being bettered. You mistrust your fellow workmen, never give or receive their confidence, and are afraid of trying to help yourselves by mutual exertion. You may say you also mistrust the employing classes, but you act on their advice or suggestion every time. You say that one of you is dishonest, another lazy, and so on, and they have a like opinion of you, when if you were to go to them as a brother, take them into your confidence and unfold some plan you have thought out, of honestly making more wealth, or retaining that you do create, I am sure under many ragged coats you will find true hearts willing to help you, and minds capable of great and noble deeds. It only lacks this expression of confidence to bring out their nobility and yours also. Who ever speaks to a workman about bettering his conditions except on terms that takes the larger share while the laborer takes all the chances of loss? No one will help you on really just terms. You must learn to help yourselves. I never felt this more than while reading how thirteen poor weavers and shoemakers in Rochdale, England, met and talked over how they might better their condition. They did not have a shilling, but they laid away two pence (four cents) a week from their scanty wages, and began to create a fund. In time they got a few more with them. At the end of a year they had twenty-eight pounds. They bought coffee, sugar, tea, and oatmeal with it, placed it in a room of one of them, and sold it to themselves at the retail price, saving the dealer's profit. They did this at night, that they might not lose time.

This grew and new members were admitted, but it was seven years before the store was finally opened during the day. This was the beginning of a system that has to-day two thousand retail stores, great wholesale stores, factories and workshops, ships, all owned by the very workers who are employed in these institutions, each having only a small share of stock, but dividing the profits among them. They do a business of hundreds of millions of dollars annually. It has not only placed them above the power of British capitalists to make profits out of their toil, but it has done more. It has developed some of the noblest, purest characters in England. It has elevated thousands of working people from degraded conditions to self-reliant men and women. It is an example worthy to be followed by all working people. Are you Americans less noble? Are you less independent? Have you the mettle to meet and overcome your ills? Are you capable of recognizing some of the good in you as you do the bad in you? Are you worthy of better treatment than you are receiving? If you are go to work. Take each other into frankest confidence, talk over plans, and when you have carefully considered and decided on some course, pursue it with a determination and vigor that means success. If some drop by the wayside, stop not. Keep your eyes on the goal, your heart true to truth, and all the powers of capitalism and its combines will give way before you.

You have never tried to help yourselves, and are therefore helpless. Every obstacle met and overcome will make you stronger. There is no victory where there is nothing to conquer. This article will certainly strike some of you who have not lost all hope of being something better than a hireling for some employer, and if it does I beg you to consider it, think over it often, and see if you cannot see some way of helping yourself and others, and not the least must be your desire to do the latter. It is that feeling in your bosom that will bring success. If you strive for self alone you will create the same feeling in others, and you will not succeed. Take the same pleasure in helping others and they will take pleasure in helping you.

WE have received a number of notices of citations of parties to trial, for publication in the HERALD. We call attention to the action of General Conference, October 9, 1876, which prohibits publication of said notices. Parties having sent us such will please take notice why they do not appear in the HERALD:—

Resolved that the practice of citing members to trial, on their church membership, through the *Herald*, be discontinued.

EXTRACTS FROM LETTERS.

BRO. S. W. SIMMONS writes from Oscar, Indian Territory, the 4th inst:—

Father A. B. Moore is here. All goes well; the work is spreading; the people are beginning to request us to come and preach for them. We are all expecting to make a grand charge on the enemy this year. May God bless us all.

Bro. W. W. Blair wrote from St Joseph, Missouri, May 7:—

All goes prosperously. Had fine time at Pleasant Grove yesterday; great meetings at eleven, and 1:30, and 2:30 p. m.

Bro. F. C. Smith, writing from Gilmore, Michigan, May 10, says:—

The debate between Elder J. J. Cornish and Elder Rogers begins on the 14th inst., next Monday evening. Please put it in the HERALD and say to all who wish to attend to come to Farwell on the Flint and Pierre Marquette Railroad. It is then four or five miles to walk. We expect a big time. I baptized a man and wife on the 5th; others are ready.

EDITORIAL ITEMS.

WE want two young men, aged from twenty-one to thirty, of sound bodies and minds, who are zealous and devoted enough to accept and prosecute a mission to the Sandwich Islands. It is desired that they shall be willing to labor, and able to learn the native language.

Bro. W. W. Blair started on the 3d for a tour of several of the conferences. He was at St. Joseph, Missouri, over Sunday, the 6th, and would leave that point for Nebraska City on the 7th. He was in good health and spirits.

Two were baptized at Lamoni, on Tuesday the 1st of May, a husband and wife, after years of investigation. So do the children of the covenant come, one from a family, two of a city,

and the kingdom continues to grow.

Col. Thomas C. Sharp, the editor of the *Warsaw Signal* during the anti-Mormon days in Hancock county, Illinois, died at his home in Carthage, Illinois, a few days ago. He had been a helpless paralytic for some two or three years before his death, so that his final departure from this life was not an unexpected event. So pass unto their destiny the men of both good and evil report. The issue for one and all is in the hands of one "who doeth all things well."

Sr. H. Flinn of Amity, Missouri, writes for Sunday school supplies. She conducted a school in her house during the winter, and now has the use of the Christian church in which to continue the good work. She needs more help, but keeps at work with what she has. May it be said of her as of another, "She hath done what she could."

Bro. C. J. Hunt was at Galland's Grove, Iowa, over Sunday, the 6th inst.

Prayers asked. Sr. Addie Hull, of Ozark, Missouri, asks prayers for her nephew, Alva Rounds; and Bro. Thomas E. Thompson, of Beeler, Kansas, asks that prayers be offered by the Saints for him, for recovery from sickness.

President Joseph Smith and Bishop E. L. Kelley went to St. Joseph and Independence, Missouri, and Bro. Henry C. Smith to Northern Ohio, en route to the Eastern mission, during the week of the 6th.

Bro. A. C. Barmore has stirred the people of Beall, Indiana, to that extent that Bro. John A. Davis writes for church literature to give them further information concerning the faith. He is besieged with questions and is improving the opportunity to furnish the information desired.

Brn. James Moler and R. Etzenhouser will hold a two-days' meeting at Middletown, Ohio, Saturday and Sunday, June 2 and 3.

The address of Bro. R. L. Ware is, care of Mahlon Smith, Blue Rapids, Kansas.

The Federation of Women's Clubs at Philadelphia passed upon some matters timely and important. See report of proceedings in items of interest.

Some notices of two days' and other meetings reached us late in the week and will therefore appear in next issue. We have called attention to those set for early dates.

One was baptized at Lamoni on Sunday the 13th inst.

Brn. A. H. and Heman C. Smith were the speakers at Lamoni on the 13th.

Good reports come in from all points since the late General Conference. The work is moving everywhere for good.

Mothers' Home Column.

EDITED BY FRANCES.

"I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by the Master's side
And watch the marred face I loved so well.
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully:
For I did know the Master placed them there—
'Handfuls of purpose' that he left for me."

LABOR FOR CHRIST.

Come, labor on!
Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
"Go work to-day!"

Come, labor on!
Claim the high calling angels cannot share,—
To young and old the gospel gladness bear:
Redeem the time; its hours too swiftly fly,
The night draws nigh.

Come, labor on!
The laborers are few, the field is wide,
New stations must be filled, and blanks supplied;
From voices distant far, or near at home,
The call is "Come!"

Come, labor on!
The enemy is watching, night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on!
Away with gloomy doubts and faithless fears!
No arm so weak but can do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on!
No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labor on!
The toil is pleasant, the reward is sure,
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with thee!

—Selected.

MOOLAP, Australia, Feb. 15.

Dear Sisters:—As I have not seen a letter in the *Herald* from our branch for some time I thought I would write and let you know how we are progressing in the gospel work. I am sorry to say the work seems to move along very slowly in this part of the vineyard, but the Lord has promised that many more shall be added, if the Saints are humble and faithful. But I fear we have not lived as faithfully as we should have done. O may our heavenly Father help us by his Spirit, to live nearer to him in the future, than we have done in the past, so we may be *helpers* in the gospel work and not *hindrances*. I am sorry to say we have just parted with Brother and Sister Wight and family, as they expect to sail for America very shortly. We will miss them very much. Bro. Wight has done a great deal of preaching since he came to Australia and has brought many into the sheepfold, and although we would have liked him to have stayed a few more years with us, still we must not be selfish, but rather glad to think he may be the means of

bringing many more to the light of the gospel in his native land. But we hope to continue faithful to the end so we may meet all the faithful Saints in the kingdom of God, where we shall never part. For O how Saints love to meet; for are we not all members of the one body, and brothers and sisters in the one faith? "For the body is not one member, but *many*."

The *Herald* and *Autumn Leaves* are welcome visitors to our home, and we have been cheered and encouraged many times, when reading of the thrilling testimonies some of the Saints have received, "For the Spirit beareth witness with our spirits," that the work is true and that the gospel has been restored to the earth in these the latter days. May the time soon come, when the knowledge of the Lord shall cover the earth as the waters do the deep. My earnest desire is to continue faithful so I may receive more of the Holy Spirit, to lead and guide me in the way of truth and righteousness. For "hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." Wishing you every success in your labor of love, I remain,

Your sister in Christ

EMMA CRAIG.

KIRTLAND, Ohio, Feb. 26.

Dear Sister Walker:—All day to-day I am impressed to write you. I have nothing special to write about, only to add my mite of encouragement that you may not become discouraged in your (to my mind) well-begun work. I am not as yet one of the *enrolled* "Daughters of Zion," but in my heart I truly sympathize with the movement. I am especially interested in your "Talks with Mothers." Ever since I was a child, and natural curiosity prompted me to desire to know the whys and wherefores of certain laws pertaining to the natural functions of generating life, I have felt the importance of a mother counseling her children. I shall never forget how shocked and indignant I felt when first I received certain information concerning my embryonic existence. It was when about eleven years of age, and from a companion at school a few years older than myself. It was hurled at me in a spiteful, sarcastic way; and when at last I found courage to ask my mother about it she replied, "Who has been telling you such nonsense? Wait until you are older before you try to pry into things which do not concern you."

I was grieved again. My mother was a quiet, reserved woman; she had been left an orphan at the early age of nine years and having had no instruction in such matters, knew only what she gleaned by observation and experience, and concluded that careful watching on her part was all that was necessary for her children. As I grew older I began to read medical works for information, but while at home this had to be done secretly, as I was always punished if detected in this occupation. Finally, to my discomfiture, I found all such works were kept under lock and key. How many times I wished for a friend in whom I could confide; one whom I could trust as a trustworthy guide!

The summer I was fourteen years old I was sent on a visit to my father's oldest sister, a true Latter Day Saint. I remained with her five or six weeks. She had been the mother of four little ones but they had all passed "over to the other side" in their infancy. I was her favorite niece, and many hours, while others slept, found us in loving embrace, while she imparted information which by the grace of God helped shape my whole future life. Not only did she answer my questions, but she taught me the high and holy calling of woman, the sacredness of motherhood; taught me to shun the vanities of society, which would unfit me for assuming the responsibilities of a wife and mother. She told me she was impressed that I would sometime be an elder's wife, and that the Lord required a work at my hands such as was demanded of but few. I was not a Saint, at this time—not until seven years from then did I acknowledge and obey the truth; but those teachings always clung to me, and to-day I honor and revere her memory, for several years have passed since she entered the "Saints' rest;" still her works are following her.

As years pass and I see and hear of the wickedness that exists in the world, the alarming number of girls and women who sell themselves into infamy and shame for the sake of "filthy lucre," I am often led to cry out, "Mothers, whose fault is it that your daughters go astray? that your sons leave the paths of rectitude, and integrity? Have you done your duty? Have you sought to make known the snares and pitfalls along life's rugged road?"

I believe the first steps downward many, many times have been taken through ignorance, and once started on the down-hill side, how much easier to continue down instead of righting about face and climbing up again in the face of a frowning society, who draw their skirts about them by actions which often speak louder than words, "Come not near to me; for I am holier than thou." I often look at my little ones and pray that I may have wisdom and strength given me to lead the "little ones," intrusted to my care aright, that no false modesty may keep me from teaching them to shun all evil and cleave only unto that which is good.

Ever praying that you may be strengthened for duties required of you, I remain,
Your loving sister in the faith,

HATTIE.

HELPING HAND.

A young friend living in Boston sends us these words of encouragement:—

"I have been following up the reading matter of the leaflets that you have been putting out from time to time, and I can hardly contain myself when I think for a moment on the results that are being accomplished along this line. It has been in my mind for several years, but I never dreamed for a moment that it would work out in the church in this manner in so short a time. The work of the leaflets so far as I have been reading has been a part of my study (and, I may say, a great part of it) during the past six or eight years. The

good that is to result from this move will never be thoroughly measured; the class of young women that will naturally come up from this teaching and grow out of it will simply be a wonder to those that look on to see the move of this department of work.

"The leaflet that was sent out written by Bro. Smith was without a doubt in my mind the finest piece of literature of the kind that has ever been published. Possibly my reading has not been as extensive as some others in this respect, but I can say for myself I never saw as plain and comprehensive an article before."

From a laboring elder in Diamond Valley, Nevada, comes the following:—

"Dear Sister:—I have just finished reading your last "leaflet." I feel I must write you my appreciation of it: It is just what is needed, just what it ought to be; a plain, truthful observation of facts, and some of the most practical suggestions to be found in print. I am satisfied the main reason why many do not talk and warn their children of such is because they don't know how to go about it. If people knew how widespread this cursed practice has become, with both sexes, they would be more willing to listen to plain talk. Much of the talk on these matters is too vague and indistinct; it is an evil that we ought to more than hint at.

"I was satisfied from the beginning of the agitation of this question that it would amount to but little or nothing unless the matter was *plainly* discussed. I waited anxiously for this last to appear. I could see the difficulty in your path; plain talk will be or is distasteful to some, but without it the effort is in vain. You succeeded grandly; a better sermon is not on paper. It is said that over two thirds of the inmates of Stockton, California asylum are there as a result of that Sodomite practice. It is a curse of all classes of civilized society in America, widely prevalent in all our public schools. False delicacy should be thrust aside and the evil be brought prominently before *our* people anyway.

"Godspeed the Daughters of Zion in their work of redemption and prevention, never mind the croakers; croaking is their part of the work. Thousands will appreciate your work whom you will never hear from, while those who do not will generally let you know it, on the principle that it is more natural to manifest displeasure than approval. Keep the good work moving. Let plain talk be the order, and may God bless you."

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, May 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Romans 9:22-26; Proverbs 22:20-23.

Thursday, May 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 33:11, 12; Enos 1:18, 19; Alma 17:21.

Thursday, May 31.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39:23-25.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Isadore Cramer, of Wilmette, Illinois, asks your faith and prayers in her behalf that God will enable her to hold out faithful and that the heart of her husband may be softened to receive and obey the truth.

Sr. L. C., of Pigeon, Iowa, requests your earnest faith and prayers that if it be God's will she may be healed of affliction.

Letter Department.

PORCUPINE, Wis., May 2.

Editors Herald:—The work in Pepin county is onward. The interest last winter here we thought could not be more intense, but if things were lively then, they are doubly so now. God's hand is in every movement. I am alone here now but the Lord sustains me. Last week Rev. Connor, of the M. E. Church, after refusing to discuss the issues of difference between our churches and the character of Joseph Smith and the early Saints, in a well ordered debate, set Friday and Saturday nights on which he attacked our church organization, from Joseph Smith the prophet down to your humble servant; and he called me a wolf in sheep's clothing, naming all the rest of the elders of the Reorganization as wolves. I asked for five minutes to speak the first night after he was through, but was promptly denied. The people were enraged, and while he offered up his closing prayer hisses went up all over the house and chunks of mud and other articles were thrown at him. After the meeting was dismissed cries went up all over the house such as, "Coward;" "That's too thin!" "Tie a man's hand and then throw mud at him;" "If he wont stand up like a man he ought to be run out;" "He don't dare to debate;" and many such expressions of contempt and disgust.

I carefully took notes of all that was said and will reply in a kind and genteel spirit, God helping me. The elder and his colleagues have been holding protracted meetings for two weeks and over and only got two converts. This small number and our church being built seemed to enrage them beyond constraint; hence they exploded, and most everybody is disgusted with the effort, and the meeting is brought to a close. I had been giving them my Sunday night appointment at Porcupine, but will resume it next Sunday, Elder Connor also offered me his eleven

o'clock hour. I guess he wants to quit Porcupine now. God orders things this year; brethren, the Lord is at the helm. The time is short and our battles are sharp and decisive. If you are appointed to labor whether on a mission or not, don't lose any time, for I feel that the Lord will work mightily with his people and his ministry and has already commenced this glorious campaign of 1894 by an abundance of his Spirit, and the sandy foundations begin to rock all around us.

The church building is going on nicely at Porcupine, and the waters will be troubled by baptism ere long, and quite a number will get into battle line.

Your brother in Christ,
H. P. CURTIS.

STRINGTOWN, Ill., May 8.

Editors Herald:—After leaving Lamoni I went to Burlington, Iowa, and preached three times. All present seemed interested; some outsiders attended the meetings, and I believe a good work could be done there if a proper effort was made.

From there I went to Pana, Illinois, expecting to preach on Monday night; but no appointment had been given out, and we had no meeting. Two families of Saints live there—Yohe's and Johnson's—and they are glad to have an elder stop and talk with them.

From Pana I came to this place, and began meetings by preaching the funeral of Bro. Henry Wilkinson on Wednesday, May 2, and closed last night. I baptized eight here, and many more are believing, and some are very near the kingdom. There has been much sowing done here, in past years, by the elders, and now it seems the reaping time has come. There is material here now to organize a branch. I hope the district authorities or missionary in charge will attend to it at their earliest convenience. I instructed the Saints here to have prayer and testimony meetings every Sunday until they were organized. I leave here to-day for home, and then will soon be off either to Southern Kansas, or String Prairie and Nauvoo district, to prosecute my own department of the work. Surely "the hastening time has come." Let us work while the day lasts.

While preaching at Stringtown a gentleman attended the meetings who lived at Watson, Illinois, in Effingham county, on the Illinois Central Railroad. His name is Adam Walker, and he says he will get a house and take care of an elder while he opens up the work in that town. Bro. Charles Lane, living in West Liberty, Jasper county, Illinois, also sent word to me that he had a place to hold meetings (a hall) engaged, and the people were anxious to have me come at once. I cannot go, so I write this to let those in charge know the situation, and hope they will get into those new places as soon as possible. Those are new places, our elders have never preached there. O that means would come into the treasury, that more laborers could be kept in the field, for the harvest is fully ripe in many places now unoccupied!

Yours in hope,
G. H. HILLIARD.

ST. JOSEPH, Mo., May 8.

Editors Herald:—Since coming here on the 2d inst. I have been pleased to see the many happy changes since my first visit near twenty years ago. Now I find a growing church, numbering nearly three hundred, with a commodious, substantial, conveniently located chapel, and fine prospects ahead for large increase in numbers and in every important way. Last night, at the close of the sermon, I ordained Elders J. M. Terry and William Lewis to the office of high priest, as chosen by last General Conference and as I was requested to do by Elder Joseph Luff, missionary in charge.

Last Sunday, in company with Brn. Winning and Lewis, I went twenty-five miles east to Pleasant Grove, preached twice, attended sacrament and social meeting, ordained Elder Temme T. Hinderks to the office of high priest as chosen by last General conference, and as requested by Elder Joseph Luff, returning here at eight p. m., wearied with the labors of the day, but spiritually enriched, comforted, and greatly encouraged through association with the Saints and friends. Our services were thronged with eager, interested listeners, many being unable to find sitting or standing room within the church. Unity and loving fellowship made the occasion very profitable, and giving excellent promise for the future.

I go to-day to Nebraska City for a short season and hope to answer some of the many calls to "come over and help us," both in Nebraska and Iowa. Earnest, sober, spiritual work is in demand. Yours,
W. W. BLAIR.

KIRKSEY, Ky., May 6.

Editors Herald:—With my family I removed to this part some six months ago, and have been contending for the faith once delivered to the Saints, as this faith has not been preached in this little town. It has created quite an interest here. I have contended privately and discussed publicly, and being only a teacher thought it wise to write for an elder, so I sent for Charles L. Snow, secured a private house for him to preach in, and he preached on Saturday night, Sunday, Sunday night, and Monday night; taking for a text, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The effort was grand; he surely was guided by the Spirit of inspiration. The effort has made many friends to the cause. Some had said that I had better go to Salt Lake, but the man who made that expression, after he heard the faith presented, said he had been misinformed as to what our people taught, he, a doctor, taking Bro. Snow home with him and caring for him; saying that by the first sermon he learned that we did not have horns. People are anxious for Bro. Snow's return. I think some may obey when he comes back.

Your brother in faith and love,
SAMPSON L. COOPER.

All the Greek philosophers, sages, and seers ate no flesh.

Sunday School Associations.

GALLAND'S GROVE.

Programme for district Sunday School association of the Galland's Grove district to be held at Deloit, Iowa, June 2, 1894. 1. Opening chorus, "Holy, Holy, Holy is the Lord," congregation. 2. Invocation. 3. Song, "Angels' Proclamation," congregation. 4. Overture, violin; C. M. Wilder. 5. Paper, Inez Cook. 6. Music, Vocal Duet. 7. Paper, Dora Young. 8. Songs and recitations by the little folks. 9. Closing song, "When shall we all meet again?" 10. Benediction.

By order of Committee.

Miscellaneous Department.

IMPORTANT TO TENT WORKERS.

At the late General Conference a number of the brethren interested in tent work met together for consultation. The following points were generally agreed upon:—

The size of tent for ordinary district work should be about 31x45, round ends; the top composed of 12 oz. army duck; walls 7 feet high of 8 oz. duck.

In compliance with the request of a number present I have secured several bids from responsible houses in Chicago on the above tent, and the best bid received is \$100. This includes guys, poles, stakes, etc., to make the tent complete; or the same with 10 oz. army duck top \$92. This is in answer to several inquiries I have received concerning tents.

I am willing to assist those desiring to purchase, so far as I can; but when tents are ordered the cash must accompany the order. Those writing for information should inclose stamp for reply, as there is no commission for me in the above figures.

I find there is great difference in material used in tents that may be branded the same. Some goods marked 12 oz. army duck is not as good as some marked 8 oz. There is also a great difference in the make up of tents. An unprincipled dealer may take advantages of these things, therefore only responsible parties should be dealt with. The above figures are for the best material.

F. G. PITT,
No. 897 N. Halsted St.,
CHICAGO, Illinois.

PASTORAL.

To the Michigan and Northern Indiana Saints:—The conference year is again upon us with all the interest involved to build up the cause of God, confirm Saints, and gather sheaves into the garner of the Lord. This year opens the most propitiously of any in the history of the church. A grand union of all the forces in the world, combined in confidence and love for Christ and his coming kingdom is the watchword from the rising to the setting sun. No revamping or correcting of creeds with us, is the joyous sound in contrast to the ever-murmuring disquiet felt among the human creeds established ever since Constantine the pagan emperor of Rome assumed the Papal See, or the woman mounted the scarlet-colored beast to preside over "peoples, and multitudes, and nations, and tongues." Her daughters are much agitated just now over our unyielding success in presenting our hope in Christ; and to use the language of one of the representatives of the daughters of Babylon: "It is hard to drive out the Saints, if they get a foothold in one of our churches."

We make no war on churches; our aim is to teach Christ and his doctrine unmixed with the commandments of men, treating all as we would like to be treated, with the largest liberality in love for God and humanity,

We court investigation among all people who love philanthropy or the Christian religion. Neither do we shun discussion under the sickly garb that we have not time to prove all things; "hold fast to that which is good."

Our mission work should be vigorously prosecuted in every city and neighborhood. Heed not scoffings of those who would retard the Christian religion as we understand and know its truthfulness, being patient with all, and strictly true to the interest of humanity without selfishness.

Elder F. M. Cooper will take charge of the Northern field, R. E. Grant of the Eastern field, I. M. Smith of Southern Michigan and Northern Indiana. The above presiding elders will take charge of their respective fields. Elders J. J. Cornish, F. C. Smith, J. L. Bear, (his appointment should read "Michigan" instead of "Eastern Michigan,") Levi Phelps, J. A. Carpenter, J. A. Grant, David Smith, W. J. Smith, Wm. Davis, and S. W. L. Scott, general appointees—all true and good men—will all join in with you to make success the crowning victory the coming year.

The local elders and priests are all earnestly requested to assist in making and filling appointments in their respective regions where they live. Elders Goodenough and Washburn, and of the priests J. K. Soper, F. H. Brooks, and John Glazier, who have done good work in the past, are on account of the stringent times left so as to be put in the field all the time just as soon as it can be arranged with the Bishop and missionary in charge to provide for them: and we trust by October to so provide. In the meantime take courage and do the very best you can to preach the word. We were all ever so anxious to see you appointed as general missionaries, but had to yield to the inevitable and await a more propitious time. All the Saints are appealed to as they love God and his Christ and wish to be "helpers with God" to second every effort to spread the good news of the gospel; not by your prayers only, but by your cheerful, helping hand. Is it not possible to not only sustain the present appointees of the church, but very soon to put those into the missionary field who were unavoidably left out at General Conference?

The clouds that hung over the horizon the past year have all cleared away to a bright sunshine of a glorious hue, and the golden opportunity for the church to enter in and occupy. Let the time of the end of the world be ever so long or short, to us who are now living the end is very near, and we are sure the reward is guaranteed for well-doing and not for faith only—devils believe but do not the work required in the gospel of Christ.

The district conferences, if they are appointed at Knox, Indiana, June 2, and Bay Port, Michigan, June 16, and the Northern district conference June 30, would make it so as to accommodate those who would like to attend them all, and possibly serve the cause best in the mission.

Bro. Scott, who has served in the Southern district in the most acceptable manner for years, may visit more generally throughout the mission this year. In a word, it is much desired that every effort shall be made to vigorously prosecute the work to the utmost of our ability, sparing no pains to see that the interest of the church is first looked after, if it requires sacrifice on our part. Charity to all and ill will to none, is our motto.

Bishop's agents William Lockerby, Andrew Barr, and J. H. Peters—all good and true men—want all your names on their books, and are anxious to see you credited up to the fullest amount due you as it shall be carried up to the great ledger of all accounts, where it shall be said, "Well done; thou hast labored, enter into your rewards, for you have been faithful."

Please let me hear from you often. To your several field officers report regularly. It will please the several presiding officers in our mission to visit and help in every part as

interest demands, so no single place shall be neglected.

By June 1 my standing address will be No. 613 Cavalry avenue, Detroit, Michigan.

Your coworker in Christ,
E. C. BRIGGS.

LAMONI, Iowa, May 11, 1894.

To the Saints in Missouri, Kansas, Colorado, Western Nebraska, and Eastern Wyoming, and all others whom it may concern; Greeting:—Having been placed in general charge of the field including the above-named States and portion of States, and having consulted with those preceding me in said charge, as well as with Bro. A. H. Smith, who controls the Eastern Nebraska division of labor, and who has kindly consented to allow me the services of Brn. W. E. Peak and G. W. Shute for Western Nebraska, I have resolved upon the following appointments of "fields of labor" with the brethren named in charge:—

I. N. White, Clinton, Independence, Southern Missouri, and Spring River districts.

W. T. Bozarth, St. Louis district.

T. W. Chatburn, Far West district.

D. E. Tucker, Northeastern Missouri district.

Henry Kemp, Nodaway district.

John T. Davis, Kansas, except that portion included in I. N. White's field.

W. E. Peak, Western Nebraska.

By these appointments, it is, of course, understood that these brethren are to have charge of the general missionary work within the territory named, and are not to interfere with the branch or district work which belongs to local officers, except as may be agreed upon with said officers or specially directed by the undersigned in cases of exigency.

All General Conference appointees in the fields named will report labor, etc., to those thus placed in charge. Laborers in Colorado or Eastern Wyoming will report direct to me, for the present. All are requested to observe the rules for reporting published in *Herald* one year ago, and which have been observed since that time.

Let the ministry confine their labors to localities *outside of branches* as much as is possible, thus honoring the counsel of the Lord as found in the recent revelation. Allow no trifling or unimportant demand to move you from this word of counsel. The work is the Lord's and he knows best how to direct and advise for its advancement. Let our faith in his wisdom and our gratitude for his instruction be voiced by our diligent observance of what he has enjoined.

It is evident that great possibilities are before the church and that the faithful workers will be crowned with prosperity and honor. May we each feel that the obligations of service rest upon us individually, and may we be as devoutly anxious to labor now as we will be to be crowned hereafter.

I will endeavor to aid in the different subdivisions of the field as far as possible and by diligence and humility make myself approved with you all. Let love for the truth and for humanity and unbounded confidence in God inspire us as brethren, to whom has been committed so divine an honor and trust as to be ambassadors for Jesus Christ. Let his image continue with us and his life be our only model.

With assurances of ultimate triumph,

Your brother in gospel bonds.

JOSEPH LUFF.

To the Saints of the Ohio district:—We are now entering upon the duties of another conference year, and we have been kindly remembered by those appointing the missionaries, in that we have some additional help. And the time is near when we should begin tent meetings, and it takes money to operate with the tent. I therefore make this appeal to you and ask you to donate for tent expenses at once just what you feel to give. Send all contributions to A. B. Kirkendall,

Creola, Ohio; S. J. Jeffers, Arbaugh, Ohio; or S. D. Hannah, Sand Run, Ohio.

Now please do not wait for these brethren to call upon you for the money you feel to give, but forward it to them at once, and thus help spread the great work which we say we love. Remember, the tent will have to be idle unless we have means to defray expenses. And let us each strive together to make this year's labor a successful one in this district.

JAMES MOLER,
Pres. of District.

LIMERICK, Ohio, May 4, 1894.

AN APPEAL TO SOUTHERN MICHIGAN AND NORTHERN INDIANA DISTRICT.

Brethren, Sisters, and Friends:—A befitting time to consider the financial condition of our district is now upon us. Perhaps your attention has never before been called to this publicly through the *Herald*. Perhaps there was no necessity for it. Well, if the necessity now exists, it argues a failure somewhere. The stern grasp of business evolution under the present stringency, is unrelaxed and the possibilities for colossal fortunes seem guarded by flaming swords, the four ways. And while we deeply feel with the majority of the people the close pressure, do we recognize the force of our position to give the solution of the problem as to why? And if the distinctive lines, as to "obedience" and prosperity are drawn, why should we as a people feel the weight of disobedience with the great wicked world, in the face of God's promise?

Cannot the widow's cruse of oil be replenished in the midst of famine during 1894 as well as three thousand to four thousand years ago in Israel? Is our heavenly Father circumscribed to old Judea? In the fulfillment of his promises he is not governed by either latitude or longitude, and is therefore not climatic. He is "at hand and not afar off." The world has had the privilege of testing God for six thousand years. Will all the readings and experiences of this vast period point to even one failure on his part? Nay, that is the saddest consideration in the light of the peoples failure! "Bring ye all the tithes unto the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough receive it."—Mal. 3:10. The faithful Saints, who have honored the Lord in the foregoing words, have "proved" him and "set to their seal that God is true;" while those who failed to do so have tested the law of "With what *measure* ye mete, it shall be measured to you again."

The treasury in the district has been so low the past year that the "agent" has gone down into his own resources to the present amount of one hundred and two dollars and made demands upon his own necessities to supply the needs of ministry and poor. By this condition the ministerial efforts have been crippled to some extent, and the work not accomplished that should have been done. Now while we recognize that money is a sacred talent, and a great one, to be conscientiously exercised and administered with a sense of responsibility to God, it yet appears that this sacredness of money may be gauged by the degree of sacredness we attach to that for which the money goes. Brethren and sisters, your united testimony has been, that, "the latter-day work is nearer" your hearts "than any other consideration" more sacred. Does the Lord's part of the money, which he has furnished, appear to be directed outside and therefore against the Lord's work? Let us all ask ourselves the question, which is most sacred to us, money or the Lord's work? Treasures where moths corrupt and thieves steal, or treasures in heaven where the corroding hand and touch of time will never rest? While we sing, "Tears of grief can ne'er repay the debt of love I owe," let us remember, that while our Father considers

these tears, he does not necessarily require or cause them; but, "if ye love me, keep my commandments." This will "repay the debt I owe," among which is, "Honor the Lord with thy substance, and with the firstfruits of all thine increase;" and that you may know the "debt of love" is "repaid." "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3: 9, 10. "Thou shalt not muzzle the ox that treadeth out the corn."—1 Tim. 5: 18. "Blessed are ye . . . that send forth thither the feet of the ox."—Isa. 32: 20.

If in the final reckoning some of our dear, dear friends should appear before the radiant throne and through lack of opportunity to obey the gospel (and God holds us responsible to a degree for that opportunity, in that by our means we can "send forth thither the feet of the" laborer) receives the solemn "Depart from me," etc., would we feel that part of the blame rested upon us? Ah, how the Savior recognized "ye" as "the salt of the earth."

Now let us make the required sacrifice: "Buy the truth and sell it not." This is the day of preparation; now is the accepted time: "To-day if ye will hear his voice, harden not your hearts." The Redeemer will come, the angels will be revealed, the intense threefold glory of heaven will burst upon the world, and "who shall stand when he appeareth; who will abide the day?" "A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Let not "the children of this world" be "in their generation wiser than the children of light;" for it might be that "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out." Abraham paid tithes to the "priest of the most high God." Likewise Jacob. (Gen. 14: 18, 20; 28: 20-22.) "Abraham believed God, and it was imputed unto him for righteousness." "He was called the friend of God."—James 2: 23. And while Abraham and his faithful company journeyed "from one nation to another, from one kingdom to another people" (Ps. 105: 103), building up the kingdom of God and preaching the gospel, for "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham"—Gal. 3: 8—he was protected, blessed, and prospered of God, evidently because of his faith in the gospel—his "righteousness" which is revealed in the gospel, including his "tithing," which is a part of the gospel; for the Lord has ordained that "they which preach the gospel, should live of the gospel." (1 Cor. 9: 14.)

That we may cause the work of God to move on and on to grander achievements of faith and right, and that our district may be self-sustaining and more, and when the King of kings comes, that Zion may gird on her bridal robes, and stand spotless in the blazing light of celestial glory, is our prayer and work. Hopefully yours,
S. W. L. SCOTT, Pres.

CONFERENCE NOTICES.

Quarterly conference of the Galland's Grove district will convene at Deloit, Iowa, June 1, at ten a. m. Branch officers will please see that their branch reports are approved and sent to the district secretary, Bro. John Pett, Dow City, Iowa, in due time. Elders who cannot attend will please send in their reports stating what labor they can do the coming quarter. Brethren, one and all, please write out your reports so they can be handed to and read by the secretary, and thus save time and inconvenience. An invitation is extended to all who may wish to attend and the good people of Deloit will make everybody welcome. Sunday school exercises will be held Saturday

afternoon and evening under the care of the proper officers. Those coming by rail should reach Denison, May 31, where, without doubt, Bro. James T. Turner will see that teams are in waiting to convey them to Deloit.

C. E. BUTTERWORTH, Pres.

Conference of the Eastern Michigan district will convene at Bay Port, June 9 and 10. We wish reports from all the branches. According to a resolution passed all reports must be made out on blanks prepared at Herald Office for that purpose. Be careful that they are complete, so that we can properly report to General Church Recorder. We hope Brn. E. C. Briggs, F. M. Cooper, W. J. Smith, and Leonard Scott, will be present. We also hope all the officials of Northern Michigan district will come. There is no fence between the two districts. With all others come, and let us have a time of rejoicing.
Yours,
J. A. GRANT, Sec.

Notice of postponement of the Northern Minnesota conference till June 9. Word has been received from Bro. Alexander H. Smith that he will be with us on that date. Train leaves Fergus Falls on the arrival of train from Minneapolis for Pelican Rapids, Tuesdays, Thursdays, and Saturdays. Leaves the Rapids at seven a. m. same days.

W. W. McLEOD, } Committee.
T. J. MARTIN, }

Conference of the Southern Michigan and Northern Indiana district will convene at Knox, Indiana, June 2 and 3, 1894, at 10:30 a. m. Full attendance is hereby urged. Elder E. C. Briggs, missionary in charge, will be present. Complete reports, both branch and missionary, are expected. Appointees for district must not fail to lend personal presence and power to the work at this conference. All reports sent by mail can be addressed to president of district, at Knox, Indiana, by June 1. (See appeal elsewhere.)
S. W. L. SCOTT, Pres.

The Kewanee district conference will convene at Millersburg, Illinois, on the first Saturday and Sunday in June (2d and 3d). Let all officials and members of the district that can be in attendance do so. Those of neighboring districts are cordially invited.
JOHN CHISNALL, Pres.

The Northwestern Kansas district conference will convene Saturday, May 19, 1894, at ten o'clock a. m., at Blue Rapids, Marshall county, Kansas. All attend that possibly can.
HENRY RESCH, Sec.

MARRIED.

SPURGEON—BLACK.—At the home of the bride's parents, Galland's Grove, Iowa, May 2, 1894, Mr. Spurgeon of Benan, Iowa, and Sr. Effie Black of Galland's Grove; Elder C. J. Hunt officiating. A few invited guests witnessed the ceremony. The happy couple will make their home at Benan.

AULT—MOORE.—At the residence of the bride's parents, on Thursday evening, May 3, 1894, Mr. Leander Ault of Franklin county, Nebraska, to Sr. Mary V. Moore of Stewartsville, Missouri. Elder J. T. Kinnaman pronounced the words and offered the prayer that made the two hearts one. After the nuptials were over the guests present partook of a repast prepared specially for the occasion, after which the evening was spent in vocal and instrumental music. The happy couple received many useful presents. They expect to make Franklin county, Nebraska, their future home. Mr. Ault was baptized on the 4th inst. by Bro. Kinnaman. Bro. Ault now commences life with a new wife and a gospel life.

ITEMS OF INTEREST.

A Chicago corporation has purchased California lands aggregating \$4,700,000 in value, including perpetual water rights for irrigation. The corporation is in close touch with labor organizations that have cooperated in raising large sums of money with a view to providing homes for workmen, who will become independent land owners and fruit growers in the Golden State.

COLUMBUS, Ohio, May 5.—President McBride of the United Mine Workers' Union has issued a call for a national convention of miners to be held at Cleveland, May 14, preliminary to the joint conference of miners and operators. The Pittsburg operators who are friendly to a conference expect a settlement at the Cleveland convention.

Strikers continue to call out thousands of miners in Illinois. The shut down practically continues throughout the State. Work was resumed at Staunton, which supplies the St. Louis market, under a volunteer guard composed of the Mayor and citizens of Staunton. They are being resisted by strikers, and trouble is expected.

Birmingham, Alabama, iron furnaces and other industries will bank their furnaces because of lack of fuel. The export coal trade is the greatest sufferer. Operators claim the famine will be over in a week; they are importing negro miners.

Two thousand miners quit work in the Boone, Iowa, district on the 5th inst. Miners in the Coal Creek, Tennessee, district are gradually resuming work. Miners joined the general strike, at Wellsburg, West Virginia, May 5. Their action compels large glass factories employing thousands of men to close. All the miners in the Trinidad, Colorado, region have struck in sympathy with Eastern miners. Strong guards are maintained at all mines. Minnesota miners are gradually resuming work, though militia remains on guard at some points.

CLEVELAND, O., May 6.—A fight occurred this afternoon at the Standard foundry, where a strike has been in progress for several weeks. Ever since the trouble began the non-union molders who took the places of the strikers have kept a constant watch on the building. This afternoon about 2,000 idle men assembled in the vicinity. About five o'clock an assault was made upon the building, a volley of stones and other missiles being hurled at the windows. The guards inside, who were armed with rifles, opened fire on the crowd and the battle raged for fully fifteen minutes before the police arrived. It is said that at least 100 shots were fired. A large force of police was summoned as soon as the trouble was reported and the mob was dispersed without difficulty. The officers have been trying to ascertain if anybody was shot, but thus far have been unable to find a single person who was injured.

Alabama miners 200 strong and well armed destroyed mining property by dynamite and by fire. They have also made threatening demonstrations at other points. Trouble is feared at numerous mining districts. Illinois miners continue to join the strikers. Maryland miners are being rendered uneasy by strike agitators. The anthracite coal miners, 100,000 strong, have asked admission to the United Mine Workers' Union.

ANTWERP, May 5.—King Leopold, accompanied by the Queen of Belgium, the Princesses of the royal family, the Countess of Flanders, Prince von Hohenzollern, the Cabinet Ministers, and a host of prominent persons, opened the World's Exhibition here to-day with appropriate ceremonies. There were over 35,000 persons present.

LONDON, May 7.—Baron Hood of Avalon, a Rear Admiral and formerly a Lord of the Admiralty, called the attention of the Lords to-day to the large increase in foreign navies and asked whether the proposed increase in the British navy, provided in the British

estimates, was sufficient to insure to Great Britain the command of the seas. Baron Hood especially urged an increase of 6,800 men in the personnel of the navy. Earl Spencer said the government was determined to maintain the navy and render Great Britain paramount upon the sea. The government scheme, he added, provided for the naval requirements of the next five years, but it was not thought advisable to announce the details beforehand.

LONDON, May 8.—Col. Malleon, an eminent authority in Indian affairs has written an open letter to the newspapers on the expected uprising of the natives in India. He says undoubtedly some serious disturbance is impending, and prompt action on the part of the government is imperative. There may not be an uprising Thursday, the anniversary of the Sepoy mutiny, in 1857, but it is bound to come if immediate measures are not taken to prevent it. The natives have a superstitious dread against taking any important action upon an ill-omened date. The writer advises the government to cease tampering with the laws relating to marriage, the sale and use of opium, and other so-called "reforms," which the natives regard as worse than tyrannical, and quietly but closely to watch the movements of the natives.

ROME, May 7.—Don Carlos, the Spanish pretender, has intimated to the Pope that while he is devoted and obedient to the Vicar of Christ he cannot counsel his followers to abandon his cause in Spain, which is that of reclaiming his legitimate rights, which claim is similar to that of the Pope for the restoration of temporal power. This declaration of Don Carlos, which challenges the Pope's present attitude to the reigning dynasty of Spain, has produced a deep impression at the Vatican. A large portion of the Spanish clergy follow Don Carlos.

A disastrous storm prevailed throughout Iowa and Kansas, May 5, attended by hail and rain. Tin roofs were perforated and buildings and goods damaged or destroyed. The loss at Iowa City, Iowa, alone is \$100,000. At various points the storm assumed the proportions of a cyclone, and completely destroyed buildings and crops. Portions of Indiana, Illinois, Indian Territory, and Minnesota were damaged by the same storm.

The Kansas State Board of Agriculture has received encouraging crop statements from every county in the State. Injuries by the cold weather in March are reported as slight. Wheat is in good shape and corn will excel the yields of previous years. Prospects for fruits are also good.

The Board of Education of the city of Chicago is remodeling the course of studies in the public schools by providing a college preparatory course for the schools and high schools. Higher education is to be begun with youth with a view to preparing them for entrance upon college and university work.

General Kelley's industrial army of commonwealers has constructed 125 flatboats at Des Moines and will start by water for the mouth of the Ohio River in a few days. Various other branches of the industrial army are en route to Washington. Commissioners of the District of Columbia are said to be devising means to break up Coxey's army at Washington, to force it to disband.

ATHENS, May 7.—Another severe shock of earthquake was felt here and in the Atlantic district to-day. Passengers on board the steamers traversing the straits say they distinctly saw the earth trembling to such an extent as to cause part of the fortifications at Chalcis to fall.

SAN ANTONIO, Tex., May 7.—Another appeal to the world for assistance has been received here from the suffering people of Zapata county. The appeal says the starving people have become so desperate that a band of twenty of them made a raid upon a general store the other day for food supplies. □ The

raid was stopped by their temporary wants being supplied. The drought in that county has lasted for four years, and there is not a wagon load of grass in the entire county. It is the only section in Southeast Texas that has not been visited by the recent heavy rains.

VIENNA, May 7.—There was some serious rioting here to-day on the part of the striking laborers. A large number assembled around the Burger Platz and tried to prevent the laborers at work from continuing their occupation. The police in trying to disperse the mob were assailed with stones. Several men were wounded and seven arrests were made. The rioters were eventually driven away.

During an anti-Jewish riot at Grajewo, Russian Poland, workmen attacked the Jewish shop-keepers and looted their houses and shops. Four workmen were killed and 100 wounded.

A submarine cable has been laid and is now open for public correspondence between Hong-Kong, China, and Labuan, Borneo.

PHILADELPHIA, Pa., May 8.—The women of America have taken this city by storm, and to-morrow the general federation of women's clubs will set up its banner in the Academy of Music for a three days' stay. During that time there will be discussed all subjects that the female mind is interested in from the care of a house to the momentous one of the right of suffrage. More than 300 clubs will be represented by the States of the Union and from India and Persia.

The report of the committee on dress was referred to a committee of five for revision. A brief portion of its synopsis follows:—

"The public has treated our various styles of dress very kindly, and the dual dress in some form is growing familiar in the bicycle suit as well as in the physical culture classes. These receive favorable comment and illustration in the daily papers. There are indications everywhere of a great change in public opinion within the year, and of an inquiring mind and desire for radical improvement in woman's dress.

"The main work of the council relating to dress improvement was done last year at its dress session during the congress of representative women at the World's Fair. Much good seed-sowing for dress improvement was done in an unofficial way at the Fair. The Committee on dress and members of the council generally are working for the abolishment of certain features of the conventional dress of woman considered unhealthful and artistically objectionable. They believe the corset, however loosely worn, substitutes a false idea of feminine form for the natural and womanly one and jeopardizes maternity. The long skirt sweeps the filth from the streets and is objectionable because of its weight. Woman's dress should allow her the free and healthful use of the organs of her body when walking or taking exercise."

The Supreme Court of South Carolina has decided that there is no law in the State granting power to its authorities to issue licenses for the sale of intoxicants.

British forces in Uganda are suppressing slave traders.

Rebels in San Salvador have been defeated with a loss of 100 killed.

Spanish troops have punished marauding natives in Mindanao, Malay Archipelago.

The treaty defining the limits of seal fishing in Russian waters has been ratified by the Senate.

LONDON, May 9.—Advices from St. Petersburg are that the Russian police have discovered a vast Nihilist conspiracy. It is stated that 100 people have already been arrested in connection with the plot.

DENVER, Colo., May 9.—The Caledonia club of Chicago has secured 5,000 acres in San Luis Valley to parcel into forty-acre farms. Hamilton White, President of the Epworth League of Iowa, and Mrs. E. McMurry, State President of the W. C. T. U. of Iowa, are interesting themselves in a project for

colonizing 8,000 acres in the valley. A Swedish syndicate proposes to locate about 1,300 families, and John H. Copeland of Chicago, identified with the American Federation of Labor, is organizing a colony on the cooperative plan.

Striking miners attacked gendarmes guarding coal pits in Troppau, Austrian Silesia, May 9, and were fired upon by the latter. Five were killed and twenty wounded.

Akron, Ohio, is under martial law, because workmen threaten violence to foreign laborers employed on street improvements.

The coal miners' strike is spreading, miners at many points are ceasing work. A battle occurred near Uniontown, Pennsylvania, May 9, between strikers and deputies. Militia is held in readiness to suppress rioters in Alabama and Kansas.

General Kelley's fleet left Des Moines, 900 strong, May 9.

FREDERICKSBURG, Va., May 10.—The monument to Mary, the mother of Washington, was dedicated here to-day, under the auspices of the Mary Washington Memorial Association, a society composed of women. President Cleveland and his cabinet and Vice President Stevenson were present. Senator Daniels of Virginia was the orator of the day.

MONTEVEIDO, Uruguay, May 10.—President Borda, of Uruguay, has expressed his belief in the Monroe doctrine and his intention to encourage a close relationship between his country and the United States, whose course in the Brazilian trouble he admires. He deprecates the anarchistic spirit that has sprung up in some parts of South America.

CARACAS, May 10.—An earthquake took place in Venezuela April 28. Reports which have been received here from the district affected tell of heavy loss of life and destruction of villages and towns.

The cities of Merida, Lagunillas, Chiquara, and San Juan, situated in the northwest of the republic in the region of the Andes, are reported as having been totally destroyed by a shock near midnight. Many villages are said to be wrecked, but details are not yet to be had. The convulsion extended to parts of the adjacent Republic of Colombia.

It is probable that 10,000 people have perished, and it is certain that the greatest suffering prevails in the places visited by the earthquake. The United States Minister here has notified the State Department at Washington of the terrible effect of the catastrophe, and has asked that assistance be given to the people of the stricken districts.

Indianapolis, Indiana, Stillwater, Minnesota, and Akron, Ohio, were visited by severe storms on the 10th inst. The damage done at Stillwater alone was \$100,000.

Three thousand men quit work at the Pullman, Illinois, car works on the 11th inst. because refused higher wages.

PHILADELPHIA, Pa., May 11.—At the General Federation of Women's Clubs Mrs. Charles H. Henrotin, of Chicago, was elected president and the following adopted: "Resolved, That the Federation of Women's Clubs declares its belief that one standard of morality is equally binding upon men and women, and that the immoral conduct which debars one from public and social life should debar the other."

WATERTOWN, S. D., May 11.—A terrific sandstorm raged here to-day. All business was at a standstill, the schools were closed, and court adjourned.

PITTSBURG, Pa., May 11.—At the joint meeting of river and railroad coal operators to-day the two interests failed to agree and divided, the latter leaving the meeting. There is no hope for a present agreement; indications are that the coal strike will be prolonged.

Red-hot shot were first employed at the last siege of Gibraltar by the English artillery.

BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES

OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

For year ending March 10, 1894.

SUMMARY.

RECEIPTS BY BISHOP.

Received as tithes and offerings.....	\$12,297 81
“ from bills receivable.....	325 30
“ conference donations, cyclone sufferers...	121 16
“ interest.....	397 50
“ individual loans.....	2,980 00
“ real estate rents.....	117 71
“ sales Abstract Temple Lot case.....	242 75
“ from Bishop's agents.....	7,283 67
Balance due Bishop.....	3,507 56
Total.....	\$27,273 46

EXPENDITURES.

Paid balance due Bishop last report.....	\$1,478 28
“ bills and accounts payable.....	757 95
“ Bishop's office records.....	59 75
“ book keeper and secretary, Bishop's office...	314 00
“ Chicago mission hall rent.....	70 00
“ cyclone sufferers.....	100 00
“ Davis will case.....	112 54
“ expense.....	106 10
“ elders' families.....	11,038 55
“ elders' expenses.....	3,619 06
“ Bishop's agents for families.....	4,936 22
“ First Presidency, office furniture.....	82 11
“ foreign missions.....	2,492 88
“ poor.....	632 62
“ real estate.....	316 31
“ Temple Lot suit expense.....	1,157 09
Total.....	\$27,273 46

ACCOUNTS WITH BISHOP'S AGENTS.

On hand at last report.....	\$ 4,522 82
Received in tithes and offerings.....	34,312 76
“ from Bishop.....	4,976 22
“ from agents overpaid.....	239 57
Total.....	\$44,051 37

EXPENDED BY AGENTS.

To elders, elders' families, and the poor.....	\$32,779 36
Remitted to Bishop.....	7,283 67
Due agents overpaid.....	239 57
Balance due church.....	3,748 77
Total.....	\$44,051 37

ACCOUNT WITH GEORGE H. HILLIARD, COUNSELOR.

On hand last report.....	\$ 9 50
Received tithes and offerings.....	986 07
“ from Bishop.....	322 86
Total.....	\$1,318 43

EXPENDED.

To elders' families.....	\$ 736 75
Remitted to Bishop.....	175 00
Traveling and other expenses.....	256 04
Elders' expenses.....	35 50
Balance due church.....	115 14
Total.....	\$1,318 43

ELDERS' INDIVIDUAL REPORTS NOT INCLUDING MONEYS RECEIVED FROM THE BISHOP OR AGENTS.

RECEIPTS.

Offerings paid to elders.....	\$ 7,577 73
Furnished by the church or by elders themselves.....	5,186 69
Total.....	\$12,764 42

EXPENDED BY ELDERS.

For traveling expenses and clothing.....	\$12,533 14
Balance in hands of elders.....	231 28
Total.....	\$12,764 42

GENERAL STATEMENT OF ACCOUNT.

RECEIPTS.

Total received by Bishop for year.....	\$23,765 90
“ cash in hands of agents, 1893.....	4,522 82
“ received by agents for year.....	39,288 98
“ received by G. H. Hilliard, Counselor.....	1,318 43

Total received by elders for year.....	12,764 42
“ due agents overpaid.....	239 57
“ due Bishop overpaid.....	3,507 56
Total.....	\$85,407 68

EXPENDITURES.

Expended by Bishop.....	\$27,273 46
“ agents.....	40,302 60
“ G. H. Hilliard, Counselor.....	1,203 29
“ elders.....	12,533 14
Due church by agents.....	3,748 77
“ “ G. H. Hilliard.....	115 14
“ “ elders.....	231 28
Total.....	\$85,407 68

ASSETS, TITHE AND OFFERING FUND.

Real estate, (not including churches and lots for churches,) per 1893 report.....	\$28,780 00
Addition by balance account H. C. Smith.....	200 00
Four lots by George Haywood.....	755 22
One hundred and sixty acres by J. D. Flanders.....	200 00
House and two lots by Briggs Alden will.....	500 00
Total real estate.....	\$30,435 22
Bills receivable.....	\$ 8,899 87
Books, Abstracts of Evidence.....	484 32
Cash in hands of agents.....	3,748 77
“ “ G. H. Hilliard, Counselor.....	115 14
“ “ elders.....	231 28
Judgment account, costs.....	3,000 00
Total.....	\$46,914 60

LIABILITIES.

Due agents.....	\$ 239 57
Bills payable.....	2,880 00
Due Bishop.....	3,507 56
Net assets.....	40 287 47
Total.....	\$46,914 60

RESERVE AND SAINTS' HOME FUND.

Amount to last report.....	\$ 8,014 72
Receipts during year of land, cash, and building material.....	4,153 30
Due from Independence Church and Reserve Fund.....	1,283 24
Total.....	\$13,451 26

EXPENDITURES.

Land donated, D. Dancer.....	\$ 3,200 00
“ purchased, “.....	1,775 00
For building material.....	480 39
Balance.....	7,995 87
Total.....	\$13,451 26

INDEPENDENCE CHURCH AND RESERVE FUND.

Received in donations.....	\$1,283 24
“ loans without interest.....	1,533 90
Due church.....	340 79
Total.....	\$3,157 93

EXPENDITURES.

Paid note on Independence church.....	\$3,000 00
“ interest on note.....	157 93
Total.....	\$3,157 93

CONSECRATIONS FOR INDEPENDENCE TEMPLE FUND.

Total received to March 30, 1894.....	\$1,045 07
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SOCIETY ISLAND BOAT FUND.

Total on hand, Herald Office and Bishop's account.....	\$1,970 74
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BUSINESS.

Church Fund.....	\$85,407 68
Reserve and Home Fund.....	12,168 02
Independence Church Fund.....	3,157 93
Independence Temple Fund.....	1,045 07
Island Boat Fund.....	1,970 74
Total.....	\$103,749 44

E. L. KELLEY,
Presiding Bishop.

RECEIPTS.

Table of receipts and payments, organized in columns. Includes entries such as 'A Brother, Mo., t. \$60.00', 'Cochran, Sr. Clara, I., o. 75', 'Newton, Wm., loan ... 1,000.00', and 'Tucker, D. E., Mo., elder rep. ... 10.00'. The table concludes with a 'Total' of \$21,841.05.

Herald Office Account.

Table of Herald Office Account, listing names and amounts. Includes entries like 'H. M. Richelson, Mo., t. \$2.50', 'Ann Watson, Wash., o. 5.00', and 'Drucilla Keith Minn., t. 1.00'. The total for this section is \$21,841.05.

Table of financial entries including names and amounts, such as J. N. Perkins, Ark., 5 00; D. Conderman, Ill., 2 40; H. Griffith, Australia, 8 04.

EXPENDITURES.

Table of financial entries under the heading 'EXPENDITURES', including Alden, Sr. Susan, Io., \$13 00; Alden, Sr. Briggs, funeral ex., 14 00; Alden, Briggs, administrator's estate, 15 00.

Table of financial entries including names and amounts, such as Brown, Sr. Lizzie, Ind., 10 00; Brownlee, E. D., Mo., ex, 10 00; Booker, W. J., Ala., f., 48 00.

Table of financial entries including names and amounts, such as Interest on Anthony note, 1 60; Jackson, J. W., Ark., f., 85 00; Jackson, J. W., Ark., ex, 15 00.

Table of financial entries including names and amounts, such as Smith, Sr. A. H., Io., f., 457 71; Smith, A. H., ex, 50 00; Smith, Heman C., ex, 171 00.

Table of financial entries including names and amounts, such as Stamps Bishop's office, 63; Bible to J. W. Gilbert, 4 17; Books to A. H. Smith, 35.

REPORT OF GEO. H. HILLIARD,

Bishop's Counselor, For year ending March 1, 1894.

RECEIPTS.

Table of financial entries under the heading 'RECEIPTS', including Balance due church March 1, 1893, \$ 9 50; Charles Fry, Io., t., 10 00; H. E. Jarvis, Io., t., 2 50.

Herald Office Account.

Table of financial entries under the heading 'Herald Office Account', including Furnishing room for Presidency, 6 36; Stamps to Presidency, 16 96; Doctrine and Covenants library, 1 12.

Table listing names and amounts for the first column, including G. W. Garner, G. W. Sparks, Sr. Remington, Frank Burton, Mamie Ebinger, Albert Carmichael, Charles Howland, Sr. W. Howland, Catharine Bosscherd, Paulina Strazacker, Daniel Garner, Martha Lightowler, W. D. Rood, Sr. Nightengale, Sr. F. M. Hart, Emma Rowland, Sr. M. Allen, J. B. Price and wife, Hulda McLeach, Joseph Laws, J. H. Driver, J. E. Holt, Cherrilla Cooper, J. W. Steele, Wm. M. Bohall, M. A. Quiggle, James Askew, Elizabeth Davis, Margaret Brown, Jennie Kinzie, George Daly, Anna Millgate, Sacramento branch, William Schade, Fredericka Schade, Ethan Barrows, J. F. Weston, Asher Allen, Joseph Wilson, John Larson, A. F. Robinson, James M. Baggerly, Paul Ayres, J. M. P. Delaney, Jennie Randolph, John P. Curtis, W. M. Randolph, L. B. Curtis, Chas. Lane and wife, M. J. Gauger, F. M. Slover, Winnie Null, John F. Hanson, Wm. Constance, Mary Warnkey, W. C. Flanders, Anne Jansen, L. Hovenga.

Table listing names and amounts for the second column, including George Ehlers, Hartman Nesser, John Davis, Wm Hamann, Anne Ehlers, Jane McKee, H. G. Schmidt, G. A. Elvert, T. J. Mauzey, G. W. Mauzey, Florence Peek, Country Archibald, Berthena Craven, Sarah J. Baker, Chas. Craven and wife, Ella Gartside, J. H. and E. C. Snider, Stewartville branch, German branch, Maggie Peterson, Fred Uphoff, Ella Haden, A. W. Head and wife, John Parks, Burlington Branch, Daniel Tripp, Wm. Ortlebo, Augusta Otto, John Heide, Catharine Wilkinson, W. S. Macrae, Knobnoster branch, Lee's Summit branch, Arthur Allen, R. R. Dana, Cal Reserve Fund, Sr. A. E. Scott, Reserve Fund, E. L. Kelley, Bishop, Lewis Brown, B. H. Taylor.

Table listing names and amounts for the third column, including David McIntosh, AUSTRALIA. TUNCURRY DISTRICT. John Wright, Agent. Receipts. Balance due church Jan. 1, 1894, Forster branch, Sr. W. Taylor, Sr. J. W. Wight, Jas Magennis, Sr. Colvin, C. S. McLaren, John Wright, Hamilton Branch, C. H. Davies, B. Purvis, Sr. A. Lewis, John Kaler, Mary Kaler, Expenditures. Elder J. W. Wight, Sr J. W. Wight, Total, Balance due agent Jan. 1, 1894.

Table listing names and amounts for the fourth column, including CALIFORNIA. CENTRAL DISTRICT. Albert Page, Agent. Receipts. Balance due church March 1, 1893, Sr. Mary A Twaddle, Daniel Brown, Wm. Pooler, E. L. Kelley, Bishop, Sr. Sarah Headrick, E. L. Clark, Sr. Hulda Blackleach, Sr. Nellie Butterfield, Omer Lytle, Sr. Delia Montgomery, Sr. Mary Clark, Sr. M. M. Moses, Sr. Rhoda Lawn, Roy Davis, Henry Burgess, Sr. Hattie Willett, Sr. Anna Yates, Nathanael Carmichael, Albert Page, Expenditures. Sr. J. C. Clapp, Sr. Rhoda Lawn, W. P. Pickering, Wm. Pooler, E. L. Kelley, Bishop, Total, Balance due church March 1, 1894.

Table listing names and amounts for the fifth column, including Sr. A. M. Boren, Anna Singleton, Robert G. Livingston, Sr. Brown, Alex Wixom, Stephen Penfold, R. W. Sellon, Sr. Elizabeth Schnell, Harry and Sr. Greenman, Geo. W. Clark, Mary Betts, Vina Goff, Sr. C. Smith on account, Albert Carmichael, Henry W. Patterson, Gaston Hendrickson, Bro. S. E. Walker, Sr. C. H. Best, Wm Reynolds, L. H. St Clair, Sr. Twaddle, Bro. Bolby, Sr. H. Jarvis, A. J. Damson, James Miller, C. J. North, Sr. C. Johnson, Frank Burton, Sr. A. E. Burton, Rent of house, Wm. Coons, Wm. Coons, A Sister, Sophia Slaughterbeck, Sr. S. H. Howland, Sr. Freeman, Total, Expenditures. Sr. Sarah Pickering, Sr. Sarah Mills, Sr. Ella Baly, Sr. Elizabeth Gibson, Wm. Gibson, Sr. Nellie Holt, Taxes on church property, Charles Baly, Joseph F. Burton, Sr. Betty Harris, D. L. Harris, Total, Balance due church March 1, 1894.

Table listing names and amounts for the sixth column, including CALIFORNIA. NORTHERN DISTRICT. Charles A. Parkin, Agent. Receipts. To balance due church March 1, 1893, J. S. Higgins, Sr. M. Griswell, Sr. M. Griswell, A friend, per Sr. J. A. Anthony, Darinda Dawson, James A. Askew, J. A. Anthony, Thos. J. Lawn, Geo. Daley, Julia R. Bogart, Jane Knight, Sr. C. W. Blair, S. F. De Puy, E. T. Dawson and wife, Sr. M. J. Pomeroy, Sr. Beebe, Sr. Beebe, A sister of Alma branch, Sr. Hulda Blackleach, Bro. J. S. Rainey, Sr. Frakes, Sr., Sr. Nora Gibbs, Sr. Nancy Cannon, Bro. C. A. Higgins, Bro. Wm. H. Fuller, Sr. F. M. Kemp, E. L. Kelley, Bishop, Bro. John B. Lytle, Sr. Hamlin, Bro. E. F. Shupe, Miscellaneous, Total, Balance due Agent March 1, 1894.

Table listing names and amounts for the seventh column, including Bro. S. Wyatt, Bro. Wm. O Skinner, Sr. Susan M. White, W. A. and M. L. Douglas, James Askew, John Baker, Sr. "A. C." of S. F. branch, Sr. Sarah Price, Sr. S. Stivers, Sr. J. A. Anthony, Total, Expenditures. By Sr. Gillett, Bro. John Roberts, Sr. J. F. Burton, A. Haws and wife, Thos. Daly and wife, Sr. Ann Bolton, Sr. W. F. Nelson, Sr. Josie Bardwell, Sr. Hunt, Bro. J. F. Burton, Sr. H. L. H. It, Bro. H. L. Hoyt, clothing, Albert Bouch, Wm. Newton, J. W. Gilbert, M. H. Forscutt, Gordon E. Duell, Sr. A. H. Bruce (Boston), J. H. Cramer, loan, John B. Johnson by order of Bishop, (Lamoni), E. L. Kelley per J. W. Wight, Expense, exchange etc., Total.

Table listing names and amounts for the eighth column, including COLORADO. DENVER DISTRICT. James Kemp, Agent. Receipts. Balance due church March 1, 1893, Denver, Colorado, Ella Brannon, H. D. Bartlett, Emma P. Wheeler, J. C. Edwards, Samuel H. Eye, Marie E. Eye, Joseph F. Schmutz, Mae Schmutz, Laura Schmutz, Mary Ann Warren, R. A. Ewart, Sterling, Colorado, George E. McConley, Mary A. Boyd, Susan Boyd, Antonito, Colorado, Curtis B. Moyers, Felix B. Moyers, Willie L. King, Coal Creek, Colorado, David Crow, Buena Vista, Colorado, William R. Steele, Hutchinson, Colorado, James Kemp, F. M. Kemp, Brown, Colorado, Charlotte Hubbard, Total, Expenditures. Sr. F. M. Kemp, E. L. Kelley, Bishop, Bro. John B. Lytle, Sr. Hamlin, Bro. E. F. Shupe, Miscellaneous, Total, Balance due Agent March 1, 1894.

BISHOP'S AGENTS' REPORTS

TITHES AND OFFERINGS, For the year ending March 1, 1894.

Table listing names and amounts for the first column under BISHOP'S AGENTS' REPORTS, including ALABAMA. MOBILE DISTRICT. F. P. Searcliff agent. Receipts. Balance due church March 1, 1893, Mary E. Searcliff, Frank P. Searcliff, John L. La Force, Mary L. Coster, Joseph H. Spicer, James S. Faulk, Elizabeth Lawson, Friends, May Searcliff, Henry B. Searcliff, Frank D. Searcliff, Willie F. Searcliff, Charlotte Young, J. G. Parker, Joel Miller, Mary Young, Nancy M. Miller, Simon McDowell, Charlotte McDowell, John W. Young Jr., Reuben C. Mizell, George W. Sherman, W. L. Booker, Eyan Rogers, Isaac B. Faulk, Aletha A. Spicer, Council Goff, Total.

Table listing names and amounts for the second column under BISHOP'S AGENTS' REPORTS, including Expenditures. George T. Chute, Arnold Goff, Money orders, Total, Balance due church March 1, 1894, AUSTRALIA. VICTORIA DISTRICT. David McIntosh, Agent. Receipts. To balance due church Jan. 1, 1893, Sr. Wiffen, Sr. Graydon, Sr. Craig, Sr. Butterworth, Bro. Ashton Woolley, Bro. Edward Misson, Bro. J. D. Craig, Queensferry branch, Bro. W. Craig, David McIntosh, Bro. Mathews, Bro. Royland, Error Dec. 31, 1892, Total, Expenditures. Mrs. Butterworth, C. A. Butterworth.

Table listing names and amounts for the third column under BISHOP'S AGENTS' REPORTS, including CALIFORNIA. SOUTHERN DISTRICT. Chas Baly, Agent. Receipts. Balance due church March 1, 1893, High Thornton, Geo. M. Wymann, E. L. Kelley, Bishop, Sarah Jane Littlefield, A Sister, Jephtha Scott, Sr. A. E. Scott, R. H. Dana, Charles P. Livingston, Hannah Gilbert, Rent of lot, Jasper Wixom, Catharine Westphal, George G. Howland, H. B. Root, H. B. Root, Alonzo E. Jones, Melissa Vanfleet, Sarah Vanfleet, Ollie Ames, Joseph Chester, David L. Harris, Sr. T. B. Woods, Sr. Mary Chester, Total.

Table listing names and amounts for the fourth column under BISHOP'S AGENTS' REPORTS, including CALIFORNIA. SOUTHERN DISTRICT. Chas Baly, Agent. Receipts. Balance due church March 1, 1893, High Thornton, Geo. M. Wymann, E. L. Kelley, Bishop, Sarah Jane Littlefield, A Sister, Jephtha Scott, Sr. A. E. Scott, R. H. Dana, Charles P. Livingston, Hannah Gilbert, Rent of lot, Jasper Wixom, Catharine Westphal, George G. Howland, H. B. Root, H. B. Root, Alonzo E. Jones, Melissa Vanfleet, Sarah Vanfleet, Ollie Ames, Joseph Chester, David L. Harris, Sr. T. B. Woods, Sr. Mary Chester, Total.

Table listing names and amounts for the fifth column under BISHOP'S AGENTS' REPORTS, including CALIFORNIA. NORTHERN DISTRICT. Charles A. Parkin, Agent. Receipts. To balance due church March 1, 1893, J. S. Higgins, Sr. M. Griswell, Sr. M. Griswell, A friend, per Sr. J. A. Anthony, Darinda Dawson, James A. Askew, J. A. Anthony, Thos. J. Lawn, Geo. Daley, Julia R. Bogart, Jane Knight, Sr. C. W. Blair, S. F. De Puy, E. T. Dawson and wife, Sr. M. J. Pomeroy, Sr. Beebe, Sr. Beebe, A sister of Alma branch, Sr. Hulda Blackleach, Bro. J. S. Rainey, Sr. Frakes, Sr., Sr. Nora Gibbs, Sr. Nancy Cannon, Bro. C. A. Higgins, Bro. Wm. H. Fuller, Sr. F. M. Kemp, E. L. Kelley, Bishop, Bro. John B. Lytle, Sr. Hamlin, Bro. E. F. Shupe, Miscellaneous, Total, Balance due Agent March 1, 1894.

Table listing names and amounts for the sixth column under BISHOP'S AGENTS' REPORTS, including COLORADO. DENVER DISTRICT. James Kemp, Agent. Receipts. Balance due church March 1, 1893, Denver, Colorado, Ella Brannon, H. D. Bartlett, Emma P. Wheeler, J. C. Edwards, Samuel H. Eye, Marie E. Eye, Joseph F. Schmutz, Mae Schmutz, Laura Schmutz, Mary Ann Warren, R. A. Ewart, Sterling, Colorado, George E. McConley, Mary A. Boyd, Susan Boyd, Antonito, Colorado, Curtis B. Moyers, Felix B. Moyers, Willie L. King, Coal Creek, Colorado, David Crow, Buena Vista, Colorado, William R. Steele, Hutchinson, Colorado, James Kemp, F. M. Kemp, Brown, Colorado, Charlotte Hubbard, Total, Expenditures. Sr. F. M. Kemp, E. L. Kelley, Bishop, Bro. John B. Lytle, Sr. Hamlin, Bro. E. F. Shupe, Miscellaneous, Total, Balance due Agent March 1, 1894.

ENGLISH MISSION. Thomas Taylor, Agent. Receipts. To balance due church February 1, 1893, Edward Couch, Portsmouth, Manchester district, Bro. Thomas Spargo, Wigan, Frank Swann, Birmingham, Total.

Table listing names and amounts for the first section, including Ephraim A. Webb, Birmingham, and John Edward Meredith, Birmingham.

Table listing names and amounts for the second section, including Bessie Braby, Carrie R. Nelson, and W. A. France.

Table listing names and amounts for the third section, including Lizzie Lapworth, Laura Frederickson, and Chas. N. Lapworth.

Table listing names and amounts for the fourth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the fifth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the sixth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the seventh section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the eighth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the ninth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the tenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the eleventh section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the twelfth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the thirteenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the fourteenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the fifteenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the sixteenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the seventeenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the eighteenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the nineteenth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the twentieth section, including John M. Mark, John F. Lemberg, and F. Wilson.

Table listing names and amounts for the twenty-first section, including John M. Mark, John F. Lemberg, and F. Wilson.

IOWA.

LITTLE SIOUX DISTRICT.

Receipts.

Table listing receipts for Little Sioux District, including Balance due church, March 1, 1893, and various names.

Expenditures.

Table listing expenditures for Little Sioux District, including By D. M. Rudd, E. L. Kelley, Bishop, and others.

IOWA.

POTTAWA, TAMIE DISTRICT.

J. P. Carlile, Agent.

Receipts.

Table listing receipts for Pottawa, Tamie District, including Arthur E. Dempsey, Calvin A. Beebe, and others.

Expenditures.

Table listing expenditures for Pottawa, Tamie District, including Bro. G. T. Griffiths, J. W. Gillen, and others.

IOWA.

EASTERN DISTRICT.

John Heide, Agent.

Receipts.

Table listing receipts for Eastern District, including Balance due church, March 1, 1893, and various names.

Expenditures.

Table listing expenditures for Eastern District, including Sr. Susan Roth, J. B. Heide, and others.

IOWA.

DECATUR DISTRICT.

D. Dancer, Agent.

Receipts.

Table listing receipts for Decatur District, including Balance due church, March 1, 1893, and various names.

Expenditures.

Table listing expenditures for Decatur District, including Sr. J. F. Mintun, Sr. J. F. McDowell, and others.

IOWA.

DES MOINES DISTRICT.

W. C. Nirk, Agent.

Receipts.

Table listing receipts for Des Moines District, including To a sister, Wm. Johnson, and others.

IOWA.

FREMONT DISTRICT.

William Leeka, Agent.

Receipts.

Table listing receipts for Fremont District, Iowa, including names like Nettie Green, R. S. Hillyer, Alice Hillyer, etc., with amounts.

Total \$478 00

Expenditures.

Table listing expenditures for Fremont District, Iowa, including Henry Kemp, O. B. Thomas, Mother Walling, etc., with amounts.

Total \$478 00

IOWA.

GALLAND'S GROVE DISTRICT.

John Pett, Agent.

Receipts.

Table listing receipts for Galland's Grove District, Iowa, including names like John Pett, Frederick N. and M. A. Shaw, etc., with amounts.

Total \$1,015 15

Expenditures.

Table listing expenditures for Galland's Grove District, Iowa, including Sr. Hyrum O. Smith, Sr. Chas. E. Butterworth, etc., with amounts.

Total \$1,015 15

Table listing receipts for John S. Kier, Bro. and Sr. Strange, Thomas Hougas, with amounts.

Total \$988 20

Balance due church March 1, 1894 \$26 95

ILLINOIS.

KEWANEE DISTRICT.

John Chisnall, Agent.

Receipts.

Table listing receipts for Kewanee District, Illinois, including names like John Chisnall, Maria Grice, Mary Ann Atkinson, etc., with amounts.

Total \$331 96

Expenditures.

Table listing expenditures for Kewanee District, Illinois, including By Sr. Wheeler, Sr. Short, Sr. Whitehouse, etc., with amounts.

Total \$263 00

Balance due church March 1, 1894 \$68 96

ILLINOIS.

NORTHERN DISTRICT.

Thomas Hougas, Agent.

Receipts.

Table listing receipts for Northern District, Illinois, including names like Andrew H. Anderson, C. D. Carter, Horace Drake, etc., with amounts.

Total \$1,015 15

Table listing receipts for John S. Kier, Bro. and Sr. Strange, Thomas Hougas, with amounts.

Total \$1,320 42

Expenditures.

Table listing expenditures for John S. Kier, Bro. and Sr. Strange, Thomas Hougas, including Sr. F. G. Pitt, C. H. Burr, F. M. Cooper, etc., with amounts.

Total \$1,011 90

Balance due church March 1, 1894 \$308 53

ILLINOIS.

SOUTHERN DISTRICT.

Wm. A. Kelley, Agent.

Receipts.

Table listing receipts for Southern District, Illinois, including names like Willie Smith, J. M. P. Delancy, Nancy Swan, etc., with amounts.

Total \$137 25

Expenditures.

Table listing expenditures for Southern District, Illinois, including In hands of former agent, F. M. Slover, I. A. Morris, etc., with amounts.

Total \$137 25

INDIAN TERRITORY AND NORTHERN TEXAS DISTRICT.

T. J. Sheppard, Agent.

Receipts.

Table listing receipts for Indian Territory and Northern Texas District, including Sr. T. Geinger, Bro. W. C. Cather, Tomie Sheppard, etc., with amounts.

Total \$350

Balance due church March 1, 1894 \$350

INDIANA.

SOUTHERN DISTRICT.

James M. Scott, Agent.

Receipts.

Table listing receipts for Southern District, Indiana, including names like Barbara A. Scott, Louisa A. Scott, Samuel M. Scott, etc., with amounts.

Total \$20 84

Table listing receipts for Wm. Cummings, Mary C. Rowley, Alhedda Scott, William Binkley, etc., with amounts.

Total \$508 24

Expenditures.

Table listing expenditures for Wm. Cummings, Mary C. Rowley, Alhedda Scott, etc., including Sr. George Jenkins, Sr. James M. Scott, Sr. V. D. Baggerly, etc., with amounts.

Total \$496 65

Balance due church March 1, 1894 11 59

KANSAS.

SPRING RIVER DISTRICT.

Jasper M. Richards, Agent.

Receipts.

Table listing receipts for Spring River District, Kansas, including names like Richard E. Martin, Wm. and E. E. Westervelt, Mary E. Martin, etc., with amounts.

Total \$188 87

Expenditures.

Table listing expenditures for Spring River District, Kansas, including Sr. J. Alfred Davis, Rebecca Bradley, etc., with amounts.

Total \$180 00

Balance due church March 1, 1894 \$8 87

KANSAS.

NORTHWESTERN DISTRICT.

Arthur Smith, Agent.

Receipts.

Table listing receipts for Northwestern District, Kansas, including names like F. E. Thompson, Henry Resch, B. F. Resch, etc., with amounts.

Total \$101 13

Table listing receipts for Catharine Hawkins, E. L. Kelley, Bishop, with amounts.

Total \$164 35

Expenditures.

Table listing expenditures for Catharine Hawkins, E. L. Kelley, Bishop, including C. R. Duncan, John T. Davis, Geo. W. Shute, etc., with amounts.

Total \$161 53

Balance due church March 1, 1894 \$2 82

KANSAS.

NORTHEASTERN DISTRICT.

J. B. Jarvis, Agent.

Receipts.

Table listing receipts for Northeastern District, Kansas, including names like John Cairns, Annas Wise, James Baillie, etc., with amounts.

Total \$305 30

Expenditures.

Table listing expenditures for Northeastern District, Kansas, including Sr. John T. Davis, Sr. W. E. Peak, J. B. Jarvis stamps and money order, etc., with amounts.

Total \$305 00

Balance due church March 1, 1894 \$30

MAINE.

EASTERN DISTRICT.

J. S. Walker, Agent.

Receipts.

Table listing receipts for Eastern District, Maine, including names like Noyes W. Crowley, Noyes W. Crowley, Unknown parties, etc., with amounts.

Total \$101 13

Expenditures.

Table listing expenditures for Eastern District, Maine, including Elder U. W. Greene, E. der H. J. Davison, W. W. Blanchard, etc., with amounts.

Total \$51 00

Balance due church March 1, 1894 \$50 13

MAINE.

WESTERN DISTRICT.

William G. Pert, Agent.

Receipts.

Table listing church receipts for the Western District of Maine, including items like 'Balance due church' and 'March 1, 1893'.

Total \$561 99

Expenditures.

Table listing church expenditures for the Western District of Maine, including items like 'F. M. Sheehy, ex' and 'Stationery'.

Total \$521 86

Summary table for Western District of Maine showing 'Balance due church' and 'March 1, 1894'.

MASSACHUSETTS.

MASSACHUSETTS DISTRICT.

Richard Bullard, Agent.

Receipts.

Table listing church receipts for the Massachusetts District, including items like 'Balance due church' and 'March 1, 1893'.

Total \$145 66

Expenditures.

Table listing church expenditures for the Massachusetts District, including items like 'John Smith' and 'Mileage books'.

Total \$2,170 05

Summary table for Massachusetts District showing 'Balance due church' and 'March 1, 1894'.

MICHIGAN.

EASTERN DISTRICT.

Andrew Barr, Agent.

Receipts.

Table listing church receipts for the Eastern District of Michigan, including items like 'Balance due church' and 'March 1, 1893'.

Total \$917 20

Expenditures.

Table listing church expenditures for the Eastern District of Michigan, including items like 'John Smith' and 'Mileage books'.

Total \$2,005 88

Summary table for Eastern District of Michigan showing 'Balance due church' and 'March 1, 1894'.

Table listing church members for the Rosetta Gould branch, including names and amounts.

Table listing church members for the Reese Branch.

Table listing church members for the Five Lakes Branch.

Table listing church members for the Maple Valley Branch.

Table listing church members for the Pidgeon River Branch.

Table listing church members for the Buel Branch.

Table listing church members for the St. Gibeon Branch.

Table listing church members for the Huron Center Branch.

Table listing church members for the Applegate Branch.

Table listing church members for the Lake Port Branch.

Table listing church members for the Black River Branch.

Table listing church members for the Alpena Saints.

Table listing church members for the St. John's Branch.

Table listing church members for the Delaware Branch.

Table listing church members for the Vassar Branch.

Table listing church members for the St. Thomas Branch.

Table listing church members for the Cash Branch.

Table listing church members for the Forester Branch.

Table listing church members for the Bay Port Branch.

Table listing church members for the Juniata Branch.

Table listing church members for the Junata Branch.

Table listing church members for the Junata Branch.

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Table listing church members for the Junata Branch.

Table listing church members for the Junata Branch.

Table listing church members for the Junata Branch.

Table listing church members for the Junata Branch.

Table listing names and amounts for William Sparling, Sr. Keith, Emma Campbell, William Barnard, A. Whiting, W. W. McLeod, Daniel Keith, Henry Way, F. B. Sherman, Jane Way, Fannie Way, Arra Way, Jennie Morton, G. W. Howard, Lizzie Nunn, J. Taplin, William Nunn, Jane Crane, Addie Mitchell, C. L. Jones, Sr. Ann Sherman, Bro. L. A. Gould, Mary McLeod, Bro. H. B. Campbell, Total \$138 18, Expenditures, I. N. Roberts, J. Arthur Davis, Swen Swensen, E. C. Briggs, E. L. Kelley, Bishop, Total \$144 50, Balance due agent March 1, 1894 \$ 6 32.

MICHIGAN.

NORTHERN DISTRICT.

J. H. Peters, Agent.

Table listing names and amounts for Kingsley Saints, E. J. Smith, Nellie F. Cole, Curtis C. Lambkin, Cora Lambkin, James Zigler, Della Zigler, Ella Millard, Bro. Reminger, Bernice Green, Bro. McInterfer, E. S. Bolster, Bro. Tyrrell, Belle Boyce, Sr. Badcock, Blakeslee Smith, Sr. Royce, A stranger, H. O. Richardson, Esther Mathews, J. B. Prettyman, Clear Lake Branch, Jennie Storey, Harriet Buck, D. B. Teeters, Wilson Teeters, J. Emerich, Mary Emerich, Louis Falka, G. A. Smith, O. H. Storey, Iona Smith, Susannah Teeters, Peter Smith, W. W. Houseman, Enoch Davis, Jane Bailey, Florence Bailey, America Sylbarger, Rhoda Baker, Maurice Chandler, Amanda Bailey, Peter Bailey, Joseph Stout, Julia Baker, Henry A. Lords, Priscilla Smith, Ella A. Houseman, Rebecca Houseman, Jacob Bailey, Anna Sanders, Samuel Sylbarger, W. F. Shuab, M. R. Clark, Isabelle Single, John Single, Orpha Clark, Richard Larbarger, Annette Houseman, Lovina Teeters, Eda Teeters, Malissa McEthenie, Edgar McEthenie, Ellen Bailey, Sarah Bailey, Coldwater Branch, Hyrum Corless, Ida Corless.

Table listing names and amounts for Offerings, Jacob Pontius, James Laur, E. J. Martindale, Alexander McIntosh, Bessie Blasdell, Catharine McIntosh, Pearl Blasdell, Sarah McIntosh, Hattie McIntosh, Mary McIntosh, J. H. Peters, Mrs. Maggie Thompson, Rachel Pontius, Mercy Van Voltinberg, Susan M. L. Mitchell, Jane Laur, M. Laur, Hattie Martindale, F. F. Methner, Jane Keeley, Mrs. L. Howard, Jane Campbell, Abram Van Voltinberg, Sarah Pontius, Claude Pontius, Lucy Chapman, Mrs. Gordon Blasdell, Bertha McCulloch, Effie Chapman, Alva Pontius, Mrs. J. J. Bailey, Mrs. Hattie Burns, Winfield Chapman, Inland Saints, Tithing, F. D. McQuaid, Sanford Saints, Tithing, Lucy E. Windnogle, Clara Windnogle, Anna L. Windnogle.

Table listing names and amounts for Sr. O. E. McWain, Hersey Saints, Tithing, John W. Edwards, Edgar Remington, Alma Shippy, Florence M. Saunders, Alice Skinner, Geo. Shippy, Ambrose Shippy, Greenbush Saints, Tithing, Alice M. Joslin, Brinton Saints, Lucy Ann Watkins, Elizabeth Tower, Burnham Saints, Geo. L. Cole, Amos Burne, Chase Saints, Florence M. Saunders, G. W. Saunders, Florence M. Saunders, Brazil Saints, John Marion, John Emmet, Nina Hoigson, Sr. M. J. Brunson, Hannah, A. W. C. Monroe, Averill, Reed City, J. J. Cornish, W. J. Cornish, Anna Cornish, Geo. W. Brundage, Turtle Lake, John Gulembo, Sugar Grove, Mrs. H. M. Carrier, Sugar Grove, C. W. Conat, Manistee, S. D. Hower, Lake Ann, Phoebe Hager, South Boardman, Peter Edwards, Gladwin, Christina Edwards, Gladwin, Kingsley Saints, E. J. Smith, Nellie F. Cole, Curtis C. Lambkin, Cora Lambkin, James Zigler, Della Zigler, Ella Millard, Bro. Reminger, Bernice Green, Bro. McInterfer, E. S. Bolster, Bro. Tyrrell, Belle Boyce, Sr. Badcock, Blakeslee Smith, Sr. Royce, A stranger, H. O. Richardson, Esther Mathews, J. B. Prettyman, Clear Lake Branch, Jennie Storey, Harriet Buck, D. B. Teeters, Wilson Teeters, J. Emerich, Mary Emerich, Louis Falka, G. A. Smith, O. H. Storey, Iona Smith, Susannah Teeters, Peter Smith, W. W. Houseman, Enoch Davis, Jane Bailey, Florence Bailey, America Sylbarger, Rhoda Baker, Maurice Chandler, Amanda Bailey, Peter Bailey, Joseph Stout, Julia Baker, Henry A. Lords, Priscilla Smith, Ella A. Houseman, Rebecca Houseman, Jacob Bailey, Anna Sanders, Samuel Sylbarger, W. F. Shuab, M. R. Clark, Isabelle Single, John Single, Orpha Clark, Richard Larbarger, Annette Houseman, Lovina Teeters, Eda Teeters, Malissa McEthenie, Edgar McEthenie, Ellen Bailey, Sarah Bailey, Coldwater Branch, Hyrum Corless, Ida Corless.

Table listing names and amounts for Fred Pyers, Bro. and Sr. Stoddard, Pearl Stoddard, Henry Hall, Expenditures, J. J. Cornish, F. M. Cooper, David Smith, Robert Davis, Francis Smith, E. C. Briggs, E. L. Kelley, Bishop, Balance due church March 1, 1894 \$293 77, MICHIGAN SOUTHERN DISTRICT, Wm. Lockerby, Agent, Receipts, Galien Branch, Lydia Blakeslee, Winnie Smith, Lydia Clark, Willard J. Smith, Robert Alcott, Sarah Green, Adeline Jackson, Permelia Harmer, Cyrus Thurston, Edwin Blakeslee, Reuben Wheaton, Hyrum Smith, Charles Green, Dora Green, Christina Cromwell, Sarah Fry, Catharine Alcott, John Shook, Mary Hooper, E. J. Goodenough, Bro. Delap, Sr. Ravish, Frank Reese, Sr. McInterfer, Minerva Davidson, Martha Shook, Emma Wheaton, Mollie Prettyman, Dora Grover, Bro. Reminger, Bernice Green, Bro. McInterfer, E. S. Bolster, Bro. Tyrrell, Belle Boyce, Sr. Badcock, Blakeslee Smith, Sr. Royce, A stranger, H. O. Richardson, Esther Mathews, J. B. Prettyman, Clear Lake Branch, Jennie Storey, Harriet Buck, D. B. Teeters, Wilson Teeters, J. Emerich, Mary Emerich, Louis Falka, G. A. Smith, O. H. Storey, Iona Smith, Susannah Teeters, Peter Smith, W. W. Houseman, Enoch Davis, Jane Bailey, Florence Bailey, America Sylbarger, Rhoda Baker, Maurice Chandler, Amanda Bailey, Peter Bailey, Joseph Stout, Julia Baker, Henry A. Lords, Priscilla Smith, Ella A. Houseman, Rebecca Houseman, Jacob Bailey, Anna Sanders, Samuel Sylbarger, W. F. Shuab, M. R. Clark, Isabelle Single, John Single, Orpha Clark, Richard Larbarger, Annette Houseman, Lovina Teeters, Eda Teeters, Malissa McEthenie, Edgar McEthenie, Ellen Bailey, Sarah Bailey, Coldwater Branch, Hyrum Corless, Ida Corless.

Table listing names and amounts for Dean Corless, Dudley Locke, Ann Locke, Bradford Corless, Jacob Thomas, Mate Corless, Ann Thomas, Star Corless, Minnie Corless, Phoebe Corless, Alta Stroh, Samuel Stroh, Eleanor Fay, L. Fay, Ellen Sparks, Charles Shumaker, Eva Whaley, Francis and Cynthia Granger, Ann Corless, Charlotte Whaley, Elsie Lockerby, Lydia Suppy, Mary J. Reynolds, Wm. H. Reynolds, Hugh Stroh, Harriet Wimer, Ida Wimer, Ralph Granger, Carrie Dexter, Wm. and Cornelia Lockerby, Dimondale Branch, Malinda White, Lillie Kelley, Lydia Suppy, Knox Branch, Marcellus Branch, Wesley McInterfer, Ophelia McInterfer, Jessie Cave, John W. Keifer, S. I. and E. L. Smith, Hopkins, Lansing Branch, Thomas Horton, Buchanan Branch, John Shook, Joseph Shook, Martha Shook, Martha Shook, Jesse Proud, Jane Proud, Carrie Shook, H. A. Richardson, George Weston, E. Goodenough, Anna Goodenough, E. L. Bolster, Amanda McCallum, Jennie Richardson, Cora Coril, Visitors, Received from Bishop for W. J. Smith, S. W. L. Scott, E. L. Kelley, Bishop, Belle Bullard, Ida Hocknell, Sr. Crooks, Expenditures, Sr. W. J. Smith, S. W. L. Scott, Isaac M. Smith, For poor, Total \$633 65, Balance due agent March 1, 1894 \$101 99, MISSOURI ST. LOUIS DISTRICT, Noah N. Cooke, Agent, Receipts, Balance due church March 1, 1893 \$117 67, Noah N. Cooke, John G. Smith, C. J. Peat, Catharine Johnson, M. A. Kendle, Alma branch, Margaret Hughes, Wm. May, E. Clayton, Eliza Crowson, Eliza Cowlishaw, Nancy Acker, Josie Cooke, Hattie Elliott, Ivor Davies, Sarah Cooke, Effie James, Esther Rathford, N. J. C. Olsen, Eveline Burgess, S. J. Gray, A friend, Frank Wiley, A sister.

Table listing names and amounts for Sarah Thorp, Geo. Forbes, Geo. Elliott, Emma Geeson, John Booker, John T. Jones, Mother Taylor, Wm. Grimmit, Mary Peat, Grace Anderson, Jos. G. Cole, J. C. Hitchcock, Geo. Barraclough, Sopha Owens, Esther Cowlishaw, Belle Crocker, Jane Creese, Chas. J. Remington, W. O. Thomas, Margaret Thomas, Expenditures, John Spraggon, C. H. Jones, Sr. C. H. Jones, E. L. Ware, W. T. Bozarth, Sarah E. Cooke, Geo. W. James, Stationery and stamps, Exchange to date, Total \$324 48, To balance due church March 1, 1894 \$ 98 04.

Table listing names and amounts for Missions, A. D. Brooner, James Rudd, Sr. Linder, Henry Sparling, Sr. C. Savage, John H. Tucker, Sr. L. Johnson, Joseph Ward and wife, Sr. Rose Rudd, Henry Brooner, Sr. R. N. Meinecke, R. A. Kincaid, Nathaniel Bishop, Enoch Coose, W. H. Schofield, Total tithes \$101 16, E. L. Kelley, Bishop in full \$209 00, Total \$310 16, Expenditures, Sr. Ward, Sr. Sparling, Total \$310 16.

Table listing names and amounts for MISSOURI INDEPENDENCE DISTRICT, R. May, Agent, Receipts, Balance due church March 1, 1893 \$ 71 24, Orville L. James, W. A. Bushnell, H. R. Mills, Interest on note, E. L. Kelley, Bishop, Wm. Lentell, Gomer Wells, James Anderson, Sr. E. M. Hatley, J. B. and N. G. Farr, J. B. and N. G. Farr, J. G. Torrence, Arthur Allen, Arthur Allen, Arthur Allen, J. H. Thomas, Sr. Anna Clark, Fred Gurber, Margaret Winsor, J. W. Dumbauld, Mary Hendrickson, Sr. Allen Bailey, John Wassmund, Arthur Mills, Nellie Chatburn, Myrta Clear, Emma Smith, John Luff, Kansas City, Missouri, Branch, J. C. Foss, Sr. L. Webster, Sr. Emily Kinney, Sr. Emily Kinney, John McMullen.

Table listing names and amounts for Sarah Thorp, Geo. Forbes, Geo. Elliott, Emma Geeson, John Booker, John T. Jones, Mother Taylor, Wm. Grimmit, Mary Peat, Grace Anderson, Jos. G. Cole, J. C. Hitchcock, Geo. Barraclough, Sopha Owens, Esther Cowlishaw, Belle Crocker, Jane Creese, Chas. J. Remington, W. O. Thomas, Margaret Thomas, Expenditures, John Spraggon, C. H. Jones, Sr. C. H. Jones, E. L. Ware, W. T. Bozarth, Sarah E. Cooke, Geo. W. James, Stationery and stamps, Exchange to date, Total \$324 48, To balance due church March 1, 1894 \$ 98 04.

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Table listing names and amounts for MISSOURI INDEPENDENCE DISTRICT, R. May, Agent, Receipts, Balance due church March 1, 1893 \$ 71 24, Orville L. James, W. A. Bushnell, H. R. Mills, Interest on note, E. L. Kelley, Bishop, Wm. Lentell, Gomer Wells, James Anderson, Sr. E. M. Hatley, J. B. and N. G. Farr, J. B. and N. G. Farr, J. G. Torrence, Arthur Allen, Arthur Allen, Arthur Allen, J. H. Thomas, Sr. Anna Clark, Fred Gurber, Margaret Winsor, J. W. Dumbauld, Mary Hendrickson, Sr. Allen Bailey, John Wassmund, Arthur Mills, Nellie Chatburn, Myrta Clear, Emma Smith, John Luff, Kansas City, Missouri, Branch, J. C. Foss, Sr. L. Webster, Sr. Emily Kinney, Sr. Emily Kinney, John McMullen.

Table with columns for names and amounts, including Sr. Hannah P. Derry, Sr. W. S. McMullen, S. R. Berg, etc.

Table with columns for names and amounts, including Richard Martin, T. J. Franklin, S. A. Jessiman, etc.

Table with columns for names and amounts, including Thomas Revel, Sr. Ella Johnson, Sr. A. Richards, etc.

Table with columns for names and amounts, including G. Henning, Ammon White, F. C. Keck, etc.

Summary table for church balance due church March 1, 1894, showing \$7 50.

NEBRASKA.

CENTRAL DISTRICT.

Table listing receipts and expenditures for the Central District of Nebraska, including Levi Gamet, Agent.

MISSOURI.

Table listing receipts and expenditures for the Missouri Central District, including John T. Williams, Agent.

NEBRASKA.

Table listing receipts and expenditures for the Southern District of Nebraska, including J. W. Waldsmith, Agent.

Table with columns for names and amounts, including To balance due church March 1, 1894, and received in cash.

Table with columns for names and amounts, including Sr. J. W. Layton, J. J. Vickory, Fred Koehler, etc.

Table with columns for names and amounts, including Elizabeth Black, C. C. Nelson, Arthur Hailey, etc.

Table with columns for names and amounts, including Daniel Edmunds, William J. Richards, Francis A. Evans, etc.

Table listing receipts and expenditures for the Missouri Northeastern District, including John T. Williams, Agent.

MISSOURI. FAR WEST DISTRICT.

Table listing receipts and expenditures for the Far West District of Missouri, including Wm. Lewis, Agent.

MISSOURI. CLINTON DISTRICT.

Table listing receipts and expenditures for the Clinton District of Missouri, including A. White, Agent.

MISSOURI. CLINTON DISTRICT.

Table listing receipts and expenditures for the Clinton District of Missouri, including A. White, Agent.

MISSOURI. CLINTON DISTRICT.

Table listing receipts and expenditures for the Clinton District of Missouri, including A. White, Agent.

MISSOURI. CLINTON DISTRICT.

Table listing receipts and expenditures for the Clinton District of Missouri, including A. White, Agent.

Table listing receipts and expenditures for the Far West District of Missouri, including Wm. Lewis, Agent.

Table listing receipts and expenditures for the Clinton District of Missouri, including A. White, Agent.

Table listing receipts and expenditures for the Clinton District of Missouri, including A. White, Agent.

Table listing receipts and expenditures for the Clinton District of Missouri, including A. White, Agent.

MONTANA.

MONTANA DISTRICT.

Table listing receipts and expenditures for the Montana District, including J. E. Reese, Agent.

NEBRASKA.

NORTHERN DISTRICT. G. M. L. Whitman, Agent.

Receipts.

Table of receipts for Nebraska Northern District, including church balance, March 1, 1893, and various individuals like James Huff and Lee Huff.

Expenditures.

Table of expenditures for Nebraska Northern District, including church balance, March 1, 1894, and various individuals like Sr. W. M. Rumel.

NOVA SCOTIA.

NOVA SCOTIA DISTRICT. J. W. Dimock, Agent.

Receipts.

Table of receipts for Nova Scotia District, including church balance, March 1, 1893, and various individuals like E. L. Kelley.

Table of expenditures for Nebraska Northern District, including church balance, March 1, 1894, and various individuals like Sr. H. J. Davison.

NEVADA.

NEVADA DISTRICT. D. I. Jones, Agent.

Receipts.

Table of receipts for Nevada District, including church balance, March 1, 1894, and various individuals like D. I. Jones.

Expenditures.

Table of expenditures for Nevada District, including church balance, March 1, 1894, and various individuals like E. L. Kelley.

OHIO.

OHIO DISTRICT. S. J. Jeffers, Agent.

Receipts.

Table of receipts for Ohio District, including church balance, March 1, 1893, and various individuals like Sr. S. rah White.

Expenditures.

Table of expenditures for Ohio District, including church balance, March 1, 1894, and various individuals like Sr. W. M. Rumel.

Table of expenditures for Ohio District, including church balance, March 1, 1894, and various individuals like Wm. Gibson.

Expenditures.

Table of expenditures for Ohio District, including church balance, March 1, 1894, and various individuals like James Moler.

Balance due agent

Table showing balance due agent for Ohio District, March 1, 1894.

ONTARIO.

CHATHAM DISTRICT. J. H. Tyrrell, Agent.

Receipts.

Table of receipts for Ontario Chatham District, including church balance, March 1, 1893, and various individuals like M. M. Brooks.

Table of expenditures for Ontario Chatham District, including church balance, March 1, 1894, and various individuals like Robert Brown.

Expenditures.

Table of expenditures for Ontario Chatham District, including church balance, March 1, 1894, and various individuals like Edward DeLong.

Balance due church

Table showing balance due church for Ontario Chatham District, March 1, 1894.

ONTARIO.

LONDON DISTRICT. E. K. Evans, Agent.

Receipts.

Table of receipts for Ontario London District, including church balance, March 1, 1893, and various individuals like Arnold, Wm. J.

Table of expenditures for Ontario London District, including church balance, March 1, 1894, and various individuals like Morrison, Mary.

Expenditures.

Table of expenditures for Ontario London District, including church balance, March 1, 1894, and various individuals like Edward DeLong.

Balance due church

Table showing balance due church for Ontario London District, March 1, 1894.

Expenditures.

Table of expenditures for Ontario London District, including church balance, March 1, 1894, and various individuals like Edward DeLong.

Expenditures.

Missionaries' Wives.

Table of expenditures for Ontario London District, including church balance, March 1, 1894, and various individuals like Brown, Sr. S.

Missionaries.

Table of expenditures for Ontario London District, including church balance, March 1, 1894, and various individuals like Gregory, Fred.

Dickhout Marriage Suit.

Table of expenditures for Ontario London District, including church balance, March 1, 1894, and various individuals like Dickhout, H.

Summary.

Summary table for Ontario London District, including church balance, March 1, 1894, and various individuals like Balance on hand.

Balance due church

Table showing balance due church for Ontario London District, March 1, 1894.

OREGON.

OREGON DISTRICT.

J. F. Morris, Agent.

Receipts.

Table listing receipts for Oregon District, including items like 'Balance due church' and 'March 1, 1893'.

Expenditures.

Table listing expenditures for Oregon District, including items like 'Thomas Daly' and 'Money orders'.

Balance due church March 1, 1894. \$ 99 25

PENNSYLVANIA.

PHILADELPHIA DISTRICT.

Thomas Lester, Agent.

Receipts.

Table listing receipts for Philadelphia District, including items like 'Balance due church' and 'March 1, 1893'.

Expenditures.

Table listing expenditures for Philadelphia District, including items like 'Bro. A. H. Parsons' and 'Warren E. Peak'.

Balance due agent March 1, 1894. \$ 1 75

PENNSYLVANIA AND OHIO.

PITTSBURG AND KIRTLAND DISTRICT.

Frank Criley, Agent.

Receipts.

Table listing receipts for Pittsburgh and Kirtland District, including items like 'Balance due church' and 'March 1, 1893'.

Table listing names and amounts for various districts, including Oregon, Philadelphia, and Pittsburgh.

Table listing names and amounts for various districts, including Iowa and Illinois.

Table listing names and amounts for Oregon District, including M. E. Mathews and E. L. Kelley.

SANDWICH ISLANDS.

MISSION.

G. J. Waller, Agent.

Receipts.

Table listing receipts for Sandwich Islands Mission, including items like 'Robert Hobron' and 'E. Nakuina'.

Expenditures.

Table listing expenditures for Sandwich Islands Mission, including items like 'Z. Kalae' and 'J. C. Clapp'.

Balance due church March 1, 1894. \$ 5 00

TEXAS.

CENTRAL DISTRICT.

E. Bates, Agent.

Receipts.

Table listing receipts for Texas Central District, including items like 'Balance due church' and 'March 1, 1893'.

Expenditures.

Table listing expenditures for Texas Central District, including items like 'Bro. B. A. Nunley' and 'E. Bates'.

Balance due church March 1, 1894. \$ 1 60

TEXAS.

SOUTHWESTERN DISTRICT.

O. D. Johnson, Agent.

Receipts.

Table listing receipts for Texas Southwestern District, including items like 'Balance due church' and 'March 1, 1893'.

Expenditures.

Table listing expenditures for Texas Southwestern District, including items like 'Bro. J. A. Curry' and 'Sr. Sophia Ferguson'.

Table listing expenditures for Oregon District, including items like 'J. A. Currie, Jr.' and 'A. B. Moore'.

Balance due church March 1, 1894. \$ 80

TENNESSEE AND KENTUCKY.

P. B. Seaton, Agent.

Receipts.

Table listing receipts for Tennessee and Kentucky, including items like 'Balance due church' and 'March 1, 1893'.

Expenditures.

Table listing expenditures for Tennessee and Kentucky, including items like 'By correction' and 'W. H. Griffin'.

Balance due church March 1, 1894. \$ 4 65

UTAH.

SALT LAKE DISTRICT.

E. T. Dobson, Agent.

Receipts.

Table listing receipts for Utah Salt Lake District, including items like 'To Carl Wiklund' and 'Jons Willson'.

Expenditures.

Table listing expenditures for Utah Salt Lake District, including items like 'By cash paid for shoeing horses' and 'H. O. Smith'.

Balance due agent, donated. 1 65

UTAH.

SALT LAKE DISTRICT.

R. J. Anthony, Agent.

Receipts.

Table listing receipts for Utah Salt Lake District, including items like 'Ashel Thorn, Willard' and 'Utah, t'.

Expenditures.

Table listing expenditures for Utah Salt Lake District, including items like 'R. J. Anthony, ex' and 'Poor at Logan, U'.

THE SAINTS' HARP;
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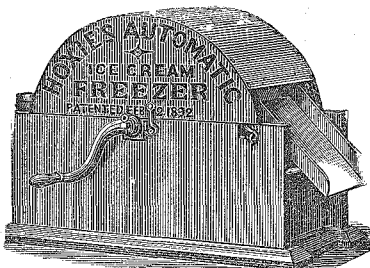
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No. 21.

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CHRISTIANITY—TRUE AND FALSE.

ARCHDEACON FARRAR contributes to *McClure's Magazine* an article in which he addresses himself to the assertions "that religion has been a curse to the human race," and that "Christianity has inflicted upon mankind more harm than good." He says that just as Lucretius was right in exclaiming that a thing which called itself "religion" had been the prolific mother of many a deadly curse, so many modern students have been right in maintaining that something which called itself Christianity—something which priests would fain have passed off for Christianity, something which theologians have taught as Christianity, but which was not Christianity at all, and was, in point of fact, alien from its most essential attributes—had done incredible harm to mankind.

In what respect is the cause of "pure religion and undefiled" injured or weakened by our free admission that the names of Religion and Christianity have been grossly abused to the perpetration of innumerable wrongs? Does the cause of virtue suffer from the fact that the worst ends of vice and falsity are often promoted by men who call themselves the servants of virtue, and wear the cloak of profession "doubly lined with the fox-fur of hypocrisy"? Is the majesty of duty impaired when men use her name as a covering of maliciousness, and obtrude her commandments as an excuse for gratifying their own vindictive rage? No! Religion, Christianity, Freedom, Virtue, Duty—they are eternal entities. Men may deface their true semblance; they might as well throw dust at Heaven, in hope of staining it, as endeavor to obliterate the shining ideal of these great guardian angels of mankind.

Lucretius is an example of one who, using the word "religion" in a partial sense, regarded it as a curse. Voltaire is an example of a man who, having been misled by erring Christians to

form an utterly false conception of Christianity; who, mistaking Christianity for a tyrannous, violent, and outward system, which reeked with hypocrisy and error, hated it from the bottom of his soul. Many a sweet and simple nature has shuddered to read how Voltaire used to say "Ecrasez l'Infame," "Crush the Infamous!" Many have been led to believe—*horresco referens*—that by "the Infamous" Voltaire intended our Lord and Savior Jesus Christ. It is certain that Voltaire had no such meaning. In the story a remarkable vision, which it is said that he himself related, it is evident that his soul, flippant as it often was, had been deeply overawed by the majesty of Christ. By "l'Infame" Voltaire did not mean Christ; but he did mean the political and sacerdotal system—the travesty of true Catholicism—such as he saw all around him, and such as he knew to be stained through and through with crimes against humanity of the deepest dye.

If Voltaire hated Christianity, what made him hate it? He did not hate anything which resembled true Christianity. He hated the sacerdotal tyranny of the eighteenth century. There was nothing to respect, nothing to love, in the false religion which brought forth evil fruits, even though it declared itself to be Christianity, and the only Christianity.

It has often been asserted that the spirit of religious ruthlessness is dead. But it is not so. Men still carry their passions with them into what they call, and take to be, their religion. Rome, infallible Rome—Rome under the tyranny of her Jesuits—has never frankly repudiated the guilt of religious persecution. If she still holds that the burning or torturing of men for their religious opinions be right, then every advance she makes is a menace to freedom and conscience, and to all which men hold to be most dear. If she has changed her mind; if she now holds that every man is responsible to God alone for his religious opinions, and that they ought (as such) to be free as air—then what harm would there be in setting herself right on this point before the civilized world? The opinion of the early fathers was unanimous that it was irreligious to coerce religious convictions, and that "violence is hateful to God." Why not publicly admit that the early fathers were right, and that the Rome of the Inquisition was wrong? Protestants have long done so. Calvin burned

Servetus; and, even since, Protestants have blushed for that dark deed, and proclaimed that they condemn it; as, indeed, was proclaimed by not a few of Calvin's own contemporaries. Cartwright, in the days of Queen Elizabeth, openly defended religious persecution, and said, "If this be thought cruel, I am content to be so with the Holy Ghost." (!) But Protestants have long ago declared their abhorrence of such a sentiment, and have shivered to atoms the false views of biblical interpretation on which it rested. — *Condensed for the Literary Digest.*

ONE CAUSE OF SHALLOW CULTURE.

There is no royal road to sound learning. Real intellectual strength and solid culture can no more be got by a wide range of dilettante exercises than a strong body can be developed simply by parlor systems of physical culture. This important truth is set forth in a very graceful way by Miss Agnes Repplier in the April number of the *Forum*, who shows that "the necessity of knowing a little about a great many things is the most grievous burden of our day, because it deprives us of leisure on the one hand and scholarship on the other." The dissipation and distraction caused by innumerable courses of lectures and the cramming of digests and epitomes are producing a very serious intellectual disease in the American public; for thousands of people conclude that by this means they really become cultivated, whereas they fall far short of any real learning, and put themselves, moreover, into a state of nervous activity which deprives them of the benefit of the leisure that wise men have, and even of the restful results of idleness which those get who are content to be ignorant.

BEAUTY OF THE MIND.

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The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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ABSTRACT of EVIDENCE TEMPLE LOT SUIT.

This work is an abstract of the sworn testimony of both Plaintiff's and Defendants' witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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Below will be found the different places of worship of the church in the cities named:—
Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a. m., 8 p. m. Prayer meeting every Wednesday evening.
Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p. m.; Sunday school at 12:45 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue.
Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street. Buildings, Alblon Room,

San Francisco, California: Schem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street; preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a. m. and 7:30 p. m.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, May 23, 1894.

No. 21.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 23, 1894.

FRUIT IN ITS SEASON.

We have sometimes been quite amused at being questioned in regard to the lawfulness of eating preserved fruits and vegetables, the questioners contending that according to the word of wisdom, no one was justified in eating of either fruit or vegetables that have been dried, preserved in either salt, vinegar, or sugar, as such preserved food would be out of the season.

On this topic we offer:

1. The word of wisdom is not given by way of commandment or constraint and hence any man who may not keep it in accord with the strict letter of it is not for that reason alone adjudged to be a sinner, and guilty of breaking a command "thou shalt" or "thou shalt not."

2. All wholesome herbs were designed of God for the use of man; and every fruit.

Under this rule every plant, the leaves, bark, or root of which may be found beneficial to man, either in health or in sickness, may be used by man lawfully. And those the qualities of which are preserved by drying are in their season while their quality is not impaired by being kept too long. Also under this rule, every fruit may be eaten in its ripened condition from the vine, shrub, plant, or tree, and so long after it is plucked as it may be kept in a sound condition, whether the process of keeping may be by saving the fruit in a suitable place until it mildews, moulds, or rots; or drying, preserving in syrups, boiling in sugar, canning, or in any other way preserving its original flavor and consistency.

The fig of ancient commerce, the date, and other biblical fruits were saved and used after drying. The olive as a fruit, and the oil pressed from it were articles of food and used the year round; and it is perhaps significant that as a rule it is quite difficult to keep fruits in good condition longer than from crop to crop; but it ought to be a settled matter with all Saints that divine economy has so ordered the ways of man that he may learn from the provident bee, ant, bird, and beast all of them that live in

the quarters of the earth where there is a succession of seed time and harvest, a season of blooming and a season of ripening, and provide for the time when the earth rests and sleeps by storing up what has been grown in their season of labor.

3 All grain, and all that the vine above, or in the ground bears, has God given to man for food for himself and his beasts of burden and use. This grain may be grown and stored for an indefinite period; and it is just as logical to refuse to eat bread made from grain more than one year old because it is out of season, as it is to refuse to eat the pear, peach, plum, apricot, apple, strawberry, blackberry, currant, gooseberry, or grape, after the fruit drops from the tree and is preserved, or canned, upon the plea that it is out of its season.

The germ of life has been preserved in wheat garnered on Egypt's plains nearly two thousand years ago, and placed where it was kept from dampness and the weevil; and who shall say that so long as that wheat retained its qualities it should not be eaten by man if his necessities required.

Meat has been dried and salted to preserve it since man lived on the earth, and corned beef and pickled pork are as much out of season as preserved or canned fruit, or kept grain. But all accept the idea that the bean, the pea, the onion, the potato, the carrot, the parsnip, and all other succulent vegetables, roots, or berries must be gathered, dried, and housed to be eaten in the winter; the fruits both of the vine, shrub, or tree are as much the subjects of the provident care that provides for the season of cold, snow, and ice as are the vegetables, or the grains, and we see no good reason why Saints should not be as sensible in the one as the other; avoiding either extreme.

We believe in the Word of Wisdom, and in the conclusions of common sense as well.

A MODERN CHURCH.

THE Rev. Jenkin Lloyd Jones, pastor of All Souls' Unitarian Church, Oakwood boulevard and Langley avenue, announced to his congregation yesterday morning that he was going to break away from denominational bonds and organize a church of free thought, without creed or doctrine. The announcement was made at the conclusion of the morning sermon. . . . It is the intention of Mr. Jones to build a new church to cost \$200,000 in the vicinity of the present one as soon as the connection is entirely severed. For funds he depends to some extent on the liberality of

Chicago citizens who favor religious worship on broad, unlimited grounds, and appeals to such for aid. . . . The building will be eight stories high. The first floor will be equipped with baths, gymnasiums, etc. The next two floors will contain a library, reading room, auditorium, and class rooms. The next four floors will be given to the housing of congenial tenants on a commercial basis, rooms for post-graduate students, working women's guilds, teachers, physicians, and lawyers. The eighth floor will contain a banquet and amusement hall and the parsonage. With such a building it is believed that the four commercial floors will yield revenue enough to pay the running expenses for the whole building.

Mr. Jones said: "I want to see this church as free in letter as it now is in spirit. Its by-laws are as untrammelled as its members are. I begrudge even a shadow upon the openness of this church. I would like to see All Souls' Church as free in letter as its pastor feels he is.

"Lastly, I appeal to those prosperous trustees of the unearned increment of Chicago, the wealthy men and women outside of our organization, outside of all church organization, who rejoice in the luxury of free thought. If they will not and cannot work with their time and their lives let them give some of their money to us. With their help we will rear on the corner yonder a church freer from theological and race, social and conventional trammel than has yet been realized in our prophetic city."

The above is a clipping of the salient points of an article published in a late issue of the *Chicago Tribune* concerning the new church to be organized by Rev. Jenkin Lloyd Jones. It is not surprising to find men breaking away from sectarian denominational bonds, but it is surprising if not astonishing to note that the causes that impel such deliberate severing of denominational ties do not so operate as to prevent the extreme of adopting an indefinite "free thought" platform in the organization of an independent church.

The creeds are objected to or rejected (and very justly too) because they contain such formulas or theories as a "God without body, parts, or passions" and a "heaven beyond the bounds of time and space;" which have been aptly interpreted as the equivalent of "nothing nowhere." But how much better will the proposed church be "without creed, or doctrine," on broad "unlimited" grounds? Is not such movement without theoretical or practical center or circumference, its center nowhere, its circumference everywhere? What hopes can such a movement inspire? what substantial results can it guarantee? Can it be or reach anything higher than the fertile brain of its founder may permit him to see or his limited finite talent grasp? When like other religious inventions of men

it has passed away, what will remain, what can remain but the ruins of another phase of so-called modern religious thought—another illustration of human blindness and folly?

We once read the statement that every boy knows he must have a string to his kite if he would fly it. It must have a means of connection with a center of direction or control; but this principle, the foundation principle of truth in theology—in nature—seems to be lost sight of in the proposed movement. It reminds one of a cartoon by Keppler, the well-known artist of *Puck*, that graphic portrayer of passing events, which presented the coming modern church assembled in an auditorium where a speaker, surrounded by astronomical instruments and apparatus used in chemistry and other branches of physics, was proclaiming a mixed uncertain homily composed of theology and science so-called, while the listening people sat with expressions of doubt and despair upon their countenances. It was well pictured, and illustrated the situation plainly.

All such movements as the one referred to but confirm the fact of universal apostasy from primitive Christianity, and therein reveal the causes of present religious darkness and uncertainty. They also confirm the consistency of the claim the church represents, of a restoration of the gospel in its primitive doctrine, and power, and church organization. The brethren see in the above a virtual confession of apostasy and a practical concession of the correctness of the claims they represent.

It is passing strange that men seeking and claiming freedom and liberty in either theology or science will so disregard the first principles of both as to cast adrift into unknown seas without chart, compass, rudder, or anchor. The fundamental truths of religion and science both center in a supreme power, a controlling center, an all-pervading mind or intelligence—in God. No feature or department of the physical realm has been claimed as existing in independence of other phases of the universe; no scientific man has made such unscientific claim. This principle Christianity teaches; the Author of faith is the Creator of the universe; there is harmony in all his works.

His course is one eternal round. He is the way, the truth, and the life; "the *light* and the *life* of men." There is no free thought nor liberty attainable—there is none such in *fact* outside the boundaries and limitations of law. All truth, all intelligence is independent in the sphere in which God has placed it to act, the sphere to which it is adapted in the eternal fitness of things; the laws governing its action being those

fixed by the supreme, beneficent Creator. To refuse to abide in, to transcend the limitations fixed by him is to pass into darkness and bondage and unhappiness. Such is free thought ungoverned by eternal, immutable law; such is liberty ignorant or heedless of the directings of him who presides in the midst of all things; who looks upon and provides for the preservation and perfection of his children and of all his works.

These cheering potent truths of nature and revelation we are seeking to affirm—the word of God to men, the word in the revelation of its light and power. Such movements as the one to which attention is called emphasize the conditions of doubt and the needs of the human family, and the responsibilities of those to whom the message of life and salvation has been committed, intrusted.

The revelations of the past ages become obscure to men because they lose the Spirit of them by disobedience and transgression; they also become altered in statement by the mutations of time. God *is*, God *is now*, the light and life of men to-day as of old—a God of revelation, and ever the same. Without his ever-present light men move backward, away from him. Only by the light and power of truth can truth be understood and its force be realized. Men may become intelligent enough to mentally perceive and in a sense accept principles of truth, and yet lack the indwelling power essential to living the truth. The world, degenerate man, and the Devil are opposed to truth, opposed to it in theory and in forceful power; it therefore requires the indwelling comprehension and power of truth to oppose, to constantly prevail against error and evil in all their forms, in individual and in general phases of life. "Truth endureth and is always strong. It liveth and conquereth for evermore."

Each disciple of the truth is therefore designed to be "a habitation of God through the Spirit" in behalf of his fellows and for his personal salvation. His liberty is guaranteed and his free thought rightly directed by "the Spirit of truth," which dwelling constantly within, produces consciousness of its presence by realization *in fact* of its light and power. To him it is the promise of eternal life in fullness, in completeness, because it imparts the consciousness and power of life by which its nature is comprehended in its superiority and supremacy over degeneracy and evil. It guarantees to the disciple that he shall "comprehend even God" and inherit all things as an heir of God and a joint heir with Jesus, the elder brother, the firstborn, the Redeemer. The perfect God of love and truth offers all he has: "He that overcom-

eth shall inherit all things." In his perfection he cannot offer less to those who receive "the love of the truth." That is "the *glorious liberty* of the children of God."

Let us have the "modern church" as God has restored it; the ancient church of Adam, of Enoch, and of Christ; and each disciple a living exponent of Christ—in the life of each God manifest in the flesh; through the power and to the glory of God and Christ, and for the salvation of man.

With a divine organization composed of such men and women in the world, what can thwart or prevent the purposes of God? This is the true modern church of Christ in contrast with the weak movements of men. It is bound in loyal covenant with God to work with him and for him in the interests of fellow men. God recognizes the capacities and the fitness of his children to so labor in association with him in devoted interest in the welfare of their fellow creatures.

QUESTIONS AND ANSWERS.

WHAT do you think of the Darwin theory of evolution?

A. We think it a very pretty theory born of imaginative minds to take the place of the biblical statements concerning the creation; based on a supposition. Send for Wilford Hall's treatise upon that subject and the wave theory of sound; and you will be able better to judge of how scientists agree.

Hall's "Problem of Human Life," for sale at the Herald Office; or Hall Publishing Company, New York City, is very readable but hard on the theory of evolution.

EXTRACTS FROM LETTERS.

BRO. W. J. SMITH, Detroit, Michigan, May 15:—

My Brother David has just come through the smoke and fire of a three-nights' discussion with a Campbellite, at Deckerville, Michigan, during which we think there was a victory scored in the interest of truth.

Bro. J. J. Cornish, Farwell, Michigan, May 14:—

The debate with M. D. Rogers commences to-night, to last twelve nights: six evenings on Joseph Smith and the Book of Mormon, three on the Reorganized Church, three on the Church of God—the Winebrennarians. All alive.

Bro. J. B. Roush wrote from Fulton, Iowa, May 12:—

I will preach over Sunday at Center Junction and depart for my field in Northern Illinois on the 15th. The Saints here have recently organized a Sunday school, and it is progressing nicely.

Bro. J. E. F. Smith wrote from Higginsville, Missouri, May 13:—

Please notify the elders and Saints that I am permanently located here,—Higginsville, Lafayette county, Missouri,—and would be

glad to have any of them call on us. We find a good spirit here and have made a few friends to the cause, and believe that if there is wisdom used there will be a branch built up in time. We also desire correspondence with the Saints of this county.

Bro. J. H. Lake wrote May 11 from Temple (Kirtland), Ohio:—

Bro. and Sr. Griffiths left last night for Wheeling, West Virginia. She was not much better. The rest of the Saints are well. Bro. W. H. Kelley baptized two of his children—Belle and George—and a daughter of Sr. Richner early this morning. The morning was lovely; the sun was rising, throwing light over hill and dale, and the Spirit of peace was with us. I expect to start for my mission next week. Grand prospects for fruit in this country.

EDITORIAL ITEMS.

ELDER William Newton sends a full report of his mission work from Takapoto, Paumotu Island, South Pacific Ocean. He was progressing in the work. Brn. L. R. Devore and J. W. Gilbert had also arrived at that island and were making preparations for the mission conference, April 6, 1894. Bro. Newton's financial report from April 6, 1893, to February 1, 1894, including his preparation and transportation from Kansas City, Missouri, to Papeete, is as follows: receipts \$257.70; expenditures \$318.20.

Bro. George H. Hilliard has baptized eight near his home since conference, besides his financial work in the Bishopric.

Bro. Marce Sorenson, of the Danish mission, arrived home on Tuesday the 8th inst. Bishop E. L. Kelley returned the same day from St. Joseph and Independence, Missouri.

Brn. F. A. Smith and F. M. Weld departed for the Des Moines district on Wednesday, May 8.

Bro. J. S. Snively, of the Decatur district, has been holding a successful series of meetings at Hiteman, Iowa. Prospects for the permanent establishment and growth of the cause at that point were very good. Brn. Snively and William Anderson have been holding meetings at Allendale, Missouri, and adjacent points, where the former remains to continue the efforts, Bro. Anderson returning to fill and provide for appointments at Lone Rock, Missouri, and other points in the district.

Brn. I. P. and James Baggerly secured an excellent opening at Oakland City, Gibson county, Indiana, a thriving populous city in the Wabash Valley. They created quite a stir among the people and caused many to make investigation of the faith. We expect to present fuller particulars of their work in a later issue. They will revisit the city in due time.

We present in this issue an excellent illustrated article by Bro. William Woodhead, in defense of the Book of Mormon. Bro. Woodhead expects to

revise this article, also those formerly published, and combine all in book form. We shall announce the publication when under way.

Bro. C. B. Moyer, of Antonito, Colorado, has been looking at Lamoni and surrounding country with a view to locating. He left for St. Joseph and Independence on the 16th.

Those who in worship and praise use "instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct," will be interested in the advertisement of the celebrated "Conn" instruments. They are highly valued by many performers and recommended by leading artists. We can benefit purchasers if in their selection of instruments through Mr. Conn they will correspond with us. We divide the discount obtained through our advertising with patrons of the Herald Office. Notify the office if ready to purchase and it will secure you a good discount.

The June "Program" of Zion's Religio Literary Society will be found on the fourth page of the cover of the present number of the HERALD and will appear there monthly hereafter. The Program is also printed in pamphlet form and mailed to the local organizations by the Herald Office, as arranged for by the officers of the Religio. Its appearance in the HERALD will remind the members of the regular meetings and work of the society and more fully acquaint the church with its objects and the advantages it offers to young people for social and intellectual culture combined with the religious spirit. It will also awaken and increase interest in the Religio Society where it is now unknown or its work but partially comprehended.

Bro. H. A. Stebbins began a series of lectures on the Book of Mormon at Lamoni, on Tuesday the 15th inst., under the combined auspices of the local Zion's Religio-Literary Society, the Student's Society, and the Sunday school.

Three were baptized at Leon, Iowa, on Sunday the 20th inst., by Bro. John Denio, president of the branch.

Three were baptized at Lone Rock, Missouri, on Sunday the 20th inst. by Bro. Charles H. Jones. About one hundred and seventy-five persons were present at the morning Sunday school service, the chapel being well filled. It is but about two years since the Lone Rock Saints, in order to provide sufficient room, built their present house of worship, and present indications are that they will be obliged to enlarge it or rebuild at no distant date.

Mr. J. S. Duss, of Economy, Pennsylvania, Senior Trustee of the Harmony Society, was at Lamoni over Sunday, May 20, visiting relatives and friends.

Mothers' Home Column.

EDITED BY FRANCES.

"COME UP HIGHER."

THROUGHOUT the church we hear the statement, "The hastening time has come." All along the line in this world at large improvement has been noted and commented upon. In intellectual advancement it is especially notable. Science has also taken fresh fields for investigation, public school systems are improving, and by sectarian ministers we are informed that the world is growing better—that religion is becoming more and more acceptable, and church membership is on a steady increase.

But while all this is going on, let none take time to rest or look back, or the tide will sweep on and he will be left behind. The spirit of advancement spreading among the inhabitants of the earth is but a prophetic fulfillment of the fullness of time, and the enemy of all righteousness is not blind to the fact, and in the mighty strength of his despairing struggle he will draw after him all those that fall in the rear, and those who have not the sure foundation beneath their feet. While the widespread advancement is so remarkable in the Christian world, and also in the heathen countries, as is testified by "the voice from the young men of the Orient," the annals of crime and bloodshed are increasing with alarming rapidity, the liquor traffic increases its widespread destruction, and the spirit of the evil one is wielding an even more potent weapon in the hidden workings of the social world and the home. The evil doings in the social and home circle have been, so to speak, refined, polished, and dressed in such attractive guise that the young are infatuated and enthralled, and if moving in the upper circles of society, they *must* embrace many or all of these deviations from virtue, or be styled a prude, crank, or something of like significance.

While the call "Come up higher" has been sounded within the walls of Zion, and all her children are rejoicing in the purer light of charitable Christian love, it will never, never do to close the eyes to the subtle inventions the evil one is putting forth, for by so doing we may be the first to be drawn into some nicely laid scheme for our destruction.

With the better and brighter light coming with the call, comes the desire for a clearer conception of right and wrong, more perfect wisdom, and a greater degree of the Spirit of Truth to guide us safely through the struggle.

There are many tired and discouraged ones who have been thrilled to the heart by the inspiring thought, "The hastening time has come," and have been stirred into new and greater activity to enable them to keep pace with the onward and upward move. And a mind thus awakened and permeated with the idea of advancement is the more fertile field in which the adversary may plant the seeds of evil ambition, deception, and iniquity. We see this spirit everywhere, keeping pace with any new advance in the cause of truth. We find it even within the limits of the body of

Christ's followers, and the fact is self-evident that some must be left behind, and it warns us all to put forth our best efforts united with fervent prayer for our own safety and the safety of others.

In these perilous and uncertain times it is well for both old and young to devote less time to amusement and more to earnest and prayerful work. And let the young not imagine that they are losing the best part of their life by such a course, for the experience of *many* will tell them they are losing nothing, but are gaining everything because they are building for themselves a character staunch and true, they are nourishing an intellect that will brighten and expand with all the subsequent years of life, and they are acquiring tastes and habits that will be a lasting benefit to themselves, and the admiration of all who appreciate and value the true refinement of life.

The wasted years of many lives are directly due to the frivolous, useless beginning, to the time when the mind and the heart are fresh and young; and because it is more natural to play than to work during these years, the present enjoyment only is thought of, and the future is left to take care of itself. It is by this carelessness that we give the adversary the chance to plan the future for us, for we all know that the tastes and habits acquired during the first twenty years of our lives are apt to go with us to our graves. Then how careful should we be to lay a sure foundation during these years that will not hinder but will help us in the following years, and it can be positively said to the young that the more time they devote to serious and sensible occupations, the more satisfactory, contented, and happy will be their later years.

This is a time when the young must think and act for themselves. Mother and father can counsel and advise, but can by no means keep them in line with the onward move if they refuse to act individually. Each must save himself. And may God's blessing rest with all, and may his Spirit help and sustain every earnest, faithful soul struggling for salvation.

AGNES E. WHITE-KECK.

PLANO, Ill., April 20.

SEATTLE, Wash., May 7.

Dear Sisters:—Upon opening the *Herald* I invariably turn first to the Mothers' Home Column to see what new thoughts and ideas are presented for training and care of our little ones. I have been much benefited by hints and advice from the various sisters who contribute to this department, and though I have no advice to offer myself, I wish to write to thank those who have.

I have three precious little souls intrusted to my care, whom I am desirous of raising in the fear and admonition of the Lord. I want to do my entire duty by them. I pray continually for patience, wisdom, judgment, and the Holy Spirit to guide me, that my influence over them may always be good. My eldest child, a boy of five years, has a very difficult disposition to understand and manage (whether owing to prenatal influences or not, I am unable to say). He is very loving,

affectionate, and truthful, not an atom of deceit in his organization, very nervous and light spirited, and frets under control like a young broncho. He is very intelligent and fond of home, and so penitent when he has grieved his papa and me, but so full of mischief it just pops out at all the corners in spite of himself, even with the tears of penitence still wet on his face. No fixed rule can be applied to every case, because in each case circumstances are so different, and I can assure you, dear sisters, it takes considerable patience and love to always be just to a child and never punish because you are annoyed and angry, but because the child really and truly deserves it, and you feel quite sure that correction in this case is wiser than talking, or reasoning, and pointing out the fault in a loving spirit. I am not one of the most patient mothers, I fear, and it often comes more handy, when I am very busy, to speak crossly, or even give a little slap, when really it wasn't quite necessary, and when they turn away with little quivering lips and tears in their eyes, I think of what Christ said about "offending one of his little ones," and it grieves me to the heart to think I allowed myself to be so hasty. My little girl, Nellie, is three years old and is so sweet and pretty she wins all hearts. Baby is only ten months old but she can manage her papa as well as any finished coquette ever did her lover.

The season here is very rainy during the winter which lasts about seven or eight months, it seems to me, and the children have to rely on me entirely for companionship, as they are almost constantly indoors. So mamma has to tell stories, play games, and be everything when papa is away; but when he is home, then papa is everything and everybody, and mamma has to play second fiddle, for which she is generally very thankful.

The thought comes to my mind just here how very careful parents ought to be in their habits, manners, and conversations, for they are to their little ones models of excellence. I know Charlie thinks it quite impossible for papa to do wrong and imitates his every gesture, and Nellie is the same about mamma. Charlie thought a great deal of a gentleman living by our house, till one day he observed him smoking a cigar, when he ran in instantly to inform me of the fact, shaking his head and feeling quite badly. I don't allow them to associate with other children any more than I can possibly avoid, and you would be surprised to hear them express their old-fashioned little notions, when we have our daily reading (before bedtime every evening, I read to them and afterwards explain and talk it over). Living entirely with grown people they use the same language as we do. Living here in Seattle we are among the isolated ones, all the comfort and news that we get being contained in the *Herald* and *Autumn Leaves*. We belonged to the Salt Lake, Utah, branch before moving here two years ago. My husband, Geo. E. Ward, has been a member of the church for some fifteen years, but I was only baptized in January, 1892, by Bro. Joseph Luff. We used to have such strengthening prayer meetings. I wish we lived where there was a branch. I would like to join the Daughters of Zion, too.

I think they have taken up a noble work. The "Talks to Mothers" are splendid. Helpful thoughts were presented to me that I shall endeavor to use to advantage in the welfare of my children.

The subject of social purity has always been touched on so daintily, hitherto, always handled with such delicately gloved hands, and details were entirely too shocking to be gone into, and there has always been such a vagueness of expression employed, that it was almost left entirely to the imagination to think what meaning was intended to be conveyed to the mind. I do want to bring up my children right. I want them to know that their little bodies are God's temples, to be kept clean and pure, that his Holy Spirit can take up its habitation therein. Boys should be taught that it is just as necessary for them to be virtuous as for their sisters to be. God is no respecter of persons. He is not like the corrupt world. He will not wink at a sin because committed by a boy, and then turn around and condemn it in a girl. They are equal in this sight.

I fear I am making my letter too long, but before closing, wish to request the prayers of the Prayer Union in my behalf, that I may be healed of a bad swelling of the glands of my neck. It is now of four months' duration and is growing worse. My husband and I have made it a subject of prayer, but often where individual effort fails united prayers will succeed. No elders being near I am debarred from the privilege of administration. I would ask their prayers also for my sister, Miss Florence Woolfenden, of the Salt Lake branch, who is afflicted with her eyes. Praying that God will bless us all, and give us strength to perform our life's duties from day to day and that the love of the truth may predominate over every other consideration, I remain,

Your sister in the truth,

NELLIE WARD.

No. 412½ Cedar Street.

COIN, Iowa.

Dear Sisters:—I want to bear my testimony to the good I have received from the use of the consecrated olive oil. As I do not live where there are any elders, now that la grippe has made its appearance again, I prayed to the Lord to show me what I should do for it if any of us should be taken with it. I dreamed that night that we all were taken down with it and we took the oil inwardly and swabbed our throats with it and took a swab and dipped it in the oil and snuffed it up our nostrils every hour until we were healed. Of course we asked in faith for God's blessing to go with it, for without faith we cannot please God. I thought four other young Saints came to our house with the disease and we treated them the same and they were healed. I use the oil internally and externally for all our aches and pains. About three years ago I was praying to the Lord in great earnestness to know what we should do for ourselves if we should be taken down with some terrible disease such as typhoid fever, diphtheria, and such like, and I was shown in a vision that the consecrated oil was the same to us as the brazen serpent was to the chil-

dren of Israel in the wilderness, that whosoever depended on it wholly, coupled with the prayer of faith, should be healed. The oil will counteract the disease. Olive oil alone will counteract poison and when consecrated the blessing that comes to it will be great.

Sister Knipschild asks that some one through the *Herald* may inform her how to make mild drinks of barley as also of other grains. I parch the same as coffee, and grind it and they make a very pleasant drink for breakfast. I like to hear the different ones tell of their experiences in keeping the Word of Wisdom, also in abstaining from tobacco. It strengthens others to try to overcome. We still live in Coin, Page county, Iowa, twelve miles southeast of Shenandoah, and are waiting anxiously for some of our elders to come and open up the latter-day work here. We will help them all we can. Our eldest son, Leroy, the lame one, was chosen assistant post master here and our other son, Clark, to help him. They two attend it all themselves. They are opening a notion store on one side of the post office. We have bought three lots and a house here, so I guess we have come to stay, and would be glad to welcome any of the Saints here. My husband would like to have Bro. R. M. Elvin come here. He thinks he is one of the best preachers he ever heard, but he has heard only a few different ones preach. I love to hear them all preach, especially if the Spirit of the Master is there prompting them what to tell the people. The C. B. and Q. runs through here, also the Wabash. I would not exchange the *Herald*, *Hope*, *Autumn Leaves*, and *Ensign* for all the rest of the pleasures there are in this world, especially those Tahitian letters of late. How the Spirit burns within our hearts while reading them.

Your sister in the gospel,
JOSEPHINE WOOD.

PIPER CITY, Ill., April 28.

Dear Sister Walker:—I left Lamoni on Friday. I hated to say good-bye, but felt that I must come home. I had enjoyed the conference so much, and spent so many pleasant hours and received so much good, so many helpful and encouraging thoughts, that it was with reluctance that I turned my face homeward. It was a spiritual feast for me, and though, as I tell them, I did not find all perfection, but as I did not go with that expectation, I was not disappointed. I know one thing, it was a glorious time for me, and was something of a school. I trust that the good I received may abide with me and that I may impart of it to others, that my life may be better, and that I may be better able to do good in this great cause. I do want to be a worker in the cause of Christ, for unless we do work we cannot expect to grow and develop into a Christ-like character.

I arrived home Saturday afternoon, and though I had enjoyed the country through which I had been traveling, and the hills of Iowa were beautiful to me, yet when I saw this level country where I have always lived, I thought my home was very beautiful.

There is a great deal of work to be done here; but sometimes when I think how many of the Saints have labored here for years, and prayed, and my dear mother among that number, and then think of the few that have ever obeyed the truth, I sometimes wonder what is the use of working. But even if a few are enabled to see the light, that is worth striving for. If there were a number of young people here it would be so much pleasanter. The young people's meetings were such a help to me while at Lamoni, and it seems lonely to me to come back here where there are but two other young folks that are interested in the work. Pray for me that by my life I may show to the young that there is something better in the gospel of Christ than there is in the world, that I may help to bring them into the fold of Christ. I believe the young need the association of the young, for while I enjoy being with those older in years, and working with them, and indeed always have found great pleasures and profit in the society of those who are older in years, and older in the work, yet I long for the society of young Saints. It seems to me it would be so much easier to live right if we could just have young people's prayer meeting, the Religio, etc. But we will work and labor on and hope to accomplish some good. I also believe that when anyone enters the church, especially the young, they should be given some work to do. If they can go to work in the Sunday school, the Daughters of Zion, the Religio, or in any department of church work they will be less likely to desire the vain things of the world again.

I have been reading the Home Column in last *Herald*. How full of meaning Bro. Burton's address. I fancied I could again see him standing before that vast congregation and hear the words as he spoke them. God grant that good was done. I know good was done to those already in favor of the work; but I trust that some who did not before realize the need of the work, do now.

Some have asked me what I enjoyed the most while at conference. That is hard for me to decide, as it was all so good. I know I realize as never before the divinity of this latter-day work, and the need of each one being an earnest and faithful worker, and be ready to make some sacrifice for the cause of Christ.

Your friend,

NETTIE I. HEAVENER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. John A. Davis, Beall, Indiana, asks your prayers in behalf of his wife that she may be restored to health.

Bro. David Lambert, of Alice, Ohio, requests prayers of Union in behalf of his daughter, who is insane. She announced her intention of uniting with the church just prior to her affliction.

Please notice also the requests of Sr. Nellie Ward in her letter from Seattle, Washington.

Bro. William Smith, of Allston, Nebraska, requests your faith and prayers in behalf of his little son, aged six months, who has been badly injured, that he may be healed,

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer:
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, May 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalms 33: 11, 12; Enos 1: 18, 19; Alma 17: 21.

Thursday, May 31.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-25.

Daughters of Zion.

Tuncurry, N. S. W., Australia: Mary Kaler.

Springville, Utah: Silvia Blanchard.

Pittsburg, Pennsylvania: Srs. M. A. Jolly, Mary Perry, Emma Fairley, Katie Gillespie.

St. Joseph, Missouri: Carrie Pointer, L. F. Mack, Tantha Gardner, Ella Brown, Annie Brooks, E. W. Miller, Carrie L. Best, Thursa Bacus, Harriet Vandusen, Mary Johnston, Sr. Hall, Maggie Blair, Cora Wedlock, Mary Terry, Jennie Krahl, Nora L. Blum, Lena Randall, Harriet Bevor.

Lamoni, Iowa: Minnie Nicholson, Emma Waterman, Janet Barto, Julia Moore, Elvira Mason, Ann Thorp, Adelaide Hansen, May Gunsolley, Janet Shippy, Dorothy Blair, Mary Ferguson, Sarah Crouch, Flora Scott, Hattie Banta, Sister Barnes, Carrie Weld, Sr. Crane, Lillie Hammer, Mamie Closson, Letha Tilton, Hannah Salisbury, Sr. R. Clum, Audie Anderson, Ada Hopkins, Altha Deam.

Letter Department.

RECTOR, Ill., May 12.

Editors Herald:—I have just closed a protracted meeting here. The Baptist divine came out to hear and made an attack on what we believe. Of course we had to dispute with him; he challenged me to prove that the laying on of hands was practiced for the reception of the Holy Ghost, and I said, "Will you teach and practice it if I can show it from the Bible?" He replied, "I will." So when I showed it so plainly that all could see, he did not want to take it that way, but said, "I will take Webster." He also said: "I am called of God, and I don't believe baptism is for the remission of sins." I remarked that Peter was called of God, too, and that Bro. Clark or the Apostle Peter was wrong, and that we should take the word of God in place of man's say so. He then told the people that if I had preached the truth, his advice was to them to stay away and not come to hear me preach. I told them that Paul told his son

Timothy (2 Timothy, fourth chapter) that they would turn their ears from the truth and turn them unto fables, and that it was manifested before them.

Thank God, the interest turned in our favor. I baptized two precious souls, and others have given me their names for baptism. Excellent interest here; this is a new place five miles north of El Dorado, Saline county, Illinois. I told the Baptist brethren while in the dispute that I wanted them to see that their pastor kept the contract he had made with me to practice the laying on of hands for confirmation. Many are interested and will obey the gospel as soon as I can get around to them. My prospects are bright for a home in the sweet by and by.

I am in the faith,

F. M. SLOVER.

LEEDS, England, April.

Editors Herald:—This day as I am sitting at home unwell and unable to follow my employment, my mind is drawn to reflections upon our weakness. When the smallest things occur, how little is our faith! But I am glad that I have been made to understand the fundamental principles of the plan of salvation. If my understanding be limited to this only, I would have occasion to be glad to think that I am a Latter Day Saint; and I ought to appreciate that privilege more than I do. I find it easier to live with Saints than with the people of the world, although it is our duty to be with them and try and show them the errors of their ways, and try to bring them in the family and fold of our blessed Redeemer's kingdom. I often feel as an old farmer I once read about. The Lord had blessed him with this earthly welfare and when he got old in years and retired from earthly work, one day a friend called to see him and found him in a deep study. The friend asked him the reason. The reply the old gentleman gave was this: "When I look back to-day, I cannot see anything I have done for the kingdom of Christ; it seems to me that I have been receiving from God all my life, and have never attempted to give anything in return." And I am afraid that many of the so-called Saints may look back and say the same thing, and if the Lord was to come they would be found wanting. We have to sacrifice sleep and rest oftentimes to obey our earthly master; but I find in this part of the Lord's vineyard many of the Saints think it too early to arise and come to their places of worship at 10:30 a. m. on the only day the Lord requires us to serve him.

As for myself, I am longing for that day to come so that I can leave the world and meet with brethren and sisters in the gospel of Christ and pay homage to my Creator and make the time enjoyable with each other. I think as Saints of God and having received the light as we say we have, we certainly ought to let our light shine before people of the world. I am thankful to say we are progressing very favorably, and many are near to the water's edge; but we trust as the seed is sown the Lord will give the increase in due time. All we have to do is to be faithful, and press onward, and continue to sow,

and we shall reap by and by. I have sent you a clipping from the Leeds *Mercury* to show you how the four hundred and sixty clergymen have written to his Grace, the Bishop of England. Is a sifting coming? If so, how ought we as the Saints of God to lift up our heads and rejoice in Israel's God knowing these things must be just prior to our Savior's last coming. May the God who created us give us faith to continue faithful to the end of our journey, so that we may be able to say as Paul did to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Your brother,

JOB DALLEY.

SIMEON, Neb., May 6.

Editors Herald:—I would like to tell you that we are still in the faith and trying to hold on to the rod of iron, or do what God says, although isolated from any Saints as yet; but we experience almost every day that God is near us and able and willing to redeem his promises when we are childlike before him. And fasting is a great remedy for the big head; it will keep down heat or cure pride. I am glad because of the last revelation. I pray God the church from head to feet will heed it. It is thinly settled here yet; we live twenty-eight miles southwest of Valentine, county seat of Cherry county, Nebraska, on Trout Lake. This is a sand hill, hay flats, and lake country, and can't be beat for stock raising, fish, or game.

We will be glad to have any of the elders or Saints traveling through west or east to call on us. There are no churches nor meetings here yet. We would stand as good a chance as any of them to get a hearing.

Ever praying for the upbuilding of Zion, and asking the prayers of the Saints that we may endure faithful to the end.

Your brother and sister in Christ,

S. A. ROGERS.

F. D. ROGERS.

FAIRFIELD, Neb., May 8.

Editors Herald:—Since coming into this locality one year ago last March I have been preaching in and around Fairfield with a marked degree of liberty, and with fair congregations, and attentive listeners. I have held an average of three meetings per month. I only wish I was able to spend all my time in the great vineyard of our heavenly Father, for truly the harvest is great but the laborers are few; but thank the Lord he is blessing the laborers of his vineyard when they prove true to the trust he has committed unto them.

I am happy to say that the work of the Lord is fast gaining in this part of God's vineyard. I troubled the waters of the Little Blue on last Sabbath by burying in baptism in its lucid waves twelve precious souls who will add greatly to the progress of the work in this part of Nebraska; and still there are more that are almost if not quite ready for

the water, who, I think, will come in soon. I expect to be found honestly and zealously engaged in the Master's cause in this part of the country, for there is a good work to be done here. I feel well in the work of my heavenly Father, and do hope with you to labor for its final and glorious victory.

Your brother,

C. E. BLODGETT.

PLAINVILLE, Mass., May 7.

Editors Herald:—What do the signs of the times mean? is the question that comes to the mind of the Bible student. What will be the immediate result of the Coxe movement, the large strikes, the work of anarchists, secret combinations, etc.? Will it not be the fulfillment of the time spoken of by the prophet of the nineteenth century when every man shall take a sword against his neighbor except those that are of Zion. Truly these are the "perilous times" spoken of by Paul. It speaks to us that we should be faithful to the gospel call and our covenants with God, especially the law of tithing, that we may be entitled to the favor of God.

"Yes! we trust the day is breaking;

Joyful times are near at hand;

God—the mighty God is speaking

By his word in every land;

When he chooses,

Darkness flies at his command.

The work of God is moving in this vicinity and the officers of the Plainville branch are determined that the missionary in charge and others shall not have it to say that local laborers are doing but little when next General Conference rolls round. On April 29, Bro. C. A. Coombs opened a new field of labor adjacent to this branch at Blake's Hill schoolhouse. Yesterday Elder Coombs was wonderfully blessed in presenting the gospel claims to those present. Some of the leading citizens of the town were present and gave very favorable expressions in regard to the meetings and want them continued. Bro. F. O. Coombs rendered valuable and timely assistance with his cornet. Miss Guild, the efficient school teacher, presided at the organ. The meetings at Attleboro have been reopened and quite a number of friends seem to be investigating.

In bonds of love,

ARTHUR B. PIERCE.

ELMIRA, Kan., May 11.

Editors Herald:—This branch is still alive and holding regular prayer meetings; but no preaching or Sabbath school sessions have yet been held this summer. I have two places where I hold forth; one southeast of Beloit, near Bro. Knapp's, and one in Lincoln county. To the last named Bro. R. W. Davis and I went last Sunday. I had been there twice before, but it stormed so I did not have much of a crowd; but last Sunday we had a good crowd and splendid attention, and I think good can be done there.

Bro. Davis just returned from a trip to visit his folks; left to-day, gone east; expects to go to conference at Blue Rapids. I expect to go. Praying for the spread of truth,

In gospel bonds,

S. C. ANDES.

KANSAS CITY, Mo., May 7.

Editors Herald:—Arriving at Scranton, Kansas, one week ago last Saturday, I began a series of meetings. Fair interest was manifested at all the services. Yesterday ten persons came forward for baptism. One sister was taken from her bed where she has been confined the most of the winter. She attended the afternoon meeting and enjoyed the first night's rest for months.

Three more came forward last night and we baptized and confirmed them this morning before leaving. Many more are near and will follow. I am *en route* for the East.

Hastily,

A. H. PARSONS.

TUGHOLLOW, Wis., May 9.

Editors Herald:—I am busy, battling for truth. Bro. Henry Wood and I are preaching every night; there is quite a good interest here; the outlook is good in this part of Wisconsin. I baptized two noble ones into the fold a few days ago, and expect to baptize more soon; so the good work goes on.

I feel better in the work than I ever felt before; the Lord has blessed me wonderfully in presenting the gospel. Brethren, let us do a big work in Wisconsin this year. I can't see how we will meet all the demands for preaching, for there is enough work in this one county to keep four elders at work one year, and then plenty to do. O, may the Lord send more laborers into the vineyard, is my prayer! Speed to the work everywhere.

Your colaborer,

A. L. WHITEAKER.

VALLEY JUNCTION, Wisconsin.

DURANGO, Texas, May 12.

Editors Herald:—I am at Durango, in Fall county. I aim to go to Mooreville. Will commence meetings there to-morrow and continue as long as the interest demands it. Aim to commence meeting here on the third Sunday in this month, to continue as long as the interest demands. I have prospect for a debate in Lee county with a Baptist minister, to commence on the first Monday in June, but nothing definite yet, as I haven't heard from him since I sent the propositions and agreement. I will let you hear about it later on.

Yours in bonds,

E. W. NUNLEY.

MAGNOLIA, Minn., May 11.

Editors Herald:—I left my home and loved ones April 25 to continue the warfare against the enemies of truth. I stopped one week at Powersville, Iowa, where I had opened the work and baptized several on my way to General Conference. I was well received by the people, especially by the thinking class, whose minds are opened for investigation. The Methodists closed their sanctum against me and cried "deceiver" until all the thinking class were ashamed of them. Mr. P. H. Powers, a prominent citizen and a large-hearted man, kindly gave me the use of his hall, and there I kept the gospel trumpet sounding until the 4th inst., when I was joined by our worthy brother, J. S. Roth. We labored together over Sunday, enjoying

the Spirit of our Master in breaking the bread of life to good congregations of honest souls some of whom will soon obey the gospel of Christ and rejoice in the promises of God.

On Monday the 7th I separated from the Saints and many friends at Powersville, leaving Bro. Roth meting out to them the good things of the kingdom of God. I mounted the cars for Minnesota, arriving at this place on the 9th inst., where I met a large number of warm-hearted souls awaiting my coming.

I began meetings last night in the Methodist church, and had a good crowd of interested souls out to hear. I enjoyed the Spirit sufficiently for the occasion, thank God. I will continue over Sunday and on the next week. Prospects are flattering. Opposition is of the low character; of slander and falsehood. My heart is still in the work and I am glad to report that the way is growing clearer. I am as ever,

Yours in bonds,

I. N. ROBERTS.

AMBER, Iowa, May 9.

Editors Herald:—I wish to give thanks through your columns to some one who in kindness sent me a new Saints' harp. May God bless the giver, for the Master hath said and will say again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

My mother in my early days gave many things to those who were poorer than herself, believing that she was only lending to the Lord; and I can say from experience that the Lord keeps the only bank that never fails. Desiring God's grace to obtain wisdom and strength to serve him to the end of my days, I remain, Yours in the faith,

DANIEL J. DIERKS.

COLUMBUS, Kan., May 4.

Editors Herald:—In looking through the letter department my soul was filled with joy to see how the elders are blessed with the Spirit of God. Fear not, brethren and sisters, the Lord is with you at all times. Saints, when you are sick or in need go to the Lord in prayer, and he will bless you. It always makes me feel good to see how the children of God are blessed when they are sick and when I read and see how much good the elders are doing, spreading the gospel over the land and bringing honest souls into the fold. I have been raised from my bed of affliction many times by calling for the elders of the church; they anointed me with oil and they laid their hands on my head, and I was restored to health and strength by the Spirit of God. Last winter my father was very ill with the typhoid fever. He lay in his bed thirteen weeks and got so he could not help himself at all, and he could not move unless we helped him. The doctor came to see him and he said it was impossible for him to live, and the neighbors all gave him up and said there was no hopes of him ever getting well; but we put him in the hands of the Lord, and he was raised from his bed of affliction; and I feel to praise the Lord for all of his goodness toward us and for sparing father's life for us.

We are having prayer meeting here; the young Saints are greatly interested. I am doing all the good for the cause I can. I was baptized when I was eight years old; I have never regretted the step; I am now fifteen.

My health is very poor, I therefore ask the prayers of all the Saints in my behalf that I may be restored to health and strength and be able to do the work my Master has before me to do. This is my humble prayer in the name of Jesus. Amen.

Your sister,

CORA RANDALL.

ONSLow, Iowa, May 2.

Editors Herald:—A few weeks ago I took up my Bible and my eyes fell upon these words in the sixth chapter of Genesis, Inspired Translation: "For by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified." These words rang in my ears for days, for they touch upon a point upon which there is a great diversity of opinion: the sanctification of God's people. Some have the idea that we are not sanctified until we die; others that when we are sanctified we cannot commit sin; others that we can, but will not. Now sanctification as a word or subject is treated very sparingly, even by the Saints in general; but should we not investigate every part of God's word thoroughly and try to get a right understanding of it? This word plainly tells us "by the blood ye are sanctified," applied at the time of our entrance into the kingdom. When we are in obedience to the command to be baptized for the remission of sins, we are justified by God's Spirit, and the blood of Jesus Christ cleanses us from all sin. This agrees with what Paul tells his Corinthian brethren: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I think it is well for the Saints to remember that when we are born into the kingdom we are as little children, pure and holy in his sight; and O, how it behooves us to retain our child-like faith in our heavenly Father; and as a child has to learn his alphabet to enable him to succeed in his studies, so we, commencing at the first principles, go on learning, ever learning until we arrive at the stature of men and women in Christ Jesus!

John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him. . . . And every man that hath this hope in him purifieth himself, even as he is pure"—1 John 3:2, 3.

In the fourteenth verse he says: "He that loveth not his brother abideth in death." O, dear Saints, how careful we should be in our daily life to carry out this spirit of love; to let no hatred nor any evil thing be harbored in our hearts! Does not every such evil thought or feeling take us farther away from God, who is love? The eyes of the world are upon us. If we do good only to them that do good to us what thank have we; "do not even the publicans the same?" But we are to be a peculiar people, zealous of good works; we are to do good to the unthankful and to them that despitefully use us. Sanctified by

the blood of Christ; O Father, help us to keep our sanctification! As I look through my Bible and note the many passages requiring God's Saints to be pure and holy, I am impressed with my own weakness and nothingness before him; but thanks be to God, he has promised to be our helper in every time of need. There is one thought in connection with perfection which I wish to mention: For many years I associated sanctification and perfection together, but now I look at it very differently. God sanctifies us when we enter the kingdom; he sets us apart to do his will. Old things have passed away, behold all things have become new. But perfection is a something that by our own individual efforts we are to strive to attain to. Every good deed, every victory over some weakness of the flesh, all the efforts we make to keep ourselves from being led away by the love of the world and the pride and vanity thereof, bring us so much nearer the end desired; but we shall never be entirely perfect until Christ appears and we be like him.

Yours in the faith,

MRS. R. M. GREEN.

MANCHESTER, Texas, April 30.

Editors Herald:—Bro. T. J. Sheppard has spent two weeks or more in Red River branch, preaching the truth, and has done a good work. He has led eleven precious souls into the watery grave of baptism, and left more investigating. Bro. Sheppard has made many friends to the cause on this trip. We want him to come back about the 1st of July with Bro. Moore, when I think there will be several more additions to the church.

Yours in bonds,

HENRY T. McCLAIN.

MANCHESTER, Texas, April 29.

Editors Herald:—Bro. T. J. Sheppard arrived here on the 8th from Indian Territory and began to break the bread of life. He put the truth before the people in such a plain and convincing way that it reached them and caused them to think and investigate for themselves; and the result was that he preached seventeen discourses and baptized eleven souls into the kingdom. He had an invitation to preach at the Baptist church about three miles from this place, on Friday night, but when they met in the evening they found a notice on the door to not preach in the house. Thinking it was some boys' tricks we paid no attention to the matter, but went in and commenced meetings, but we found there was an armed mob around the house and breathing forth threats in a most startling manner; and when meeting closed and we started home they commenced shooting off their guns. But no one was hurt, and last night we held meeting at Manchester, and there were some threats made in the evening but we paid no attention to them.

Since our chapel was burned last spring we have been holding our meetings in a vacant house, and we have been using the Christian church here since Bro. Sheppard came; but they had an appointment out for eleven o'clock to-day and we gave out an appointment for the same hour at the vacant house,

but just after meeting closed last night we looked over towards where the house was and, behold, it was on fire and was burned down; so we are left without a place to meet. So you see that when there is any good to be done the evil one will rage and do all in his power to hinder the truth; but we are told that we must suffer persecution, and as we believe the time is short and the hastening time is at hand, that the power of darkness is on the alert and is getting in his work wherever he can, and we must be up and doing and work while it is day, for the night cometh when no man can work.

Bro. Sheppard intends to start home to-morrow and we wish him Godspeed, for he is a valiant soldier and an able defender of the truth. He has made many friends here; the outsiders said that he made everything plain. There were more to be baptized to-day, but it rained all day and there were not many came out. Three were baptized in the rain to-day, and there are more near the kingdom. May God bless those that had the courage to come out of Babylon and obey the gospel.

We are expecting Bro. A. J. Moore in July, also Bro. J. D. Erwin, and we look for a great ingathering at this place if we only live faithful and let our lights shine. May the good work roll on. Yours in faith,

L. R. BAY.

INDEPENDENCE, Mo., May 8.

Editors Herald:—We have not intruded upon your valuable space a great deal with news from "the center stake" of late; and as good news from any part of the church is cheering to those who love "Zion's" weal, I desire to tell the Saints abroad how the Lord is remembering "Zion," and bringing comfort and joy to her children.

After adjournment of conference a number of the brethren and sisters came to Independence. We held regular meetings every night,—attendance large and preaching excellent,—so that those who did not go to conference were able to enjoy a second edition of the session. The Holy Spirit was with the Saints to cheer and bless; a gradual growth was manifest as the Saints came to worship.

On Sunday afternoon at the regular sacramental service, the climax seemed to have been reached when the presiding officer announced that he saw the room filled with the Spirit of revelation and tongues, exhorting the Saints to earnest mental prayer that their bodies might be fitted for the indwelling of God's Holy Spirit, and that those who were to be made partakers of the gifts might have the needed strength to do the will of our heavenly Father. A brother arose and gave the mind of the Lord with reference to the district president, the branch president, and branch priest, which was very comforting to those brethren. A tongue was given, (the interpretation Sr. Belle has,) comforting—especially to Bro. Luff. A sister sang in tongues and the interpretation was a beautiful psalm of praise. No skylark ever sang more sweetly, although the sister was quite aged. By this time every soul was in rapport with the divine Spirit. One of the elders

arose and said in substance: "Thus saith the Lord: it is my will that you separate my servant Wallace N. Robinson to the office of an elder, unto which he is now called. I the Lord have watched over him from his birth, and have snatched him from the face of death. [The brother knew nothing about Wallace being in the great Chatsworth wreck.] He shall be mighty in my hands for the work he shall perform for the church. Let him be sent by the branch to the conference and there be ordained." Much more was said. Bro. James Torrance was called at the same time to the office of teacher, and Bro. Arthur Mills promised a call in the near future. Through another brother, Bro. George Harrington, the present priest of the branch, was called to the office of an elder and promised that he would still be called higher because of his faithfulness. The flow of the Spirit continued, the president continuing the meeting one hour beyond closing time, and even then the Saints seemed sorry to leave.

On Monday night at the semi-yearly regular business meeting the Spirit was again manifest to a degree, filling the Saints with joy. The president, Bro. J. A. Robinson, was sustained; Priest George Harrington, Teacher J. A. Kennedy, Deacon John McGuire, Clerk Wallace N. Robinson, Treasurer William Williamson, Assistant Clerk A. L. Newton were all sustained unanimously as branch officers, with not a dissenting voice. This is now the fifth term those brethren are serving. The recommendations of Brethren Wallace and George were sent to conference for ordination; and Brn. Arthur Mills and A. L. Newton were called and ordained to the office of priest. Brn. James Torrance and Geo. Bartholomew were called and ordained to the office of teacher, the Spirit of God being present.

Love and joy filled the hearts of the large assemblage of Saints to see the young men of the church called out and humbly accepting the work of the Lord, standing ready to throw the ardor of their young, well-trained minds into line with those who have borne burdens of church work before. We surely can sing, "Zion prospers, all is well."

INFORMER.

ST. LOUIS, Mo., May 7.

Editors Herald:—I left home on Saturday for the East and stopped off here over Sunday. I preached morning and evening, and after the prayer meeting I baptized two precious souls, and assisted in confirming them and in blessing two children.

At the close of the evening sermon I bade the Saints farewell with many earnest requests to come again. I will leave here this evening for Philadelphia and Scranton, Pennsylvania.

H. H. ROBINSON.

BIRTHS AND DEATHS TIMED.—It is computed that the death rate of the world is sixty-seven a minute and the birth rate seventy a minute, and this seemingly light percentage of gains is sufficient to give a net increase of population each year of almost 1,200,000 souls.

scriptions discovered and first published by Dr. Augustus Le Plongeon in the year 1886, in his "Sacred Mysteries among the Mayas and the Quichas."

Messrs. Champollion, Le Jeane, and C. J. Bunsuen, as published in their great works. (See "Egypt's Place in Universal History.")

Le Plongeon commenting on the Central American alphabet says:—

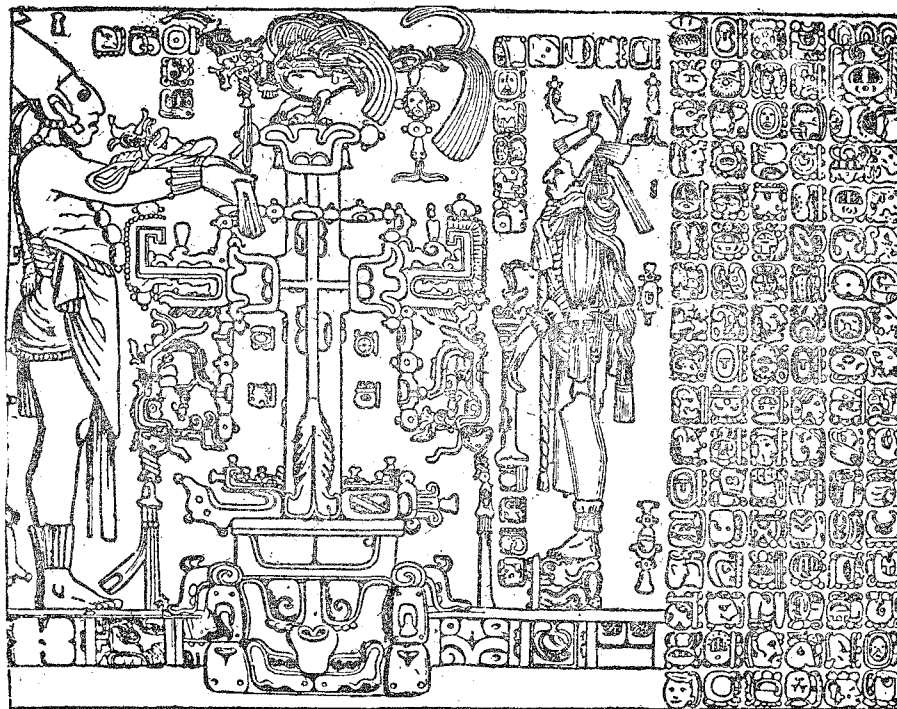
The ancient Maya hieratic alphabet discovered by me is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas.—See Sacred Mysteries, p. 113.

That is, the Mayas and the Egyptians had in ancient times the same alphabet; and Le Plongeon thinks that both people either learned their letters at the same school, or one people learned them from the other. Now that is just about what the author of the Book of Mormon claims:—

For he [Lehi] having been taught in the language of the Egyptians, therefore he could read these [Egyptian] engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.—Mosiab 1: 1.

Now, if those alphabets were the same in both countries in ancient times, if the same sign and symbol represented the same sound and thought, as Le Plongeon in his works seems to prove, it is then certain and indisputable evidence that the Book of Mormon theory of Egyptian writing is correct, and that the author, whatever his name may be, knew what he was writing about; the facts are as he states them.

But here we are reminded that neither Landa's alphabet, nor the hieroglyphics on the Copan statue, nor those at Palenque agree in any way whatever with the following characters as copied from the gold plates by Joseph Smith. (See Golden Bible, p. 260):—



TABLET OF THE CROSS FROM COPAN, CENTRAL AMERICA.

The above is the Tablet of the Cross from Copan, Central America. These are the hieroglyphics which are said to be evidence against the Book of Mormon theory.

The hieroglyphics on the annexed plate are also from the Copan statue.

The picture writings on the following page are from the Mexican "Codex Mendoza." (See Lamb's Golden Bible, pp. 260-70.)

Now Elder Lamb introduces the Landa alphabet, Tablet of the Cross, hieroglyphics on the Copan



HIEROGLYPHICS OF COPAN.

Characters

A H 4 2 3 11 4 6 6 A + 1 10 8-1 4 4 2 2 3 0 6
 4 11 11 11 11 7 1 + 2 3 4 5 6 7 8 9 10 11 12 13 14 15
 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36
 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57
 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78
 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

REFORMED EGYPTIAN CHARACTERS.

statue, and the picture writing of Mexico, and then argues like this:—

We ask the candid reader carefully to examine these characters, and then look back again to page 261. Those are the characters Joseph Smith tells us were universally used in Central America fifteen hundred and two thousand years ago while the ruins, the engraved stones, the chiseled marble, tell us that these were the characters actually used in that locality, and at that time. Look at the two attentively—see if you can discover any likeness whatever between

them. A woeful fatality, is it not? that there should not happen to be even *one* of Mr. Smith's characters that bears a family likeness, or the least particle of resemblance to the characters actually used by the ancient inhabitants of Central America.—Lamb's Golden Bible, p. 265.

Elder Lamb is right; there is quite a difference! But it is a fact that the Landa alphabet turns out to be closely related to the Egyptian alphabet. While we do not know what the Tablet of the Cross or the "hieroglyphics on the Copan statue are, yet they are evidence of an enlightened and religious people. Mr. John T. Short says:—

The magnificent sculptured hieroglyphics which cover the sides and backs of these huge idols no doubt could tell the sealed story of Copan's greatness and the attribute of its many gods, were the keys once discovered. Everything is covered with these significant symbols, differing slightly from those at Palenque; but who will read them? In the court of the temple a solid block of stone six feet square and four feet high, resting on four globular stones, was sketched by Catherwood and pronounced an altar by Stevens. Sixteen figures in profile with turbaned heads, breastplates, and each seated cross-legged on hieroglyphic-like cushions, are sculptured in low relief, four figures being on each side of the block. The top of the altar is covered with thirty-six squares of hieroglyphics.—North American Antiquities, pp. 404-5.

Elder Lamb says:—

These same hieroglyphics have been preserved in other forms—for the ancient Mayas had *books*, real books, a large number of which were found in Central America upon its occupation by the Spaniards three hundred years ago—but ruthlessly destroyed by the superstitious Catholic priests. An examination of the three that are now known to be preserved, shows the *same characters* that are found upon the stone tablets, idols, etc., as seen in the cuts—and represent the actual written language of the ancient Mayas—a people who are known to have occupied Central America, and been the sole occupants of a portion of that country at the very time, and covering the whole period, when, according to the Book of Mormon, the Nephites lived and flourished there. Golden Bible, p. 262.

And in this way the elder can furnish any amount of evidence from the ruins and books of Central America, that the "fac-simile" characters copied from the gold plates are not like those on slabs and idols and Maya books which is a "fatal blunder." And of course Joseph Smith was an "impostor," and the Book of Mormon a "fraud;" it is "full of blunders, and mistakes, and contradictions, and human imperfections from beginning to end." (See Golden Bible, pp. 317, 245, 257.)

Now, what are the facts about those numerous characters found in the ruins and in *Maya books* in Central America? All that Elder Lamb seems to know about them is that they are

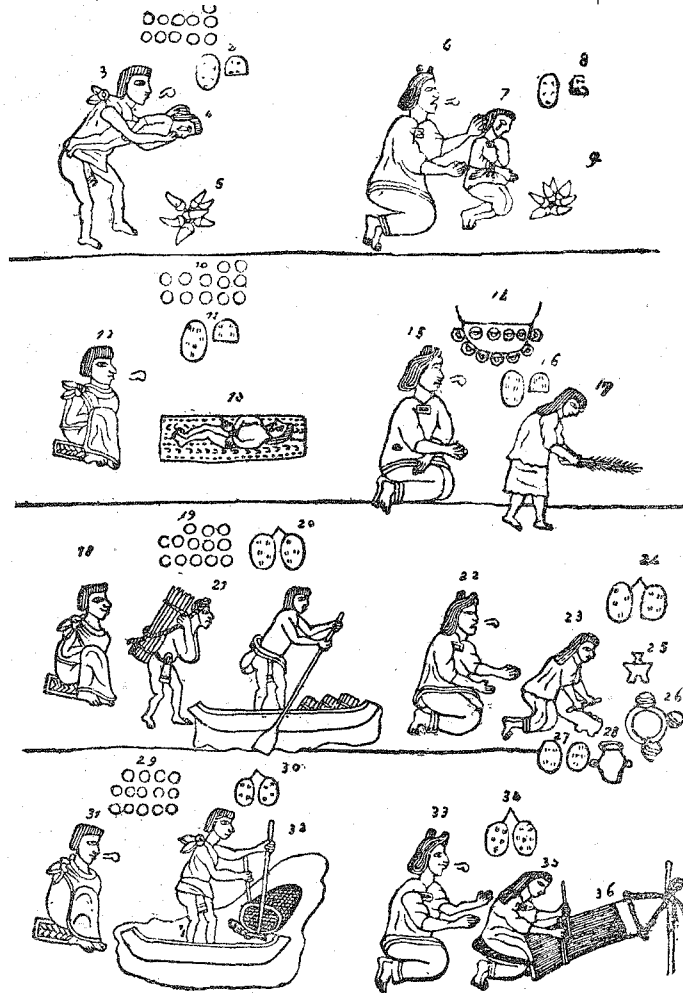
not like Joseph Smith's characters!

Mr. Short says:—

The magnificent sculptured hieroglyphics which cover the sides and backs of these huge idols no doubt could tell the sealed story of Copan's greatness and the attributes of its many gods, were the keys once discovered.

Dr. Le Plongeon says of Yucatan:—

Anciently, this country, now well nigh depopulated, was thickly peopled by a *highly civilized nation*, if we are to judge by the great number of large cities whose ruins exist scattered in the midst of the forests throughout the country, and by the stupendous edifices, once upon a time temples of the gods, or palaces of the kings and priests, whose walls are covered with inscriptions, bas-reliefs, and other interesting sculptures *that in beauty of design and masterly execution equal those of Egypt and Babylon*.—Sacred Mysteries, p. 70.



MEXICAN PICTURE WRITING.

Mormon, one of the authors of the Book of Mormon, says concerning Central America:—

And it came to pass that I, being eleven years old [which would be the year A. D. 321], was carried by my father into the land southward, even to the land Zarahemla [in the northern part of South America]; *the whole face of the land having become covered with buildings, and the people were as numerous almost, as it were the sand of the sea*.—Book of Mormon 1: 1.

1. The author of the Book of Mormon says that Central America was thickly settled by the Nephites, who are represented as a white and civilized people.

2. Le Plongeon says this country (Yucatan) was "thickly peopled by a highly civilized nation" "whose features vividly recall those of the Assyrians of old and the Afghans of to-day."

3. Those "highly civilized" people of Central America could write and did write, and their writings are yet to be seen at Copan, Palenque, Uxmal, Chichen Itza, and other places.

4. Their inscriptions, bas-reliefs, and other interesting sculptures are *equal* in beauty of design and masterly execution to those of Egypt and Babylon.

5. So, then, the description of the ancient people of Central America, as given by Le Plongeon agrees with Mormon's description of the Nephites.

Mr. Le Plongeon says:—

After twelve years of incessant labors and great hardships, unaided by any government or scientific society, having to encounter opposition, and surmount countless difficulties placed maliciously in our way by those whose duty it should have been to afford us all protection, robbed of our finds by the Mexican government which has even refused to indemnify us for the money expended in making these discoveries, Mrs. Le Plongeon and myself, after saving from destruction many important documents and relics, have at last found a *key* that will unlock the door of that chamber of mysteries. Shall it be allowed to remain closed much longer? We have lifted, in part at least, the veil that has hung so long over the history of mankind in America in remote ages. Shall it be allowed to fall again? Will no effort be made by American students, by men of wealth and leisure in the United States, to remove it altogether? (See the closing words in Sacred Mysteries, pp. 152-3.)

Mr. Le Plongeon then, has at last found the key that will unlock the door of the chamber of mysteries and lift the veil that has hung so long over the history of mankind in America in remote ages:—

I have made up my mind [says Le Plongeon] to present to American readers some of the historical facts that have been brought to light by deciphering the bas-reliefs and mural inscriptions, by means of the ancient hieratic Maya alphabet discovered by me. I offer them in this small volume that I take pleasure in dedicating to Mr. Pierre Lorillard, as the most worthy of it among Americans, for his generous help to students of American archaeology.—Preface to Sacred Mysteries, pp. 11, 12.

By this we learn what I have before stated; viz., that Le Plongeon was the discoverer of the "Maya alphabet;" and further, that it is by means of the "Maya alphabet" that he has deciphered "the bas-reliefs and mural inscriptions," and thus unlocked the door and lifted the veil from the face of prehistoric man in America.

Elder Lamb in his preface to the

"Golden Bible" acknowledges his great obligations to his many friends "for valuable criticisms and suggestions." "To Dr. Brisbin, of Philadelphia, and Dr. Augustus Le Plongeon, of Brooklyn, two of the most accomplished antiquarians now living, for valuable suggestions in their special lines of study." (See p. 14.)

So we see the elder has the utmost confidence in Mr. Le Plongeon; he is in his special line of study, one "of the most accomplished antiquarians now living."

Now what does Le Plongeon say with reference to the hieroglyphics of Central America? Is he on Elder Lamb's side of this controversy, or is he vindicating the claim made by the author of the Book of Mormon? The question stands like this:—

1. The Book of Mormon says that its authors understood and wrote in Egyptian.

2. That the Egyptian art of writing with them had undergone some changes.

3. Elder Lamb says that is not so; that the Egyptian theory is "fatal" to the whole thing, and that "the entire civilization of the Book of Mormon, its whole record from beginning to end is flatly contradicted by the civilization of Central America."

4. The elder gives us to understand that he has consulted with quite a number of Reverends, D. D's., and "two of the greatest antiquarians now living;" and that those persons are responsible for a great part of what he says.

5. It is one of the elder's witnesses who declares that he has discovered the alphabet of the ancient people of Central America.

6. That witness declares that this alphabet to him, is the key to unlock the prehistoric past of Central America.

7. Le Plongeon says this alphabet is the ancient Maya hieratic alphabet of Yucatan.

8. And that this ancient Yucatan alphabet is as near like the ancient Egyptian hieratic alphabet "as two alphabets can possibly be."

9. Thus one "of the greatest antiquarians now living" "flatly contradicts" Elder Lamb.

10. For it is Mr. Le Plongeon, remember, and not Elder Lamb that has deciphered the inscriptions and bas-reliefs of Central America.

11. And proven the Book of Mormon theory of Egyptian writing to be true!

Le Plongeon says:—

The ornaments that cover these walls [the Uxmal] are remarkable in more than one sense. *They are not only inscriptions in the Maya language, written with and having the same meaning and value as those carved on the temples of Egypt, but among them are symbols known to have belonged to the ancient sacred*

mysteries of the Egyptians and to modern free masonry.—Sacred Mysteries p. 40.

Now, if the "inscriptions" in the "Maya language" at Uxmal "are written in characters identical with and having the same meaning and value as those carved on the temples of Egypt," does that fact not prove very fatal to the statements of Elder Lamb's "Golden Bible?"

Will Elder Lamb now try to impeach the testimony of that alphabet? or does he now want to cross-examine and impeach his friend and main witness, Le Plongeon?

Because the characters at Copan, Palenque, Uxmal, and other places are not like Joseph Smith's characters he turns to us and asks, "Do you think they have changed during the ages, since they were chiseled there?" Joseph Smith's characters may prove "to be all a hoax," but Elder Lamb's are "real characters" and just "like those carved on the temples of Egypt;" so that Elder Lamb's characters prove to be the very kind that the author of the Book of Mormon names. But why is it that there is no family likeness between "Joseph Smith's characters," and those at Copan, Palenque, and Uxmal?

The Egyptians appear to have had three alphabets. (See the hieratic alphabet in Bunsen's "Egypt's place in Universal History.") The same appears in this article. Compare that with the Egyptian alphabet as published in Atlantis, p. 219, and then again with the Egyptian alphabet as published by Rawlinson in "Ancient Egypt," plate 6, volume 1. Besides these alphabetical systems they had three other systems that were not alphabetical; viz., hieroglyphics, hieratic, and demotic:—

Mr. Rawlinson says there is not much difference between the hieratic and demotic. . . . It [the hieratic] preserved the hieroglyphic forms to a certain extent. These are nearly lost in the demotic, which appears to have been introduced about the seventh century B. C., and which rapidly superseded the hieratic, being simpler, and consequently easier to write.—Ancient Egypt, vol. 1, p. 58.

The hieroglyphics were characters representing language pictorially; that is, they are drawings of sun, moon, stars, human body, beasts, fishes, reptiles, geometrical figures, and other visible objects.—Beginnings of Civilization, p. 39.

The Egyptian demotic were "cursive forms" "which nearly lost sight of the natural objects in the hieroglyphics," such as pictures, fishes, birds, and reptiles. These systems were ideographical, or the signs expressed thoughts or the sound of syllables, and "not of letters, as is the case with our alphabets."

Prof. Hutson says:—

The hieroglyphic is that [system] of almost all monuments, and is also found occasionally in manuscripts. The hieratic and demotic occur with extreme rarity upon monuments, but are employed far more commonly than the hieroglyphic in papyrus [Egyptian paper] rolls or books of the Egyptians. The de-

motif is suited for rapid writing with the pen, but in no way suited for carving upon stone, and manifestly not suited for it.

From the above I understand: first, That the ancient Egyptians had three distinct systems of writing outside of their alphabetical systems; second, that the hieroglyphic, or the pictorial system, was that of "almost all monuments;" and third, the demotic, occurring on monuments "with extreme rarity." This proves, then, that the Egyptians had a purpose suited to each system of writing, and that the natural object system of pictures, birds, fishes, and reptiles, was the one for "slabs," "idols," and columns;" and that the system of "cursive forms," or demotic, was not the one for monuments.

Now, if the reader will turn back and look at the characters that appear in this article again, it will be seen from what I have said that the demotic holds about the same relationship to the natural object system of Egypt that Mr. Smith's characters of geometrical "figures" "or cursive forms" do to the hieroglyphics of Central America. That proves, then, that the objection urged by Elder Lamb against Mr. Smith's characters in this particular is not well taken; for Mr. Smith's characters, like the demotic characters, evidently belong not to the pictorial class of natural objects, or *monumental class*, but to that class of Egyptian writings "which are only found on monuments with extreme rarity," and are "in no way suited," according to Egyptian art, for carving upon stone. And manifestly the Nephites had the same good reasons that the Egyptians had for not carving them on "slabs" and "idols," they not being suited for it. We need not be alarmed or look, then, for Moroni's "reformed Egyptian" of "figure's," or "cursive forms" on monuments; for it, like the Egyptian demotic system to which it seems related, is not a monumental system, and that very fact removes Lamb's objection.

WILLIAM WOODHEAD.

NEW CURE FOR NERVOUS INVALIDS.

Instead of sending a nervous patient off to Europe to travel, or down to Old Point Comfort to meet as many people as she would in New York, a doctor nowadays packs off his invalid to the near-by country, and bids her go to bed and stay there for a week or a fortnight. A warm bath, made soothing by the addition of bran, and taken every night, is part of the regimen; a rubbing down in the morning after a cold sponge, very light but nourishing diet, and massage when it can be had, are the other features of the "cure." The doctor who prescribes it usually accepts a large fee for his advice, but any rundown and nervous woman may safely try it on her own authority. It is not quite like experimenting with dangerous drugs. She will come back from that prolonged rest a vigorous and rejuvenated being, and afterwards the periodic day of rest will help to keep her so.

Miscellaneous Department.

OHIO DISTRICT; TWO-DAYS' MEETINGS.

Two-days' meetings will be held at the following named places on the dates given:—

Middletown, Ohio, June 2 and 3, by Elders James Moler and R. Etzenhouser.

Bierly or Pine, Ohio, June 9 and 10, by R. Etzenhouser and James Moler.

Limerick, Ohio, June 16 and 17, by R. Etzenhouser and James Moler.

Jackson, Ohio, (tent meeting,) June 22, 23, and 24, by James Moler, R. Etzenhouser, H. R. Harder, and H. E. Moler.

Vale's Mills, Ohio, July 7 and 8, by R. Etzenhouser, H. R. Harder, and James Moler.

Creola, Ohio, July 14 and 15, by James Moler, R. Etzenhouser and H. R. Harder.

Sand Run, Ohio, July 21 and 22 by R. Etzenhouser and James Moler.

Milton branch, Ohio, July 28 and 29, by H. R. Harder and H. E. Moler.

Hemlock, Ohio, July 28 and 29, by R. Etzenhouser and James Moler.

By request of missionary in charge,
JAMES MOLER, Dist. Pres.

PASTORAL.

To the Saints in the Rocky Mountain mission; Greeting. Dear Saints:—Once more we have been sustained as a coworker in this field with you for the coming year; and while our mission force is not so strong as last year, with a united effort we hope to accomplish some good and we believe we shall have your united cooperation in the great work.

Bro. H. O. Smith will have the oversight of the work in Idaho while Bro. H. N. Hansen will look after the work in Utah, as before. Bro. Gomer Reese will labor as his circumstances will permit in Montana and direct the interests of the work as well as he may be permitted to do. Bro. A. J. Layland will labor in Idaho and Wyoming as his circumstances will permit. I ask for these brethren the hearty support of the Saints in their different fields. Later on in the season we shall expect Bro. J. S. Lee, who will let the Saints hear from him in due time.

The Bishop has authorized me to act as his agent to collect tithes and offerings, and I appeal to the Saints to aid us all they possibly can. We must have means to supply food and clothing for the minister and his family, so that peace may abide with those who make the sacrifice to minister the word and their dependents, while the generous donors shall be blessed of the Lord and wear the crown for faithful labor done in that great and glorious day. I know all have been affected by the financial panic that has come upon the people and that money is scarce, but we only ask you to do what you can. If all will help a little you will greatly aid the work. I feel sure you will all be willing to sacrifice of your bounties for the spread of the gospel. I will receipt for all monies sent to me either to Box 1123, Salt Lake City, or Pleasant Grove, Utah. May the Lord abundantly bless you all with the good things of this world and everlasting life in the world to come.

Your brother in Christ,
R. J. ANTHONY.

To the Saints of Southern Illinois; greeting:—The conference year of 1893 has passed with all its cares, and now we have entered upon the year 1894; and while we know not what awaits us, we do know in whom we trust, the God of our fathers, who, Peter declared, is no respecter of persons, but he that worketh righteousness is accepted with him. Hence let us go forward unto victory. As the harvest is great and the laborers are few, may we all feel that mutual interest that shall inspire us to assist with our means in tithes and offerings, as well as our talents in preaching,

that when God shall gather his Saints who have made a covenant with him by sacrifice we of this mission may be among that happy number.

Whereas in the providence of God and the wisdom of the brethren it has been thought best that I should take the oversight of Southern Illinois, I therefore take this opportunity of informing you that I am again in my field of labor and for the past week have been holding forth nightly in the Helemn schoolhouse, and one Mr. Powell, who is recognized among the substantial and influential farmers, has given his name for baptism, and others are near the kingdom. And while I still remember the promise of the Spirit at our reunion last fall, that a brighter day had dawned upon this mission, I for one feel to go forth in full confidence that if we are humble and faithful, having charity for all, and confiding in the law of God, that ere this year shall have closed we shall see that our efforts are not in vain and that the harvest will far exceed that of the past year. And to this end let us fast and pray continuously.

For the lack of finances our help from the General Conference is limited to Brn. I. A. Morris, F. M. Slover, and your humble servant, therefore I trust that all the local ministry will see and fully feel the great need of doing all they can to help us to carry forward the work, that new fields may be opened. I hope so far as practicable that all those who are in charge of branches will not only look after the flock over whom the Holy Ghost has made them overseers, but will get out in the regions round about and make every legitimate effort to spread the glad tidings, for it must be apparent to all that we are nearing the end; and while the world on every hand is in commotion, and men's hearts failing them for fear of that which is coming, let us lift up our heads and rejoice, knowing that our redemption draweth nigh. I hope that I shall have the cooperation of all and that you may keep me informed as to the needs of the work by writing me, and I shall endeavor to respond to the best of my ability. My permanent address, until further notice, will be Xenia, Illinois, from which my mail will be forwarded.

Remember that our conference will convene on the first Saturday and Sunday in June at the Parrish church, and that Friday before has been appointed for the Sunday school work. I trust that all who are engaged in Sunday school work will see to it that the several schools are properly represented on that day. Come one, come all, and let us have a good time together. Come praying, and God will bless.

I remain, as ever your collaborer in Christ,
EMSLEY CURTIS.
ORCHARDVILLE, Illinois, May 11.

To the scattered Saints in Colorado; greeting:—Whereas the General Conference has appointed me to labor in this State, I shall be very glad to hear from any of the Saints in any part of Colorado where there is a prospect for getting places to preach the gospel and making new openings, as we desire to see the work spread. I hope the Saints will try and secure places to hold services in, and then let me know where it is and how to come or how to get there, and then I will try and answer the calls.

My permanent address will be Hutchinson, Colorado. All letters addressed to me there will be forwarded to me in due time. I hope and trust that every Saint will be up and doing this conference year. Let each one try and convert one soul to the faith of the gospel of the Lord Jesus Christ, so that we can double our numbers this year in the State of Colorado. I hope the Saints will live godly lives in Christ Jesus and set that example that will be worthy of imitation by all they are surrounded with, and let the people have it to say that surely these people have been

with God and have been taught of Christ and have learned the more excellent way.

Seeing the hastening time is upon us it stands us in hand to be up and doing and working while the day lasts, for the night will soon come when no man will be able to work. So may God help all to work while it is day, so that we may all be ready when the Master shall come, for we know not when he cometh, at even, or at midnight, or at the cock crowing, or in the morning. So we must be on the watchtower lest coming suddenly he finds us sleeping. I hope that we shall be found among the wise virgins that had oil in their lamps, and not as the foolish.

Yours in hope of eternal life,
JAMES KEMP.

To the officers and members of the Pottawattamie district; Greeting. Beloved in the Lord:—Finding that I am again appointed to the charge of your district, I ask for the hearty and constant cooperation of you all that we may be enabled to make a truthful report of a good work during the current year.

Consecrate your tenth to the Lord through the Bishop's agent that those who sit in darkness may see the light.

Spread the printed word among your neighbors.

Hold up the hands of the ministry, local and traveling, by faithful lives and prompt attendance at the means of grace.

Furnish yourselves with the *Herald*, which is the only authorized church organ, published by the Reorganized Church. Don't be afraid to put it into the hands of your friends and neighbors.

Look after the interest of the Sabbath school in your several localities.

And, be in attendance at our next quarterly conference on the 26th and 27th of this month, May, at Council Bluffs. Let every branch send in its report in time to be read the morning of the first day. Branch presidents see that this is done; and let every officer be on hand to work for the onward progress of the kingdom of God. Come on brethren and sisters; there is work for all.

CHARLES DERRY.

CONFERENCE NOTICES.

The Chatham district will hold its conference at Wallaceburg, Kent county, Ontario, June 16 and 17, 1894, commencing Saturday at ten o'clock a. m., instead of the 9th and 10th as decided at last conference, for the reason Bro. W. W. Blair will be able to attend. Parties coming from or by way of Port Huron, Michigan, or Sarnia, on Erie and Huron railroad, trains leave Sarnia at 7:30 a. m., and 5:05 p. m. (fast time), arriving at Wallaceburg 9:20 a. m., and 6:25 p. m. Also leaving Chatham, Canadian Pacific railroad station at 9:10 a. m., and 5:50 p. m., and arriving at Wallaceburg 10:15 a. m. and 6:50 p. m. Also leaving Grand Trunk railroad junction at 9:15 a. m. and 5:47 p. m. The Saints of Wallaceburg have hired the town hall for three days, Saturday, Sunday, and Monday, for the sum of ten dollars. An invitation is extended to all or as many of the Saints and friends to attend as can make it convenient. All communications intended for conference, address to Box 111, Blenheim, Ontario, until June 11; after that date, to Wallaceburg, care of R. J. Smith, as he is president of the branch.

GEORGE GREEN, Pres.,
SAMUEL BROWN, Clerk.

The Decatur district conference will convene on Saturday and Sunday June 16 and 17 at ten a. m., at Allendale, Missouri. Those going by way of Grant City, Missouri, should notify Bro. E. Keeler, at Grant City, a week before conference, so that arrangements may be made for teams to take them to Allendale, which is eight miles east of Grant City. We expect some of our leading ministry will be

present. Come to have a good time, and we will have it.

Presidents of branches will see that their reports are sent to E. L. Page or William Anderson, at Lamoni, Iowa, no later than June 10. We can generally tell the kind of a branch it is by the promptness of its officers.

The ministry that are doing ministerial work in this district are earnestly requested to report either in person or by letter. All should prepare written reports. Brethren, shall we move up with the progress the work is making, or shall we lag back and keep in the old ruts that have hindered its advancement in the past by being a rule or law to ourselves? The demands for laborers in this district are on the increase.

Let all that cannot attend conference report what they can and will do. With the unity that exists in the church to-day our opportunities were never so grand.

WILLIAM ANDERSON,
President of District.

The Eastern Michigan district conference will convene June 9, 10, and 11, 1894, at Bay Port, Michigan. We expect several good speakers in attendance, and among the rest, Sam Bettis, the famous temperance lecturer of Michigan is expected to be present, and will deliver a lecture on the temperance question sometime during the conference. Everbody come! Branch clerks, be sure and have your branch reports filled out and send them to J. A. Grant, Bay Port, on or before June 8, 1894. All officers from the deacon up are expected to report their labors to this conference in writing. Teachers and deacons will report just how many prayer, sacrament, and preaching meetings have been held in their branches since last report. The conference will last three days. Everyone is cordially invited to attend. Saints, don't forget to bring your big baskets of loaves and fishes.

R. E. GRANT, Pres.

The conference of the Nodaway district will be held at Sweet Home, Missouri, June 16 and 17, 1894. At the last conference, in February, the tent committee was authorized to take subscriptions and collect. There is about sixty-five dollars subscribed, and we need about twenty dollars more for a 26x42, 6 feet wall. We urge the committee to make renewed efforts, and the Saints to respond to their call for this amount. The conference also requested that the Bishop's agent be present at the conference. It is expected that Bro. G. H. Hilliard will be present; also Bro. Henry Kemp and J. R. Evans.

M. P. MADISON, Pres.

The Far West conference will convene with the Stewartville branch June 14, 1894. The first day will be devoted to the business of the Sunday school work of the district. It is hoped that all the schools throughout the district will be fully represented. The Stewartville school will be fully alive to the comfort of all delegates, with a full programme for the entertainment of the convention.

We also urge a full delegation from all branches. Important business will be before the conference for adjustment, among which will be the place and date of holding the Northern Missouri and Southern Iowa reunion. This is an important matter and should be located with reference to the accommodation of the Nodaway and Northeastern Missouri districts, who have kindly consented to meet with us, assisting in making the reunion a success. The reunion committee will be called together during the conference session, hence the necessity of all being present. Bro. Joseph Luff, missionary in charge, has kindly consented to be with us during the conference, for the purpose of

effecting the ordination of T. T. Hinderks to the office of high priest, and to otherwise instruct the conference. Come up, brethren, with your hearts full of love. Let us fully organize for the battle of the coming year, and that the good Spirit may be with us to the gathering in of the greatest harvest, shall be our prayer.

T. W. CHATBURN, Pres.,
C. P. FAUL, Sec.

Conference of the Northern Illinois and Southern Wisconsin district will convene at DeKalb, Illinois, Saturday, June 23, 1894, at ten a. m. Presidents of branches are requested to see that reports of their respective branches are promptly forwarded, also that their branches are properly represented according to rules of representation adopted at our last conference, copies of which have been forwarded to the several branches in the district. If any have failed to receive a copy they will be supplied by dropping us a card to that effect. Let there be as full an attendance as possible. Elder A. H. Smith hopes to be present.

F. G. PITT, Pres.
No. 897 North Halsted street, Chicago, Illinois.

Conference of the Southern Missouri district will convene with the Vera Cruz branch, Saturday, June 2, 1894, at ten a. m. Brethren, if you cannot be present, please send reports of your labors to George Edwards, in care of Nathaniel Bishop, Vera Cruz, Douglass county, Missouri. Those that expect to be present, bring the Spirit of God with you, so we can have a good time. We send an invitation to all the missionaries, local officers, and members. We would also like to see each branch represented by delegation as business of importance will be transacted.

GEORGE EDWARDS, Clerk.

The Western Wisconsin district conference will convene at North Freedom, Sauk county, Wisconsin, June 16 and 17, 1894. We hope to see a large turn-out of the Saints, especially the ministry. Come prepared for a big work.

A. L. WHITEAKER, Pres.

BORN.

PIERCE.—To Bro. and Mrs. Arthur B. Pierce, of Attleborough, Massachusetts, a daughter, born May 3, 1894, and named Mildred Almena.

SMITH.—At Lamoni, Iowa, December 3, 1892, to Elder Frederick A. and Sr. Mary A. Smith, a daughter, and named Freda Silvan. Blessed May 6, 1894, by Elders Robt. M. Elvin and Samuel Ackeryley.

MARRIED.

GOWELL—DOBBIN.—At Jonesport, Maine, April 6, 1894, Elder Milton F. Gowell to Sr. Catharine M. Dobbin, Elder S. O. Foss officiating. A goodly number of Saints and friends were present to wish the contracting parties joy. On the following morning the bride and groom left for Green's Landing, his present field of labor. May peace, long life, and prosperity go with them.

DIED.

WILKINSON.—At Stringtown, Illinois, April 30, 1894, of old age and general debility, Bro. Henry Wilkinson. He was born in Yorkshire, England, February 19, 1812; came to America in 1818; was baptized and confirmed May 7, 1893, and died in the hope of a glorious resurrection. Funeral sermon by Elder G. H. Hilliard.

KING.—At Avenue City, Missouri, Bro. John D. King passed peacefully away May 4, 1894. Bro. King was born December 16, 1861; thus passing away in early manhood. He met death with a resigned mind, wishing rather to go than stay. Consumption was the dread disease that took him off. His mother is left as the chief mourner. She has had a long and rich experience in the work,

being one in attendance at the dedication of the Kirtland temple. High respect was shown the deceased brother by a large concourse of people attending the funeral on the 6th. Sermon by Elder J. M. Terry of St. Joseph, assisted by Bro. John Smith.

EVANS.—At his home, Bevier, Missouri, May 1, 1894, Bro. David Evans, aged 35 years, 5 months, and 15 days. He was born at Breconshire, Wales, November 16, 1858; was baptized August 16, 1892, by Elder F. A. Evans. He lived a faithful member until death. He left a wife, four children, one brother, and two sisters to mourn their loss. The remains were conducted to the Saints' church where the funeral discourse was preached to a large congregation by Elder J. A. Tanner.

JETT.—At his home in Bexar county, near San Antonio, Texas, April 2, 1894, John, son of William and Ruth C. Jett, aged 27 years, 6 months, and 23 days. Deceased was born in Bexar county, September 10, 1866. He was called away without a moment's warning, while in perfect health, by a bank falling on him. He was twice married and leaves a wife, mother, four sisters, and 3 brothers to mourn his untimely death. He was a believer in the latter-day work, but for some cause had never united with the church. Funeral services at the M. E. church.

HINEMAN.—At her residence, near Manchester, Texas, April 16, 1894, Sr. Sarah F. Hineman. Deceased was born in Clark county, Arkansas, October 28, 1859. She united with the church May 24, 1878, and died contending for the faith once delivered to the Saints. A kind husband and six children mourn their loss.

TRUMBLE.—Bro. Cyrenus Trumble was born August 28, 1859, in Potter county, Pennsylvania; was married to Maud E. Robertson December 22, 1887, at Hartford, Van Buren county, Michigan; united with the Church of Jesus Christ July 1, 1889, at Hartford, Michigan; died May 3, 1894, at Hartford, strong in the faith of the restored gospel. He endured his affliction with patience and was reconciled and willing to depart this life in hope of coming forth in the first resurrection. Funeral sermon by Priest Solomon Bruce; text, 1 Corinthians 15: 19-23.

ADDRESSES.

J. B. Roush, Box 232, Sandwich, Illinois.
R. L. Ware, care of Mahlon Smith, Blue Rapids, Kansas.

ITEMS OF INTEREST.

Chicago is organizing a Coxe army on a new plan. Only a part of it will go to Washington; two-thirds of the force will remain in Chicago as a reserve, to assist the marching contingent as well as to make demands on the city and State governments. It is designed to make permanent the commonwealth movement and continue aggressive measures and agitation before city, State, and National legislatures until the question of the unemployed is settled—until employment on roads, public works, or elsewhere is given the laborer. The army is said to be composed of skillful mechanics, and well officered. It is to be divided into seven wings, composed of as many nationalities, one of which is 800 strong. The Chicago enrollment alone is expected to reach 10,000 in number. A national organization will follow.

The new torpedo boat Ericsson—the first war vessel ever constructed on inland waters, and the first real torpedo boat ever built by the government—was launched with much ceremony at Dubuque, Iowa, May 12.

LONDON, May 12.—The scare about India started last Saturday by the *Spectator* has made no great progress. The majority of the Indian authorities disbelieve, or at any rate deny, there is cause for serious alarm. The *Spectator* theory that the smearing of

the mango trees means conspiracy, mutiny, armed revolt, is not generally accepted. People do not profess to know precisely what it is, but conjecture that the cause of it is to be sought in religion or superstition, and not in politics. On the other hand, the *Spectator* is one of the very highest authorities in this country on India.

The long standing friction between the Vatican and the Quirinal is about to assume an acute phase. A letter was shown a correspondent last week from one of the best-informed and coolest-headed men in Papal circles at Rome, saying that it had been decided to serve on King Humbert a solemn notice that unless exequaturs are granted forthwith to bishops, some thirty sees, the bishops of some of which have been kept out for years, while the Italian treasury absorbs their revenues, will be put under the ban of major excommunication.

A number of Russian anti-Jewish outrages have occurred of late. The Russian censorship is keeping the press silent about these occurrences, and correspondents are able to smuggle out only scraps of hearsay news. But there appears to have been a series of savage popular raids upon the Jews in a number of southern towns at Easter time. That at Ekaterinoslav was, as usual, the bloodiest. Troops were called out and many people are said to have been killed on both sides, though no figures are given. A fresh Jewish exodus on a larger scale than ever is reported from Odessa, where 2,200 left last week, 800 for Argentina direct, the rest for England, which, of course, is a euphemism for America.

NEW YORK, May 13.—Dr. Talmage's tabernacle, the Hotel Regent, and adjoining property, valued at \$2,000,000 were destroyed by fire to-day, supposed to be of incendiary origin.

An international meeting in the interest of university extension work will be held in London, England, June 22 and 23. Leading college professors of the United States, Great Britain, Australia, Canada, France, Holland, and other continental countries will gather in the interest of this department of popular education.

Government forces gained a victory over rebels in San Salvador, May 12, after a desperate and bloody battle.

John R. Bartlett, chairman of the Reorganized Committee of the Nicaragua Canal Company states that the canal will be built and controlled by American enterprise.

The railroad tunnel through the Palisades opposite New York City, in New Jersey, has been completed at a cost of \$3,000,000.

ALBANY, N. Y., May 14.—Gov. Flower signed the compulsory education bill to-day. This provides that all children between the ages of 8 and 12 shall attend either public or private schools, those between 12 and 14 must attend one half of the school year, and all between 14 and 16 must attend school when not lawfully and regularly employed. Truant schools are to be provided for truants and a superintendent to see that the law is enforced. The Governor also approved the law providing that when cattle affected with tuberculosis are killed the Controller shall appraise the value.

Commonweal items.—General Randall's commonweal army was well cared for by Populists at Elkhart, Indiana, May 13. General Kelley's army was fed at Oskaloosa, Iowa, the same date. Morrison's division was disbanded at Lawrenceville, Illinois, the leader deserting with all its funds. Two hundred and fifty Coxeyites were denied the privilege of encamping at St. Paul, Minnesota. A United States Marshal and posse at Cokeville, Oregon, will endeavor to arrest the Oregon contingent that took possession of a Union Pacific train at Soda Springs, Idaho, May 12.

A small band of industrials took possession

of a Union Pacific engine and six cars at Montpellier, Idaho, May 13, and proceeded east.

HELENA, Mont., May 14.—The United States District Court to-day disposed of the 350 Coxeyites who stole a Northern Pacific train at Butte, April 24. Those taking leading parts were sent to jail for various terms, the rank and file being brought into court and dismissed on promise to not again engage in such proceedings.

Three hundred commonwealers started from Omaha to Washington on the 14th inst. Various organizations at numerous points are en route to the national capital.

Coxey's pioneer organization has left Washington and gone into camp at Bladensburg, near by. General Coxey has been denied a new trial at Washington, D. C., and must accept his sentence.

OTTUMWA, Iowa, May 16.—An engagement occurred this morning between Kelley's commonwealers and citizens of Eldon fourteen miles south of this city. Some were injured and some of Kelley's force arrested but were released on condition that they proceed on their journey.

MILWAUKEE, Wis., May 16.—The northwestern part of the State was visited last night by the worst storm that has been experienced for many years, and as a result several million dollars' worth of property has been destroyed and all the railroads running through that section have been blocked.

According to dispatches received at the Wisconsin Central offices and by the other railroads the storm broke out about 5 o'clock yesterday afternoon. The downpour of rain was terrific. A regular cloudburst seemed to extend over the region between Chippewa Falls and St. Paul. Unlike the usual so-called cloudburst, however, the storm did not pass away quickly, but the fall of rain continued steadily until after midnight. The rivers and streams were unable to carry off the torrents of water and the entire country was flooded. The extent of the damage caused is not known exactly as many of the wires in that part of the country are down and information is meager, being received from contiguous points bordering on the storm area. All through the storm stricken section bridges, railroad tracks, dams, saw mills, barns, lumber yards, and in fact whole villages have been washed away. So far the reports show only one life was lost in the storm and that was a Mrs. Brennan who lived near New Richmond. She was struck by lightning. From the reports received by the Chicago, Milwaukee, and St. Paul railroad to-night it is estimated that the loss occasioned by the storm in the country from Chippewa Falls to St. Paul will easily amount to \$3,000,000.

The Wisconsin Central tracks from Stanley to Chippewa Falls, a distance of thirty-five miles, are completely washed away. The damage done to property in the vicinity of Chippewa Falls is heavy. Five bridges were swept away and 6,000,000 feet of logs were carried away. The gas works were submerged and the town completely flooded at Little Falls. The Flambeau dam was carried away at Black River Falls. The west wing of the big dam was blown up in order to save the rest of the structure. Throughout the entire northwestern part of the State a number of small bridges and dams have been swept away. The damage to growing crops cannot be estimated.

Chippewa Falls, and Hudson, Wisconsin; St. Cloud, Stillwater, and other points in Minnesota; and South Dakota points report similar damage by the storm. It is said to have been the worst experience in thirty years.

CLEVELAND, O., May 16.—The joint committee of the miners and operators, after an all afternoon session, adjourned to-night, being unable to agree on a basis of settlement, and will so report to-morrow to the conven-

tion. The demand of the miners was for a restoration of the old rate, while the operators offered a 65 cents rate for Pennsylvania and a 56 cents rate for Ohio. This the miners refused. After Chairman Zerbe called the convention to order this morning resolutions were read from the State Board of Trade and the Chamber of Commerce of this city urging the delegates to the convention, in the interests of the country at large, to act harmoniously. The wage question will be thrown back on the general convention to-morrow morning.

Many coke producing plants in Pennsylvania are shut down.

The backbone of the coal miners' strike in Alabama seems to be broken.

Numerous manufacturing plants in various portions of the country have shut down because of lack of fuel.

WASHINGTON, D. C., May 12.—Surgeon Fairfax Irwin of the Marine Hospital service has sent the following cablegram to Surgeon-General Wyman, dated Berlin, May 12: Cholera in Kovno, Russia; twenty-one cases, twelve deaths in the last two weeks. Russian frontier dangerous.

Within the last six weeks upwards of eighty cases of cholera and more than fifty deaths have been reported to the bureau from the Russian frontier, a considerable number for so early in the season. The office has two surgeons in Europe closely watching the progress of the disease.

ODESSA, May 15.—It is officially declared that cholera exists in seven governments in the South of Russia.

BERLIN, May 15.—The Frankfort *Zeitung* has a dispatch from Sydney, N. S. W., reporting that severe earthquakes occurred in the vicinity of Mioko and New Pomerania, March 3 and 4. Almost all of the houses of the missionaries and traders were destroyed and the inhabitants were in a state of panic many days, fearing a repetition of the shocks.

VIENNA, May 15.—News from Belgrade indicates that a popular rising is feared in Servia. Great excitement prevails among the people, who are indignant at the arbitrary and oppressive acts of the government in prohibiting meetings which it was proposed to hold to protest against the reinstatement in power of ex-King Milan. The government in giving notice that such meetings should not be allowed declared that troops would be used to prevent them. The Radicals, however, declare their intention to hold meetings Sunday, and conflicts are then expected.

TRIPOLI, May 15.—A battle between the Tuaregs and the Tibboos has taken place near Kawar, Central Soudan. The Tibboos lost, seventy men killed and a large number of their force was wounded. The Tuaregs then entered Kawar, capturing 500 camels and pillaging the town.

LISBON, May 15.—The Brazilian Charge d'Affaires has been ordered to go to Paris as soon as the legation is closed, in accordance with orders from Rio Janeiro to sever diplomatic relations between Brazil and Portugal. The documents relating to the rupture will be gazetted to-morrow and will declare the cause of the trouble was the fact that Admiral da Gama and other insurgent officers were accorded an asylum on board Portuguese war vessels in Brazilian waters. Negotiations on this subject began March 14.

BOSTON, Mass., May 15.—Ten acres of a populous district of the city were swept by fire to-day, destroying property valued at \$300,000 and rendering 6,000 people homeless. Scores of people were compelled to jump from burning buildings. Loss of life is feared; many were injured. It is estimated that one hundred buildings have been burned.

LONDON, May 16.—Dispatches from Rio de Janeiro say that the Brazilian Government forces under command of Gens. Juca and Tigro have been defeated in a battle with in-

surgents near Iguazu on the river of that name which divides the States of Sao Paulo and Rio Grande do Sul. The federals had 140 men killed.

Lisbon reports say that Portuguese residents in Rio Janeiro, of whom there are large numbers, are incensed by the severing of diplomatic relations between Brazil and Portugal.

BERLIN, May 16.—An international convention of European coal miners opened its sessions here to-day.

KUNKLE, O., May 17.—A cyclone passed a quarter of a mile west of here at 4:30 this afternoon, killing five persons, fatally injuring two others, and slightly wounding several more.

The scene of the cyclone is a hard one to describe. Houses, barns, fences, trees, and obstructions of all kinds in the path of the storm have been carried away and nothing left to mark the spot where they stood except huge holes in the ground. The section devastated is about one quarter of a mile wide and six miles in length, the great funnel-shaped cloud traveling in an irregular southeasterly course. The greatest damage was done about a mile from where it rose and passed on east.

INDIANAPOLIS, Ind., May 17.—A wind and rainstorm with hail passed over this city at eight o'clock to-night. It blew down a few trees without serious damage to the city. Great damage is reported from the section southwest of Indianapolis. At Patriot, in Switzerland county, hailstones as big as snowballs shivered trees and pounded the wheat into the earth. Six inches of ice fell in places.

CLEVELAND, O., May 17.—The worst hailstorm that has visited this city in years raged here for nearly an hour this afternoon. The storm was accompanied by heavy rain and thunder and lightning. Many of the hail stones were as large as hen's eggs, and were driven by a brisk south wind. Thousands of windows all over the city were broken, greenhouses were wrecked, and several runaways resulted from horses trying to escape the bombardment of ice. The damage will amount to several thousands of dollars.

Decatur, Naperville, and Belvidere, Illinois, report like damage by the same storm.

The severity of the late storm in Minnesota and Dakota becomes more apparent from later reports.

GALESBURG, Ill., May 17.—Prof. Larkin, at Knox College observatory, after watching all day the solar cyclone, says its dimensions exceed those of any storm he has seen on the sun during his career as an astronomer. It is now at its full height. Its length is 86,000 miles and the width varies from 22,000 to 43,000 miles. The whole mass has a twisting, rotary motion. There are two storm centers. The professor attributes the unusual heat now being experienced to this solar storm.

ALPENA, Mich., May 17.—A tidal wave varying from eighteen inches to three feet in height came up from Lake Huron this morning. It had disappeared in about twenty minutes from the time it was first noticed and is supposed to be due to heavy storms in midlake.

SONORA, Cal., May 17.—The snow, rain, and windstorm that prevailed in the Sierra Nevada foothills during Monday, Tuesday, and Wednesday was fatal to sheep. Up to this date some 40,000 sheep have entered this country en route for the mountain ranges, and as all of them were caught in the storm it is a low estimate to say that one third of them have perished.

CLEVELAND, O., May 17.—The conference of coal miners and operators came to an end to-day, nothing having been accomplished. All offers of compromise were rejected and the miners declared their belief that any agreement that might be reached would avail nothing, as there were so many operators who refused to join in the conference and would not be bound by its action.

Large operators are expected to make an

effort to break the strike, but the miners' representatives declare they will fight it out.

PITTSBURG, Pa., May 17.—A coal famine here is practically a reality. Many of the railroad dealers have suspended business entirely. Work at Aldred & Bender's red lead works in Sharpsburg was suspended Tuesday. This is the fourth plant to shut down. All mills in and out of the city are preparing to shut down. At the waterworks crude oil is burned. Gas is as scarce as coal and cannot be got for boilers.

Chicago and Milwaukee are enforcing compulsory vaccination of all residents.

SAN SALVADOR, May 17.—A large party is organizing here and in Guatemala and Honduras to agitate in favor of annexation to Mexico. Another party in Honduras and Nicaragua prefers a British protectorate. Many families are emigrating. A high military officer says President Ezeta is deceiving the outside world, that he has not won any brilliant victories, and that the losses of the government troops are larger than announced. If there is fair play in the approaching elections the Ezeta family will be driven from power.

LONDON, May 17.—A dispatch to the *Standard* from Odessa says a severe earthquake was felt yesterday at Kars and other places in the Caucasus.

The General Assembly of the Presbyterian Church began its session at Saratoga, New York, May 17.

DENVER, Colo., May 17.—Another industrial army is to be organized in Denver, with which will be consolidated the California commonwealers. Gen. Hegwer of the home reserve says 300 men have already signed an agreement to move to Washington. Barracks have been secured for them. An effort will be made also to organize 1,000 women to go to Washington.

PITTSBURG, Pa., May 17.—There is a report current among local iron and steel workers that the most important business to be brought up at the Cleveland convention of the Amalgamated Association of Iron and Steel Workers will be the advisability of a national strike in the iron trade. A part of the plan is to have the Cleveland convention adopt the sixty-day limit scale so as to prevent any chance of violation of contract by the manufacturers, as would be the case if a yearly agreement was made.

WASHINGTON, D. C., May 17.—Two important projects for the inland ship canals were favorably acted upon to-day by the House committee on railways and canals; for a canal to connect the Hudson River and the great lakes, and for one between the Ohio River and Lake Erie.

LONDON, May 17.—A manifesto signed by the English archbishops and thirty-one bishops has been addressed to the members of the church in Wales, protesting against disestablishment of the church in Wales and urging unity of the people to prevent it.

CHICAGO, Ill., May 19.—The gale which began on Tuesday night last increased in force all day yesterday, when it approached a hurricane, blowing at intervals at sixty miles an hour. Eight vessels were lost and at least ten lives were sacrificed. The scene at the lake front was unparalleled in Chicago's history; thousands of people turned out to witness the thrilling incidents of the day. Heroic efforts were made in the saving of vessels' crews, but some were unsuccessful. The financial loss is over \$100,000.

Six lives and many vessels were lost at Milwaukee. Other lake points report in a similar strain.

Wisconsin, Iowa, Illinois, and Michigan points report a fall in temperature from 33 to 50 degrees on the 18th inst., as a result of the late severe storms. Growing trees and vines were stripped and grain beaten down in many places. Anxiety prevails; it is feared that

frost has damaged vegetables, grain and fruit.

MADRID, May 18.—The Superior Council of War has confirmed the sentences of death imposed upon the five Anarchists who were convicted of complicity in the plot to murder Captain General Martines Campos and in the Licea theater bomb outrage. It is expected that the condemned men will be shot to-morrow.

COLUMBUS, Ohio, May 18.—There is a prospect of a new factor in the miners' strike; the American Railway Union, composed of railroad men, will be invoked to aid the miners by refusing to haul a ton of coal from the mining districts of Ohio. It is believed that the railroad men operating every line out of Columbus will be enrolled. Every road carrying coal in this section is largely represented in the membership of the new order.

China proper is divided into nineteen provinces. Most Chinese are Buddhists and Confucianists at the same time; many of them also Taoists. The Mohammedans in China number about 30,000,000, and are found chiefly in the northeast and southwest. There are about 1,000,000 Roman Catholics. Protestants number 60,000. Many of the natives are still nature worshippers. There are at work in the Flowery Kingdom about sixty-six societies, eighteen of which are British, thirteen Continental, and seventeen American, and they support about 1,500 missionaries. Native helpers number over 20,000 and native churches 525. Last year over 500,000 copies of the Bible were distributed.

In 1851 India had 91,000 Christian converts. At present there are 250,000 Hindoo Christians and 1,000,000 adherents to Christian churches. The number of converts last year was 24,000. In the last ten years there has been a gain of 140 per cent.

Bees never store honey in light, because honey thus exposed granulates.

Of every 10,000 deaths in England 270 are from apoplexy.

CONTENTMENT THE ONLY SPECIFIC.

A newspaper reporter the other day asked George G. Shradly, the great American surgeon and physician, the question: "What manner of life do you think most favorable to health?" His reply was:—

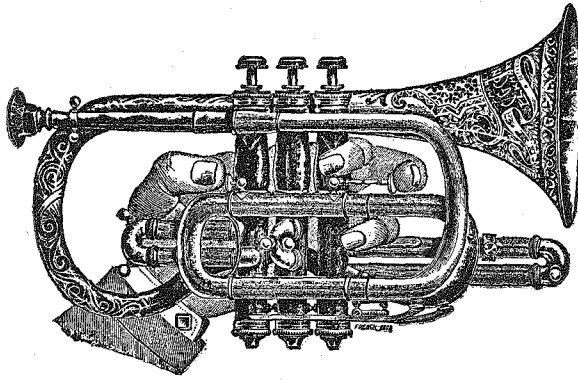
"A moderate life. Take plenty of sleep. Take plenty to eat. Take plenty of exercise. We need more walking philosophers in this world. Keep a contented mind. Remember that the man who wants little is always rich, and the man who has much isn't always. Sometimes a man owns a house, but sometimes the house owns the man. It is better for the man to own the house and bear in mind that a very big man can live in a very little house. I need not say that little men often live in big houses. This life can only give a man at best one thing—contentment.

IMMENSITY OF THE HEAVENS.

If our sun were removed to the pleiades it would hardly be visible in an opera-glass with which nearly 100 stars can be seen in a cluster. Sixty or seventy pleiades surpass our sun in brilliancy, Alcyone being 1,000 times more brilliant, Electra nearly 500 times, and Maia nearly 400. "Sirius itself takes a subordinate rank when compared with the five most brilliant members of the group, the real magnificence of which we can thus in some degree apprehend. If we seek to know the dimensions, not of the individual stars, but of the cluster itself, we are met with many difficulties; but on the assumption that it is approximately spherical in shape we can calculate its diameter to be over 40,000,000,000 miles, so that light would take seven years to pass from one extreme to the other.—

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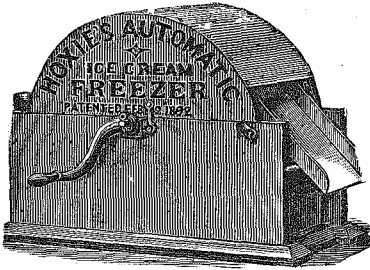
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ZION'S RELIGIO-LITERARY SOCIETY.
PROGRAM.

Senior religious department; J. F. McDowell, superintendent.

June, first week.—Hymn, page 73, Winnowed Songs. Responsive reading, 1 John 5: 1-9. Hymn, page 40, Winnowed Songs. Poem, "As by fire"—Poems of Passion, page 104. Song, "Something each day," page 33, Winnowed Songs. Organ voluntary. Series: "Six principles of the gospel." Topic 4, Imposition of hands. (1) Confirmation: Acts 8: 17; 9: 17; 19: 6; 1 Tim. 4: 14; 2 Tim. 1: 6. (2) Ordination: Acts 6: 6; 13: 3. (3) Blessing: Matt. 19: 14, 15; Mark 10: 15, 16. (4) Healing: Mark 16: 18, last clause; Matt. 8: 3; etc. Remarks by president. Prayer. Song, page 19, first and third verses, Winnowed Songs. Benediction. Business.

NOTE.—Testaments distributed ere exercises begin. For series topic let president call the texts, some member selecting one until all have been taken; then let president ask for reading in order, announcing the object. Member stands to read.

Junior religious department; David J. Krahl, superintendent.

June, first week.—Hymn No. 118, Saints' Harp. Prayer by presiding officer. Roll call. Response: One of the books of the Bible given in their order. (See Note a.) Hymn 732, Saints' Harp. Scripture Reading, Matthew 5, beginning at seventeenth verse. Conducted by first vice president. Ten one-minute papers by members, on "The Superiority of the Gospel to the Law." Series: "Six principles of the Gospel." Topic 4, "Laying on of Hands." Five minute essays, (1) As taught in the Old Testament; (2) As taught in the New Testament. (Note b.) Recitation, "An Offering," chapter 7, Hesperis. Hymn 232, Saints' Harp. Benediction by second vice president.

NOTE (a).—This should be instructive, for as each name is called members are to respond by name of a book, the next one in order, the first name called to give the first book, the second called, the second book, etc. This requires each member to know all the books, and should be so understood, so that all may be prepared.

NOTE (b).—Should the program committee think best, the topic might be divided in this way: For confirmation, for ordination, for blessing, and for healing, making four essays instead of two.

Senior historical department; Frank M. Sheehy, superintendent.

June, second week.—Song. Invocation, vice president. Music. Remarks on the beginning of history, by president. (Note a.) Historical Scripture Lesson, conducted by the secretary. (Note b.) Roll call. Response, some scriptural incident of historical interest. (Note c.) Hymn 200, Saints' Harp, tune Dennis. Paper—"The Utility of History," followed by general discussion. (Note d.) Debate: Resolved, that the days of Genesis first chapter were common days of twenty-four hours each. (Note e.) Song. General remarks for good of society. Dismissal.

NOTE (a).—If some other more able person be available, the committee can so arrange. This topic might cover both ecclesiastical and profane. (b).—This could be as response; verses could be assigned to different ones; or could be read by secretary alone. (c).—Any incident of interest in the Scripture. Should be given in such manner as to be plainly understood by all. (d).—These discussions should be lively, and not allowed to drag. Can be made interesting. (e).—Written or oral. Should be previously prepared.

Junior historical department; Etta M. Izatt, superintendent.

June, second week.—Memory verse: In the beginning God created the heaven and the earth.—Genesis 1:1. (Note a.) Song or hymn. Prayer. Song. Recitation. Responsive reading, Genesis 1st chapter. General talk—What you know about one of God's works. (Note b.) Essay, "The Garden of Eden." Duet. Ques-

tion box. (Note c.) Select reading. Roll call, response, a verse from Genesis. Song. Benediction.

NOTE (a).—"Memory Verse" to be repeated in concert immediately after song, of Part 2. (b).—"General talk." Each one can find something of interest about the sun, moon, the stars, a blade of grass, a flower, a piece of rock, or anything else, and be prepared to tell what you know when you come to "meeting." This part can be made very instructive and interesting, with just a little pleasant trouble. Try! (c).—"Question box." "It is a recognized fact that people can ask a great many questions. Five or six minutes can be devoted to queries, the members to write them on slips of paper; president to read them, and privilege granted to all present in answering. Questions must bear on the evening's program.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, May 30, 1894.

No. 22.

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THE BROTHERHOOD OF MAN.

SOCIETY is fast becoming stratified into the very rich and very poor, and everywhere the very rich are hugging their riches, or making a display of their wealth, and creating envy in the minds of the onlookers. What do you suppose becomes of all our fine theories about the brotherhood of man, or even the fatherhood of God, in the mind of that day laborer, as he sits upon the curbstone eating his midday meal of dry brown bread and cold meat and, raising his eyes from the pavement, sees rolling by in his costly equipage the rich man on his way to the parks for his afternoon's outing? And when a moment later, having finished to the last crumb his short ration, and smoothing out the bit of an old, soiled newspaper in which it was wrapped he reads: "Millionaire Z. gave an eloquent banquet at his palatial home, to a large number of his friends. The table groaned beneath the load of rare delicacies, and there were seven kinds of wine served, all of them the rarest vintage."

His thought will first go quickly from that palatial home with its wasted wealth to the little, hot, dingy room where that morning he left his baby girl, weak and wasted, flushed with consuming fever, but soon to be white enough; and with no medical skill and no medicine to stay the end that will break his heart, simply because he cannot command the pittance of money with which to purchase it. And as he thinks he will wipe the eyes that pride cannot keep dry. Will it be strange if the tears he sheds by and by over a plain casket should water a deadly nightshade which will poison his soul? Then what is to hinder this poor man, not only from hating the millionaire, but from com-

ing to the conclusion that "if it is right for yonder rich man to devour me, is it not right for me to devour my fellow laborer if I can?" And then the wolf in human nature is turned loose.

And I am afraid that the church of the Lord Jesus, who is the friend alike of the poor and the rich, has too frequently uttered its platitudes concerning the brotherhood of man and utterly belied in every profession by its practical illustrations of the subject. With its elegant and costly churches, expensive music, rented pews, cold reception to the poor man—by all these things it has proclaimed: "We said brotherhood; but, my dear friend in fustian, we were not thinking of you." Plenty of the brotherhood for the avenues, but no brotherhood of the avenues for the alleys.—*Northwestern Christian Advocate.*

WELSH CHURCH DISESTABLISHMENT.

ALL the English Bishops and Archbishops have appealed to their clergy and flocks for prayers and subscriptions to defeat the Asquith bill for the disestablishment of the Episcopal Church in Wales. The Duke of Westminster and Lord Egerton of Tatton have also appealed for a campaign fund of \$125,000, but have said nothing about the prayers. The appeal of the Bishops will appear hypocritical if not ludicrous in the light of the facts. The communicants of the English Church in Wales are but 6.6 per cent of the population, yet the clergy of that church are paid by the State in the aggregate about \$1,500,000 per annum.

The Calvinistic Methodists, the Independents, and other denominations which have each a much larger number of communicants have to pay their own clergy and maintain their own churches, Sunday and theological schools, and colleges. They do so without complaining. They do not seek any of the endowments of the Established Church, and yet those Calvinistic Methodists and Independent communicants are mostly workingmen of the towns and the rack-rented peasants of the rural districts, while the communicants of the Established Church are mostly of the wealthy land and house owning and professional classes. The Wesleyans, the Baptists, and the Roman Catholics, who are less in number than the English Church members, are not afraid either that unless the State pays their

clergymen and maintains their churches their sick and dying will be denied the ministrations of the clergy.

The Bishops and Archbishops take no note of the fact that the Established Church in Wales is an alien church, opposed to all the ideas and principles of the great majority of the people. The dissenting and Catholic population of the principality in the aggregate outnumber the Episcopalian population eight to one. Of the thirty-four Welsh members of Parliament thirty-one have been elected on a platform of opposition to the establishment and pledged to its overthrow. But Episcopacy has never recognized the logic of numbers or of facts, and is now so wrongheaded that in its obstinacy it threatens to bring about its own overthrow not only in Wales, but in England as well.—*Ex.*

Among the notable articles in the *Literary Digest* for week ending May 26, there will be:—

UNDER TOPICS OF THE DAY—America's Markets: For and Against the Extension of our Export-trade.—The Ethics of Dynamite; a writer in the *Contemporary Review* discusses the social conditions that have brought dynamiters into existence.—The Gothenburg System: Argument for and against its adoption.—Civil-Service Reform.—Investigation of Charges of Bribery against Senators.—A Plan to Equalize the Burdens and Benefits of Protection.

UNDER SCIENCE—The Role Played by Dust in Nature; a most remarkable and interesting paper from the *Gartenlaube*.—Right-sightedness and Left-sightedness, an illustrated article from *La Nature*.—Currents in the Great Lakes, with map.—Bees as Messengers, etc.

UNDER RELIGION—Palestina's Prize Mass.—Religious Life in Japan.—Japanese Views of Religion in America.—Christianity and Freedom of Worship. From the Russian, etc.

The number will be especially full of information and papers of great interest. It will be liberally illustrated.

THE LITERARY DIGEST for last week, May 19, contained articles from periodicals as follows:—

Magazines: American, 11; English, 10; French, 7; German, 5; Danish, 3; Spanish, 1; Russia, 1.—Total, 38.

Papers: American, 45; English, 12; French, 4; German, 6; Italian, 4; Danish, 1; Austrian, 1; Japan, 7.—Total, 80.

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TEMPLE LOT SUIT DECISION.

The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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ABSTRACT of EVIDENCE TEMPLE LOT SUIT.

This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church versus the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and re-cross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

West Oakland, California; Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p.m.; Sunday school at 12:45 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street. Buildings, Albion Room,

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, May 30, 1894.

No. 22.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 30, 1894.

BRO. T. W. SMITH DEAD.

A TELEGRAM from Bro. Joseph Luff, at Independence, Missouri, May 27, announced that Bro. T. W. Smith, of the Quorum of the Twelve, passed on to the other world at two o'clock in the morning of that day. He was stricken for the second time on Tuesday, May 22, lapsed into a semiconscious condition, lost the power of speech, and finally became unconscious to the things of this life, and passed peacefully away at the turn of the night on the 27th.

Bro. Thomas was present at the morning service Sunday, May 20, and offered the opening prayer before the sermon by Pres. Joseph Smith, and also pronounced the benediction in an impressive manner. As President Smith assisted him down the platform steps he was impressed that it was the last public ministration of the brother who had been so long and so actively engaged in the preaching of the word.

Bro. T. W. Smith was born at Germantown, Pennsylvania, March 7, 1838; was baptized March 17, 1866, in Hardin county, Iowa, by Elder Jason W. Briggs; served faithfully as an elder and a seventy, and was ordained to the apostleship, April 10, 1873, by Presidents J. Smith, W. W. Blair, and Jason W. Briggs.

Bro. Smith's last important service for the church was a mission to Australia and the Society Islands, with his wife, Helen P., whose health became entirely broken down by the long sojourn and severe exposure on the Island mission, and who returned to America but to die. He was reappointed to the Australian mission two years ago, and was at Salt Lake City, on his way when he was stricken by paralysis of his entire left side, from which he had so far recovered as to be able to get about to some extent, when the recurrent stroke, May 22, finished the work for the destroyer, and his body now sleeps.

Bro. Smith leaves a wife, married to him since he was first stricken, and who has most carefully and assiduously cared for and nursed him during his protracted illness.

COLLEGE, COLLEGE, COLLEGE! COME UP TO THE HELP.

THE college at Lamoni is now an assured fact, provided that those who should be interested in it will put to their energies and give the needed aid. Good wishes and "God bless you's" are all good in their place, but we need ready means to pay for material and labor.

Messrs. Rockefeller, Armour, and others among the Gentiles give of their wealth to endow institutions of learning to benefit their fellows; and if but a few of those among the Saints who can, will put a portion of their wealth, small as their possessions may seem to them when compared to such men as Rockefeller and Armour's millions, there need be no hindrance to the speedy establishment of an institution of learning to which the Saints may send their children, and the attendance at which they may have good moral influences surrounding them while securing an education.

It seems to us that there must be some, one or more, who have been blessed to an extent of God in temporal things, who could now make use of an opportunity seldom had to lay up treasures in heaven by an appropriate use of this world's goods. No better outlay can any man make of money, the preaching of the gospel excepted, than in fostering the educational efforts of his time; it is money well expended to endow an institution of learning.

READ THIS AND RESPOND IF IT MEANS YOU.

IT becomes our present duty to ask at the hands of the HERALD patrons and others special consideration and action upon what are to us, and should be to all, very important matters. Much as we dislike writing what may be called dunning editorials for publication, we, nevertheless, are compelled per force of circumstances to tell the Saints a few things in a very plain way, and take whatever risk may attach.

As shown by the Board of Publication's report to General Conference, the Herald Office has been falling behind financially during the past year, and this has been partially resultant, as we believe, from a failure on the part of some to do for the office what has been reasonably expected of them as a duty.

While it is next to if not absolutely

impossible for the Board to publish a paper that will meet all the exactions of all classes of minds represented in our church variety, the fact remains that no man of credit within the body can point to the church organ and truthfully say it has been run in the interest of one individuality to the exclusion of the common privilege of others whose convictions and interests, though varying from ours, have been entitled to respectful hearing.

The Sermon Supplements have been issued to meet the demand made by some for doctrinal matter, separated from the controversial features of the HERALD, and for circulation among those without the church. The price of the paper has been reduced to the lowest living figures, and the prices on all books and other publications have been also lowered.

While the Board has been eager to meet every demand made by the body or representative individuals within it, and has sought to bring its publications within the reach of all, the returns have not been nearly so gratifying as was hoped for. Every appointee of the General Conference is furnished free with a copy of the HERALD and is permitted a discount on books, etc., he may sell for the church, and yet there are quite a number of the general ministry from whom we have had no communication of items of news or articles for publication and no report of any effort to extend the interests of the publishing department either by soliciting subscribers for the HERALD or selling other publications. Brethren, *is this right?*

The number of names of those in arrears on our subscription list is greater than at any time before, yet our running expenses are heavier than ever before. Two dollars behind may not seem much to a subscriber who is delinquent, and perhaps it alone is not; but think of one thousand or fifteen hundred subscribers, each behind to that amount, and many of them to twice that amount, and it will help to an understanding of the situation that inspires this writing. If each one of those delinquents would by some special effort or sacrifice raise the amount due the office and forward it at once, we would not only be relieved of the financial pressure that perplexes, but would also be much comforted with the assurance that the burdens were being more evenly shared and all were honoring the obligations upon them to sustain

the publishing department of church work. If those who have been indebted to the office for books purchased all the way from three to twenty-four months ago will kindly heed this appeal also, we will be glad.

Is it an unreasonable appeal to the ministry that we make? Is it more than we should expect that they use all possible means to secure subscribers, sell publications, and write us frequently regarding events of interest affecting the work in their fields, and that they thus sustain the church that is sustaining them?

Is it unbecoming in us to notify those indebted to the office that we need the amount for which they are delinquent, and that we need it badly? Is it improper to make this appeal through the HERALD and thus avoid in these hard times, the extra cost of publishing dunning circulars and mailing them to delinquents individually? If these are unwarranted procedures, please explain to us wherein they are void of warrant in the light of present conditions. If they are justified, let us have an expression from all the office debtors, to that effect, such as will render further appeals unnecessary.

It is true that times are hard; but this confession will not pay the typos, the binders, and other office employees; and we would feel ashamed to offer it in settlement of office debts at the paper mills and printers' supply houses with whom we are under the necessity of dealing. Don't put us off with this plea till you have straightened out every other account, simply because the church does not crowd anybody. Important matters are hanging on our hands for lack of money to push them forth, and you can help us get them under way.

Our request is made in candor and we wing it abroad with faith as to results. The spiritual atmosphere is laden with promises of good for the church. Never was the prospect better, if as good, and with prompt responses from all whom this appeal properly concerns, we shall be put in a position to take advantage of the improving conditions as we discern them and help roll on the work with accelerated momentum.

To the host of earnest laborers and contributors to whom this appeal does not properly apply the office tenders thanks, and prays that their number may be increased as a result hereof. Our address, though made in plainness, is not void of the affection born of the Spirit. We believe that many fail to act because they have never been aroused to a comprehension of the actual necessity for action or from the feeling that what little they have power to do will not count much in the scale. But without reservation we announce to all—ministry and

laity, brethren and sisters,—we need your help, and need it now. If you are in our debt, please pay, if at all possible. If you are not, become a worker at once in extending office publications and thus increase our general revenue. We shall try to do our part, and do it as well as we know how. Will you do yours? Let us hear from you.

HERE is some "Fire Brand" literature, published at Carl Junction, Missouri; sent us by a sister; printed in red ink too (some of it), sent out we suppose like Samson's foxes among the standing corn of the Philistines. It is "slightly" sensational and is making some "noise" if it does not cause some fluttering; and there is truth in some of its statements. We are having all sorts of religious medleys in these days of spiritual uncertainty, and it is just as well to keep track of it all, though some features are "incomprehensible amazements."

A REVIVAL NEEDED.

If God should let a red-hot, sanctified, John Brown sort of a man burst upon society—a man that would strike as much terror to the dead pulpits of the church as to the dens of iniquity—it would be the thing we need. You ask, "Was not Moody such a man?" I answer, "No." Moody's work was entirely too shallow; it did not possess the earthquake attribute. We have had for ten years a Y. M. C. A. surface revival work that has consisted mostly in loose theological truth, bouncing up for prayers, and retiring to a private room, and simply professing Christ died for you. God did the best he could, with the kind of doctrine used. Many of these revivalists held the ruinous error, that depravity is never extirpated from the soul, but only covered up by the imputed robe of Christ's personal holiness. That doctrine has no earthquake power in it; it is a poetical device of the Devil; for he loves to be covered over with the borrowed costume of Christ, provided he can retain a niche in the heart. Oh, no; in the revival I mean, the carnal mind is never repressed under borrowed garments, but torn out root and branch; a revival in which no one ever rises for prayers, but where they fall and pray for themselves, and weep and mourn and make the doctor think they are insane; a revival that will make preachers forget their manuscripts, and burst out and weep in the pulpit; a cyclone of mysterious omnipresence that when it strikes a church or community, will make people awfully mad or awfully happy.

I declare in the presence of God and his hosts, I am ready for just such a moral scene. Nothing is so alarming as the utter absence of alarm in the churches. Nothing is so dreadfully terrific to my mind as that sinners have no terror! O that God would so baptize with fire a thousand people, as to render them incomprehensible amazements of power. O, for a few men so dead to all things but God, and so filled with him as to make them more than a match for the rest of mankind! O, thou Triune God of Sinai, Calvary, and Pentecost, art thou not now nursing, under the horizon, the lightning and thunder and rain of an amazing holiness revival? Lord, let it come! Let it strike our nation; though it may blow the steeples of our abominable church pride in the dust; though it may thrust our philanthropic fairs and festivals in the gutter, blow the French music out of our choirs, and the feathers out of our bonnets; though it should confound all

the wise ones, and be understood by no one but thy Divine self, let it come! Thou art the master of thine own tempests. O, send us a storm from the Holy Ghost before thou sendest the storm of judgment.

THE FUNERAL LIE.

Telling a lie about a man when he is dead, saying, "he is gone to his rest," or "he is better off," cannot keep him out of hell. But it may be answered, "It does not hurt him." True, but it is a gross deception and crime against the living. It is worse than highway robbery, horse stealing, or even murder. Killing the body, especially if the one killed is a Christian, is of comparatively little importance, as the soul is simply "absent from the body and present with the Lord." But the crime of soul-murder is the most heinous and diabolical, the most terrible and far-reaching in its results of any crime in the calendar. And yet the astounding thing is, that the men who are guilty of the blood of souls in this respect, are the men who are lauded to the skies, and they can command from five to five hundred dollars for delivering a funeral oration and speaking smooth, deceptive things about the dead. Preaching peace, when God has said, "There is no peace to the wicked." "Woe unto them which justify the wicked for reward."—Isa. 5: 22, 23.

We affectionately warn and beseech those who may read this to stop and consider. Ask yourself the question, "If I die as I am, where will I spend eternity?" When you have truthfully answered this question between your soul and God, please fill out the answer in the certificate on the other side of this card, and carry it on your person, so that if you die to-night, your friends will have no excuse for telling untruths about you at your funeral.

May God bless and save you. Amen.

CERTIFICATE.

I, the undersigned, desiring that in the event of my death, the truth concerning my condition should be told at my funeral, do hereby testify that I never* have been born again, by faith in the Lord Jesus Christ, consequently,

If I die to-night I will go to He.....
Signed..... Address..... Date..... 189..

*If you are a Christian, erase the word "never" in the above and fill out the following questions, viz.:

When I was saved..... How I was saved.....
Where I was saved....How I keep saved....

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear."—1 Peter 3: 15.

EXTRACTS FROM LETTERS.

BRO. W. W. BLAIR wrote from Plum Hollow, Iowa, May 21:—

Last night I concluded a series of five meetings here. Have also held two meetings in the Ross schoolhouse and two in the Elm Creek schoolhouse during the past eight days. Yesterday I baptized four adults—three of them school-teachers—all promising young people. Others are almost persuaded to be baptized. The meetings were well attended notwithstanding the press of business. Prospects for church building are quite good.

Bro. Blair would go to Council Bluffs from Plum Hollow for a ten days' stay from the 23d.

Bro. E. F. Shupe, Globeville, Colorado, May 18:—

Bro. Caffall is visiting Denver and vicinity prior to his departure for Europe. Elder F. J. Chatburn and wife arrived in Denver on the 15th and will make their home here for awhile. We hope their coming will be bene-

ficial to the work in this city and to themselves. Bro. H. O. Smith has promised us a visit on June 3.

Bro. A. L. Whiteaker, Eureka, Kansas, May 23:—

The work is onward here; I baptized five of late, and more are near the kingdom; they will obey soon, I think.

Bro. F. C. Smith, Gilmore, Michigan, May 23:—

The Cornish-Rogers debate is moving on grandly. Those who cheered the opposite party are changing some the other way; good order, and interest is getting better; large crowds. We have had bad weather almost since the start. Elder Rogers is rather abusive in his language, which makes the truth to shine the more. Everything goes well so far, and, we hope for a glorious victory for the right.

Bro. Joseph F. Burton, writing from Dos Palos, Merced county, California, May 19:—

Through Brn. Putney and Steel's efforts I have opened up in this new colony: began last night. Before coming here I preached once in San Felipe, where Bro. Alexander held meetings some time ago, and if I had not had appointments out for this place I should have continued there. Doors are opening, new ones, and I am determined to keep myself in line, sufficient at least, to claim the beautiful promise made us elders by the Spirit which guides in the great latter-day work. I shall use all the wisdom I have in directing the work on the Slope, and pray for divine guidance in that and in all duties. Every working elder this year will rejoice in his work, while those who seek ease and comfort only will be made sad, sorrowful, and doubtful. No. 2910 Sixteenth street, San Francisco, will be my permanent address.

Bro. H. D. McIntyre, Inland, Benzie county, Michigan, May 8:—

The work is moving nicely here and all seem to enjoy the Holy Spirit.

Bro. Joseph Ward, Fordland, Missouri, May 24:—

I baptized one at Rogersville, this morning. Work is flourishing in Southern Missouri.

Bro. E. Curtis, Springerton, Illinois, May 25:—

I baptized five since General Conference. Have labored in Brush Creek and Dry Fork branches. Arrived here yesterday to assist Bro. F. M. Slover, who has baptized fifteen the past week. Three more have given their names; interest is running high. We shall hold forth until over Sunday, then on to Parrish for conference. God is truly with us.

EDITORIAL ITEMS.

FORTY-TWO baptisms were reported in the HERALD for May 23 in the letters from laborers in the field. What a harvest of souls this represents. Only a few letters and yet nearly a half hundred of baptisms reported.

A brother, in the field, suggests that it is his opinion that when a man is called of God and chosen by the church and sent into the field as a minister it is the duty of that man to be in the field where he is appointed to labor, active, diligent, and fervent, losing no time in idle waiting in branches, or out of them; but to be up and doing. This brother being in the field has the right to make this suggestion; and his implied criticism of those appointed as missionaries who

may be losing, or wasting time in unnecessary stoppages in and around a branch of the church taking life easy, if there be any such, is a just one. He feels the burden of souls to be saved, and honestly thinks that honor due the church requires her appointees to be "up and doing." And that will be the verdict of all conscientious people.

The HERALD for May 23 had a formidable array of pastoral letters—but each bristled with lively energy in the work—breezy, encouraging calls to do valiant service for the Master this year. It does the soul good to read them.

Wanted, a home by a middle-aged lady who is not very strong, but neat. Would like a situation as housekeeper for lady or gentleman. Address Sr. Addie Riley, Spickards, Grundy county, Missouri.

Bro. Walter D. McKnight writes from Benton, Iowa, a town of two hundred population, on the Chicago and Great Western railway. There are three members there, and Bro. McKnight thinks that an opening can be made there. He is willing to give shelter and food to an elder who will come and labor there. He is connected with the Sunday school, and occasionally has an opportunity to speak on the faith in explaining the scripture read in the lessons. Some of the people are looking for something better than they have, and may welcome a gospel talker when he comes.

We learn by telegram from Bro. R. May of Independence, Missouri, that on Tuesday the 22d instant, Bro. T. W. Smith suffered a recurrent stroke of paralysis and that his condition was very critical. The HERALD readers will read this with great regret as strong hopes were indulged that Bro. Smith might fully recover and still do gospel duty in the field. We can only hope, and be prepared for the departure of our brother at any time.

Brn. I. P. and James M. Baggerly made a stir at Oakland City, Indiana; rousing the usual cry of false prophets, etc. They were permitted to occupy a Christian church building by the kindness of Mr. John Wood, a member of the Christian church. The brethren were feeling well at writing, May 18.

Bro. Alexander H. Smith departed on the 25th inst. for Council Bluffs, Iowa, where we understand that Bro. T. W. Williams is to meet a representative of the Utah church in discussion at an early day.

Bro. Heman C. Smith, in charge of the Southern mission, left for his field on Thursday, May 24, Standley, Indian Territory, being his first objective point. Bro. S. V. Bailey, of Lamoni, will also labor in the South-

ern mission. He left home for Southern Missouri and Eastern Arkansas on the 25th inst.

President Joseph Smith reached home from Missouri points on the 22d inst.

Bro. C. P. Faul corrects the date of Far West district conference. Those interested should note his correction in miscellaneous columns.

Bro. and Sr. John Wahlstrom, who have been doing missionary work in the Swedish mission since the summer of 1892, arrived at home, Lamoni, Iowa, on Wednesday, May 23.

Bro. Charles H. Jones, of Lone Rock, Missouri, went to his field, the St. Louis district, on Friday, May 25.

Sr. M. E. Kearney and Son Willis, formerly of Plano, Illinois, and who came to Lamoni in 1881 with the Plano colony, went to Southern Missouri on the 24th inst., with a view to making a permanent location near the Missouri and Arkansas line. Bro. Kearney was for some years employed in the typographical and bindery departments of the Herald Office. They have the sincere wishes of the Lamoni Saints for their future success.

Bro. W. C. George of Temple, Lake county, Ohio, has sent us a sample package of "Mon Ami coffee," a hygienic preparation composed of grain and vegetable substances, designed to substitute a wholesome beverage for ordinary coffee. It is ground ready for use and put up in pound packages, price fifteen cents each. Pleasant in taste and flavor. Address orders to Bro. George as above.

Sr. Josephine McDonald reports a new Sunday school composed of members and outsiders organized at Prudenville, Michigan, for which they order *Gospel Quarterlies*.

Bro. Marce Sorenson, lately returned from Denmark, left Lamoni on Monday the 28th inst., going to Northern Texas to see his children, and where he will labor for a time. He expects to soon arrange his affairs to begin labor among the Danish people in America, in whom he feels a special interest, and in whose behalf his missionary experience abroad has prepared him to labor advantageously.

Bishop E. L. Kelley departed for California on Monday, May 28, going via Denver Colorado. He will remain about four weeks, putting the Gospel Boat in commission and giving attention to other church interests.

A letter from Bro. J. T. Davis, dated Clay Center, Kansas, May 25, says, he baptized three, Bro. J. A. Davis one, Bro. G. W. Shute three, and Bro. R. L. Ware one, of late, which with thirteen recently baptized by Bro. Parsons indicates the work is moving in that part of Kansas.

The address of Bro. J. C. Foss is No. 14 Hall street, Rockland, Maine.

Mothers' Home Column.

EDITED BY FRANCES.

"Into the path of sin
One step may take you,
For wrong lies near
To the path of right;
But lower down,
From right to wrong,
The way descends;
But back again to right
'Tis steep and rugged."

"For if the trumpet give an uncertain sound, who shall prepare for the battle?"—Paul.

AMONG the many gems of apt and striking illustration with which the word of God is replete, we find the one quoted above in every sense suited to our purpose. The battle is on. Let no one deceive himself in regard to this. A people is to be prepared, "*Raised up, not converted,*" to meet the Lord at his coming, and in order that this may be done, the sons and daughters of Zion must be instructed and this instruction must be of a positive, plain, and definite character. In other words, the "trumpet must not give an uncertain sound," but the notes must be both prolonged and clear that the soldiers who hear them from the watch tower may distinctly understand their meaning, gird on their armor, and be ready for the conflict.

The Devil is hurling into our midst his vile schemes of destruction, and our loved ones are by tens and hundreds contaminated thereby. Yet if we have the moral courage to speak of them, especially if we call them by their own name, point them out so that our children may know what we mean and be warned instead of being *mystified*, there is a class (there always has been and while the present state of things exists there always will be a class), which stands ready to cry out, "You are offending me by your indelicacy of speech!" To such the indelicacy is not in the sin, but in the one who has the fearlessness to point it out.

How long has this very cry been raised against us as a people by the sectarian world? They have long clamored for a smooth, sweet gospel. A gospel which would not disturb them by arousing their conscience to convict them of sin. Their ministry, as a rule, have dealt out this gospel to them. Like Israel of old, they demanded of their prophets to prophesy "smooth things," and while they obeyed the nation became corrupt. It is the same to-day. The sacred rights of the family—that corner stone and guardian of the nation's rights, honor and perpetuity—has been invaded and uninspired reformers have sprung up, working great harm. The gospel of Christ is the only hope of humanity, and while thousands in the world—yes, tens of thousands—have not its full light, just as far as they have light and are walking in that light they are approaching nearer to God. It well becomes us, then, as children of the light, children of the kingdom, to be governed by the fear of men, a desire for popularity or any motive, be it what it may, save a love of truth. In the days of Christ he warned these selfsame over careful, over nice scribes and Pharisees that "the publicans and harlots go into the king-

dom of God before you," and there is a bare possibility in our own day that those who are set as watchmen upon the walls of Zion (and they who have influence are set there no matter what their position) and fail in their duty may be reduced to the necessity of seeing this same class enter the gates which will close at their own approach. Indeed this state of things was revealed to Bro. Joseph in a vision which many Saints have heard him relate. In this vision he saw the entrance to a large and magnificent building guarded by two suspended swords. Some approached with all boldness and confidence but were, to their utter dismay, shut out by the sharp clashing of the swords as they crossed each other to bar the entrance, while others who approached slowly and with trembling, were admitted by the swords instantly drawing back to allow them to pass.

God will have no building with untempered mortar, and he or she who undertakes to work for eternity must have before their eyes the fear of God and not of man.

With this issue we send out as noble a piece of literature as has emanated from the pen of anyone in this age. Let those who receive it appreciate it and thank God for as staunch a champion as Heman C. Smith. We have others by the score, whose letters both cheer and encourage us and who in due time will be heard from. Let the sisters bear in mind that the work is before them and we must have means to carry it on. Some local societies are already sending up their mites and in our next we hope to be able to suggest some means which may be found feasible for meeting the needs of the case. Leaflets must be scattered like the leaves of autumn and a supply must be kept on hand for sale whenever called for.

COLTON, May.

Sister Frances:—Will you pardon this intrusion from one not personally acquainted, who is desirous to make you and a few others a call this lovely morning? Something seems to call me out, for the birds are singing and all nature is smiling. The mocking bird is warbling, chattering, and swinging in the topmost branch of the eucalyptus tree, and as I listened I think surely the birds have a concert. The mocking bird has sung untiringly all night, as if in praise to the one who created the musical organs of his throat. Surely he never had throat troubles, as many of our dear ones have had, which shortened their life of aspiration and song. The garden has put on a new dress of red, pink, and white blossoms, so fragrant that I look around my little vine-covered cottage with a happy, contented sniff at the sweet odors sent forth from the various roses, and I think of the great Artist who has made them so lovely and fragrant; and I ask, who can paint as doth he?

I think sometimes of Bro. Joseph Smith, when visiting here. He was strolling around the Slover mountain and there stooped to gather a tiny wild flower, and said to my daughter, "I wish I could take some of the sweet little things home to my family." Is there not a lesson to be learned from this?

There is beauty in all, small and great. Let the great men stoop to raise up the tiny and weak things of earth, and they will admire the wild flower and cultivate and bring it to a college of royal fame, and in that house teach Social Purity and every good branch that may advance the student. O how much I hope this work of building a college may prosper!

But I said I was out for a stroll and here I am at the Baptist parsonage and am excused for an early call. I chat awhile, as all women are apt to do, and the minister and wife kindly tell of their eight year mission in China, and show me many relics and curious things obtained there. One was a god worshiped by the natives. It was, I thought, anything but lovable. So unfeeling as it was composed of iron and had no heart to feel for its worshipers! The minister said the man who used to worship it was taught by him to believe in a better God; that he became a Christian through his instrumentality, and that he wanted then, to throw it (this hideous image) away, but the missionary retained it for a relic of the past, with a number of other curiosities. I saw on the lace curtain an immense tarantula or trap-door spider. At first I was about to retreat, but coming a bit nearer found it was one of our ornamental native pets and was placed there for a bit of trickery, to make nervous people jump, although it could do that no more. This family had called on me three months previous, and of course hoped I would attend the Baptist church. I gave them the Voice of Warning and some sermons to read. I had now called for them. Had he read them? Well yes, some parts, and he refers to the establishment of the Christian religions and "those blessings you speak of Mrs. R., I think like this," said he, "they were needed only in that day to establish faith in Christ. But now we have become more enlightened, and it is like planting flower seeds. When we see them coming up we place sticks, and tags on them to tell the name of our choice flowers or tree; but when they have developed and grown, we know them, and take away the tags; we don't need the signs any more by them. Just so I think by our Christian religion."

I told him that was very pretty, so far as it went, but I thought the tags were needed badly now, and will be until all come to the unity of the faith: for the seeds the Master of the vineyard and his apostles planted have been scattered and thereby a confusion spiritually took place and thus the covenant was broken and tags lost, and I hoped he would read more and see that God never gives nonessentials, but that it is man who has so changed.

Perhaps I left him and his pleasant wife with a few new things to think of. He said: "We believe as do you, in immersion," and I said, "Good morning, as I must take the train at two o'clock and attend our Daughters of Zion society." There were two waiting at church while another went in quest of the key. Some three or four more came and at least we had the number that God has promised to bless, and asked this blessing from him and sang.

We were only seven, and this little faithful handful, (I will not give the names,) but we collected fifty cents for some more leaflets or as a help to pay the amount. We don't know what it is, but if all will do as some suggested, we shall hope to receive them again. They contain sermons on serious existing evils. These things are not very pleasant to talk about and I for one do not admire that part of my duty; but some one must take it up, and endeavor to promote purity of thought and action. The mother is the first to frame the mind of the precious child. What a most excellent sermon preached by Bro. Burton! Sisters should feel encouraged to go onward.

Some complain that the leaflets are too long on the one subject. The young mother and child become weary, and sometimes tired eyes wish for larger print. A hint to the wise is always sufficient. A variety is spicy and all enjoy the taste thus in literary work.

I am glad to learn and find that in all parts and in San B— the good leaven is at work, and we trust the salt will not lose its savor. For, dear young sisters, sad bread and cakes bring thunder clouds to a man's face, but light wholesome food brings smiles and kisses to the young housewife. I wonder if we shall see Brn. Forscutt and Hilliard at our reunion? I have not seen Bro. F. for eleven years.

May the Lord assist you and the many others in the work in which you are so nobly engaged. Excuse this prolonged call.

Your sister in bonds of gospel love,

ESTHER ROHRER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Elder I. N. W. Cooper, who was severely injured in the spine over a year ago by accident, requests the faith and prayers of the Prayer Union that he may speedily be restored to health and strength in order that he may magnify his calling.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

PRAYER.

"Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep
Can give us rest of soul. As to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to thy care, Almighty Strength,
That which our hands are all too weak to hold."

Thursday, May 31. — The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Ezekiel 39: 23-25.

HELPING HAND.

Sr. Margaret J. Head writes: "We feel greatly encouraged and are more desirous to do good in our line than ever. There is an increasing desire among the sisters to reach out the helping hand in any necessary direction. We are thankful to our heavenly Father for additions to our numbers and welcome them with joy. May every effort to

towards the accomplishment of the divine will of the Master be blessed!"

Daughters of Zion.

Clarksdale, Missouri: Ida Marks, Louisa Dyas, Mary C. Ode.

PROGRAMME.

Programme for Daughters of Zion meeting:—

JUNE.

Opening hymn, 181, Saints' Harp.
Scripture reading, Hebrews 12: 1-15.
Prayer.
Review of chapter 14, Hints on Child-training.
Reading and discussion of chapter 15.
Reading of leaflet No. 8.
Question box.
General remarks on mothers' work.
Reading minutes of previous meeting.
Report of visiting committee.
Miscellaneous business.
Closing hymn, 225.

Letter Department.

TEMPLE, Ohio, May 15.

Editors Herald:—After leaving Lamon, I went, in company with E. L. and Laura, to Macedonia, in part to visit my Brother James and folks at the old homestead in Mills county. At the latter place, under rather unfavorable circumstances, we held two meetings. The old neighbors seemed to retain their former respect for us without distinction of creed, and appeared interested in the preaching. It is worth something to be able to go back where one was raised and meet with respect from old associates. The minds of some of the people there at least are turned towards our work, and they are noting the progress being made. Sometime the leaven planted in the past there, properly enlivened, will show itself.

On my return here I stopped at Davenport to make inquiry in regard to the tablets claimed to have been found in an ancient mound there a few years ago, a facsimile of one of which is found in "Presidency and Priesthood." Their genuineness had been challenged by a party here last winter, "who seemed to be somewhat," in his own opinion; and I desired to get the facts. The tablets are in the custody of the Davenport Academy. Along with these the Academy has a rare collection of specimens of copper, pottery, and other utensils in use by a prehistoric people, found in mounds near the city. If human testimony is worth anything, there can be no question but that these tablets are genuine, and were found as reported. The leading citizens of the place aver that the tablets were discovered in a mound there and in such a manner that it would be next to impossible for anyone to have produced them as a fraud, and they laugh and mock at the idea of anyone questioning their genuineness. I will report more in detail further on.

Things are in fair condition here. The meetings held last Sunday were unusually spiritual and interesting. The Saints ap-

peared very much wrought upon, enlivened, and greatly encouraged. Three were confirmed who had been baptized a few days previously, making five in all baptized since the conference and of the young people here. Two were ordained; one to the office of an elder, the other to that of a priest.

Bro. F. M. Sheehy reports a successful conference held in the Massachusetts district. Brn. U. W. Green and H. J. Davison are uniting their force in Maine and Nova Scotia. Bro. H. H. Robinson is baptizing at Scranton, Pennsylvania. Others are doubtless at their posts, so that the work of the year may be said to be duly inaugurated east.

We are having fine growing weather. Everything bids fair for good crops and abundance of fruit. May it be so.

In the faith,

WILLIAM H. KELLEY.

THE A. P. A.

LONDON, Ont., May 15.

Editors Herald:—Kindly grant me the favor of explaining my position with regard to the A. P. A. and the McIntosh pamphlet.

In the first place I am in no way mixed up with the A. P. A. or any other organization except the Church of Jesus Christ, strict obedience to the laws of which I always contend will furnish me all the real protection, relief, sick benefit, endowment, insurance, etc., for both time and eternity that all man-invented institutions that have ever graced or disgraced this world have ever professed to offer. Yet in all other institutions are men who think. Some of them think aloud and I like to hear them. Others put their thoughts on paper, and I like to read them. Friend McIntosh does both. I like most of the thoughts he put in the pamphlet. I do not know that he belongs to the A. P. A., nor do I know that his pamphlet was written for that institution. If it says so, I have forgotten, and have not the work at hand while I write. I do not wait to find out all about a man and all the societies he belongs to before I pronounce his writings good or bad. If they are good, they are good; and if bad, they are bad, no matter from whom or whence they come, nor who smiles or frowns upon them. Though the great "we" in all newspaper offices is supposed to know it all, yet the one in the *Glad Tidings* office is just growing in knowledge, and often blunders, and may blunder in speaking well of said pamphlet, even though it has helped him to grow some.

To sum it all up I may say I do not favor the A. P. A., nor yet all that is in the book, and my notice of it gave no one any right to infer anything of the kind, much less to suppose that it places the church on the side of the A. P. A. The *Herald*, *Ensign*, and *Glad Tidings*, all by way of advertisement, made favorable mention of Bancroft's History of Utah, but I doubt if any will indorse all that is in the book; yet all can recommend it as a useful book to Saints. All good books have some mistakes. The reader must be his own judge in all cases, the McIntosh pamphlet included. I recommend only the good.

Yours in bonds,

E. K. EVANS.

SCRANTON, Pa., May 19.

Editors Herald:—I arrived here last Friday. I found the Saints well and some of them alive in the gospel work; and, as would naturally be expected, some ready for baptism. The work seems to be reviving here, and I hope that a united effort will be made by the Saints to keep the ball rolling. If each one will do what they can much good will be accomplished.

I baptized three at Newton last Sunday, and blessed two children and baptized one on Tuesday, and I hear that others are ready to come in with us. Bro. John Morgan has been visiting from house to house, doing fire-side preaching, with good results. Hope he will continue.

My address is, No. 225 Philman avenue, Scranton, Pennsylvania. Anyone wanting preaching or information in regard to the work can write me here. Some of the Saints at Plymouth are holding regular meetings on Sunday afternoons at Bro. Baldwin's, Boston Hill, and aiding the work in a financial way what they can, showing their faith by their works. William Ransome, of Plymouth, Luzerne county, Pennsylvania, will receive tithes and offerings till further notice. Let each one send in his portion as the Lord has prospered him. We expect an elder here soon, and we want to bring this mission to the front, which can be done by a united effort.

Yours in gospel bonds,

H. H. ROBINSON.

CLIFFORD, N. D., May 21.

Editors Herald:—We are still alive in this out-of-the-way place. We had a little controversy recently, which, as usual, is resulting in additions to the church. I baptized one a month ago, and three yesterday; others have given their names and will be initiated in the near future.

I earnestly hope for assistance from Bro. Roberts at the earliest opportunity. His brief visit last fall has had a good effect, and I believe a more cordial interest awaits him. Praise God for what he is doing for us.

Hastily yours,

WILLIAM SPARLING.

WILBER, Neb., May 16.

Editors Herald:—A number of the Saints assembled at the depot last Monday at one o'clock to give the parting hand and say good-bye to Bro. F. J. Chatburn and wife, Sr. Carrie, ere they took their departure for their field of labor—Denver, Colorado. Bro. and Sr. Chatburn are held in high esteem here by both Saints and friends. This was shown by the congregation that met on last Sunday evening at the Saints' chapel to hear Bro. Frank's farewell sermon and to wish him Godspeed. He was a favorite among the Son's of Veterans, of which he is a member; also among the G. A. R. The writer was told by one of them that had he remained here he would have been chosen to deliver the memorial address. He has done a good work in this district, which is telling now and will continue to tell in after years.

Bro. C. H. Porter is about his Father's business up at Ashland and Omaha, Nebraska.

Our branch is in a prosperous condition under the supervision of our worthy president, Bro. Wilber Savage. I trust the officers of this branch will be faithful and try to make it both pleasant and profitable for those that attend our meetings.

The wheat prospect was fine, but is being damaged by the dry weather and high winds.

Your brother,

SAMUEL BROLLIAR.

BROCKTON, Mass., May 14.

Editors Herald:—The Massachusetts district conference which convened in this city last Saturday will be remembered by those in attendance as one of its most important sessions. Elder F. M. Sheehy presided and was re-elected president of the district; Elder George H. Gates, of Providence, was chosen vice president; Bro. Myron P. Fisher clerk; and Arthur B. Pierce assistant clerk. The preaching was done Sunday, May 13, morning, afternoon, and evening by Elders John Smith, of New Bedford, G. W. Robley, of Providence, Rhode Island, and F. M. Sheehy, of Boston, respectively. Each of these brethren preached excellent sermons. The Sunday morning prayer service was in charge of Elders A. N. Hoxie and J. B. Pearce. A resolution for the organization of a Massachusetts reunion was introduced and adopted and a committee of five appointed, with the probability that said committee will not act this year to the injury of the New England reunion to be held in Maine.

The Spirit of the Lord was felt in power by many during the sessions of conference, and a fair-sized representation was present from the various branches. The prospects were probably never better than at present for preaching in the regions around about the Plainville branch. I feel confident that better results will be seen among the local laborers during the present conference year. The confidence of the traveling ministry towards the local laborers seems to be plainly discernible since the last revelation has been received by the church. The same thing is true of the local ministry towards the traveling missionaries. Confidence in God and in one another will produce good results to the kingdom of God that we profess to love.

"O watch, and fight, and pray!

The battle ne'er give o'er;

Renew it boldly ev'ry day,

And help divine implore."

ARTHUR B. PIERCE.

KNOX, Ind., May.

Editors Herald:—Leaving Clear Lake, May 10, I came to this point to look after our side of a debate which was being agitated on the part of the Campbellites, who were feeling a little waspy over the success of the cause here last winter. But they failing to get proper endorsement for a representative at this point, talked of a champion from Indianapolis; but as yet have failed to materialize. We are on record on the defensive and simply wait. We do not assume to be hasty, for with some victory means "excelsior" in dealing in filth and sloth, and the triumph of one's cause depends upon who slings the vaster bulk. When will the world learn

that the class of birds engaged in "toting" such away to fill up on, are black, and that those of a feather flock together?

Preaching a few times at Clear Lake, and listening to the Bishop's agent talk "the law" on finance awhile, I gave a temperance effort at State Line on the evening of May 9, and left for Knox to arouse what interest we might before the assembling of district conference. Have held five services and assisted the Sunday school work what I could. The interest so far, is nice. A good investigation is under way, and people are not what they were toward the Latter Day Saints. Tables turned. A good work is imminent.

Hopefully,

S. W. L. SCOTT.

MILLERSBURG, Ill., May 18.

Editors Herald:—Bro. W. S. Pender accompanied me to Burlington, Iowa, from the recent General Conference. I introduced him to a hospitable home of Saints where the eldership, and laity too, as well, are wont to meet and often sojourn. He tarried in their midst over Sunday, and preached for them a few times in the new Twelfth street chapel. He then came this way and held forth a series of meetings for nearly a fortnight. He spoke a dozen times, myself twice, and attended other services. Three were baptized by his hands, and unity, peace, and love crowned his efforts with the choicest blessings and eminent success. His ardent endeavors and manly toil were remembered with open-handed generosity pleasing to behold. This is the third year this valiant missionary pioneer, as also Bro. John W. Peterson, has been wholly absent from the parental roof. Their homes are transient, and their pilgrimage is to the world. The astrologer's horoscope must have been forecasting from the sinking zodiac and descending stars when these gentlemen made their advents into this world, so far as wives and children are taken into account, up to the present.

The miniature heaven, even the home, with the tendril environments of a loving wife and dutiful children, limits somewhat and necessarily localizes more or less one's work of faith and labor of love. There is a certain liberty in thus being bound, for behold, when the adieu is said it means much! The unmarried, while running the gauntlet, are exposed to cupid's arrows from adroit archers, and once the winged shaft has fairly flown, the ever-revolving wheel of fate rings forth new melodious changes.

As a reminder, and interlude, my children are recovering from the whooping cough as also Bro. E. E. Wheeler's. The golden mean between extremes is to be found when conjugal fidelity is crowned with normal felicity. It is as natural and harmless to woo and wed generally as for doves and quails to pair off. The corelation and interdependence of sex are interwoven and blended as light and heat, or the body and boughs of the trees of the forest.

Last Saturday evening and Sunday I held forth, and in the afternoon it became my pleasing duty to lead a young gentleman into the stream. He was duly confirmed the same

afternoon at the social service. We have gained seven accessions here in the last quarter; three by letters of removal from the Buffalo Prairie branch, and four by baptism. The best feature, however, is in that there is marked increase in spirituality, unity, and charity. Sacrifice of self, confessing of sins, and rounding up in general has come with the manna of grace and renewed diligence, patience, forbearance, and universal good will.

I go to Kewanee to-morrow, and on Monday hie away post haste to Rosedale, Indiana, to respond to many urgent calls.

Our district conference is to convene here in two weeks, or on June 2, and Brn. Pitt and Roush, and perhaps others from a distance, will favor us with their presence. It almost makes me heart-sick to bid farewell to the home folks and go forth at the stern and seemingly almost relentless beck and call of rigid yet just duty, so very soon before that gathering. It is rumored that several more will be baptized about then, and a general good time is expected. I feel strong, as usual, in body; my loved ones are usually well; the horn of plenty has blessed the household; the orchards, gardens, and fields are beginning to fairly awake and smile; so all things to your humble servant are propitious, bidding me step out and occupy.

This day's mail brought the substantial and a good letter from our esteemed, yea, shall I not say, beloved Bishop? With the increase of hard times, the waning of creedology, the trembling of the foundations of the social compact, the perplexity of natural factors, and the upheaval of elements come the faithful Saints with tithes and offerings to spread abroad the glorious gospel and liberate mankind, and to avert manifold unheard-of calamities. To see the olive branch of peace wave gently over their homes these troublous times, and bed and board or food, raiment, and lodgings duly supplied is but a tribute of respect from the All-Giver for solid, conscientious service.

And now, gentle reader, God bless you, and good-bye.
M. T. SHORT.

MANCHESTER, Texas, May 12.

Editors Herald:—We have a large branch here of about eighty members. Bro. Shepard was with us three weeks, and left two weeks ago. The brother did much good; he baptized eleven souls and left many more near the kingdom: and on last Sunday Bro. Fulks baptized four, and there are more to be baptized this evening. We have singing every Lord's day at nine o'clock, Sunday school at ten, and church at eleven. We must rejoice in this great work and sing praises to God and pray for the time to hasten on when trials are over, and rejoice; for it is the education of our blessed Redeemer to come to make up his jewels. Dear Saints, let us try to be ready, for this life is nothing to us but trials and troubles. When we are persecuted let us rejoice, for the Savior says: "Blessed are all they that are persecuted for my name's sake."

While Elder Sheppard was here we had our house of worship burned. In the last year we have had two churches burned, and Bro.

E. A. Erwin's cotton gin was also burned, but we rejoice over it; for where there is good to be done Satan rages most.

I ask the prayers of all the Saints. May God be with us all. Your brother,
T. L. MANNING.

LITTLE SIOUX, May 20.

Editors Herald:—On returning home from General Conference I found the vicinity where I live infested with the measles, and remained at home caring for my oldest daughter, who enjoyed the privilege of being in fashion, having measles. I labored at River Sioux from the 8th till the 15th, when I returned home to care for the two youngest who also had the measles, remaining till the 19th, when I returned again to River Sioux and preached once. Two gave their names for baptism last night, a man and his wife.

The services have been sparingly attended on account of measles, and an Indian medicine company, who had a troupe to draw a crowd, and they had the crowd. It brought to mind that "broad is the way and wide the gate that leadeth to destruction and many there be that go in thereat." These who attended services were truly interested and God blessed the efforts, and few found life "more abundantly."

I go from here to Smithland to reply to a lecture delivered by an Adventist minister against the Book of Mormon. He refuses to discuss the proposition in which this subject is treated, or to defend his own church in discussion: hence I reply to his criticisms on the book and on our faith.

Prospect for the accomplishment of great good to be done in this part of the vineyard: first, because there is great need of it; second, because the people wish it so, and calls for preaching come from every hand. For Zion's weal I ever labor and pray.

Yours in the covenant of peace,
J. F. MINTUN.

BUTLER, Mo., May 21.

Editors Herald:—The work is moving in this part of God's vineyard. The writer had the privilege of leading two precious souls into the waters of baptism yesterday, making ten that I have baptized since the 1st of March. Many others are believing but do not obey for reasons best known to themselves. We have another new opening five miles southeast of Butler. When the first sermon was preached there by Bro. Oehring and the writer, there were twelve present, the second about twenty, and when the writer went back on the first Sunday in May there were about one hundred and twenty-five. This is a place where the "Church of God" people used to preach, but the preacher conducted himself in such a manner that they quit going, and there has been no preaching there for three or four years. Some are investigating our claims.

Yesterday one of the Church of God ministers gave a lecture against Mormonism at the Lone Star schoolhouse. Bro. E. T. Atwell and the writer were present and took notes. Well, I have heard much about the Mormons but this caps the climax. Of all the misrep-

resentations I ever heard his were the greatest. In his argument on the Spalding manuscript he made Mr. Rice to say that he had no recollection of how it came into his possession, which statement was made by Frank Leslie's *Sunday Magazine*, and not by Mr. Rice. Mr. Rice says the Spalding manuscript came into his possession in 1839 or 1840. The lecturer also tried to make the Book of Mormon contradict itself, but failed. Bro. Atwell announced at the close of the meeting that he would reply that afternoon, but Rev. Allen did not show up at that meeting.

Bro. Atwell scattered his stories to the four winds of heaven and told the people the plain truth of the matter, and showed where Allen had made misstatements in regard to our faith. Everybody went away satisfied with the effort. I can see a storm arising in the horizon; one of their big guns is here, Rev. Trornbrook by name. I think he is here to see if he cannot build up some of the places that have been torn down by the enemy, as they say. The Savior says, "Every plant that my heavenly Father hath not planted shall be rooted up." The doctrines and theories of men will go down while the doctrine of God and his Christ will soar aloft as on eagle's wings.

Babylon will go down and the Church of Jesus Christ will rise upon her ruins and will finally fill the whole earth, as the old Hebrew prophet, Daniel saw it.

Yours in gospel bonds,
J. I. YOUNG.

ROGERSVILLE, Mo., May 22.

Editors Herald:—I commenced meeting at Rogersville Saturday night and will continue up to the 30th. The interest here is not so good as when I left here on the 1st of April, but think it will revive again. I left home on the 10th and came to Willow Springs and officiated in a marriage ceremony, solemnizing the marriage of Mr. Thomas F. Rader and Sr. Sallie B. Hamilton, uniting them in holy bonds of matrimony. From the number of friends present and the amount of noise made at the serenade we believe they have many friends who wish them a happy life and safe voyage over the matrimonial sea. The next day I came to Sargent and baptized Sister Steele, who had formerly been a prominent member of the Baptist Church for over forty years, she being aged sixty-one. Sr. Tucker had furnished Sr. Steele papers and talked to her about the hope she had in Christ and told her about the law of tithing; and that was not all, she tries to live in harmony with her precepts, and Sr. Steele is now rejoicing in the same hope, the first fruits of Sr. Tucker's faithful work in Sargent. I feel to say, press on sister, and may many other sisters do likewise.

From Sargent I went to Zanker and held a week's meeting, and at the close baptized four, two of them prominent young men who will be an honor to the cause if they prove faithful, the other two good sisters. Zanker is near the vicinity where I held the discussion last November. While there I had four invitations to go to the adjoining neighborhoods to preach, but could not.

I am traveling alone, not that it is my choice, for I believe in keeping every word of the law; but as there are only three missionaries in Southern Missouri it fell to my lot to go alone. The longer I work for the Master the more I love the work and the more wisdom I can see in the plan he has laid for us to work by. Jesus in sending out his ministry thought it best for his work to send them forth "two and two" (Luke 10: 1), and they went forth and preached and exercised the authority that Jesus gave them, and when they return we hear them report with "joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10: 17.) Again we notice that after Jesus went to heaven and gave the apostles their endowment they went forth to teach people to observe the laws Jesus had commanded them (Matt. 28: 20); and we notice that they went, yes, two of them, down to Samaria to confirm those whom Philip had baptized (Acts 8: 14), and we read the history of the result: "and they received the Holy Ghost," verse 17. Then when the voice of Jesus was heard through the Palmyra seer in the year 1831 it was in exact harmony with that which was already revealed: "And ye shall go forth in the power of my Spirit preaching my gospel, two by two."—D. C. 42: 2. And when the revelation was received for our benefit through our President in 1894 it referred us back to Section 42. I feel satisfied from my own experience together with the teaching of the law, that if we would go out two by two we would plant the work more firmly and immovably. When I left Rogersville on the 1st of April I left a good interest, but when I announced that the meeting had come to a close and that I would take my departure, the next day a Campbellite preacher announced that he would review me the following week. Now if we had been working two by two, one of us would have taken care of him and the other have filled the appointment; but I had to go and leave my good interest in the hands of the wolf, and the result was, he almost destroyed it and the work at Mountain Grove; and at Zanker it has suffered in like manner. I am at Rogersville, and I do not expect to be able to regain what that Campbellite destroyed while he was reviewing, or misrepresenting me.

In conclusion; I will say that I want a fellow laborer to travel with me; one who is not afraid to pick up his valise and walk ten or twenty miles in a day, or afraid it will give him cold to wade a creek, or afraid he will be bitten by a dog or a bedbug, for there are many in Southern Missouri. Brn. Sparling and Spurlock are somewhere in the southern end of our district battling for the truth. Let us all work together in harmony with the law for the advancement of the truth.

Your colaborer,

JOSEPH WARD.

In 1850, it is said, there were about ten Norwegian pastors in the United States. Now the Norwegians in the Northwest have three large church bodies with 682 pastors and 1,700 congregations.

The tao, or knife coins, of China, made current B. C. 2453, were of iron, in the shape of daggers.

Original Articles.

THE CHURCH OF CHRIST.

JESUS said:—

Upon this rock I will build my church; and the gates of hell shall not prevail against it. —Matt. 16: 18.

This language was the result of the answer of the Apostle Peter to the question propounded to the disciples by Christ, as to who the Son of man was. Peter's answer was positive and direct, without any equivocation whatever, evincing a knowledge of what he declared:—

Thou art the Christ, the Son of the living God.

The Savior knew that man had not the power to reveal unto Peter this knowledge, for he had declared, as recorded in Matthew 11: 27, that,—

No man knoweth the Son, but the Father.

The Savior being in the form of a man, the natural man who beheld him would see no difference in him to other men, hence would not know him as the Son of God, no matter how much he himself might testify to the same. It is true that a great many people had seen some of the mighty works he had done, and some said that he was John the Baptist; some that he was Elias; and some said that he was Jeremias the prophet. But how they could arrive at such conclusions, is, to the writer, a query, unless they had adopted the belief of the transmigration of souls; for two, Elias and Jeremias, had been dead a long time, and John the Baptist's death was recent. It is evident that they were guessing as to who this personage, Christ, was. But after Jesus had inquired of the disciples as to who they thought he was, and received the answer of Peter positively, "Thou art the Christ, the Son of the living God," he said:—

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven . . . and upon this rock I will build my church: and the gates of hell shall not prevail against it.

Well might the Savior call Peter blessed, for truly he was blessed in having revealed to him from the only source available, even the Father, the knowledge that Jesus was the Christ, the Messiah, the anointed One, who was ordained of God the Father to redeem the race of Adam from the consequences of the fall, to abolish death, and bring to pass the resurrection from the dead, to be the "author of eternal salvation unto all them that obey him." It was not limited to Peter and the rest of the Twelve, that they alone should have this knowledge revealed to them. O no! But upon this knowledge revealed unto Peter, upon this rock or foundation the whole church was to be built. Peter and his brethren of the Twelve did not constitute the church, therefore,

the revelation of this knowledge was not limited to them, but must accrue to all who truly became identified with the church of Christ.

Therefore it involves revelation continued as long as the church of God exists upon the earth, to those that compose the same. It is evident that the church of God was a necessity upon the earth, else Christ would not have attempted to build it. The great purpose of the establishment of the church of God was that men might be saved by becoming identified with it; for it is written in the second chapter of Acts:—

And the Lord added to the church daily such as should be saved.

The conclusion from this would be that those who were not added to the church could not be saved—and our friends who depend upon their morality to save them and say that they can be saved without joining the church make a great mistake. Jesus came to seek and to save that which was lost; and as one means to this great end proposed to build his church, and he proposed to build it on this solid foundation or rock. Paul, the apostle, seemed to understand this, as will be seen by referring to this language:—

And came and preached peace to you which were afar off [Gentiles], and to them that were nigh [Jews]. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. —Eph. 2: 17-22.

Here the church of God is represented as a building, a habitation for God through the Spirit, or in other words, God would dwell in each member in the church by his Spirit; all the building fitly framed, having a foundation of stones of which Jesus Christ was the chief corner stone, but all resting upon the revealed will of the Father or the knowledge communicated by him to the apostles and prophets that Jesus was the Christ, or under the Father, the chief corner stone. But the members of the church were at one time strangers and foreigners to this household of God and were made fellow citizens with the saints and members of the household of God, both Jew and Gentile, and by one process, through the preaching of and obedience to the gospel of peace. The Apostle Peter, with the rest of his brethren having received a commission, to go into all the world and preach the gospel to every creature, after tarrying at Jerusalem to receive the endowment of the Holy Ghost, in obedience to the command of his Lord, did stand up under the

influence of that Spirit, and preached the gospel to those Jews out of every nation assembled there, and did promise those believing his preaching, who were pricked to the heart and made the inquiry what they should do, that if they would repent of their sins and be baptized for the remission of them, they should receive the gift of the Holy Ghost. And this promise was extended to all the world upon the same conditions, so that it was universal in its character.

The apostle says:—

The Holy Spirit searcheth all things, yea, the deep things of God.—1 Cor. 2: 10.

Jesus says:—

But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 26.

And again Jesus says:—

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

And Paul states:—

No man can say [knowingly] that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12: 3.

We discover here, that the Holy Spirit is thoroughly acquainted with all the things of God, and that it is the prerogative of the Father to send him, and also that authority was delegated to the Son, after his ascension to the Father, to send the Holy Ghost; but it was to proceed from the Father, and it is made the source by which a knowledge that Christ is the Son of God, that Jesus is the Lord, is revealed unto the children of men who do his will, who become members of the church of God. This must have been the source through which Peter and the rest of the apostles received their knowledge that Jesus was the Christ, the Son of the living God, upon which rock Christ said he would build his church, and the foundation that Paul had reference to when he said that the church was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. The Savior praying to his Father, says:—

Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.—John 17: 1-3.

According to this the Father hath given the Son power over all flesh that he should give eternal life to as many as the Father has given him. And the Son hath said:—

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.—Matt. 11: 28, 29.

And it is said also in the Revelation of St. John:—

And the Spirit and the bride [the church] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

So, we perceive, that when the word says that the Father hath given power to the Son to give eternal life to as many as he has given him, it does not mean that only a few of the human race are singled out for eternal life, but that all the burdened, sin-sick souls, who will, may come unto Christ and partake of the waters of life, or eternal life, freely. But we have seen according to the Savior's prayer that to be saved, or have eternal life, does not depend only upon the knowledge of Jesus Christ being the Son of the eternal God, but that it is eternal life to know the Father and the Son. Jesus says:—

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.—Matt. 11: 27.

It is seen here, that it is the Son's prerogative to reveal the knowledge of the Father to his people, and also the Father's to reveal the knowledge of the Son, and Jesus has said:—

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 23.

And if they come and make their abode with a man, certainly he will become acquainted with them, and will know them. And when that has taken place with a man he has laid hold upon eternal life; and he hath done it by keeping the words, or commandments, of Jesus Christ. Jesus has said:—

Whoso eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day.—John 6: 54.

It is evident that the partaking of the sacrament, or of the emblems of bread and wine which represent Christ's flesh and blood, is what is meant here, which none partake of but those that have become identified with his church by obedience to his commandments, the law of adoption; and have been born again, of water and of the Spirit, after faith in God and his Son and repentance; and have entered into the kingdom or church of God. Having been born of that Spirit they have received the kingdom of heaven as a little child, have partaken of a portion of eternal life as a little child partakes of the natural life when just born into this world; and as the natural child grows up into manhood agreeably to the laws of the natural life, even so the spiritual child, agreeably to the "law of the Spirit of life in Christ," grows and develops into a perfect man in Christ Jesus, approximates more nearly unto the divine character, and is ready, though he should die, to be raised up again at the last day, coming forth in the res-

urrection of the just. From the foregoing it is plain, to the writer's mind at least, that Christ would build his church for the salvation of mankind, and having received authority from the Father, to do so, and declaring that he came down from heaven to do his Father's will, would be apt to build it in accordance with that will; but the Father giving all power into his hands he could consistently call it his church. And it is also plain to be seen, that as he ascended into the heavens and sat at the right hand of the majesty on high, that to build his church on earth he must have authorized servants to act in his name, to labor for him in building his church; and must have continual communication with them to instruct them how to build according to his will, for if they attempted to build without a knowledge of his will, it would not be Christ building his church.

We ask, with all due deference to those who may take a different view from us, how men can build or organize the church of Jesus Christ, though allowing honesty of motive in their act of professedly so doing, if communication between them and Jesus Christ is denied, if there is no direct revelation from God in these days, as Christendom positively affirms. They who deny revelation shut off Jesus Christ from having anything to do with building their churches. They cannot claim ancient revelation, or the Scriptures, as their warrant in attempting to build the church of Christ; for if that was the case they would follow the ancient pattern. But even having a description of the ancient pattern, they would not have authority from Christ to build after it, unless he should reveal his will for them to do it; for he alone, under the command of the Father, had authority to build his church. Paul gives us a description of how Christ built his church; he says:—

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. 12: 28.

We see that God set or placed these officers and gifts in the church; and the apostle tells us in Ephesians, fourth chapter, what God placed them in the church for and how long they were to continue in the church for that purpose:—

And he gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, etc.

Now here we have it very plainly

stated what these gifts and officers were placed in the church for, "For the perfecting of the saints." We think it will not be claimed by those who profess to be the people of God connected with any church that that desirable object has been attained. We believe there is one church whose members claim to be holy and not capable of committing sin, but it does not have these officers and gifts which were placed in the church of God by himself for the purpose of attaining to the position which they claim. Therefore we are led to the conclusion that not being made holy, or perfect, in the way God had instituted, their claim must be unwarranted by the word of God. Further, they were placed in the church "For the work of the ministry, for the edifying of the body [or church] of Christ," and to the end "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

No one will deny that the work of the ministry is needed now, and that the body, or church, of Christ needs edifying, strengthening, and to be taught from time to time the will of God the Father as revealed from Jesus Christ the great Master builder, in order that they may grow up as perfect men and women in him. If this is needed now, then these means by which it is accomplished, those which God set in the church for the purpose, even those officers and gifts we have quoted, are certainly necessary now. But there is another strong reason for their necessity now: that we may not be carried about by every wind of doctrine brought to us by the teaching of men. Every observant mind doth know that there are numerous and conflicting doctrines taught in the religious world, and taught to us as the doctrine of Christ. Conflicting doctrines were evidently taught in the days of the apostle, which he styled "The doctrines of men;" and if it was necessary then that the various officers and gifts should be in the church, as described in Ephesians 4:11-14, that God had placed there in order that the children of God might not be tossed to and fro by every wind of doctrine, by the sleight and craftiness of men, it certainly is necessary that they should be in the church in these days for the same purpose, because that particular cause for which they were given exists now, as well as anciently.

The conclusion is forced upon us, that if Christ was building his church now it would be the same in organization, the same in faith and doctrine; he would have to build by the revelation of his will to those whom he had chosen under him, and thus the

church of God builded according to his will, would be *one* in organization, *one* in faith and doctrine, as the apostle declares, "One Lord, one faith, one baptism." Division, then, either in church organization or in faith and doctrine, cannot be of Christ, for he says, "If a house be divided against itself that house cannot stand;" therefore his church, if divided, could not stand. From the foregoing and in view of the existing divisions in the religious world in churches and in their doctrinal teachings, it follows that there has been a departure from the faith and doctrine of Jesus Christ, and it is stated by the Apostle John in his second Epistle:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

He that hath both the Father and the Son, according to the Savior's word, must be in possession of eternal life, and this is brought about by abiding in the doctrine of Christ. Part of the doctrine of Christ was that he will build his church, and no other can even assist in building it, except called and authorized by the revelation of his will to them, and this implies continual revelation to his people, that the church may be built according to his will in all things. It follows then, that the church of God having become extinct, man not being able to restore or build it, it must be restored and built by the revelation of Jesus Christ to men, authorizing them to do so. This, the Latter Day Saints have been testifying to for the last sixty-three years; viz., that Jesus Christ has by the revelation of his will to men, authorized them to organize his church upon earth again; and clothed them with authority to preach the restored gospel, the plan of adoption into the church, and to administer the ordinances thereof; and is still revealing his will, from time to time, giving instruction for the building up of his church: and thousands have become identified with it and are testifying by the revelations of Jesus Christ to them that they through his grace, are now members of the true church, enjoying the rights and privileges of the same; and know that if they endure faithfully in keeping his commandments, they will be eternally saved. Hundreds of elders are now going forth throughout the land, and some to far distant lands, across the briny deep, at the sacrifice of home and its dearest associations, to declare the glad tidings of a reorganized church, and a restored gospel to their fellow men, that they by obedience to the law of adoption may be saved, and numbers are being added to the church, such as shall be saved.

Reader, if not so fortunate as to be

identified with Christ's church, let me exhort you to so identify yourself, that you may be saved with an everlasting salvation. Believe in God and in Jesus Christ his Son, whom he hath given as the Savior of the world. Repent, or break off from your sins, and be baptized for the remission of them by one authorized of God to act in that capacity; and through the laying on of hands of God's servants,—which is an ordinance established by God for the reception of the baptism of the Holy Ghost,—you will receive that precious gift by which men are born of God and enter into the church or kingdom of God, and that Spirit will reveal unto you that Jesus Christ is the Son of the living God and that God is your Father. It will reveal unto you that Christ is now building his church for the salvation of man, to prepare a people for his second coming to reign on the earth, which coming the "signs of the times" betoken is drawing near. That Spirit will guide you into all truth, and if you follow its guidance, you will be eternally saved.

E. STAFFORD.

LAMONI, May 11, 1893.

A GROWING EVIL.

THE evil that I refer to is not only on the increase in the world, but in the church, and I fear that unless the church officials will see that the law is enforced, as a church we will come under condemnation. We understand that the church is to be like unto a city set upon a hill—a light to all that surrounds her.

The Lord says in section 58, paragraph 5, Doctrine and Covenants that whosoever keeps the law of God has no need to break the law of the land. We may keep the law of the land and not live in harmony with the law of God. You may step into a saloon several times a day, take your drink, or you may take out a license and sell beer and whisky, and in this you would be in harmony with the law of your city or state; but your life would be in conflict with the law of God, and the church would be justified in demanding of you to give up such habits and business; and if you would not they would prefer charges and dis-fellowship you from the church.

Again; you may enter the courts of the land and demand that you be given a bill of divorce from your wife on the grounds that she has made life unpleasant for you, and give in your evidence, and in two thirds of the States of the Union your request will be granted, and you may then, before leaving the courthouse, take out license and be married to another person the same hour you were released from your first wife. I need not dwell on this matter, for it is generally un-

derstood; for husband and wife can be separated to-day for a very little, just so they have money enough to pay the lawyer's fee. In almost all our newspapers we notice advertisements which read about as follows: "For a moderate sum we will secure you a divorce." Yes, it has become a business with some to undo that which the law of God says should not be undone, save it be for fornication. Let no man, says the good Master, undo that which God hath joined together.

There is no law known to me in the three books that justifies husband and wife in separating except for the cause of adultery. (See Matt. 19: 3-20.) See also D. C. 42: 20, which reads:—

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you.

We infer from this that if for any other cause a man puts away his wife that there would be grounds to cast him or her out. I admit that there are instances in the world, and possibly some in the church, where the husband will not provide for his family. He may be a drunkard or a gambler, or he may abuse his family; he may be one that has no respect for his family, but makes life miserable. In such cases as this where the wife and friends are convinced that the husband is beyond redemption—no hopes of him leading a better life, I say under such circumstances as this I do not think that God who is just would ask that the wife and little ones remain under the same roof when their lives would be in danger. Still the move to separate should not be done in haste, for I know of some families where the husband was a drunkard for years and still the good wife hung to him, knowing that when he was not intoxicated he was a good man, and her prayers were constantly sent up to Him who she believed would come to her rescue and give her husband strength to overcome the habit that had become almost second nature. This good wife stayed with this man for years and through her good works he was brought to a realization of his conduct and has become a good sober man and now a good Latter Day Saint. He will tell you to-day that the credit is due to his good wife, who staid right with him for years although he would spend half of his time in the saloon. Had she given him up, as many have done, he would have possibly been a lost man; and who knows had she got a bill of divorce, but what her life would have been a blank and she possibly married another man that would not have made life any more pleasant. I confess I am free to acknowledge that the best law that should govern the

race on the marriage question is found in the three books; and as Saints we should comply with it; there is no safety outside of it.

I am sorry that I must say that this evil of husband and wife separating is increasing in the church. I have now in mind a branch of the church that has about two hundred and fifty members, and out of that number there are fourteen families that are separated, and some of them are old members of the church. It seems to me so unchristianlike for the husband to come from one direction to meeting, the wife from another. They pass each other on the street or in the meetinghouse, talk and shake hands with others, but never speak to each other; and still in this frame of mind they will partake of the sacrament. I take the position that these parties should not have the church privileges, but labor should be performed by the branch officials, and if they cannot get them to become reconciled, charges should be preferred for unchristianlike conduct. The law given to the church is, that if it comes to my mind that my brother has aught against me I shall go to him, and if he will not hear me, take another; and if then he will not hear, bring the matter before the elders, not the members. This law will apply to husband and wife just as well as to a brother and sister, if they are both members of the church. In case the husband and wife separate and will not take proper steps themselves to become reconciled it is the duty of the teacher to step in and try to get them together. If they still insisted in living apart, it would be advisable, especially if one of the two requested, that the matter be brought before the elders (not the members) as the law states. We read in 1 Cor. 7: 10, 11, where Paul says as follows:—

And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

Some say that the permission to depart as stated in the eleventh verse is just what they ask, as they do not intend to get married again, forgetting that the Lord through Paul in the tenth verse commands that there be no separation. It is true that neither the Lord nor the church will compel husband and wife to live together; still if they do not, they are transgressors of the law; and if transgressors they certainly are not worthy to partake of the sacraments. And when husband and wife or brother or sister will not speak to each other, they are not in a condition to partake of the emblems; and I think the church would be justified in withholding.

Again, I think that neither the husband nor the wife is justified in taking steps to separate until they first have the matter investigated by the proper ones; and if they are determined to separate, then let them do as the Lord says through Paul: "remain unmarried, or be reconciled to her husband."

I trust that the church will speak on this matter, and that soon; for, as I said, it is a growing evil; and when some make the statement in answer to the question, "If husband and wife are compelled to live together, it is better to live apart in peace than together in hell," this answer, to my mind, is very unwise, for it is not needful for Latter Day Saints as husband and wife to live in hell, nor apart, but if they live up to the requirements of the gospel they can live in peace and dwell together. I confess that if my wife and I cannot live together as Latter Day Saints, I doubt very much if we can live as such apart. The good Savior said that the reason why Moses granted a bill of divorcement was because of the hardness of their hearts, but that from the beginning it was not so. I am safe in making the same statement, that the reason why husband and wife separate is because of the hardness of their hearts. There may be some exceptions, but not many. I remember reading a circumstance in the life of Joseph Smith, that occurred while he was translating the Book of Mormon. One morning when he and Oliver Cowdery went into the room Joseph could not translate. Oliver said "What is the trouble?" "Wait?" said Joseph, "I know what the trouble is." He went down to where Emma, his wife, was and asked her forgiveness for speaking so harshly or unkindly to her. He was not above humbling himself, and when he did, the Lord forgave, and the gift was restored to him and he translated. When we speak harshly or unkindly to one another we not only hurt the feelings of those we speak to, but we grieve the Spirit of the Lord; and we should, like Joseph, humble ourselves and ask the pardon of those we have hurt.

Let us bear each other's burdens and strive to live so that we have the Spirit of the work, and then there will be no desire on our part to separate. We will conquer our evil natures by obedience to the laws of God and the whispering of his Spirit.

Husbands and wives, let us be one as the law comtemplates: "If ye are not one ye are not mine," says the Master.

WILLIAM LEWIS.

ST. JOSEPH, MISSOURI.

The most expensive fur is the skin of the black fox of Kamchatka. These animals are scarce and hard to kill, and a single skin sells for about \$1,000.

Selected Articles.

THE FOUNTAIN OF YOUTH.

BY PRESIDENT J. MAX HARK, D. D.

MOST of the old myths, legends, and traditions of the race that long ago passed current as popular beliefs, and afterwards were laughed at and cast aside, had some foundation of truth and reality underneath them,—some soil of fact out of which they have grown. Myths are not only the attempted explanations of natural phenomena, as Mr. Fiske has defined them, but some of them, at least, seem to be the attempted explanation, or interpretation, of phenomena that are not natural, in the ordinary sense of the term, but supernatural, metaphysical, belonging to the realm of eternal verities. Such a myth, it appears to me, and one of the oldest and most widespread, was that of the Fountain of Youth.

This wondrous fountain, with its life and health-giving power, is continually met with in literature. Quaint and credulous old Sir John Mandeville, who traveled into the far East during the first half of the fourteenth century, tells us that he saw and tasted its waters. "Some men clepen it the Welle of Youthe, for thei that often drynken thereat, semen alle weys yongly, and lyven withouten sykenesse. And men seyn, that that welle comethe out of Paradys: and therefore it is so vertuous." A hundred years after, Peter Martyr, writing to Pope Leo X., located it in the West, "among the islands on the north side of Hispaniola," and "about three hundred and twenty-five leagues distant." It was in this direction, too, that Juan Ponce de León soon after made his famous search for it, and was sorely disappointed because he only discovered Florida, nor caught even a glimpse of that miraculous fountain that should make and keep him young.

Now, there is such a fountain, and it actually has the power of giving eternal life and youth to all who drink of its waters. If travelers in olden times and since have not found it, it was not because it does not exist, but because they did not look for it at the right place. Others there are who have found it, and have proved its virtue. For the thirst for its waters has been felt in every human breast from time immemorial, and the search after it has been going on from the earliest days, and still is going on.

Who does not want to be young and remain youthful forever? It is a longing that has been implanted in the human heart by God himself, and therefore is capable of satisfaction. The only reason why it remains unsatisfied so often is because the nature

of it is so commonly misunderstood, and the search for it misdirected.

Youthfulness is not a matter of years, nor a condition of the bodily frame of man. It is something pertaining to his spirit. In the words of one who can speak from experience, being still young as the youngest at more than fourscore years,

"For all the base lies that the almanacs hold,
While we've youth in our hearts we can
never grow old!"

Dr. Holmes is himself a living illustration of the truth of his words; so are Mr. Gladstone in England, and a host of others in all lands and in every walk of life, who have quaffed of the waters of the fountain of youth, and have found it to be no fable, but a blessed reality. It has not, indeed, kept their bodies from growing old, but their selves it has preserved in all the freshness, vigor, and buoyancy of their "best years."

If we analyze this essential youthfulness into its component elements, the source and fountain thereof will not long remain hidden.

As experience accumulates with our years, the inclination grows upon us to dwell more and more in the realm of memory. Every one has noticed this, even if he has not experienced it. Old people are full of reminiscences. Now, if the memory be stored with an abundance of pleasant experiences, if it be a satisfaction to dwell upon our past deeds and life, then will it conduce to our happiness, help to make us contented and peaceful, in our old age. On the contrary, if the memory ever reminds us only of words and deeds that are calculated to fill us with regret and remorse, it becomes the most potent means of robbing us of all strength and buoyancy of mind; it is a main agent in "breaking down" our spirits, souring and embittering those years of our lives that are meant to be, and can be, the most contented and peacefully happy of all. Nothing "ages" a man so soon as the memory of an unsatisfactory, useless, or wicked past. It is utterly destructive of youthfulness, no matter what the number of the years we count behind us. A contented memory is therefore the first element of youth.

The second is a living interest in the present and its work. So soon as we drop out of the ranks of our busy fellow-men, and are no longer in touch with them,—so soon as our interest flags in what the world is thinking, saying, doing, suffering, hoping, and instead cleave to the dead issues of the past,—so soon do we become superannuated. The ever-advancing world shoves us aside. We are out of adjustment to our environment. We do not fit into the present. And the spirit is quick to feel this, and to suffer from it. So long as your bark glides swiftly along on the current,

upborne on its bosom, it reaches in triumph the goal; but the moment you permit it to be cast ashore, while the hurrying stream flows past, it will begin to break into pieces, to fall apart and decay. An important part of the secret of the youthfulness of men like Holmes and Gladstone, is that they have never let go their hold on the present, recognizing that:—

"The serf of his own past is not a man;
To change and change is life, to move and
never rest."

And, on the other hand, the chief reason why there are so many mentally worn-out, decrepit, useless, and unhappy old men and women in the world, is because they have not done this, but, instead, have sunken idly by the wayside, dead to the present, and miserable because it refused to be the past.

The third essential element of youthfulness, that which we see in every young person, be he a little child or a venerable sire, is hope,—the confident, cheerful outlook into the future. It is this, indeed, that alone makes possible the other two. Without hope, the past of even the best of men would drive them to despair; and their present work becomes treadmill drudgery. It is hope that gives its joyful ring to childhood's laughter, its strength and joy to manhood's labor, and to old age its peace and sweet serenity. As the beautiful butterfly, bereft of the wings that redeem it from the estate of a groveling worm, and change it to a dainty blossom of the sky, so is the spirit of man when robbed of its hope; it wearily crawls to its grave, when it might be soaring aloft into regions far beyond the reach of time, where a thousand years are as one day,—the deathless day of eternity.

A contented memory of the past, an active interest in the present, a confident hope for the future,—who has these three shall never grow old.

Need we yet be told where is the Fountain whence, and whence alone, these can be obtained? Only Christ, by his pardoning power, can so sweeten the memory as to turn its regret and remorse into peace and contentment. Only he, by his constraining love, can keep up in us that steady interest in the welfare of our fellowmen that makes us work for and with them day in and day out, nor ever lets us tire of our labor. It is he, and he alone, who hath eternal life, and opens up before us an endless duration, in which the good deeds here begun shall ripen and be completed, giving hope, boundless hope, to even the poorest and the weakest, the oldest and the youngest. He, then, the Christ, is the Fountain of Youth for whom the ages have thirsted and searched far and wide, and who was nigh unto them all the time; who is

nigh unto us, ever inviting all, "If any man thirst, let him come unto me and drink;" and which was part of the revelation made to the rapt disciple when he saw "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—*Sunday School Times.*

Sunday School Associations.

CONVENTION NOTICES.

Sunday school association of the Southern Michigan and Northern Indiana district will convene at Knox, Indiana, Friday, June 1. All are earnestly requested to attend that possibly can. Secretaries of the schools in the district will please have their reports on hand, also, please remember to send delegates to the convention. A programme is expected to be rendered in the evening.

STARR CORLESS, Supt.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

The Saints of the Oregon district will please take notice of the resignation of Bro. J. F. Morris as Bishop's agent, and appointment in his stead of Bro. Alma Morris, Sweet Home, Oregon. All contributions for the church in the district should be sent to Bro. Alma Morris, at Sweet Home.

The thanks of the Bishopric are hereby tendered to Bro. J. F. Morris for valuable services in this department in the past.

Trusting that all the Saints may be inspired to duty in every good and proper work, and strive to bless the cause as the Lord prospers them, I am,

Very respectfully in bonds.

E. L. KELLEY, Presiding Bishop,
R. C. of J. C. of L. D. S.

LAMONI, Iowa, May 26, 1894.

AUXILIARY AND CORRECTIONS—BISHOP'S ANNUAL REPORT.

The following came too late for insertion in the annual report:—

ALABAMA DISTRICT.

George O. Sellers, agent. March 1, 1893, to March 1, 1894.

RECEIPTS.

Balance due church.....	\$ 10
J. G. Vickery.....	14 10
Elizabeth Vickery.....	2 00
S. E. Loveless.....	2 00
Bishop E. L. Kelley.....	25 00
M. K. Harp.....	25 00
R. B. Booker.....	15 00
T. W. Vickery.....	4 50
J. R. Harper.....	2 00
G. O. Sellers.....	5 50
J. B. Parker.....	2 00
J. E. Wiggins.....	15
Susannah Harper.....	1 00
James Miller.....	3 00
J. D. Sellers.....	2 00
R. N. Gallaway.....	25
J. L. Booker.....	15 00
Total.....	\$118 60

EXPENDITURES.

W. J. Booker.....	\$49 00
G. T. Chute.....	54 00
A. D. Greer.....	14 00
Total.....	\$117 00
Balance due church.....	\$1 60

CORRECTIONS.

Northern Nebraska district, G. M. L. Whit-

man, agent: Expense, Wm. Ballinger, read, Wm. Ballinger, per account.

Sandwich Island mission, report of G. J. Waller, agent, instead of F. Niemaun, it should read, F. Niemann.

Bishop's report, \$9.17 charged to Joseph R. Lambert should not have been charged, making \$9.17 more to church balance.

Page 314, receipts, the entry, A. Brother, Missouri, should read, Bro. J. Longfield.

Page 324, Elders' individual reports, receipts, M. H. Forscutt, includes that paid to him by the Bishop.

E. L. KELLEY, Bishop.

LAMONI, Iowa, May 23, 1894.

BISHOP'S AGENT'S APPEAL.

To the Saints of the West Virginia district:— As the General Conference has remembered us by appointing missionaries to labor with us we should improve the opportunity of having the glad tidings of great joy spread through the entire length and breadth of our district, this being a good field for the elders to labor in, as there are many calls for preaching, and I am sure that much good can be accomplished during this conference year in this district. In order that this good may be done we must come to the front with our means to support the ministry and their families. By an examination of the Bishop's report in *Herald* for May 16, you can see the condition of the treasury. I am sorry to say we have not supported our resident ministry. This should not be so. I am aware of the fact that as a general thing the Saints in this district are poor in this world's goods and that times are hard; yet notwithstanding all this there are very few but what could help some to roll the good work forward. A great responsibility rests on us and we will surely be called to give an account of our stewardship while here. Now dear Saints, let us arouse to a sense of our duty, and put forth our best efforts to sustain the ministry that come among us as well as our resident elders, and by doing this we will encourage the conference to send more laborers into this part of the vineyard where the field is white to harvest and the laborers few. In bonds,
B. BEALL, Bishop's Agent.

GOOSE CREEK, West Virginia, May 21.

PASTORAL.

*To the Saints of the Eastern Mission, Greeting: Dear Brethren:—*The General Conference in its wisdom saw fit to assign me to labor in the Eastern mission again during the present conference year, and without increasing the list of laborers, it was out of the question to increase our ministerial force. Indeed, it seems almost miraculous, if not quite so, in view of the close times financially that have prevailed for a year, that the church should feel free to undertake to continue the laborers that are already in the field another year. Under the circumstances we should feel more than thankful for this favor, and manifest confidence, and faith. Hitherto we have wrought with the few, and we can do so another year and abide our time.

The ministry, whether under General Conference appointment or local, should lose no opportunity to advance the cause wherever they may chance to be. Be alive to the interest and success of the work.

The General Conference appointees are advised, as in former years, to move out and away from branch organizations as much as is practicable and preach the word among those who have never heard it, and thus widen the influence of the church. The recent revelation given at Lamoni gives emphasis to this method or plan as being the correct one.

There will be no change of appointees to "fields of labor" from last year, for the present. Those in charge last year are requested to continue in charge as per former appointment. Each should be diligent and energetic in the labor to which he is assigned; and not serve as men pleasers, but as you are

to account to God when the evening draws nigh. The local ministry also and the membership should do all within their power to encourage and support the work in their respective communities and although we are few in number the conclusion of the present year's labor will prove that the Lord has wrought with us and given us a large fruitage of success. The missionary in charge will endeavor to be exemplary in the work of diligence, and meet with as many as it may be practicable during the year.

The Saints abroad should be encouraged and receive much consolation from the results of the recent General Conference. The conference was all that could have been desired by the most sensitive or exacting in point of success. The supposed alarming conflict that some seemed to feel, whether existing as real or imaginary, was disposed of in the most amicable manner, every vestige of opposition and distrust being swept away, and a cordial feeling and confidence was manifest and extended to all, of a most unqualified character. There is no question but the leading quorums of the church are in accord; and for aught the writer knows, all others, together with the membership. This is encouraging.

The church instead of becoming alarmed and lamenting over the existence of a conflict of opinion in church policies, etc., should feel encouraged and complimented in that the Lord has given her representatives who are capable of thought and holding views of their own and who are competent and have the courage to express them. It shows that they are not being lead along blindly and dominated by some master pope, who may in time, as has been done in the past, lead the church to shipwreck and destruction. The men of the church are jealous for her safety. They know the history of the past. The chief watchmen are loyal and respectful. Never worry and be discouraged over a matter of controversy and conflicts where *certainty* is not revealed. The time when the members of the Reorganization should become alarmed will be, should it ever come, when the conference denies to its members the right of discussion and the free expression of opinion in matters of church interests, and dictation supported by a blind, unreasoning, fanatical following takes their places. Let us be satisfied, contented, and sensible, then, and go on as of yore, in the safe way of divine direction and the theory of common consent, to success and triumph, in company with free, intelligent people who are capable of entertaining sentiments and views of their own and asserting them. The writer is happy over the present aspect of things for the church. The First Presidency are in a remarkably encouraging and pleasant mood. Haven't appeared to a better advantage for a long time, and the President seems about relieved from his old physical disability. He discoursed with ease and force on every occasion attempted during the conference.

With the work of another year before us, let us go forward cheerfully to the task, and the God of Saints sustain and give us success. My permanent address for the present, is Temple, Lake county, Ohio.

Respectfully,

W. H. KELLEY,
Missionary in charge.

TEMPLE, Ohio, May 15, 1894.

*To the Saints of North and South Dakota, Dear Brethren and Sisters:—*As I am appointed to labor with you this conference year I hope to have your assistance in all that is right and proper for the opening up of the work and carrying it on to victory in every respect. I have several places of importance in North Dakota that I opened up last year that will require much of my time this year, and I shall hasten to them as fast as I can, so I hope none will get impatient. I am all alone and can only do one man's work. There are many things that make these States a very difficult field to labor in,

more so than any I have ever worked in. I hope that all the members that are scattered through these States will write to me as soon as they see this notice, giving me the demands for work in each of your neighborhoods or towns as the case may be. I want the names of all the membership in my field of labor so I can make a record of the same and report them to the missionary in charge, Bro. A. H. Smith.

I am feeling well in the work and am sure that if I can have the cooperation of all we will meet with success and our heavenly Father will bless us together.

My address will be, Box 401, Pipestone, Minnesota. Please send postage stamp and you will get a prompt reply. Ever praying for Zion's weal I am,

Yours in bonds,

I. N. ROBERTS,

Sub Missionary in Charge.

MAGNOLIA, Minn., May 18, 1894.

To the Saints in Western Nebraska; Greeting:—I see by the last *Herald* that I am placed in charge of the above-named field, and, as I am not acquainted with its needs, I therefore request the district and branch officers with the scattered members who desire the assistance of, or can advantageously advise the missionaries, to correspond with me as soon as practicable. My permanent address is Netawaka, Kansas. As we all need the assistance of each other and understand the necessity of a united people, I hope an earnest effort will be made by all for the advancement of the cause we love. We see omens of good. The church has ascended the rugged hill of adversity till the glorious valley of peace and prosperity is beginning to come into view. So brethren, let us be diligent till the battle is over, victory won, and the crown of peace resting on our brows.

Your colaborer,

WARREN E. PEAK.

BROWNVILLE, Nebraska, May 18, 1894.

To my colaborers, and Saints in the Fremont and Nodaway districts:—Having been returned to this field again to labor with you the coming year in the interest of the great work intrusted to our care, I take pleasure in stating that I feel satisfied with our past labors of love together in the Master's cause, and for the liberal manner in which I have been sustained among you: both in a spiritual and temporal sense, for which I pray that the blessing of God may rest upon you, and be with you henceforth and forever.

As we have assumed the duties of the coming year, brethren, let us take hold with renewed energy and zeal trusting in the precious promises of the Master, and I am fully persuaded that the Spirit of promise will rest upon us in greater power, helping us in the discharge of the important duties incumbent upon us. Already the Spirit has been powerfully manifested in presenting the word and in testimony.

The field is truly great and laborers few, and the grain ripe for the sickle. Now is the time to reap while the day (for us) shall last. We are pleased to state that in this district all, or nearly so, are alive to the interest of the work. The Shenandoah branch is in first-class working order. God is graciously blessing his Saints here with faith, wisdom, knowledge, combined with the gifts and graces of the gospel as promised. Bro. Leadingham, the president, is an active, efficient worker, and with the helps and governments of God ordained, our hopes are brighter for the future than ever before. The Plum Hollow branch is large and its members very much scattered, still they are doing the best they can. The officers, with Bro. Leeka as president, are not easily discouraged. They are men who are strictly honest, setting good examples for the truth before all men with whom they have to do. We believe the work will still grow, and many be added to this branch who shall be

eternally saved. We are safe in making the same statements in reference to the Elm Creek, Glenwood, and Farm Creek branches. The officers especially and members in general are of sterling worth, living exemplary lives before the world, and have an influence for good in communities where they live. Hamburg or Union has greatly revived through the labors of J. B. Heide. This branch has waded through deep waters of trouble and sorrow, and the faithful ones have been severely tried, but thanks be to God they have stood the test and have now come up once more to the help of the Lord. Bro. Simon Bechstead has taken hold anew, and opened and fitted up a large hall for the preaching of the word. Several have been added by baptism and the house well filled with attentive listeners. We are hopeful for the future of this branch. The Nodaway district is not one whit behind in good works. They turn out *en masse* to the district conferences and come to the front nobly and bravely with all their powers of life and being for this glorious cause; and we hope that with Bro. J. R. Evans and M. P. Madison and the local force of this district that much good may be accomplished.

It may be thought we have written eulogistically, but we think these are worthy. May God speed the work, is the continual prayer of your colaborer and fellow servant for Christ.

HENRY KEMP.

SHENANDOAH, Iowa, May 23.

NOTICES.

Editors Herald:—I see in the *Herald* that our conference is to convene on the 14th of June. Bro. Chatburn sent that notice. The minutes say June 22-24. Bro. Chatburn has made a mistake in the date. I have not seen him, nor do I know his address just now.

You may correct the mistake if you will.

CHARLES P. FAUL,

Sec. Far West district.

CLARKSDALE, Mo., May 24.

DISFELLOWSHIPED.

Bro. John P. Fitton was by vote expelled from the branch for neglecting to provide for his family, and forsaking them in a destitute condition.

JOHN SMITH, President,

JOHN SMITH, Clerk, *pro tem.*

NEW BEDFORD, Mass. May 8, 1894.

CONFERENCE NOTICES.

Northeastern district Kansas will convene at Scranton, Kansas, June 16 and 17, at ten a. m. We hope to have a full attendance. Appointees for district and all others coming would do well to write and we will meet you at the train.

JAMES BAILLIE, Sec.

Notice is hereby given to the Saints and elders of Southern Indiana, that our conference will convene with the Union branch, Jefferson county, Indiana, June 16, at ten a. m. Elders council the 15th. All the elders, priests, and teachers, are requested to report in writing, as that was the ruling of the last conference. Come with prayerful hearts that the Lord will bless his work and our conference be a success.

Yours in the faith,

JAMES G. SCOTT, Pres.

Conference of the Independence district will be held at Kansas City, Kansas, in the Armstrong chapel, Saturday and Sunday June 9 and 10. Presidents of branches will please see that their branches are properly reported and represented, according to the rule adopted. The election of officers will take place at this session; we also expect particular business on hand. The necessity and demands of the work before us need our special attention. The fields are opening up

before us in a marvelous degree and the laborers are few. Therefore we make a special request that all the ministry be present.

R. MAY, Pres.

Conference of the Southern Nebraska district will meet with the Palmyra branch June 17 and 18. We urge a full delegation from all the branches in the district, also a report from each branch, as well as from each official member. The district Sunday school association will meet June 16 in the same place. Each Sunday school please send delegate, also report of school, and state progress and whatever you wish presented to the association.

We expect Bro. W. W. Blair to be at the conference. Come one, come all, as the services are free.

Send all reports to the district secretary, J. L. Diefendorf, 29th and E. Streets, Lincoln, Nebraska.

BORN.

VANWHY.—To Bro. and Sr. J. VanWhy, at Newton, Pennsylvania, March 3, 1893, a daughter, and named Margaret. Blessed May 13, 1894, by Elder H. H. Robinson.

SELF.—To Bro. Walter M. and Sr. Minerva Self, of Bennett, Nebraska, April 7, 1894, a son, and named Owen Henderson. Blessed May 13, 1894, by Elder J. W. Waldsmith.

WILLIAMS.—To Erwen E. and Anna M. Williams, at Providence, Pennsylvania, June 4, 1892, a son, and named Charles Leonard. Blessed May 13, 1894, by Elder H. H. Robinson.

MARRIED.

KELLEY—GROVER.—At Kirtland, Wednesday evening, May 16, Mr. C. M. Kelley and Miss Louise Grover, by J. H. Lake.

"O Lord, do thou in heaven seal
The solemn pledge these two have made,
And may they still be blessed to feel
The obligations on them laid!"

"Sweet their union, pure their pleasures,
Heart with hand to each they give,
Each one's heart the other's treasure,—
May they thus forever live."

REA—BURTON.—At the residence of the bride's parents, Manville, Indiana, May 6, 1894, by Priest James D. Porter, Mr. John C. Rea to Sr. Emma Burton. On the same day John C. Rea was baptized and confirmed by Elder William C. Marshal at the Union branch.

DIED.

GREEN.—At Appledore, Ontario, April 6, 1884, Martha E. Green. Deceased was born January 15, 1870, at Carlingford, Perth county, Ontario; baptized and confirmed March 18, 1879, at Carlingford, by her brother, Samuel Brown. Married to George F. Green November 9, 1892, at Blenheim, Kent county, Ontario, by Samuel Brown, and died April 26, 1894. Her remains were interred in the Evergreen cemetery at Blenheim, by the side of her sister, Margaret Brown. Funeral sermon preached by Elder A. Leverton, from Job 14:14, to a large concourse of friends and neighbors in the Saints' church at Lindsay. A husband and a host of friends mourn their loss, but hope to meet Sr. Nellie in the morn of the first resurrection.

KIRKWOOD.—In Crescent township, Pottawattamie county, Iowa, Sr. Mary, wife of Bro. Robert Kirkwood. She was born in Fife-shire, Scotland, May 5, 1824; married to Robert Kirkwood, July, 1847; emigrated to this country in 1848; baptized, June 23, 1892, by H. N. Hansen; died April 14, 1894. Funeral sermon by Elder Joshua Carlile from Revelation 14:13.

NEEDHAM.—At the residence of her daughter, San Antonio, Texas, May 8, 1894, Sr. Leona Needham, aged 37 years, 5 months, and 2 days. One daughter, two sisters, and two brothers mourn their loss. But to her it was great gain, for she expressed a willingness to die, a perfect resignation to the will of God, and just as her spirit was about to leave the body she clapped her hands and

said, "Oh! what a glorious day is coming for the Saints," and passed peacefully away. Sr. Needham was baptized by Elder L. L. Wight, in March, 1891. In accordance with her request she was laid to rest in Oak Wood cemetery.

Ye mourning friends, weep not for her
Who longed to be among the Saints who rest;
No more to suffer pain or sorrow here,
In paradise her happy soul is blessed.

FINCH.—At Little Prairie Ronde, Michigan, May 13, 1894, Bro. Charles L. Finch, aged 56 years, 2 months, and 13 days. Born in Columbia county, New York, July 26, 1838. Baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, November, 1887, by Elder S. W. L. Scott. He remained a consistent member, dying in full faith of a glorious resurrection. Enlisting in his country's defense in 1864, he learned the wild music of war in the campaign of General Sherman. He was discharged at Washington in 1865. Funeral on the 15th at 1:30 p. m.; remarks by Elder S. W. L. Scott, text, 1 Thessalonians 4:14-17.

ITEMS OF INTEREST.

BERLIN, May 19.—The King of Wurtemberg, William II., has caused a sensation in many circles by coming out with an open declaration against the policy of readmitting the members of the Society of Jesus into Germany. In receiving deputations from the various synods the King expressed the opinion that the Bundesrath would not confirm the repeal of the anti-Jesuit law. "That," he said, "is not only my personal attitude but it is that of my government towards this question." The ultramontane journal, *Germania*, characterizes this statement as being "incredible and monstrous." The *Hamburger Nachrichten*, noting the rarity of a sovereign expressing himself so decidedly, says it takes it for granted that the King was accurately informed before committing himself.

It may be added that it is well known that the inhabitants of the Duchy of Saxe-Coburg-Gotha are opposed to the repeal of the anti-Jesuit law, and it is believed Prussia's opinion remains the same as when Chancellor von Caprivi, as the Premier of Prussia, declared the return of the Jesuits was an impossibility. Bavaria is understood to be of the same mind as Prussia, and several of the smaller States of the German Empire are known to be preparing bills forbidding the return of the Jesuits to their respective territories.

ROME, May 19.—The opposition groups have arranged to vote against the war estimates, their object being to create a cabinet crisis.

LONDON, May 19.—A dispatch from Paris says the police have discovered a plot to explode a bomb in the building in which the guillotine is stored.

BERLIN, May 19.—The International Miners' Congress has fixed upon Paris for the next meeting of the congress in 1895.

The following are from numerous reports of damage done by frost during the late cold spell. Wisconsin and Michigan points report in similar strain:—

KANSAS CITY, Mo., May 19.—Dispatches show that many Kansas points were visited by frost last night. The frost also extended to the Cherokee Strip. Great damage was done to garden truck.

ST. JOSEPH, Mo., May 19.—A light frost fell in this vicinity last night, but no damage resulted. Reports received at the railroad offices and by commission men are that in counties north of here and in Kansas and Nebraska the fall was sufficiently large to injure growing vegetables and fruit. Small fruits sustained the greatest injury. Towns in Kansas along the Grand Island road report the heaviest frost.

OMAHA, Neb., May 19.—The "black frost" last night did an immense amount of damage

to early vegetables in the eastern part of this State and Western Iowa. The early potatoes and tomato vines were hit hard. Reports from other points go to show that like damage has been done. Lincoln reports a heavy frost and all garden truck killed; potatoes about gone, grape vines killed. Shenandoah reports a heavy frost and great damage to vines and vegetable gardens. Abilene, Kansas, reports a heavy frost; corn, garden truck cut down, wheat, rye, and oats probably hurt.

DECATUR, Ill., May 19.—Ice formed in Decatur last night. Sweet potatoes, beans, strawberries, flowers, and corn were blighted. Corn wilted and blackened to the ground was brought in by farmers to-day. The wind has gone down, and it is feared that frost will be more damaging in effect to-night. Fruit raisers will burn stumps and logs to-night to save the strawberries if possible.

FORT DODGE, Ia., May 19.—There was a sharp freeze last night, and it made an end of all tender vegetables, fruits, and plants. Some farmers were plowing corn, but the crop was cut down and must start again.

FARIBAULT, Minn., May 19.—Heavy frost fell during last night. Grain that had grown three inches high was stricken down. Garden fruit and crops lying along the lowlands are badly damaged. White frost covered the sidewalks about the city quite thick. Ice formed in exposed places.

YANKTON, S. D., May 19.—Frost killed some garden vegetation in this vicinity this morning, and reports from localities north of Yankton indicate that vegetables are frozen. The Russian thistle was killed in all sections visited by the frost.

Snow fell in portions of Kentucky and Tennessee, May 19. Crops were delayed but not destroyed.

TOURS, France, May 19.—A terrible hail-storm lasting an hour swept over this city yesterday evening and did immense damage to the crops in the vicinity.

MILWAUKEE, Wis., May 20.—Reports from the lake shore counties show that there have been frosts there yesterday and to-day, and it is feared the crops have been severely damaged. The fruit crop in the entire tier of lake counties is ruined. Frost is reported from a number of inland points. In some places ice formed. The season opened so early that wheat is well advanced, and the extent of the damage will not be known until detail reports come in to-morrow.

PITTSBURG, Pa., May 21.—The heavy rains of the last few days have swollen all the rivers and streams of Western Pennsylvania to flood-tides. Boats, bridges, houses, and other property have been destroyed. Seven lives have been lost already. The rivers are still rising and the damage is becoming worse hourly. The cellars of all the business and dwelling houses along the banks of the streams are under water and people are moving their goods to upper rooms. Some of the timid are leaving their houses and seeking places of safety on higher ground. Part of the Exposition Building is inundated and the league baseball park is out of sight.

The present flood is similar to that of 1889 in many respects. For the last three days it has been raining heavily in the Conemaugh Valley. The Stony Creek reached its highest point yesterday morning and after that time began to recede, and by night it had fallen several feet, so that no serious damage was apprehended. But in the evening a heavy rain began in the Conemaugh Valley which continued until about ten o'clock, when a cloudburst occurred near Ebensburg. The valley in which the vast volume of water descended is a tributary of the Conemaugh, and shortly after the cloudburst the Conemaugh had swollen to many times its normal size.

The volume of water reached Johnstown about three o'clock this morning, and was accompanied by wholesale destruction. The flood was first felt at South Fork, where numerous small buildings were swept away.

Farther on in the course of the stream the water undermined the tracks of the Pennsylvania road.

WILLIAMSPORT, Pa., May 21.—Every foot of ground in the city is from four to eight feet under water, and much of it is fifteen feet below the surface of the stream. Many of the families are homeless. Hundreds more expect to be driven from their houses, in the second stories of which they have found refuge, before daylight, and unless the flood ceases there is no power on earth that can avert a greater disaster than has already come upon the helpless city. The loss of the property cannot even be approximated until the waters recede and accounts are cast up.

The gas and electric light plants are under water and the city is without lights. Every one is desperate, terror-stricken, and discouraged.

Just after midnight the big log boom gave way with a crash and went rolling and tumbling down the stream. As it passed the four bridges below the city the logs crashed and banged against the piers with a roar that could be heard for miles. The bridge at Montgomery street was left intact, as was also the Pennsylvania road's span across the river. The Market street bridge was carried away, and three of the four spans of the Maynard street structure succumbed to the rush of water.

DANSVILLE, N. Y., May 21.—The flood now being experienced is the worst that has occurred in the Genesee Valley for years. The water is two feet above the high water mark of the great freshet five years ago. As far as the eye can see down the valley is a vast expanse of water. Immense trees torn from the banks of the raging streams and all sorts of timbers and wreckage are floating everywhere. The destruction of growing and newly planted crops is complete, and the damage the farmers have sustained will run up into the hundreds of thousands. The Bradner Creek at Cumminsville has swept everything along its banks, carrying down acres of rich farming land and depositing the soil in the creeks in the valley below. The Canaseraga Valley has suffered terribly. Bridges are carried away and the main roadway is cut out and washed away for rods in many places, rendering it impassable. Great damage has been done in Stony Brook Glen, and the gorge is dammed in several places to a great height with trees and flood wood. The Dansville and Mount Morris road is under water for miles and traffic is suspended. The bridge below town, an immense wood structure, is under water and fears are entertained that it is becoming undermined and will be swept away. The situation in the valley is deplorable and it will take a long time to recover from the effects of the terrible flood that now prevails.

The above are sample reports from the flooded districts of Western and Eastern Pennsylvania, Western New York, and portions of Virginia. The loss to railroad, public, and private property is very great.

PITTSBURG, Pa., May 22.—The danger from the flood is past, and the residents of the lowlands of Pittsburg and Allegheny retired to their beds in the water-soaked houses to-night to sleep soundly after their vigil of last night. Both the Monongahela and Allegheny Rivers are now falling. The highest point reached was at midnight last night, when the Allegheny registered 25½ feet. Since then it has been falling as rapidly as it rose.

The Pennsylvania railroad officials here are still battling with the forces of the flood. Trains are running irregularly by way of the Huntingdon and Broad Top and the Baltimore and Ohio lines and it will be noon to-morrow before the main line is open for travel again. It is estimated that there are 1,000 men at work repairing the damage done in and about Conemaugh and Gallitzin. It is now estimated that the damage on the Pittsburg division done by the flood will reach \$75,000.

JOHNSTOWN, Pa., May 22.—The water has entirely subsided and all danger is past. The losses, aggregating \$125,000, are as follows:—

The Pennsylvania railroad company, \$50,000; H. Swank & Co., \$3,500; Woodvale property owners, \$6,000; Gautier Steel Department, \$5,000; Johnstown business men, \$15,000; Pennsylvania Traffic company, \$10,000; City of Johnstown, \$10,000; McConaugh & Tate, \$6,000; Cambria Iron Company, \$5,000; other losses, \$10,000.

WILLIAMSPORT, Pa., May 22.—The river is now going down rapidly and about one half the flooded territory is out of water. This is in the center of the city. The lower portions east and west are yet under water, and, as the rain that has continued unceasingly for forty-eight hours did not stop falling until today, the river is likely to keep up during the next twenty-four hours.

The foreign anarchistic element among striking coal miners at Spring Valley, Illinois, refused to permit more than fifteen men to go to work in the burning coal shafts. Two hundred men would be required to extinguish the fires. The English speaking miners are overruled in the matter by the foreign element.

Maryland miners say they will resist the introduction of colored labor in the mines. A colored miner was slain by strikers at Birmingham, Alabama, May 20.

The coke strikers have given up the contest in Western Pennsylvania and returned to work. All the plants are running with increased forces.

Ohio and Pennsylvania operators have agreed upon a scale of wages and will resist the demands of the miners' union. With 3,000,000 men out of work they claim to be able to secure abundant help to operate their plants. The strike to date is extending, and violence against those attempting to work has been resorted to at numerous points. The coal supply is rapidly diminishing and a number of mills and factories have suspended operations.

WASHINGTON, D. C., May 21.—General Coxey, Marshal Brown, and Jones of Coxey's army were each sentenced to twenty days imprisonment and five dollars fine for treading on the grass of the capitol grounds.

Coxey has issued Bulletin No. 5 to the "American Patriots of 1894," in which he gives a highly colored account of the arrest and conviction of the leaders in Washington. The bulletin concludes with an appeal for money and supplies, and urges his followers to hold more meetings and in every way urge Senators and Congressmen to vote for the Coxey bill.

QUINCY, Ill., May 21.—Kelley's armada hove in sight three miles up the river at 1 o'clock this afternoon. Boats were lashed together and pulled by a steamer. The army will encamp to-night just below the river bridge. Kelley spoke at the town hall to-night.

CINCINNATI, O., May 21.—Gen. Fry's army is all in tents to-night at Cullom's Station within the precincts of Riverside. Mayor Wright of the village says they must move to-morrow of their own accord or by force. Capt. George Raymond, owner of a tow boat, has offered to take them to Pittsburg in coal barges for \$325. The Central Labor Union of this city is trying to raise that sum of money.

OMAHA, Neb., May 21.—The Quartermaster General Breckinridge and Col. Callahan of the Scheffler industrial army and two companies of that legion reached Omaha before daybreak this morning on Union Pacific box cars. Mayor Bemis, on being informed of his election as National President of the United States industrial army at the Des Moines convention, declined to say whether he would accept or reject it.

GREAT FALLS, Mont., May 21.—Two men arrested yesterday for vagrancy held lieutenants' commissions in the Northwestern divi-

sion of the industrial army, and say they are advance scouts to secure food for several thousand coming from farther West.

FRANKFORT, Ky., May 21.—Gen. Jennings' division of Gen. Fry's army of the commonweal marched out of Frankfort this morning, but their limbs soon grew tired in the muddy Kentucky roads, and four miles from this city the army camped for the night. Gen. Jennings and his orator, O. P. Ballard, "the Hoosier Kid," returned to the city to-night and held a meeting in the court-house addressing a fair sized crowd.

CORNING, Ia., May 21.—Gen. Kelsey's Omaha contingent of the commonweal army arrived here this afternoon.

The Cochran commonweal army of Chicago has issued an appeal to the country for support. It also calls upon all the unemployed, homeless, and destitute men of Chicago and the United States at large to be in Washington, July 4. It instructs them to get there any way they can; to go organized and unorganized, the object of going being "to show our alleged servants in the Senate and House of Representatives that we are in earnest and must have immediate as well as permanent relief." Cochran says if he ever gets to Washington he will demand "that the present government be set aside and a more equitable arrangement of production and distribution, based on coöperation, be devised to take its place."

King Alexander of Servia has suspended the new constitution and restored the old one of 1869. It is a high-handed measure and has deprived him of the friendship of Russia.

The French ministry under M. Casimir Perrier has been defeated in the Chamber of Deputies and will resign. Political interest centers in the election of a new President to succeed President Carnot, which takes place in October.

The United States war vessels San Francisco and New York are at Bluefields, Nicaragua, to protect American interests in the complicated condition of affairs prevailing there.

A number of new cardinals were created at Rome on May 21.

The General Assembly of the Presbyterian Church will hear the appeal of Dr. Henry Smith who was charged with heresy.

SAN FRANCISCO, Cal., May 21.—The steamship Gaelic arrived from Hong Kong and Yokohama to-day, bringing China news up to April 18. In a fire which broke out at Schuch-Eng April 1 in Annui Province 2,500 houses were burned. The officials of the province have issued a proclamation remitting taxes and sanctioning relief from the provincial granaries. This was not done, however, until cruel tortures had been inflicted upon the thousands of starving people in the effort to extort from them the taxes remitted by the Emperor eight months ago. The relief given now is inadequate, as greater distress prevails, there having been no rain for five months.

BRUSSELS, May 22.—A treaty concerning the Congo Free State has been concluded between King Leopold and the British Minister at Belgium. The King has recognized the British sphere of influence as indicated in the Anglo-German treaty of July 1, 1890, and abandons to England a small strip of territory in the region of the Lower Congo and Lake Tanganyika, thus giving England access northward to the Nile. In exchange England grants the King until the end of his reign the left bank of the Nile up to the seventh degree. This is considered the most important African treaty concluded for many years, and is a master stroke of diplomacy on the part of King Leopold, as it shuts out France from the Nile basin and places the Congo Free State under the obligation of fighting the Soudan dervishes.

Striking miners indulged in a riot near Evansville, Indiana, May 23. Two were killed and five seriously wounded.

One thousand armed miners, mostly foreigners, assembled at Danville, Illinois, and stopped miners at work, exacting pledges from them to act with the striking miners. The Sheriff's deputies were powerless to resist them. The Sheriff has made a call for troops.

May 24.—Striking miners, 1,500 in number, attacked the Sheriff and his deputies who were guarding property of the La Salle Coal Company. A hand to hand conflict ensued in which many shots were exchanged. A number of each side were badly injured. Miners at Centralia, Illinois, damaged mining property amounting to \$5,000. Trouble exists at other Illinois mines. Governor Altgeld has ordered State militia to La Salle.

UNIONTOWN, Pa., May 24.—The long-threatened attack by the striking miners on the pits of the Washington Coal and Coke company at Stickle Hollow, in the Fourth Pool District, on the Monongahela River, was made this morning. The fight was one of the fiercest in the history of the mining troubles in Western Pennsylvania, and throughout the coke region the situation it has developed is one of intense excitement and uncertainty.

To-night four strikers are lying dead and double that number are badly wounded, some of them mortally. Thomas Kenan of Wood's Run is the only American killed in the encounter with the deputies. The other dead men are Slavs. The wounded men who fell under the first volley from the deputies were taken off the field by the retreating strikers, and the actual number of wounded is not definitely known.

LA LIBERTAD, Salvador, May 24.—There has been fierce fighting since May 15, between the national troops and the rebels. A series of desperate battles has been fought, with severe losses on both sides. More than 3,000 troops have been killed and wounded. The crisis has been reached in the struggle between the opposing forces, and decisive battles are now being fought. The United States warship Bennington arrived here two days ago, with all on board well.

The Presbyterian Church South has declined overtures of the General Assembly of the Presbyterian Church North to unite: "The blessing of God having rested upon our church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session at Nashville, Tennessee, with affectionate fraternal greetings to the General Assembly of the Presbyterian Church of the United States of America, in session at Saratoga Springs, New York, and wishing it Godspeed in every good word and work, regards it as unwise to reopen the question of organic union."

CRIPPLE CREEK, Colo., May 25.—Eleven men dead with a report of other fatalities marks the first day of hostilities here, though a pitched battle has not yet taken place. Eleven men started to work this morning in the Strong mine on Battle Mountain. Shortly afterwards a large party of strikers blew up the shaft house with powder, causing a loss of \$25,000. They then dropped 100 pounds of giant powder down the shaft, which was also exploded, killing all the inmates. The strikers then fortified themselves and await the efforts of hired armed deputies to dislodge them. Reinforcements to the deputies will increase their number to 1,100. They will make an effort to dislodge the strikers. A reign of terror prevails here and at Victor. Martial law may be declared.

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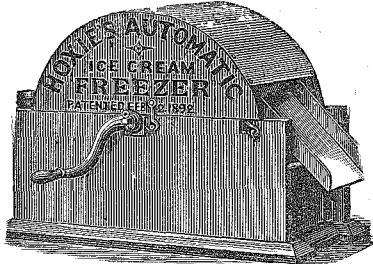
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Vol 41.

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No. 23.

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A New Paper at Lamoni,
THE
COLLEGE CITY CHRONICLE
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ENGLISH CLERGYMEN APPEAL.

SELDOM, if ever before, have the Archbishops and Bishops of the Church of England, received such a rebuke as that embodied in the Appeal addressed to the Archbishop of Canterbury, and signed by over four hundred and sixty clergymen who own his Grace as their spiritual head. The Appeal, moderately and respectfully worded as it is, is an emphatic condemnation of the attitude assumed by the Spiritual Peers towards the Parish Council's Bill, and contains an indictment of their action none the less crushing that it is couched in dignified terms. The memorialists begin by saying that "we cannot refrain from expressing our pain and anxiety at the relation in which the National Church of Christ in England finds itself standing towards the Act of Parliament by which it is intended to endow both our agricultural and our London population with larger and richer opportunities for the full exercise of citizenship." They go on to express thankfulness that no direct opposition was offered to the second reading of the measure, but they feel it to be deplorable "that it should have come to appear as if the church had no interest or concern in the measure, except that of excluding from its action its own private properties, or of narrowing and hampering the rights which it concedes."

That this feeling does exist in the country there can be no shadow of a doubt, and that there is every justification for the existence of the feeling is due primarily to the speeches and votes of the Spiritual Peers when the measure was in Committee in the

House of Lords. Political memories may be short, but the people have not forgotten how the Archbishop of Canterbury himself attempted to prevent the use of schoolrooms for parish meetings, the success of which attempt would have entailed the holding of the meetings in the public houses. Neither is it forgotten that the whole tone of the Episcopal contributions to the discussion of the measure was one of arrogant contempt for the people over whom they are supposed to exercise pastoral sway. In a word, the whole energies of the legislative representatives of the Established Church were directed, as the appeal sets forth, to the narrowing and hampering of the rights which the measure concedes. But the memorialists do not confine their attention to the past, which they deplore. They look to the future to remove some of the evils which the Episcopal action has brought upon their church's opportunities for usefulness in the rural districts. They earnestly trust that the church may be enabled "to prove itself keen, not merely to secure itself against a possible wrong, but still more to give positive support to legitimate aspirations; alert to the inevitable wants of the newly organized bodies; eager and generous to meet their convenience out of the resources which it has at its disposal."

We can well imagine that the perusal of these scathing comments on the attitude which the Church of England has hitherto adopted towards popular aspirations will cause considerable consternation in high places. But the signatories are too numerous and influential and their position is too strong for them to be ignored or to be coerced into silence by an Archiepiscopal frown. Whatever the nature of the reply vouchsafed to them from the palace at Lambeth, each, in his own sphere, may be reckoned upon to use his influence along the lines advocated in the appeal. The document, indeed, is of historic importance. It marks the dawn of a new era, and though the little leaven may be long in leavening the whole lump, it will do so sooner or later. In the meantime we await with interest the Archbishop's answer to the whole document, but especially to the last clause, in which the signatories say, "We anxiously look to your Grace, and to your brethren on the bench, to make it clear that the Church of England can quicken national life as well as warn it; can guide it forward as well as

check it when it is at fault. We turn to you to determine whether, in the future, the main body of churchmen shall regard this enlargement of local liberties, which has now become law, as an encroachment and a menace, or whether they shall not rather give to its helpful working the assistance of a frank and strenuous coöperation."—*Leeds Mercury.*

BOOM IN MODERN JERUSALEM.

THE report of Mr. Dickson, British Consul at Jerusalem, on the trade of his district, contains several items of interest. Trade with Great Britain in 1893 showed some falling off as compared with 1892, but notwithstanding there has been a steady increase for several years past.

The Jaffa-Jerusalem railway hardly appears to carry as much traffic as might have been expected. There is a daily passenger train each way and also two goods trains. Still a considerable amount of merchandise is conveyed by camels between the two places, on account of both the Jaffa and Jerusalem railway stations being situated at some distance from the towns. The railway company, in order to give further facilities to merchants, employ camels for the transport of goods from the warehouses to the stations. It is rumored that the line will be prolonged to Nablous and Gaza.

Buildings of various kinds continue to be erected in the vicinity of Jerusalem, and the city is fast outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly fields and vineyards existed. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. The latest enterprise suggested is the placing of a steam launch and lighters on the Dead Sea. If this were done the produce of Moab, which is a country rich in cereals, fruit, and cattle, could then be ferried across in a few hours in the lighters in tow of the steam launch instead of having to be conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days.—*St. James Gazette.*

Five Presbyterian missionaries started from New York for Brazil last month to take up their abode and work there.

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TEMPLE LOT SUIT DECISION.

The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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ABSTRACT of EVIDENCE
TEMPLE LOT SUIT.

This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

The arguments of counsel for Complainant, three pamphlets, now in print, accompany the Abstract until the supply is exhausted.

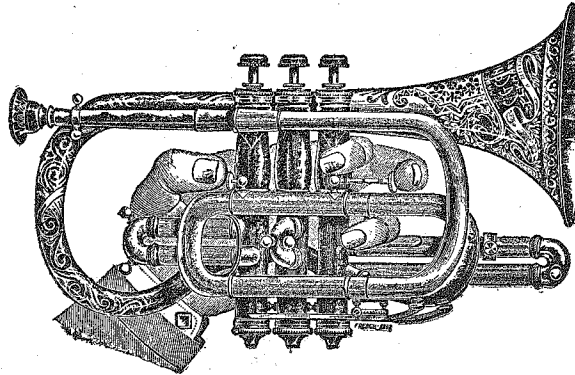
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By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, June 6, 1894.

No. 23.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 6, 1894.

DEATH OF APOSTLE T. W. SMITH.

AGAIN has the militant portion of the Church of Christ been visited by the silent messenger, and from its foremost ranks been borne one whose name has become familiar to thousands. To those who have been acquainted with the condition of Bro. Thomas W. Smith during the last twenty-two months, the announcement of his demise will bring no surprise. Since the hour when the news of his affliction first reached us, nearly two years ago, we have had no hope of his complete recovery; but we sorrow with the church, nevertheless, over the loss of one whose devotion to the cause of truth has been amply attested by labor, sacrifice, endurance, and suffering in its interest; and we rejoice in the assurance that the Author of that truth has approved and will abundantly reward the service rendered.

It may not be ours to write lengthy eulogies of the departed; but we can safely and without mental reservation say that the church has never had within its fold a worker whose zeal was more clearly evidenced and whose talent was more freely consecrated to the advancement of right as comprehended by him. From first to last his career has been marked by unwearying toil and a jealous regard for the prevalence and maintainance of principles understood by him to be correct. His preaching work for the church began on the evening of the very day of his entrance thereinto, and if from that day to the time when disease paralyzed his powers, he ever faltered in faith or dodged an encounter with the enemies of the gospel, or showed unwillingness to aggressively present the evidences of our common religion to the world, the knowledge of such fact has failed to reach us. Human he was and fallible, as are we all; but he exhibited no desire or faculty to conceal the weaknesses of which he was conscious. When encountering opposition to views presented by him or acts performed,

his opponents had only to show good cause or ground for their position, in order to secure frank recognition, confession, and restitution at his hands. The thought that any action of his had given offense to a brother or was liable to prove hurtful brought him keen distress of mind and prompted him to labor diligently to undo or make amends instantly.

During his life within the church he baptized over twelve hundred persons, and quite a number of them have become prominent ministers who in their turn have baptized hundreds more. When called upon to leave his native land and sail for the distant islands connected with the Australasian mission, he cheerfully accepted the appointment and, with his companion, hastened to proclaim the tidings of the restoration to the natives. In fact no sacrifice seemed too great for him to make when assured that God required it at his hands. Only by close association with him could some of his chief excellencies be discovered, and by some to whom they were unknown, he was underestimated. For twenty-six years he served the church as an active minister, and by the intimation of the Spirit to the body at its last assembling we are fully warranted in believing that had he lived he would still be worthy of place as an apostle, or in dying he would find place with God and Christ.

His record is dotted throughout with evidences of divine interposition in miraculous ways, and few, if any could point to more striking and marvelous manifestations in answer to prayer than he. When the stroke that interfered with his activity came he was wearing the harness and pushing forward at the bidding of the church in hope of again raising and maintaining the standard of divine truth in far off Australia. This interference, however, was acknowledged later by him to have been providential, and to have been sanctified to his spiritual gain in some respects. When asked by his fellow Apostle, Bro. Joseph Luff, two days before his death, as to his acquiescence in the seeming appointment unto death, he had no power to articulate, his organs of speech having been paralyzed, but he signified by motion of his head that he was satisfied and all was well. Naturally his inclination to live was strong, but with a resignation which well becomes a child of God he bowed to the Father's behest and quietly waited for the escort to accompany

his spirit to the realm of peace and repose—the paradise of Saints.

On the morning of May 22, while seated in a chair at his home, he became drowsy, and when arousing himself found it impossible to speak to his wife who stepped from an adjoining room and asked what he desired. At her advice he rose, after several efforts, and walked into his bedroom and lay down. His speech soon returned and, supposing he had fully recovered, he rose and returned to the chair in which he had been sitting and began to converse freely with Bro. Joseph Luff, who had meanwhile been summoned. In less than half an hour his speech began again to fail him and, at Bro. Luff's advice, he returned to bed. Soon his tongue became completely paralyzed and his throat partially so, making it difficult to swallow any nourishment. His right arm and limb, which had been his entire dependence for exercise for nearly two years, lost their ability to serve in less than a day after, and only by the movement of his eyes and head, in response to questions, could indications of his continuing consciousness be found thereafter. This condition continued until two o'clock on the morning of Sunday, May 27, when he breathed his life away as peacefully as a child passes into slumber.

During his last illness he was attended almost constantly by Bro. Luff and a number of the local brethren and sisters, and by excellent fortune or providence, Apostle H. C. Smith stopped off on his way southward to his field of labor, just in time to see our brother alive, and to receive a request from Sister Smith to preach the funeral sermon, which request he effectually honored on the afternoon of Monday, the 28th.

Never was clearer evidence of reverence and affection shown by the Saints of Independence towards one of their number. Early on Sunday morning the church building was draped by willing and devoted hands, impelled by hearts that mourned the loss of a brother and minister beloved. The facing of the entire gallery was covered with the emblems of mourning, and tastily arranged drapery covered the pulpit, the organ, the iron columns, and conspicuous places on the angles and flat surface of the walls, extending in beautiful designs into the alcove occupied by the choir and presenting a scene the most expressive and impressive in its way that we have ever witnessed. Over

one hundred yards of material were employed in this work of appropriate decoration, and all day on Sunday the attendants at church were permitted to read in this artistic arrangement of pending fabrics the affection and esteem of the Saints for one whose voice was to be heard in their assemblies no more.

At two o'clock p. m. on Monday the funeral services were conducted. Apostle Heman C. Smith was assisted by Apostle Joseph Luff and High Councilor John A. Robinson. The pallbearers were selected with a view to representing the various positions in the priesthood as well as the membership. No one of the First Presidency or Seventy being available, those quorums were not represented. All of the pallbearers occupied place upon the stand, ranged in order on either side of the speaker, in the following line of representation: Joseph Luff for the Apostles; John A. Robinson for the High Council and High Priests; Roderick May for the High Priests and the Bishopric, he being the Bishop's agent at Independence; John W. Brackenbury for the Elders; Geo. E. Ross for the Priests; George Bartholomew for the Teachers; John A. McGuire for the Deacons; and Thomas James for the membership.

The choir sang two beautiful and appropriate anthems. Permission had been given one of the photographers of the city to locate his camera in the rear end of the gallery, and just as the choir rose to sing the preacher and pallbearers also rose for a moment, and the scene was instantly reproduced in such form as will make it possible for all who wish to look upon it in miniature hereafter. Hymn No. 896 was sung as the closing hymn, it having been composed by Brother Smith. The beautiful casket containing the body of our brother rested upon pedestals before the pulpit, and upon it and before it were arranged a few pretty and suggestive floral emblems. Seated upon the front seat, by the side of the sorrowing widow, was Bro. Alexander McCallum, who kindly acted as escort to her, and by her other side sat Ethel, the little girl adopted by Bro. Smith when in Australia and brought by him to America. Back of these and all around were surrounding Saints of all ages, who had gathered to pay a last tribute to the memory of one whom God had honored and blessed in life and taken to himself at death.

The sermon was from the words found in Matthew 19: 27, 28, 29, and consisted of a review of the life of Bro. Smith and a tribute to the many excellencies that adorned his life, as well as words of comfort to those now mourning his departure. It was a good effort, and was well received. The funeral cortege was long, extend-

ing the length of three city blocks as it moved along. At the grave Bro. Luff offered a few remarks and then closed the services with prayer. The company waited until the grave was filled and then solemnly wended their way to the waiting vehicles in which they were borne back to the activities of life from which they had been called for a few hours to pay honor to the dead.

Another vacancy has thus occurred in the Quorum of the Twelve, and the loss will be keenly felt. Bro. Smith was made secretary of the quorum immediately after his reception, and his services in that position were performed with skill and accuracy and the records bear evidence of the jealous care bestowed upon their contents in preparation. We deeply sympathize with the quorum in its loss and with the church in general; but while we think of the vacancy here that death has created we shall be led to transfer our thoughts to another sphere, where labor is continued under more restful and happy conditions, and rejoice that another has been added to the list on that side who has prepared himself to enjoy to the full the bliss of his surroundings. God is "too wise to err, and too good to be unkind." To his wisdom we reverently bow and exclaim, Amen, O Lord; thy will be done!

We herewith subjoin a brief synopsis of the leading items in the funeral discourse: Apostle Thomas Wood Smith was the son of Henry and Mary Ann Smith, and was born in Germantown, Pennsylvania, on the 7th day of March, 1838. In the year 1853, when but fifteen years of age, he joined what was known as the Independent Christian or New Light Church, of Philadelphia, and when eighteen years of age began to study for the ministry. At nineteen his preaching work began, but hearing, later, the doctrine of the "Disciples" he became convinced that baptism was for the remission of sins, and after convincing a fellow minister of the correctness of that idea he was by him immersed for that purpose. Some time afterwards he heard Elder Miles Grant and other leading ministers of the "Adventist Christian Church" preach, and became a partial believer in the soul-sleeping philosophy of that body, though rejecting some of the other cardinal points as held by its votaries.

On December 31, 1858, he married Helen Marr Pierce, and in 1861 moved into Illinois. Here his labors continued as a minister in several counties, with encouraging success. His views on religion and the kingdom of God differed from those of any society with which he had yet come in contact; but he presented them with zeal and fervor in harmony with his conscientious convictions. He was in

doubt upon several questions, and was a seeker after light, showing himself willing always to compare doctrines with men of differing thought, with a view to accepting anything that might appeal more certainly to his sense of right and loyalty to the Scriptures.

Accepting a call from Iowa, he moved into that State, was ordained an elder, and became one of the organizers of what was known as the "Iowa Association of the Church of God," for which he acted as Secretary and State Evangelist, continuing his work in this capacity till March 4, 1866. It was while thus acting that he first met Elders Jason W. Briggs and I. L. Rogers, of the Reorganized Church of Jesus Christ of Latter Day Saints. These men attended his meetings and were led by what they heard and saw to believe that the preacher was honest, but like Apollos, needed to be instructed in the things of God more perfectly. They therefore assumed the role of Aquila and Priscilla, and "expounded the way of God" to him, finding in him a willing hearer, though an able disputant. The friendly discussions that followed led our brother to inquire of God and receive light concerning the truth of the story they told about the restored gospel. About three o'clock on the morning of March 13, 1866, (as stated in his autobiography,) he heard a voice above him, quoting the words: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call," — followed by the question, "Have you received the Holy Ghost?" He answered the question, and a dialogue ensued, which convinced him that the laying on of hands for the gift of the Holy Ghost, by authorized ministers of God, was necessary, as also was the church, in order to salvation.

After this interview with what to him seemed a heavenly agent, he approached Elder Briggs with questions upon the topics engaging his thought, and from the Scriptures as used by Elder Briggs he was convinced of the correctness of the claims made for a latter-day restoration and the position of the Reorganized Church. This resulted in his baptism by Elder Briggs on the 14th day of March, 1866. He was ordained an elder the same day and began his preaching work the same evening. His wife followed him into the church within a week and proved an excellent helper through subsequent years of missionary toil and sacrifice.

At the April Conference of the same year he was ordained to the office of a seventy, which office he filled credita-

bly for seven years, at the expiration of which time he was called and ordained to the office of an apostle in the Quorum of Twelve at the April Conference of 1873. Apostle Jason W. Briggs officiated in all three of the ordinations received.

The ministerial labor of T. W. Smith extended into the Northern, Southern, Eastern, and Western States—from ocean to ocean; thence across the Pacific to the Society Islands and to Australia. This latter mission was taken in 1884 and continued six years. While on this mission his wife contracted the disease which ended in her death December 3, 1891. Four children had been given them, but all had years before preceded her to the paradise of the good. By the action of the General Conference of April, 1892, Bro. Smith was again appointed to Australia, and in July following started on the long journey, reaching Salt Lake City, Saturday, July 9. Here he halted to visit Bro. Alexander H. Smith, who was then operating there, and to take a look at the chief city of the Utah Mormons. On the day following his arrival there he was invited by Bro. Alexander H. Smith to preach in the little chapel and consented, delivering two excellent discourses, one at eleven a. m. and the other at 7: 30 p. m.

After the close of the evening service he walked with Brn. E. Pettit and Ethan Barrows towards the residence of the latter, where he was to remain for the night. Just as he turned to enter the gateway leading to the house he suddenly, without warning to himself or signal to others, fell to the ground under a stroke of paralysis. Bro. A. H. Smith was quickly summoned and Dr. Benedict followed, who pronounced the case a hopeless one, giving twenty-four hours as the extreme limit of his life. Under the administration of the elders, however, he received a blessing from our heavenly Father, consciousness returned, and in a couple of weeks thereafter he was brought home to Independence by Bro. A. H. Smith, who with Bro. Joseph Luff had waited hourly upon him while he remained in Salt Lake City. His entire left side continued powerless and for a long time his speech was indistinct. After some months, however, his articulation became distinct and he cherished a hope that in time the use of his left arm and limb would return; which hope, however, was never realized, except to a very limited degree. He received sufficient help to enable him to walk short distances, but weariness and languor invariably followed any effort in that direction.

About the time of his starting for Australia he began corresponding with Sister Sarah Lookabill of Oakland, California, whom he expected to

meet when reaching that city, and in due time to marry, if such thought proved to be mutually agreeable. This meeting was of course prevented by the occurrence at Salt Lake; but the affection that prompted their mutual hope was not lessened in Sister Lookabill by the intrusion of this unwelcome visitor, as was evidenced, when in December following she left her home in California and came to Independence to marry him and assume the burden of caring for him the remainder of his days. The ceremony that made them one was solemnized at the residence of Elder J. W. Brackenbury, December 4, 1892, by Elder John A. Robinson. Since that time Sister Smith has demonstrated the genuineness of the affection that she avowed at the marriage altar. By his side she watched and for his comfort she ministered, hailing every sign of improvement with delight and detecting every indication of failing vigor with anxiety and sorrow. At times her hope was strengthened, only to be weakened again however by some unmistakable symptom of returning weakness.

His hope of returning health never seemed to waver, notwithstanding the recurring indications of failing vitality, till a short time before the last and fatal stroke fell upon him. When he read the paragraph referring to himself in the recent revelation to the church, he became impressed with the thought that his days were numbered; but took comfort from the intimation that if such should prove to be the case, God would take him to himself, which was far better. His last conversation was upon church affairs and, as he had lived, so he died, unwavering in his confidence in the gospel, concerning the latter-day restoration of which he had for twenty-eight years testified, labored, sacrificed, and suffered. Rest to his spirit. Peace to his ashes. His reward is certain, and his satisfaction will be sure and complete.

THE KINGDOM IN SCHOOL.

THERE is to be an eight-day summer school for the study of Christian Sociology, held in the college chapel, at Grinnell, Iowa, beginning on June 27, and to close on July 4, present year.

The services of twelve reverend gentlemen of eminence have been secured as teachers, including B. Fay Mills, the evangelist, who will lecture on the "Kingdom of God on earth."

No charge will be made for attendance at these lectures; though a charge for board will be made to those visiting from abroad, and who may not have friends in the city.

A school of the kind should be productive of good to those who may be

desirous of learning what the ethics of Christianity may do for society, when applied in the different vocations and classes of men, if the inquiry is properly made; so we can commend this effort to any of the Saints who may be near enough Grinnell to attend.

PLEA FOR UNITY.

IN the Presbyterian assembly at Saratoga, New York, May 18, Rev. Dr. Craig, being anxious for church unity, made an earnest speech in favor of the literal interpretation of Scripture and the union of the churches North and South.

This is but one of the many outcroppings of the fast increasing spirit of assurance that the perpetuity of the Christian system is based upon the "word of God," and that man's best interests demand that the word of God be not spiritualized in its application to the needs of the race. It has taken long to teach this lesson, nor is it yet fully learned; but it is being more and more urgently enforced, and it is not hard to believe that some time man will have become reconciled to God in His own way of being understood in "the word."

AUTUMN LEAVES.

EVERY religious society in the world, almost without exception, has discerned the literary wants of its young people and has been prompt to recognize the necessity of furnishing a legitimate, wholesome supply of their demands for reading matter by issuing special publications, in order to provide suitable intellectual entertainment and induce them to cultivate a taste for proper mental food. A movement in this direction was made in the year 1888, when *Autumn Leaves* was issued as a monthly magazine for the youth of the Reorganized Church. The wisdom of the movement which provided this publication has been tested, the results to the church have been seen in the reception the *Leaves* has met from the young people, also from the older members of the church, to whom it has been an educator for good in many ways, and in some phases not directly reached by other helps and aids. The *Leaves* found its place by supplying a legitimate, necessary demand, and will in due time pass into the hands of the Board of Publication. We bespeak for it the support of its former patrons, also of those who have not yet been readers of its pages. Placed in the hands of children and young people,—of any indeed,—it will enlist their interest in the faith of the church.

The excellent matter it has presented to its readers is its best recommendation. We are assured that its

reputation will be maintained, and surpassed if possible. As one guarantee of its future worth the forthcoming July number will contain a series of articles from the pen of Elder Heman C. Smith, entitled, "The Bible and the Christian Religion." The series will run through an indefinite number of issues. Bro. Smith's reputation as an experienced minister and writer is well known; the character and worth of his papers will therefore be apparent. We understand that they will present the prominent principles of the Christian religion and evidences of the divine authenticity of the Bible in affirmative form.

The price of *Autumn Leaves* is \$1.50 per year. Those wishing to begin subscriptions with the July number can secure the remaining issues of the present year for 75 cents.

Address all subscriptions to David Dancer, Box 128, Lamoni, Iowa.

BRO. ANDREW BERG, writing from Raton, New Mexico, May 19, has the following to say of cooperation and settling by colonization:—

On account of the hard times, the daily papers are suggesting that workmen in several cities are organizing into colonies to take up land for settlement. I believe if the Latter-Day Saints would make up one or more colonies for settlement in that way, and assist one another, it would be a good thing; because they can trust one another. There is plenty of cheap land in Iowa and Missouri. If the brethren in the church that have plenty of money would buy the land and then sell to the poor brethren, they would make as much money as they would to keep it in a bank; and how much more good would come out of it. I would go in with a colony like this, rather than to be away from my family as I now have to be; because I cannot get work at my trade at home. In a few years many a poor Saint and his family would be independent and better off than to live in a city.

I hope some one that is more able to explain the subject, will take it up and put it in a better shape to be understood.

One portion of Bro. Berg's suggestion has been frequently urged; but so far without avail; that is, the purchasing of land by some having money to invest and the reselling to worthy men, willing to work, but needing a little help of the sort suggested. It is a very practicable way for a really benevolent man to aid his fellow men and brethren.

ENCOURAGEMENT.

THE letters from the elders in the field indicate an unusual spiritual activity in nearly all the districts where the elders are doing gospel work. One brother remarks in reference to his experience in the pulpit since conference, that he never felt, nor enjoyed the inspirational in his service more than he does now. It is absolutely exhilarating and very encouraging to know that the Spirit of the Master

is with the preachers of the word.

What a promise is ours if we but prove worthy.

* *

Bro. F. G. Pitt writes from Chicago, May 28, that Bro. George H. Graves has been laboring among his colored brethren at Aurora and DeKalb, apparently with good results.

Bro. Pitt reports the baptism of the daughter and wife's mother of Dr. C. D. Carter of DeKalb. Bro. Pitt would attend the Kewanee district conference at Millersburg.

* *

Bro. W. W. Blair reports May 29, from Council Bluffs:—

Had large and excellent meetings at Omaha and here. The conferences were good in all respects. Prospects fine. Bro. A. H. Smith is at Omaha. I go to Crescent, for services two nights, thence to Magnolia and Moorhead. All goes fairly.

* *

There are several good farms near Mound City, Missouri, that can be bought at reasonable figures. The country is a good one. Write and inquire of Bro. R. K. Ross, Bishop's agent, at Mound City.

EXTRACTS FROM LETTERS.

BRO. G. H. HILLIARD wrote from Bluffs, Illinois, May 28:—

I am on my way to Hancock county. I left Pittsfield this morning. Fixed up our churchhouse there last week; preached three times, and baptized four there yesterday. Left every thing in good shape for an elder to go in and occupy, with fair prospect to build up that branch. My work was not the cause of those coming in that I baptized; they were already in the faith. But I believe I made a good impression on the people.

Bro. E. B. Morgan, Lucas, Iowa, May 28:—

Three were baptized and five ordained here yesterday. The attendance was good; the Holy Spirit was present. Those ordained are good men and will no doubt do a good work. We are glad that the Lord of the harvest is sending more laborers into his vineyard. We are gaining ground, and we hope for brighter days for our branch.

Bro. A. H. Parsons, Philadelphia, Pennsylvania, May 28:—

Seven were baptized here yesterday, all adults; large attendance at the baptism. Interest good; others near; so the good work is moving along. Lovely weather since the storm of last Thursday.

Bro. J. H. Lake, Low Banks, Ontario, May 29:—

I have been here for a few days. The work is just opening up in this part. There are twenty-one members here. They have not been organized into a branch, but have a nice Sunday school. There is a good interest among the people, and with proper labor I am sure a good work will be done. I think some will take the *Herald*. I have been presenting the matter to them.

Bro. F. M. Slover, Bungay, Illinois, May 27:—

I have been preaching in the regions round about here since the 12th of this month and have baptized twenty. Good interest here. I have baptized forty-two here since December 24, 1893. I go home to-morrow, thence to conference. Brn. Morris and Curtis will

continue in this, Springerton, branch a few nights. Excellent interest where I have been; I have been greatly blessed with God's Spirit, pray for me that I may have his love to be with me that I may win souls for Christ. I am doing what is right so far as I know, I need help from God to build up his kingdom on earth. So, brethren, remember me in your prayers.

Bro. W. S. Pender wrote from Fulton, Wisconsin, May 31:—

Indications are more favorable for the work here than ever before. Two were baptized on Sunday last and a number of others will doubtless follow. Bro. W. A. McDowell is with me now. We go to Milton Junction to-day.

Bro. Blair wrote from Logan, Iowa, May 31:—

Had five meetings at Crescent. Met H. O. Smith en route to Denver and Utah. Drouth is working havoc with small grain, grass, etc., all through this region. Fruit was badly damaged by frost. Hope to reach Moorhead at ten a. m. to-morrow.

EDITORIAL ITEMS.

WE have a criticism from a brother upon the practice of some who face the wall of the house of worship and turn their backs to the congregation, also upon those who uselessly repeat the words "Father" and "heavenly Father," etc. while offering prayer. We mention the criticism for the benefit of any whom it may concern.

We are asked if a branch or district presiding elder can act on a court of elders. We understand that he can be so appointed, if circumstances render it necessary that he should act, and wisdom justifies him in so acting. Conditions governing specific cases, and with which we are not familiar, should determine, those in local or in general charge being in position to understand prevailing conditions.

The Far West district conference will be held at Stewartville, Missouri, June 22-24; not on the 14th as erroneously announced.

Bro. J. W. Waldron writes from Forest Home, Missouri. He was baptized by Bro. W. S. Macrae. We are obliged to omit his letter, also a number of others, because lacking space for them.

Bro. and Sr. G. T. Griffiths were tendered a hearty reception by the Wheeling, West Virginia, Saints on their arrival in that city on the 24th ult. Saints and outsiders greeted them at the home of Sr. Mary Brewster, where music, addresses, and refreshments were the order of the evening. Bro. Griffiths and his co-workers enter upon the work of another conference year in their mission with excellent prospects for continued growth of the cause in the branches and in the field.

Sr. Eva Mee, of Fairhaven, Whatcom county, Washington, orders church publications which she reads and loans. She is not a member of the church but anxiously awaits an opportunity to be baptized.

Bro. H. A. Stebbins has received a letter from Bro. John Tranter, an aged and infirm brother of Iowa City, Iowa, living at No. 917 Maiden Lane, would like to see any of the ministry who can call on or visit him. He also asks the prayers of the Saints. He is seventy-four years old, and has been quite ill for several years. Bro. Stebbins has written Bro. Fred M. Smith, asking him to call on Bro. Tranter.

We have frequent requests for instructions concerning the best methods of conducting Sunday schools. We refer those interested in that line of work to the Sunday school literature on sale at the Herald Office, especially to the Constitution and By-laws of the General Sunday School Association, which contains by-laws for schools; to the *Gospel Quarterly*, Senior Grade, which has a chapter, "Notes for Teachers" and "Order of Exercises," which contains a number of helpful suggestions; and to the Teachers' Class Record. Other school literature is listed with advertisements. Catalogue describing publications sent on application to Herald Office.

Sr. Rachel Bennett, wife of Bro. John D. Bennett, favored the Senior Editor of the HERALD on the last day of May, with a treat of two quarts of the firstfruits of their strawberry beds. The berries grown at Lamoni, were large, and of excellent flavor, showing conclusively that the good soil and the careful tillage of Bro. Bennett and his faithful wife, of good old Bible name, had wrought the wonderful production. We extend our thanks to Sr. Bennett, for the berries were the first of the season to the Editor and family, and were much enjoyed. Lamoni is in a good region for small fruits.

Bro. John Smith is booked for a discussion with one John Stone, at Plattsburg, Missouri, to begin Saturday, June 10. The religious complexion of Mr. Stone is not stated.

A number of excellent letters from active ministers in the field are crowded out of this issue. We shall publish or summarize them as we can.

Sr. Sarah Hill, living at West End, Saline county, Illinois, names that point for missionary consideration of local or traveling elders.

Bro. Hubert Case is preaching at Oto and other points in Woodbury county, Iowa. He reports encouragingly. Himself and Bro. Mintun had met and parried opposition to the evident good of the work.

We have received letters from Srs. E. Cockerton, Oak, California, and S. Cooper of Tama City, Iowa.

Bro. J. J. Cornish reports a victory in the discussion with Elder M. D. Rogers at Farwell, Michigan. Two were baptized, others were about ready to obey. His letter is dated May 28, and will appear next week.

The pamphlet issued by the General Sunday School Association, "Instructions for organizing Sunday schools," including hints on selections of officers, teachers, literature, etc., can be had, together with the Constitution and By-laws for districts and schools, on application with two-cent stamp. Address the Herald Office.

Bro. D. L. Palsgrove reports prospects good for the cause at Clinton, Iowa. Six were added to that branch during the past year.

President Joseph Smith went to Independence, Missouri, Saturday, June 2, to remain over the early portion of the following week.

A card from Bro. W. W. Blair dated Magnolia, Iowa, June 1, announces his return home early in the week of the 3d. He will leave soon afterward to attend conferences of districts in the Canada mission.

Two were baptized at Lamoni on Sunday, June 3, by Elder J. R. Lambert. Bro. A. S. Cochran preached in the morning hour and Bro. R. M. Elvin in the evening.

Bro. John Hawley, *en route* to Texas, labored at Kingfisher, Oklahoma, on the 12th ult. and preached ten sermons in schoolhouses near by. Some opposition appeared from the Christians, but the results were in favor of the cause. This Bro. S. J. Butler writes us under date of June 1.

Mothers' Home Column.

EDITED BY FRANCES.

ERRATUM.—In editorial of last week on page 344, eighth line from the bottom, instead of the words, "It *well* becomes us then" etc., it should be, "It *ill* becomes us."

"Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes,
From their beauty shed;
Yet their lavish spending
Leaves them not in dearth,
With fresh life replenished
By their mother earth.

"Give thy heart's best treasures—
From fair nature learn;
Give thy love—and ask not,
Wait not a return;
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more."

WAYS AND MEANS.

FREQUENTLY the question is asked (perhaps without any definite thought of an answer being given), "What is there that I can do to help in the work of the world? So much of my time is demanded by the cares of my family, by the duties of home that I feel so helpless. I have no time to join the great army of the world's workers. No time to spare in helping to move the cause of right and truth on to victory. I grieve that it is so, but I cannot help it."

Again it is not from another nor from without that the question comes, but it arises from the depths of our own soul, and is asked by the doubting heart, grown tired and weary with the battle of life: "What is there that I can do to help in the work of the world?"

Drummond in his "City Without A Church," as if answering this question, says, "Where are you to begin. Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin. Begin with the paper on the wall; make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abomination—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done you have arranged for a heaven, but you have not got it. Heaven lies within, in kindness, in humbleness, in unselfishness, in faith, in love, in service."

Ah, my sister, you whose life is so full of service for your loved ones, how can you ask, "What is there that I can do to help in the work of the world?" What is there? Better ask, What more can I do than I am doing now. Let your heart ascend in gratitude to God that he is so directly, so unequivocally fills your hands with the very work he wants you to do. There is no uncertain sound of the trumpet here. No doubts, no hesitation. The work is of his own sending—his own appointing, and if done as such, is just as truly service for him (and being for him it is for the world) as is the ministering of the high priest in his temple.

But to-day we are writing for some, and we believe for many whose hands are not so completely filled with home duties, but who have almost every day some spare moments which they can give directly to helping on the work of righteousness and truth in the world. There is little in a name, unless there be also that which entitles us to the name. To be called a Daughter of Zion and yet be destitute of the *works* which a Daughter of Zion ought to do, is more—far more—to our condemnation than to our profit.

It has been found that the most effectual work of our organization thus far has been reached through the publication of the leaflets, hence it behooves every one interested in this work to do all in their power to help in sustaining this department. Where there are local organizations a united effort can be made, and where there are only scattered, isolated ones, contributions can be sent in to our treasurer, Mrs. Viola Blair, Lamoni, Iowa, stating that they are to be used for the publication of leaflets.

Now is the time for action. The pleasant days of summer are here and there are various ways in which the sisters can by a united effort realize a return in money for labor expended. Last week the sisters of this place gave an ice cream festival and cleared some \$18. Of course this is more than could be realized in smaller places, but it is drops which make the ocean, rivulets which make the river, and if all will do as well accordingly the means we need will not

be wanting, but we will have an abundance for carrying on the work. Sisters, who will be among the first to move in this direction? Who will take action for united effort and who will send individual contributions? Let us hear from you.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER FOURTEEN,
HINTS ON CHILD-TRAINING.

TRAINING A CHILD'S FAITH.

EVERY child has the instinct of faith, as surely as it has the instinct of appetite. It is not more natural for a normal child to seek nourishment than it is for him to cling to and trust another. True faith always rests upon a person. Even before a child is old enough to learn of a Savior the instinct of faith is one of his qualities, just as he has the instinct of hunger before he knows the nature of his food. An infant will cling as if for dear life to a finger placed within his hand, whether it belong to mother, nurse, or stranger. Not until it has learned to distrust is it said to be "old enough to be afraid." While a child's faith is yet undisturbed, as also after it has become discriminating, it needs wise directing and developing.

Faith is innate in the child, but a knowledge of the One on whom his faith can rest with ultimate confidence, is not innate. The knowledge of God must come to him from without himself, and whoever has responsibility for a child's moral training has the duty of imparting to that child a knowledge of God. A child can grasp a true conception of God quite as easily as can the profoundest philosopher.

A child does not need to be led by degrees to a knowledge of God. As soon as he can learn that his voice can be heard by his loving parents in another room he is capable of learning that his voice can be heard by a loving Father who is always within hearing, though not within sight; who is the loving Father of every one; who is able to do all things and is sure to do all things well. In the knowledge of this truth a child can be taught to pray very early.

The child can take in the great truths concerning God and his power as fully as can a theologian, if only it all be proffered in simplicity, as explicit truth, without any attempt at its explanation. A missionary among South Sea Islanders found that they could comprehend John's gospel better than the historical books of the Bible. It is much the same with children. They can receive the deepest truths of the Bible without any explanation. Later on they may be able to reason concerning them.

The first lesson in the training of a child's faith is that he is to have faith in God. Many a child is taught to have faith in the power of prayer, or faith in the value of good conduct. He is told that he can hope to have whatever he prays for, and that if he is a good boy he can expect a blessing, while if he is bad he cannot expect to be blessed. He ought to be trained to rest his faith upon the God to whom he prays, and in loving obedience to whom he tries to be good.

A child having been told that God is able

and ready to give him everything that he prays for, desires a pleasant day and prays for it. If the pleasant day comes his faith in prayer is confirmed; but if the day be stormy, he begins to doubt whether prayer is always so effective as he has been taught to believe, and the same in any case where his prayer is not answered.

If, however, you plainly tell a child that God knows what is best for us, better than we know for ourselves, and that while God is glad to have us come to him with all our wishes and our troubles, we must leave it to him to decide what he will do for us, the child readily accepts this as the truth; and his faith in God is not disturbed by finding that God has decided not to grant his request. When children are taught to have faith in prayer rather than faith in God, their faith is continually subject to shocks, which, with the opposite teaching, would not disturb it.

A child will believe it if told that God loves good children and that he does not love bad children. Then, when he thinks he is good he is glad that there is a God to appreciate him; but when he is bad he may be sorry that there is a God to be his enemy. This is training a child to have confidence, not in God, but in his own merit as a means of commending him to the God who has been misrepresented to him.

If, on the other hand, you tell a child that God is love, that he loves all, even those who have no love for him, and that while God loves to have children good, he loves them very tenderly even while they are very bad, the child will take in that truth gratefully, and be readier to have faith in God, as well as to want to be good because the loving Father loves to have him good. And in this way his faith in God will help to quicken and shape his desires for well-doing.

A very young child can comprehend the truth that God in his love sent his Son into this world as a little child; that Jesus grew from childhood to manhood, that he loved little children, that he died for them, rose from the dead and went back to heaven, that he still loves children, that he watches over them and is ready to help them and to be their Savior forever. With this knowledge of Jesus as the representative of God, a child can be trained to trust him at all times, to feel safe in darkness and danger, to rely upon him because of his nearness and his sympathy. There is no question as to whether a child is capable of such faith as this. Jesus made a child's faith the pattern for all ages, and the only question is whether any but a child can attain to such faith.

The training of a child's faith is the most delicate and important duty of one who is set to the work of child-training. More is involved in it for the child's happiness and efficiency in life, for his present and eternal welfare, than in any other phase of his training. He who would train a child's faith aright has need of wisdom and yet more need of faith. A parent has need to watch lest he check or hinder the loving promptings of a child's faith. Jesus said: "Whoso shall cause one of these little ones which believe in me to stumble it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

C. B. S.

PEACE.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you,"—said our beloved Master a short time before he went back to his Father's house. Those words were to us, and the blessings for us, just as much as they were designed for those who heard them by his voice. Blessed peace, that peace which will soothe any or every sorrow, when it is sought for and accepted. It is the peace that passeth understanding, and it often fills the soul with joy and gladness indescribable.

It cannot be obtained from temporal things but comes to us through the avenue of soul, by obedience to the commands of Christ, from the Father.

What a soul-cheering, what a glorious thought, that the Author of all good will condescend to bless us unworthy mortals! Yet it is so. The fountain of salvation is continually flowing, and all who will come may come, bathe, drink, and be made pure and whole. The salvation that Jesus offers is a full salvation. It purifies the heart and heals the body. O what good news! 'Tis as old as Christ himself, but still 'tis new to every soul that receives it. It seems as though everyone who has received it ought to be willing to lay down anything, everything, even life itself for such a glorious, eternal boon.

But, alas, how often after our soul has been filled with such rapturous thought it is cast down by our indulgence in some sinful thought, doubt, fear, or perhaps a feeling of hatred or disgust towards some one. In order to live spiritually, one has much to do after obeying the ordinances of the gospel. The most essential point is to love God with all our heart, or above all else, and our neighbor as ourself—and still further our enemies. If one does that, it will be very easy to take the promises home and live by them and in them.

Why is it that we who claim to have such high spiritual light are much of the time drifting about amid seas of confusion, blown off the course by blasts of sin? The writer speaks from experience as well as from observation.

Where is that sweet peace that pervaded our bosoms twenty years ago, and where is that tie of love that bound the little twigs of this branch together? It was the love of Jesus—'tis not lost, only suspended till we will humble ourselves and be willing to be rebound. Be willing to lay all our misunderstandings down at the feet of Jesus, and receive each his or her own forgiveness. Would ask, Have all branches of the church had a similar experience? Is it necessary to have such an experience, or is it brought about by our unfaithfulness? It seems as though it is possible that we might have lived in such a way as to have retained that peace and union.

"Of all sad words of tongue or pen,

The saddest are these: 'It might have been.'"

No one having a spark of God's love can deny the promises of Christ, and he said: "Peace I leave with you, my peace I give unto you," and the gift is just as much for us as a parent's gift is for his child. Is the

father pleased if his son rejects his gift? or is he pleased if he accepts and in course of time squanders it? "Let not your heart be troubled, neither let it be afraid." What a world of meaning in this text to every one who has incorporated it into his being, and how beautifully it harmonizes with, "Take no thought for the morrow," etc. They plainly tell us to have a simple, childlike trust, and other scriptures tell us to follow the example of an obedient child. The two combined cannot fail to give success.

Fear is a great barrier between us and success in any direction from the alphabet to oratory, from the nine digits to the higher mathematics, from the most simple to the most complex labor. Just so in accepting the promises and living for the spiritual blessings. "I am the vine, ye are the branches. He that abideth in me, and I in him the same bringeth forth much fruit." How plain, how beautiful! And still greater: "Ye shall ask what ye will and it shall be done unto you." Did ever, could ever an earthly father do more? If we are abiding in Christ, he will show us what to ask for that will be for our good and the glory of God, so we may not ask amiss. All nature proclaims his omnipotence, and omnipresence and we, being his most perfect work; were created expressly to show forth his perfection to one another, or the attributes of the Spirit, love, joy, peace, etc. Such a glorious position is more to be prized than all the mines of earth and the gems of the ocean. Such promises are the gems of the gospel, and they can be worn by the poor as well as the rich—yes, even the boon of peace. SR. ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Chubbuck desires the faith and prayers of the Union that if it be the Lord's will she may be again restored to health.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

ENOUGH.

"I am so weak, dear Lord! I cannot stand
One moment without thee;
But O, the tenderness of thy enfolding,
And O, the faithfulness of thine upholding,
And O, the strength of thy right hand!
That strength is enough for me.

"I am so needy, Lord! and yet I know
All fulness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need. And so
Thy grace is enough for me."

Thursday, June 7.—The church, its ministry, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—James 5: 7, 8.

Thursday, June 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Romans 12: 9, 10.

Thursday, June 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Zechariah 7: 9, 10.

Thursday, June 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 35: 10.

Letter Department.

WHEELING, W. Va., May 26.

Editors Herald:—Hattie is a little better today. I think she is gaining some, but very slowly. The Saints here are all well with one exception. My health continues good and I feel very grateful to God for the same. I shall be thrice happy when Hattie regains her health. Our two-days' meetings, here and at Glen Easton, were grand successes. The Spirit of the Lord was present in much power and the Saints were greatly cheered and encouraged to press forward with more zeal and energy. The preaching was excellent. Bro. Frank Criley attended the meetings here and he delivered a fine sermon. Bro. Powell acquitted himself in a creditable manner. Your humble servant came up in the rear. Bro. Powell left for Youngstown on the 18th, and Brn. L. D. Ullom, F. Ebeling, and I went to Glen Easton. The writer did all the preaching there; also ordained the following brethren to office: Joseph Wyatt an elder, his son, Jasper, a priest, and Bro. G. E. Dobbs a teacher.

This branch has been in a disorganized state since the death of our worthy brother, Aaron Harris, over five years ago. We now have between forty and fifty members there. Bro. James Brown, who passed peacefully away to his eternal home during last March, did a good work there about fourteen months since, at that time he baptized ten, all of whom seem to be actively engaged in the Master's cause. I never saw brighter prospects for this branch than now, and I have been acquainted with the same for over eleven years. While traveling over the hills of West Virginia I thought of days of yore when you and I used to wander over those hills together. There have been many changes in these parts since then; several of the brethren have died, others have been expelled, and many have united with the church. The Wheeling branch numbers about one hundred and twenty-five members, and what is more encouraging is the fact that the Lord has raised up a number of young men to keep the work moving in these parts; Brn. Ullom, Smith, Terry, F. Ebling, Thomas, and Serig. These brethren constitute the branch officers. I leave to-day for Pittsburg to attend meetings there over the coming Sabbath. Hattie will remain here. We shall return to Kirtland next week.

On the first Sunday in this month I baptized my Son David and Bro. Holt's Son Charles. Since we left home two of Bro. W. H. Kelley's children and little Eva Richner

were baptized. Brethren James and H. E. Moler, Bond, Powell, Goodrich, and Parrish are out in the field and report favorably. Have not heard from Brn. Harder, Godby, and Moore. Bro. Etzenhouser writes that he is on the way to the mission.

Yours hastily,

G. T. GRIFFITHS.

SAN FRANCISCO, Cal., May 9.

Editors Herald:—The regular visits of the *Herald* are always welcome and the contents eagerly perused, to learn of the progress being made in the advancement of the cause we all love. If by chance its arrival is delayed, then anxiety takes the place of contentment until it appears, and we learn how another week has passed in the various fields of labor.

We have been enjoying splendid meetings here of late. Elder Mark H. Forscutt is preaching for us, and setting forth the word of truth in such a manner that our faith is being strengthened, our understanding enlarged, and our righteous desires increased, while an interest is being awakened in our friends who come to hear us from time to time. We hope Bro. Mark may remain with us long enough to see the fruit of his efforts gathered safely into the fold, and the branch placed in a condition of greater usefulness. Our condition is good spiritually; our hopes are great, and future prospects bright. Our course is upward and onward.

I had the honor of baptizing two noble souls, April 22, Mr. and Mrs. J. B. Lonthan. Sr. Mary Lonthan has had quite a reputation as an evangelist, and has been quite a preacher. They will both be very useful members and earnest workers. There is room in the fold for all of God's sheep. On May 13, I baptized Mr. and Mrs. Charles E. Crumley, a young couple of whom we are justly proud. They too are earnest and active, and are very desirable members. There are others interested who we hope may soon be ready to hold with us and assist the cause along. We see nothing to discourage us. Our efforts are beginning to bring good results, and we are becoming more thankful. May God prosper his cause.

In bonds yours,

GEORGE S. LINCOLN.

No. 2080 Market Street,
SAN FRANCISCO, Cal., May 22.

Editors Herald:—Please say that in consequence of my sickness before leaving Tahiti, and a very depressed mental and physical condition since preaching here, I have only answered such of my many kind correspondents, and querists concerning that mission, as I could not "put off" without answering, I have no memory of ever before experiencing such a feeling of lassitude, such an "I can't write" feeling, as since that sickness. All mail sent to me to Tahiti since January 1, is still there, or has been returned to me; and this day I assorted my mail, and find that I have seventy-six (76) unanswered letters by me. Under these circumstances will not the dear Saints who have sent me words of cheer and such kindly remembrances as made my heart glad, pardon my *seeming* neglect if it be

yet some time before I am able to reply, and I hope I am not asking too much—forgive me if I chance to missionize some one in their several localities to offer my sincere thanks and congratulations to the rest, instead of replying to each one, a task I feel inadequate to perform at the present time.

Further, permit me to say that I sent my report on April 7th, and of course incorporated as far as I was able to do so, a report of my colaborers in the South Sea mission. My report should have reached Lamoni on the 11th at latest, while conference was yet in session. It is of course, a grief to me that the unaccountable failure of my report reaching conference has left me without an appointment, and left my brethren who reported to me and the writer under the implied censure of neglect of duty. They, however, are not left out in the cold as I am, and as I should not have been had the good Master given me the ability to write sufficiently early. Brethren Devore, Newton, Gilbert, Hawkins, and Jansen are working faithfully and deserve hearty recognition. I believe them and Sr. Devore—also a faithful worker—to be noble hearted enough to forgive what could not be avoided by their appreciative brother,
MARK H. FORSCUTT.

ROCKWELL CITY, Iowa, May 15.

Editors Herald:—I have not lost faith in the latter-day marvelous work and a wonder, but I have been under a cloud or the chastening hand of God; and this makes me think more than ever that God loves me, for the apostle said, "Whom the Lord loveth he chasteneth." After the chastening, he has poured in the oil of gladness, and has made my cup to run over with joy and peace, and a renewing of the latter-day glory in my soul. I want to let the Saints know what this chastening has been for. When I first obeyed the gospel, I used tobacco; this was in fifty-nine. I united with the Bickerton faction of the Saints in Pennsylvania. Bro. James Brown, now deceased, was a member of the same church at the time. One evening when I was returning from work with the pipe in my mouth, there was a kind of a consultation or a dialogue introduced between me and the Spirit. It ran something like this, I taking the pipe in my hand: "Will there be any pipes in the millennium?" This is what the Spirit said, and the answer came with force, from my own mouth, so that I never forgot it, "No." I then threw the pipe from me, and said, "Lord help me." I received help, and without any difficulty quit the use of tobacco. The Lord made it an easy matter for me to lay it away and quit. This is not what I have been chastened for; but for starting again after having such clear knowledge that it was not right and such efficient help. The way of duty is the way of safety. With duty neglected, then I was a subject of temptation. I left the ministry for a something which, to me seemed a good chance to make a little money. It was drilling for water, and sometimes, yes often, we had breakdowns. It was a comfortable place; plenty of everything, and with the rest, pipes and tobacco lying around; and having

nothing to do, while waiting for repairs I put forth my hand and took a pipe, filled it with tobacco, and smoked it. I did not feel any condemnation at the time; but I could not quit it again, and I dared not ask the Lord to help me, and I knew I did not have the Spirit as I used to have it. For four or five years I have been in this condition, sometimes almost in despair; but the Lord has had a care over me; while with one hand he has chastened me, he has upheld me with the other. I have overcome and quit the use of tobacco and am keeping the Word of Wisdom, and I feel better. My object is to do good to some other brother who may be in the same condition. Des Moines branch note this as a report. Love to all. JOSEPH P. KNOX.

MULBERRY, Cal., May 21.

Editors Herald:—I left home for Santa Cruz, sixty miles north of here, on the first day of this month, in company with Bro. Sylvester Garner of Fowler, Fresno county, he having brought Bro. A. Haws over to attend our district conference, which was held at Hollister one month ago, and was greatly appreciated by all who attended; for the Spirit of the Master was present with his people during all their business sessions, hence not a jar was felt or an unkind word spoken by any, to mar the peace or wound the spirit of the most chaste and tender ones present. The social meetings were grand, and the preaching of the word accompanied by the Spirit was powerful. Bro. Garner and Bro. Haws have gone back to Fresno; Bro. Haws to labor in the ministry and Bro. Garner to attend, for the present, to things of a more temporal nature; but by and by, if faithful, he will be called higher in the spiritual realm, for he is among the noble of our young men.

We went with horse and buggy to Santa Cruz; was gone sixteen days, during which time I preached sixteen times, including two sacramental services, and organized a Saints' Sunday school; baptized and confirmed two, besides visiting and fishing and assisting what we could in caring for the strawberries and blackberries which were in abundance, and for which Santa Cruz county is famous.

Well the Lord has a noble people in that town, who delight in seeing the truth presented to their neighbors; and I believe the time is near when there will be a noble branch organized there. The Spirit so dictated at the confirmation of the two who had been baptized that day; a Mr. Walter Scott and his wife. They are very much in earnest. Bro. Scott is forty six years old, of Irish parentage. He was born in Brooklyn, Queen's county, New York; was educated there for a Catholic priest, but was careful not to be present on the day and place which had been appointed for his ordination. He has traveled much both at home and in foreign lands, and has witnessed the devotion of sincere worshipers in different parts of the world, and has heard the most famous and world-renowned ministers of the age expounding the Scriptures; but he says, "Never until recently, and that here in Santa Cruz, was I permitted to hear the true gospel of Jesus Christ." Bro.

and Sr. Scott both bear faithful testimonies, and he will yet wield a powerful influence for good if faithful, meek, and humble, as I have every reason to believe this brother will be.

On Sunday the 13th inst. I preached at the residence of Sr. M. H. Grant, corner of Galt and Railroad Streets, East Santa Cruz, and at the eleven a. m. service there were present a Mr. and Mrs. S. B. Dunlap, whose short acquaintance I had the pleasure of making, and from what I had previously heard we were soon talking of family relations to the Smiths. So from the conversation had, I requested them to write on a slip of paper that that I should have published in the *Saints' Herald*; and she dictated, and he wrote the following: "Mary Anna Dunlap, daughter of Robert and Anna Barden. Her mother, Anna Barden (maiden name), was sister of Hyrum Smith's first wife Jerusha Barden.—S. B. Dunlap, 48 Railroad street, East Santa Cruz, California." I am glad I met Mr. and Mrs. Dunlap, and must say that I shall be pleased to accept their very kind invitation to call and make them a visit next time I have the opportunity.

We left the Saints rejoicing and some few honest-hearted ones not far from the kingdom. This is a hard year on us here; there will be no sound of the threshers near here this season. I fear we shall not be able to get what hay we need. I preached here last evening to some forty at the close of the Religio. God is speeding the right.

Your coworker,

J. H. LAWN.

FARWELL, Mich., May 23.

Editors Herald:—I was pleased to know that it is agreed on all sides that I should remain in Michigan until the 1st of September. I am glad for the sake of the work here. There never was a time in the history of the work in Michigan when we needed more help in Northern Michigan than now; and yet a less number of men are appointed. The calls are tenfold more than ever before. The ministry of the other churches seem to combine with a determination to crush, if possible, this latter-day work. But God is on our side, and I have been made to feel it during this present debate with M. D. Rogers.

Mr. Rogers has done his best to blacken the character of the Martyrs and Saints of our Joseph's time as well as the Saints of the present time, bringing forth as usual the old worn-out stories, trash, and slanderous tales, adding to them a volume of personal abuse upon me and my brethren; for all of which he has received the cheers and applause of the majority of the people, especially of the so-called religious element. But we have arranged this time for six evenings of two half hour speeches each evening upon Joseph and the Book of Mormon.

It generally takes them three evenings to get out their slush, then on the next three they will have to come to time. We then have three evenings in which to educate the people, and show that the word of God is being fulfilled in the coming forth of the Book of Mormon, and the need of a prophet, etc.; showing too how well the defamers of our

times agree with those of other times; that the title or appellation they bear, and the weapons they use to-day well agree with those of other days.

This is the twentieth public debate I have had with men of other faiths, and I am built up in the most holy faith. I feel sure that in any of the past Joseph and the Book of Mormon came out bright and clear to the minds of the people as now. Bro. Joseph, on last evening, and the evening before I felt the force of that statement made by you at the last conference when speaking to the ministry, "The angels shall go before you!" I felt it in my very being, and I thought of your statement so much while speaking in the defense of "the marvelous work and wonder." Others of our brethren felt it too. Bro. F. C. Smith said when the Spirit was upon me the most he saw an angel standing by my right side. The people who cheered and applauded so much seemed to be awe-stricken. The scale is turned; last night though their members would start to cheer, the others did not follow as before. The words, "Old Joe," "Imposter Joe," "Black devils," "Mormon God a monkey," and the Saints here "Brazen serpents of Gilmore," etc., all fall dead at his feet; while on the other hand the honest in heart are receiving the truth and despising the shame.

We have one evening more on the Church of Jesus Christ, then three on his "Church of God," or Winebrennarians.

I am glad Bro. Blair answered Mr. Rozzell, of Freesoil, Michigan, in the *Wesleyan Methodist*. I see the Rev. Rozzell thinks it would be a grand thing if everybody would get "New Light on Mormonism," by Ellen E. Dickinson. Yes, I dare say that some would rather read and believe it than they would the Bible, just as many do in this debate. Let me give the Rev. and all others who think all should have a "copy in their houses," a few pages to consult; then let them use their better judgment and read Paul in 2 Thessalonians 2:10-12, after which if from the abundance of their hearts their mouths must speak, if still evil (see Luke 6:45), let them run off some place where no mortal will see or hear them and give vent to their feelings, and speak it so they will hear how it sounds! and then go back rejoicing to think they have not exposed their ignorance to others:—

Page 16: "It is believed he (Rigdon) had followed Mr. Spalding, etc. and had heard him read the 'Manuscript Found,'" with "The author has received a letter, stating"—Page 17. "And there is a local tradition that he was employed in looking for gold."—P. 21. "Some authors said that."—P. 22. "Mrs. McKinstry says."—P. 22. "It is said that Joseph," etc.—P. 28. "From all accounts the Smiths were."—P. 29. "It has been said."—P. 30. "It is supposed."—P. 32. "Major Gilbert is of the the opinion."—P. 47. "As it is believed."—P. 48. "Mrs. Garfield's father said that he knew a man that . . . and from the statement comes."—P. 48. "A Presbyterian clergyman informed the writer."—P. 49. "Judge John Barr gave an account of."—P. 50. There is a little of it inside of thirty-five pages. What evidence is that to prove that

Joseph Smith was not a prophet or that the Book of Mormon is not true?

Now, ye despisers of the prophet of the Lord, and the beautiful gospel of Jesus Christ, open your mouths, robinlike, once more and take another dose of your own medicine from the same source, from which you wish to poison your children, your neighbors, and their children; for which you bring shame and dishonor, and for which you have the disfavor of God, and cause his angels to mourn, the Devil to laugh, and his angels to rejoice. The dose is mixed up as follows:—

"The date of his [Joseph's] birth is not accurately known, but is supposed to be about the year 1800, possibly a little earlier. His father's name was Joseph, and his mother's mother's maiden name was Lucy Mack."—P. 28. Almost every novel or history and other works give it on the 23d of December 1805, in the town of Sharon, Windsor county, Vermont. Again, "He [Joseph] opened it [the box containing the plates] in secret, but said it contained not only the six golden tablets eighteen inches square."—Page 37. Chambers' Encyclopedia and a host of others, with nearly every history that speaks of it, says that they were 7x8 inches in size.

"Smith related that after hearing a sermon from the text, 'If any of you lack wisdom,'" etc.—Page 36. All others say that as he was reading the Bible he came across the passage which reads, "If any," etc. There are a host of such statements in the "New Light [lie!] on Mormonism" by E. E. Dickinson.

But she has another dose mixed up in another way, as follows: "The Golden Bible; no one was allowed to see it."—Page 38. "O. Cowdery, D. Whitmer, and M. Harris saw them."—Page 38. "Several years after these 'three witnesses' quarreled with Smith, renounced Mormonism, and avowed the falsity of the above statement."—Page 42. But on page 217—"Alluding to the golden plates and the angel Moroni at the time the word was given to Joseph, he [D. Whitmer] rose to his feet, stretched out his hands, and said: 'These handled the plates, these eyes saw the angel, these ears heard the voice—I know it is of God.'" Again: "Joe's peek stone—'Palmyra seer stone'—resembled a child's foot."—Page 30. But in page 36 they were like a pair of "wonderful stone spectacles." Again: "When Joe wanted fresh meat for his family (black sheep,) he," etc. That was in "1819 or 1820." (Page 31.) But on page 34, (short memory) "While at Harpsville, Pennsylvania, in 1826, he married Emma, the daughter of Isaac Hale, a well to do farmer of the vicinity." Joe had a large lump of *want* for his family, six years before he had any! Here is another one: "This Joseph Smith, Jr., is a son of the prophet; he was born at Kirtland in 1832, and was twelve years of age when his father was shot at Nauvoo."—Page 61. And on page 107, "On the 27th of June, 1844," he was shot or "massacred" at Carthage.

But there is a little more to make up the dose: "But as events developed their needs, the Angel Moroni, the same who delivered the golden plates, appeared to Smith from time to time, until he was killed at Nauvoo, in 1846."—P. 45. Now turn to page 59: "When

Joseph Smith was killed on June 27, 1844," with as many more.

I believe if we would take the trouble to look over the book carefully we would find about two hundred mistakes in it, a book of two hundred and seventy-two pages. I would advise our brother ministers of other faiths to read their Bibles a little more, and pray a little more, and not be all the time throwing stones at their neighbors.

J. J. CORNISH.

CANBORO, Mich., May 9.

Editors Herald:—Since General Conference I have been as busy as possible, trying to fill the calls as they come to me from the different parts of our district. It has been impossible to respond to all thus far; but, brethren, I shall do the very best I can to assist you. I am preaching nearly every night, and two and three times on Sundays. The people are anxiously feeling after the truth nearly everywhere.

I went to Detroit on the 1st inst., and spent a week with the Saints there, which I do not regard as time lost. I met a warm-hearted people there, and although some trouble has arisen there in the past, it is hoped by the writer that the time is not far distant when unity will prevail throughout the city. I believe the work will yet flourish in Detroit, and many be led to the light of the truth. Bro. E. C. Briggs, assisted by some of the Saints in West Detroit, was successful in getting a hall on Dix avenue, and arousing an interest among the people there that will terminate in a snug little branch, if properly followed up. Bro. W. J. Smith is looking after the necessities of the work there.

I am home for a few days and then expect to return to Detroit, and continue the work in Evergreen branch; hoping that the past may be forgotten, and all unite in mending the net that some of the many good fish that are just outside may be gathered in. I believe the time has now come when this gospel should be taken into the large cities, as well as elsewhere. Brethren, there are some thirteen general appointees in this State. Let us make Michigan hum with old Jerusalem's best news for one year, and see what the outcome will be. For my part I never felt more encouraged than now.

May the good work prosper.

R. E. GRANT.

ST. LOUIS, Mo., May 25.

Editors Herald:—I have preached thirteen discourses on gospel themes to interested congregations at the above place. It was my intention to stay a few days, only long enough to obtain railroad permits, but some of the passenger agents being out of town, I was compelled to stay over. My success so far as baptisms are concerned has not been great; I have baptized but one. There are others convinced that we have the truth, but for various causes have not yet obeyed. Brethren Gillen, Bozarth, Jones, Parsons, Ivor Davies, Short, and others have labored here acceptably, but the hurry and bustle of city life, places of amusements and attractions too numerous to mention, make an elder's work doubly hard, because of the neutraliz-

ing and nullifying effects of said attractions. We had a sermon from Bro. Bozarth on the 23d inst., full of points and instructions. He thought wise, considering the interest manifested, that I should stay a few days longer; the congregation voting aye, I agreed to stay over next Sunday.

The Saints are looking for Bro. Charley Jones and are wishing him well and here again. Indeed, Bro. Bozarth says, that twenty-five elders could hardly meet the demands of the district. Bro. Ivor Davies is president of the branch. Bro. W. O. Thomas is doing all his means and age will allow. The great need of the branch here as in other places is a visiting priest; one of tact and ability, as the office and calling demands. Until we have such men I am satisfied the branches will lack the proper representative character they should have. I am glad to see that success is crowning the efforts of the brethren. I think our reports should represent the labors of others as well as our own, that, "both he that soweth and he that reapeth may rejoice together." In bonds,

WILLIAM WATERMAN.

HAYWARD, Cal., May 14.

Editors Herald:—I am a member of the church, and am more than glad that I am, for I can say for a surety, I know the work is of God. I have belonged to the church for over two years and have felt a new man ever since. Although at times when the way seemed dark and clouds overhung the sky, and it seemed as though I should have to turn to the world for relief, God always came to my relief; and more than once I have been in trouble and it seemed as though I should fall by the wayside, only for the life that God had given me through obeying his gospel. Brethren and sisters, whenever the clouds are gathering around you seek the face of the Lord.

A short time before I came into the church I was living in Placerville, this State, and was then engaged in the real estate business, and my wife was and had been a member of the church for a good many years, but I had never heard of the gospel of Jesus Christ and knew nothing of the faith of the Saints. I supposed they were the Mormons, and as I had traveled through Utah some years ago and heard of the Mormons I had a dread of ever meeting one, and I went and got the book called the "Life of John D. Lee, or Mormonism Unveiled," and thought when I had read it I could put my wife to shame. But on the contrary, my business began to go wrong, and everything was going against me, and one day I was coming home and was cursing and swearing at my misfortunes, when I heard a voice say to me, "Why don't you take your troubles to Christ." Well, I stopped, looked around, and my first remark was, "Who in h—l are you," and the voice said to my soul, "The Lord your God." Well, I went home, and went to my room, and began to pray, or try to, when my wife came up, and of course I would not let her see me on my knees, for I had always been very wicked. I could not stand it long, for it burned me like fire, and I soon had to tell her everything.

Then she told me the way to live, and I have tried to live that way ever since.

Dear readers, it was a blessed day for me when I was buried beneath the waters in baptism, and I praise the Lord for showing me the way. Although I am not near a branch, my heart is in the work, and I am more than anxious for the time to come when I shall be called in the field, as I have been promised a number of times. Now I ask all the brethren and sisters for their prayers in my behalf, that I may leave the one evil habit of my life, tobacco, for I know the Lord will give me help, and that when the time comes I may be clean, pure, and acceptable before the Lord.

Your brother in Christ,
EVERETT E. DAVID.

CLAY CENTER, Kan., May 25.

Editors Herald:—I am with the Goshen branch at present writing; came over with the Saints from Blue Rapids conference for a week's work, in company with J. Arthur Davis, on our way to Scandia, Republic county, to hold grove meetings before and over the 3d of June. Bro. J. A. was called by letter from A. H. Smith to return and go to Minneapolis, Minnesota, for the summer. Am sorry to lose him, but I advised him to go, and he left yesterday.

The conference at the Rapids was all that could be expected; the business part passed off in peace and harmony; the preaching was done by Brethren R. W. Davis, J. Arthur Davis, and G. W. Shute, and was pronounced very good. Brn. Arthur Smith, Henry Resch, and S. Andes were recommended for ordination to the eldership, in order to more perfectly care for the local organizations, etc. The district seemed to think they cannot get along yet without the aid of one at least of General Conference appointees, so Bro. R. L. Ware was made the victim to preside over the district of Northwestern Kansas. The reunion for next August was located at Blue Rapids, with great hopes of having the two Josephs, Smith and Luff, with us, to help to crown the effort with success. So brethren, don't say no when the committee asks you.

Since General Conference we have indications that the gathering time begins to dawn on Kansas; for on the 6th inst. the writer baptized a lady near Atchison, and on the same date J. Arthur Davis baptized a young man at Netawaka; and about the same date A. H. Parsons baptized thirteen at Scranton; and about the 13th Bro. G. W. Shute baptized three near Topeka, leaving a good opening. On the 20th the writer baptized two at Blue Rapids, and on the 22d Bro. R. L. Ware baptized a promising man at Morganville, on his way out to Ottawa county with Bro. Henry Resch, who has several that have promised to obey.

In bonds,
J. T. DAVID.

RAPID TELEGRAPHIC PROGRESS.

Fifty years ago the first telegraphic line was built. It reached from Baltimore to Washington and was about forty miles long. To-day a single company in the United States operates nearly 800,000 miles of wire. The total length of land wires in the world is estimated at 2,000,000 miles and of submarine cable 150,000 miles. The half-century from Morse to Edison has witnessed wonderful progress, and yet electric science has only begun to demonstrate its possibilities.

Original Articles.

NECESSITY FOR UNITY.

Now that the voice of the Good Shepherd is again heard in our midst in admonition, encouragement, and instruction, it becomes us as Saints of God to put away our differences, if any exist, and become united; working together for the good of the whole, remembering that the time is short in which we have to work; and that what we do must be done quickly. It is cheering to realize that God is at the helm; that he ordained this work and allows no monopoly to creep in, but permits each one to stand before him on equal terms in point of privilege, this being the crowning feature of the latter-day work.

There is much taking place around us which is calculated to draw our attention away from the work of God, but let us remember that our first duties are to the Master, and while his servants and handmaids go forth to distant lands to carry the message of salvation, sacrificing home with all its endearments, it becomes our duty to bear them up before the Lord in daily prayer, that God may sustain them by his power in giving them health of body and strength of mind for the arduous work they are called to engage in.

Some of us may feel too small and weak to be of service to the Master, and perhaps look listlessly on. Let such be assured that a Father's loving care extends to the weakest in the flock, like a kind and faithful mother shows a tenderer feeling toward the most helpless of her little ones.

All can do something, let it be ever so little, to aid the work, and when it has ended and victory is won how grateful we shall feel that we were privileged to take a part in that in which God and angels have joined.

Trials we will have in proportion to our faith; and the bitterest ones of all will be those from false brethren. Let us be patient under this ordeal; it is the crucible all must pass through who would receive eternal life as their reward.

All things that are false in the church must work to the surface. As the vital current flowing through the human body gathers up the nutritive particles and deposits them for the building up of the body while the atoms that have become useless are carried to the surface and eliminated from the system, so in the divine economy all who work to tear down the Saints, or injure their influence for good will remove out; they cannot stand in the church of God. Then let us be encouraged; above us beams a sunlit sky, while hope beckons us onward. Outside a dark and threaten-

ing sky frowns over a divided and distracted world.

"Man's inhumanity to man makes countless thousands mourn." The selfishness of man in this age culminates in his attempt to enslave his fellow man. The heart sickens while contemplating the depth of the "ruin it has wrought." On all this broad earth there remains one fertile spot where the foot of the spoiler cannot intrude, and that is the Church of God. And now that it is moving onward, let us seek to keep step with it, working in harmony with its laws, while waiting the dawn of the rising sun, that we may be able to endure its brightness. E. B. F.

PROMISES AND COMMANDMENTS.

AND whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—D. C. 42:12.

The above sentences are so full of the tender mercies of our heavenly Father that they invite our closest and most prayerful consideration. Beautiful indeed are all the promises of God, but to me, the above seems to have reached the utmost heights of tender solicitude, through which the attribute of love and mercy shine like the noonday sun, filling the heart with ever-increasing wonder, love, and blissful administration.

Those who have passed through the trial of sickness with faith undimmed, know how precious the healing ordinance of God appears to them. But the difference between the suffering of those who "have faith to be healed," and those who "have not faith to be healed" lies beyond human power to define. And as the above quotation refers directly and solely to the latter class, to them will its beauty be more apparent. Imagination may picture, but no tongue nor pen can portray the suffering through which those who "have not faith to be healed" must pass.

"Those who have faith to be healed," look forward with hope of deliverance when God's servants shall come: not so with those who lack this precious gift. Hope, that bright luminary of the soul, beckons not; but like its companion, faith—has fled; and the ghoulis forms of doubt and despair revel in wanton sport throughout its benighted realm. Darkness and gloom, enshroud the mind and hold it captive, while unrelenting demons goad it to frenzy with merciless glee. Prayer dies ere it is uttered, and vile anathemas surge like billows o'er the heart, submerging it with grief and shame.

All the errors, mistakes, and follies of the past, in magnified form, pass in endless procession before the gaze; while the false light of human praise in its most alluring guise comes, not to cheer, but to reproach with wasted opportunities, and tantalize with pictures of what "might have been." Every avenue of torture teems with the minions of evil guarding each egress from danger, while mocking and gibing with fiendish delight; till at last, in excruciating agony like our blessed Lord, the tortured soul exclaims: "My God, my God, why hast thou forsaken me?"

Conscious that by pen-picture I cannot enlighten the average Latter Day Saint on this subject, the above is drawn solely for the sake of contrast. "And whosoever"—any person—"among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy." Note the thoughtful care of our heavenly Father in the clause "with all tenderness," in his instructions to nourish "with herbs and mild food." "Ah! he who reads the secrets of the soul knew its needs in this trying hour when erring, impatient humanity is wont to administer "cold comfort," as did the "miserable comforters" of Job.

"With all tenderness," let us dwell on the thought till its sweet cadence thrills the innermost soul and kindles its holy fire there; till the matchless mercy of its author shall fill our hearts with tender yearning; till, by divine assistance, we comprehend its wondrous beauty and drink to the full from its chalice of gold. Now, let us note the dual nature of the instructions here given. Not only are we to nourish with suitable food the unfortunate ones under our care, but likewise we must administer proper food to the mind, and prepare it to receive, if possible, that blessed gift—"faith to be healed."

"Faith is a gift of God," and he alone knows when it is best to withhold or bestow it. And, as he is "more willing to give than we are to receive," may we not safely conclude that at the earliest opportunity he will confer this blessing on the weary sufferer, and grant him sweet release. "With all tenderness" points to a deep, solemn, and sacred obligation devolving upon those who watch by the sufferer's couch; one, I opine, that admits no excuse for negligence, and for which we must answer at the bar of God. How important to our own and others' welfare this instruction is, may be inferred from the clause that follows:—

"And that not by the hand of an enemy."

The above instructions are joined by the conjunction "and," to those of

the second sentence, making the latter as binding as the former, and as essential in every respect. "What God has joined let no man put asunder" may apply here with equal propriety and force as elsewhere:—

And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—D. C. 42:12.

Can we comply with the first sentence and ignore the last one, and then claim that the promise, "If they die, they shall die unto me," will be realized? If so, what meaneth this statement:—

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise?—D. C. 81:3.

"No promise!" Then if our loved ones are taken from us, and we have not done as he said, on what rests the hope that "they have" died unto the Lord?

Of all sad words of tongue or pen the saddest are these, "It might have been."

In reference to the elders being called, the same language is used as when the instruction to "nourish" is given, thus intimating at least, that those who were in attendance at the sick bed should "call the elders" for those who were "sick and had not faith to be healed." No, there is no compulsion about this in any sense, for if the patient has been "nourished with all tenderness," his notice has been gently, carefully, and lovingly drawn to the requirements of God and the precious promise attaching to them, thus preparing him to fully comply with the commands of God and hopefully rely on the promise given.

How many, if they were fully assured that all was well with them whether they lived or died, would continue to fret or in any way be worried in mind about the future? They would become resigned and again, in imitation of this Redeemer, would say, "Thy will be done." Frequently, this unrest is the greatest hindrance to recovery, and could the mind be put at ease nature is sufficiently strong to rally against all other troubles; and this very idea seems to be implied in the clause, "And if they live, they shall live unto me." Nothing, it seems to me, more soothing and beneficial to the troubled mind e'er greeted the human mind than the ineffable sweetness of the thought, that whether we live or die, we do so unto God. But let us remember that this blissful assurance is conditional, and that unless we do what he says, we are without promise. In this command it says that the elders "shall pray for and lay their hands upon them; in my name." As no other class of persons has been mentioned, we are driven to the conclusion that the pronoun *them* refers to those who "have not faith to be

healed," and not to the sick in general as it has sometimes been applied.

In further confirmation of this, turn to the next paragraph:—

And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who have faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.

When we pause to consider the delicate mercies of God revealed through the ordinance of administering to the sick, we are led to exclaim, "The half was never told." And the thought is irresistibly driven home, that those who suffer the most receive his tenderest care. Shall we emulate his example and remember his commands to "live together in love" and "bear the infirmities of the weak"?

R. H. WIGHT.

FIRE AND LIFE INSURANCE.

ARE THEY WRONG FROM THE GOSPEL STANDPOINT?

WITHIN the last few years several writers in the *Herald* have implied that it was, and if they had in mind the many assessment, insurance, and endowment associations which within the last five years have collapsed, their statements were correct.

The writer well remembers being waited upon by several organizers of these associations and was offered a paid office amongst them for his name and influence, but when he asked them to explain the basis of their construction, and how they could pay from one hundred to two hundred per cent on the investment, they invariably admitted that it depended upon the continued payment of its members. His reply was that their eyes would be open to see the fraud, for in these days of close competition in business, legitimate transactions could not be made to pay such enormous profits.

I regret to say that some Saints in this eastern country were caught in this delusive snare with the loss of their investments and came out of the experience with less faith in man, but with a confirmatory evidence of what is said in Ecclesiastes 7: 29:—

God hath made man upright; but they have sought out many inventions.

This was one of the "inventions" of wickedness, gotten up purposely to deceive and defraud; for a few moments examination by any person would have convinced him of the rottenness of the system. In Jeremiah 17: 9, it is said:—

The heart is deceitful above all things and desperately wicked; who can know it?

Some of those who lost their hard earned wages can now testify, as they never could before, how "deceitful"

and "desperately wicked" some men can be.

If the members of the church are to heed the call of the Spirit, "to come up higher," and thus help to make Zion the "city set upon a hill," they must be governed in all their transactions by gospel conditions; that is, these conditions must not only enter into our church life, but into our business life, and also our home life. Consider the advice of the Savior:—

For which of you, intending to build a tower, sitteth not down first, and counteth the cost.—Luke 14: 28.

The Savior is giving this advice to those who follow him. This admonition of the Savior cautions us to take time to consider the affairs of life both here and hereafter, and if haste is to be avoided in our religious duty, is not the same rule likewise applicable to our business life?

The desire for the possession of immediate riches is one of the blighting and baneful influences of this age, as it has been in the past ages, and many persons, who, Judaslike for a few moments labor could earn thirty pieces of silver, which under ordinary conditions of work would have taken weeks and even months to accomplish, deceive themselves by the momentary gain, oblivious of the fact that they have done it at the cost of their eternal happiness. Well might the apostle say:—

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.—1 Tim. 6: 10, 11.

It is not the existence or the possession of money that is an evil, but the love of it to the exclusion of every divine quality within us. The value of money consists not so much in what it is, but in what it will do.

Frequently, transatlantic steamers carry as much as half a million in gold across the water to meet the demands of the business world. If, for instance, the vessel should be wrecked and engulfed in mid-ocean by the fury of the sea, the gold is of no more value than a broken spar (nor even as much) to those who are crying for help from a watery grave; but put this money in circulation and it will cause happiness in thousands of homes, not for what it is, but for what it will do, it being the medium of exchange between people and nations.

The building up of the church of God is to be done by plain business methods; so the expenses of the church, and its missionaries, and their families are to be provided by that medium of exchange which will be accepted by the people, and we call it money. It "is of the earth, earthy," yet we can use it to "lay up treasures in heaven." Though it is of a rusty

nature, yet by it we can lay up treasure "where neither moth nor rust doth corrupt, and where thieves do not break through and steal;" for the Savior says:—

Make to yourselves friends of the Mammon of unrighteousness.—Luke 16: 9.

That is, take this which so many use unrighteously, pay your righteous debt of tithing to the Lord; and bank an account where it will never "rust," where no "thief" can reach it, and where it will help you for an eternal inheritance. We want to wake up to the advice given by the Lord to the ancients:—

Now therefore, thus saith the Lord of hosts; consider your ways. Ye have sown much, and bring in little; ye eat but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways.—Hag. 1: 5-7.

Dear Saints, how many of us have and are putting our money in a "bag with holes," instead of securing that "treasure in heaven" which is an insurance and an assurance for a place in the heavenly kingdom.

The possession of wealth is no bar to the kingdom; it is like many other things that benefit the race of mankind, the evil is in the wrong use; and it is a living fact and truth that the gospel furnishes the golden mean for the proper use of all things that we have and are to have in this life and that which is to come.

Many of the business associations outside the church, which are organized for mutual profit and gain, could be made equally successful if organized within the church; that is, composed of church members, of whom it ought to be expected that business would be done with the strictest probity and honesty, if they only had that confidence in each other which is an element of success in all undertakings, and be organized according to the law of the land, and things made secure according to said law. This is essential, because there will be "wheat and tares" until the time of harvest, and my experience and observation have taught me that a person being a church member is not a sufficient guarantee of trustworthiness and honesty. It is to be deplored that this is so, and it really looks as though we were reaching the time spoken of in Isaiah 13: 12: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir," and we ought to rejoice and be glad that the gospel offers such grand opportunities for the proper development of manhood and womanhood, and thus establishes the truth of the saying of the apostle:—

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—1 Tim. 4: 8.

Whatever we do should be done with a view to the future as well as the present, this is one of the great lessons of the gospel, for all things come to him who "waiteth patiently;" though while waiting constantly working, keeping the talent at usury for self, for God, for church, for country, for home.

I am selfish enough to believe that I want to be saved, and that I ought to be saved, for I have learned in the gospel that my life is an eternal principle, to enjoy happiness or suffer misery when weighed in the scales of God's adjustment in the coming eternity. How important, therefore, that we strive to understand our duty, and do it willingly and freely, without stint or remorse; for we know in whom we have believed, and that He is able to keep that "treasure" "which we have committed to him until that day!"

Now if a man has a home worth one thousand dollars he feels that if it should burn down it would be to him a serious loss. There may be a mortgage on it which would cripple him still more, for the mortgage would take his portion in case of fire. Being somewhat acquainted with the principle, "in unity there is strength," and believing that this principle is true whether the purpose be good or evil, and from the standpoint of a gospel believer, that the enemy of righteousness is "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2: 2), therefore, it may be reasoned, a person ought to take advantage of the legitimate opportunities of life suggested by the Lord in the revelations to his church, "Let all things be prepared before you," and he insures his property. Where is the sin? Now, if he pays five dollars for insurance and once a year makes an inventory of what he is worth, entering this five dollars in his assets, just as he would a thousand dollars deposited in a bank or invested in railroad stock or cattle or anything else, how can he be defrauding the Lord? It is certainly worth what he paid as premium. The same rule of procedure would hold good in legitimate life insurance; for instance, if a person pay a premium of ten dollars per year, and this that he pays is included in his assets when making an inventory, where can there be any sin or any attempt to defraud the Lord of his portion? I wish all our poor elders' families could have a thousand dollars at the death of husband or father, and thus be lifted above pecuniary want and suffering, and if the wife was a God-fearing woman and had any surplus from this money when she received it, she would be perfectly willing to pay the Lord his due.

Insurance, whether life or fire, is

made for pecuniary profit; so are investments in houses, lands, cattle, railroad stocks, mining stocks, bank investments, etc.; but investments in assessment companies which do not pay legitimate returns and all wild-cat schemes are to be avoided.

Any legitimate investment should be encouraged and so long as the church membership does not have any such associations, pray to God for wisdom to direct in these matters, for it is a fact that tithing is paid by increase and not by "burying it in the earth," and the writer hereby testifies that tithing, as revealed in the gospel, is a heavenly principle, and is a blessing to the giver and the receiver. Once in awhile we have seen in the *Herald* where the home of some poor Saint has been destroyed by fire and no insurance. It is a serious misfortune when such happens, but yet they are a part of our surroundings and conditions, and whenever we can we should make provision against loss.

Last winter the Saints' church in Fall River, Massachusetts, was damaged by fire so that it took about seven hundred dollars to repair upon it, and if it had not been for the insurance which was on the building, the Fall River branch would have been sorely crippled by the disaster, but having observed the advice of the Savior who said, Luke 16: 8, "The children of this world are in their generation wiser than the children of light," they were prepared for the emergency. Herein is the principle of forethought and provision for the future commended by the Savior, and, I believe, without any sin against the law of God, and without the lessening of any person's faith in the power of the Almighty to help in time of need. The forty-sixth Psalm, first verse, says, "God is our refuge and strength, a very present help in trouble," but it should be remembered that we are required to use the powers that God has given us to avoid trouble as much as possible, and then when we get in an extremity that is God's opportunity, and he will never turn the faithful away empty.

It is said that insurance lessens a person's faith in the Lord. This must be a mistake or a misunderstanding. Why should it? Where is the sin in a man taking precaution against loss? Life is a condition in which misfortune and loss are prime factors, and everything that can be legitimately done to prevent loss should be done whether for time or eternity. So we preach the gospel and try to persuade men to obey it, to prevent loss, both here and hereafter, and God recognizes the gospel method as the best effort to save from loss. The law of tithing being a part of that method it should, therefore, be obeyed. I am aware that many have doubts in rela-

tion to it, but permit me to say by the grace of God; that if "baptism for remission of sins" is true, the law of tithing is true; if the "laying on of hands for the gift of the Holy Ghost" is true, the law of tithing is true; if "these signs shall follow them that believe," is true, the law of tithing is true; if the "resurrection of the dead" is true, the law of tithing is true; if it is true that "God shall judge all men according to the gospel, for the deeds done in the body," it is true that tithing is a part of the gospel of Jesus Christ. Each principle is a part of the whole, and it is not the whole when a part is left out; so God requires the whole to be observed so far as we are able.

I know when you talk about money people move slow and hesitate, unless they see with the naked eye about "thirty pieces of silver" for one, but it must be remembered that from nothing nothing comes in this as in everything else, and a person to know must observe. It is like any other principle of the gospel; you cannot know until you obey. How can a man know that his sins are forgiven unless he obeys and receives the knowledge by the "gift of the Holy Ghost?" So in tithing; it is its observance that brings a knowledge.

Most of the mistakes in relation to it are made by a failure to properly comprehend its practical application and not in the principle itself, and the history of the past plainly shows us that, like any other principle which God has revealed, it is liable to perversion and abuse. Inasmuch as there are members in the church that should observe the law of tithing and do not, let me assure them that this life is the place and the time to comply with it, here are our chances to lay up "heavenly treasures," and as we are to be judged for "the deeds done in the body," it is while in the body that we must comply with the law of tithing, for we shall be unable to pay it when we have left the body.

The history of the past shows us plainly how futile the efforts of men or nations are to evolve a plan for the equality of the race, notwithstanding the earth, from one end of it to the other, is honeycombed with associations, all desirous of lifting up humanity by their methods; and yet in spite of these, many of them noble efforts, the world is fast going to extreme conditions; extreme wealth upon the one hand, and extreme, abject, and deplorable poverty upon the other. The real picture of this condition of life can be seen daily in any of our large cities, and so the question is asked, "Where, O where, is the remedy?" In observing the advice given by Daniel, the man of God, to the heathen king (Dan. 4: 27), "Break off thy sins by righteousness,

and thine iniquities by shewing mercy to the poor." How can a person "break off his sins by righteousness," unless he obeys the gospel? for in the gospel is "the righteousness of God revealed" (Rom. 1: 17), and by no other method. No wonder the Lord says to his church, "Cry repentance," it's the only way to save the world, it's their only hope, it's their only means of escape from the wrath to come, to confess and change their purpose of life, as said in Daniel 9: 5: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." Latter-day Israel, hear this ancient reproof. If we intend to get "up higher," to ascend the mountain of wisdom, knowledge, and glory to which God is calling his people, let us not reject one principle of the gospel as useless, because all are essential to our success and the building up of the kingdom both temporally and spiritually.

Why should we be afraid to ask our heavenly Father to bless and direct our financial enterprises? He is just as able to do it as he is to direct us in the preaching of the gospel, and we learn that the apostle of our Lord viewed it in this light:—

Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. . . . For that ye ought to say, If the Lord will, we shall live, and do this, or that. . . . Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—James 4: 13-17.

Is this not plain and pointed enough that God's direction should be sought in our business life as well as in our church life, and out of this "gain" that we get pay the small premium that the Lord requires for the means to build up his kingdom, and support the missionary and his family, and help the deserving poor of his people?

This thought is repeated by the Lord in a revelation given to the church, April 11, 1887:—

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toyleth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all.—D. C. 119: 8.

How does the "man of business" "labor with the minister"? By helping to furnish the "sinews of war," that the legitimate and just debts of the church may be discharged, by the "man of business" paying his tithes. This is God's call to the present church for all to take hold and help in this "hastening time." Shall we heed the cry, and share in the "harvest," and be ready when he shall say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice"?—Ps. 50: 5.

"Then let us lift our heads with joy, and sing his praise;
The fig tree putting forth its buds, bespeaks the latter days."

JOHN SMITH.

Sunday School Associations.

CONVENTION NOTICES.

Convention of the Independence district association will convene at Armstrong, June 8, 1894. Morning session: Opening songs, 183 and 42; invocation; credentials and address by the superintendent; reading of minutes and school reports; reports of officers and committees; new business; experience meeting, three minute talks; closing song 106. Evening session: Songs, 102 and 74; prayer; song, 92; select reading by Sr. H. H. Robinson; essay, "Kindness Versus Harshness," Bro. J. J. Billinsky; chorus, Bro. W. H. Pease, director; paper, Bro. Wm. Clow; instrumental; general discussion by Sunday school workers; music; benediction.

R. MAX, Supt.,
A. A. HORTON, Sec.

Miscellaneous Department.

PASTORAL.

To the Saints in Wisconsin and the Ministry; Greeting.—Never in the history of the work in Wisconsin has the year opened so auspiciously. Opportunities for presenting the gospel seem rife on every hand, with promise of fruitful results. Already good tidings of additions to the church and general prosperity come from different parts of the State.

A few matters of importance are immediately before us. To these, I invite your attention. The request that the Western Wisconsin district be disorganized, and that two districts, a northern and a southern, be organized in the State, has been granted by the General Conference. At the coming district conference at North Freedom, Wisconsin, June 16 and 17, arrangements will be effected for the organization of the new districts. Therefore, let the branches send request of the time when and place where they wish to assemble to effect the organization of the new districts. Such requests may be made by delegates, or otherwise.

The season for tent work is at hand. Very much may be accomplished with it, if we profit by last year's experience and so improve upon the efficient service which the tent has already rendered. To introduce the work in towns and villages with it, necessarily involves some expense. The tent ought also to be seated with camp chairs. To meet these expenses will require about \$50. In order to raise money for this purpose the following committee was appointed: Bro. Chas. Perrin, Beetown, Wisconsin, Bro. C. E. Clawson, Excelsior, Wisconsin. Bro. Frank Hackett, North Freedom, Wisconsin. Bro. J. W. Peterson and E. M. Wildermuth, who have charge of the tent work, will spare no effort to make a success with it. Let all the Saints who can, without regard to locality, assist them and the blessed work in which all are equally interested by sending donations to the above-named brethren. Prompt action in this will accomplish good. Further arrangements for the assignment of missionary fields will be made at the conference, June 16. Mail addressed to Fulton, Rock county, Wisconsin, will reach me at any time.

With thankfulness to God, for the spirit of unity and love that has been with us in the past, and praying for a continuance of Divine approval, I subscribe myself, your brother and coworker in the gospel,

W. S. PENDER.

CONFERENCE NOTICES.

Conference of the St. Louis district will convene at Cheltenham, Missouri, June 30, at ten a. m., continuing over the following day. We trust all within said border will take notice and endeavor to be represented either by delegate or in writing. The new tent purchased by the district will be used on this occasion and a large attendance is anticipated. A number of elders will be present and by an individual effort on the part of each, a very profitable meeting may be had. All officers of the district are requested to report in writing, as it is the intention to get matters in a thoroughly organized condition that the interest aroused may be followed up.

Yours very truly,
JOHN E. DAWSON.

The Northern Michigan district conference will convene at South Boardman, Michigan, (and by request of the president of mission,) June 30, 1894. South Boardman is about sixty miles north of Reed City, on the G. R. & I. R. R. Companies of ten or more getting on at any one station can get one third off on tickets each way. All trains will be met. Saints all (or nearly so) live in town. Several can be accommodated at the hotel who do not wish to bring your baskets with provisions. There will be plenty of room and beds for all who we think may come free. Come, all of the ministers outside of district who can. As usual we expect a large crowd, and a grand, good time.

J. J. CORNISH.

DIED.

AMES.—At San Bernardino, California, April 15, 1894, George Ellis, eldest son of Bro. Ellis and Sr. Ann E. Ames, aged 24 years, 8 months, and 7 days. He was baptized into the Reorganized Church, July 3, 1881, by Elder Joseph F. Burton. During the last part of his sickness he was very patient, and bore his pain and trials with Christian fortitude, but expressed sorrow because he had failed during the enjoyment of health to live up to his privileges in the church, and said if he had his health again he would improve every opportunity to attend the meetings, use his influence and every available and honorable means to convert and bring his youthful companions and friends to a knowledge of the truth. He impressively conversed with the family concerning the church and their duties to themselves and to their God; admonishing to obey all of God's commandments, and be prompt in their attendance at the various meetings, and Sabbath school. He died happy in the Lord, being perfectly reconciled to go. Elder D. L. Harris preached the funeral sermon at the residence of the family; the Order of Native Sons of the Golden West conducting the interment and closing services.

MILLER.—At her home in Petrolia, Ontario, May 4, 1892, Sr. Mary Miller. She was a patient sufferer and gained the respect of all who knew her. Just before she died she had those in the house sing some selections from the Saints' Harp. She also selected hymn 854 to be sung at her grave. She died with a bright hope of coming forth in the first resurrection. Sr. Miller was born in Bruce county, Ontario, November 23, 1867; baptized at Petrolia, Ontario, April 19, 1885, by Elder Simmons; married to Bro. William Miller, December 24, 1889. Funeral conducted by A. Leverton.

SINGLETON.—At her home in El Casco, California, May 22, 1894, Sr. Anna Singleton. She was born in St. Ellens, Lancashire, England, January 3, 1817; baptized in 1850; emigrated to Utah in 1853; became dissatisfied; left Utah for California in March, 1857; was baptized into the Reorganized Church by H. C. Smith, January 26, 1891, and proved a faithful member till death. Buried from Saints' church, San Bernardino, May 24. Sermon by Elder D. L. Harris to a large congregation.

CAMERON. — At Philadelphia, Pennsylvania, April 22, 1894, Archie, son of Christina and the late Archibald Cameron. He was born April 28, 1885. Funeral services by Rev. Warwick.

WINEGAR.—Near Red Oak, Iowa, April 9, 1894, Gertrude May, daughter of Bro. Joseph H. and Sr. Nettie M. Winegar. Little Gertie was born May 16, 1891. Funeral services from the Saints' church in Wheeler in charge of Bro. George Needham.

ITEMS OF INTEREST.

The General Assembly of the Presbyterian Church refused to sustain the appeal of Dr. Henry P. Smith. The decision of the Ohio synod has been affirmed.

Troops of the Illinois State militia have been required to maintain order at Pana, Minonk, La Salle, Ottawa, Winona, and other points in the State, local authorities being powerless to repress the striking coal miners.

Troops were ordered home from Minonk and other Illinois points on the 29th inst. Much disorder still prevails and threats are made by miners that miners will not be allowed to work nor coal trains allowed to move. Destitution prevails among many of the strikers.

PITTSBURG, Pa., May 29. — The Pittsburg coal operators want the miners' strike settled. This was decided at a meeting of all the operators in the Chamber of Commerce this afternoon. The committee of fifteen, which disagreed yesterday, reported and was discharged. A new committee of ten operators was then appointed to arrange with the miners for a settlement at the best terms possible. The committee has full power to act and can agree on any price. The other operators are bound to accept the report of the committee. The action taken to-day is a complete back-down by the operators and is the beginning of the end. The committee will meet to-morrow. If there is any prospect of securing another national conference like the one held at Cleveland it will be called. If not a district conference will be requested. If the miners do not respond to the call for a district conference and agree to go to work at the price offered by the committee the matter of bringing new men into the district will be discussed.

Three telegrams from Illinois operators stating that the prospects for a settlement in the West are bright were read at the meeting. The miners are jubilant and say they will either get their price or a stiff compromise figure.

SPRINGFIELD, Ill., May 29. — The State convention to be held here Thursday between all the Illinois operators and miners' delegates is believed will not result in a settlement unless a general settlement over the United States is effected. National President McBride says he will adhere to the resolution adopted at the national convention to that effect. A warm time is anticipated at Thursday's convention. The officers of the miners say all depends on the action of the Consolidated Coal company. Charles Ridgely, President of the Consolidated, says his company has not decided whether to make any concessions to the strikers. He is now considering whether the company will go into the conference Thursday.

PANA, Ill., May 29.—Three hundred non-union men were at work to-day at the different mines. A local meeting of miners and operators is called for to-morrow. All of the operators here agreed to attend.

CRIPPLE CREEK, Colo., May 26.—The first clash of arms between the striking miners of the Cripple Creek district and the deputy sheriffs occurred this morning. Armed deputies endeavored to capture a position held by the miners, and finally succeeded in driving the strikers back. The affair was a regular battle. Four miners and two depu-

ties were killed, and others wounded. Another battle is expected. Governor Waite has issued a proclamation commanding both sides to disarm and disperse and give way to the entire State militia, estimated at 1,500 men.

ROUSE, Colo., May 28.—One thousand miners, the combined Fremont county and Trinidad forces, marched into this camp to-day. So far there has been no trouble. One hundred and fifty miners are working to-day and express willingness to continue work if offered protection. Twenty Italians attempted to capture a train but were beaten off.

DENVER, Colo., May 28.—William Howells, a Member for Colorado of the National Committee of United Mineworkers, who attended the Columbus meeting, returned to-day. He says there has been a misunderstanding of the whole question among Colorado miners, and they will at once have to go over all the State so as to bring about a settlement as soon as possible or make a basis of settlement.

COLORADO SPRINGS, Colo., May 28.—Sheriff Bowers released Russell, Mason, and Todd, the three miners captured at Wilbur, in pursuance of an agreement made yesterday to save the lives of Supt. McDonald, Fireman Charles Robinson, and Miner Jack Goodhue, who were captured by the strikers at the Strong Mine after the blowing up of the shaft-house.

Governor Jackson of Iowa, ordered out troops on the 29th to preserve order in Mahaska county, who are besieging the Muchakinock and Evans mines.

Soldiers are also guarding mines in West Virginia and Indiana.

DETROIT, Mich., May 28. — After the terrific rain-storm of yesterday afternoon, when tender vegetation of all sorts was beaten into the ground, the mercury began to drop, and before morning had fallen below the freezing point in nearly every part of Michigan Lower Peninsula. Water was frozen to a thickness of an eighth of an inch in many places. Spring wheat is reported to have been seriously injured by being beaten down by a rainfall of three-quarters of an inch and blighted by the heavy frost. Early vegetables and small fruits were undoubtedly seriously injured. There is considerable diversity of opinion as to the harm done to grapes, pears, peaches, apples, and cherries, but as a whole the opinion is that they practically escaped.

NAPERVILLE, Ill., May 28.—A heavy frost fell here last night doing much damage to fruit, corn, and garden truck. Potato vines nearly ready to blossom were almost frozen off to the ground. Much of the corn suffered a similar fate.

LA PORTE, Ind., May 28.—There was a killing frost in this locality last night and much damage was done to the corn, potatoes, and small vegetables. At least 50 per cent of the wheat is in blossom and it is feared much of it has been badly injured.

GRANTSBURG, Wis., May 28.—Heavy frost here last night did a great deal of damage to vegetables and fruits. One of the heaviest crops of blueberry blossoms seen in this country is almost a total failure. Grain was slightly touched, while corn was frozen to the ground.

SAN SALVADOR, May 28.—Antonio Ezeta advanced from Coatepeque with his entire army and attacked the rebel fortified position south of Santa Ana, and after a desperate battle and brilliant charge routed them. The rebels lost over 800 men.

CALCUTTA, May 28.—Disastrous floods have caused considerable damage in the Province of Kulu. The Punjab River became dammed at Charkkupria, by a landslip, forming an immense lake. The dam collapsed, inundating the country below. It is estimated that 200 persons lost their lives.

BERLIN, May 29.—As to the revolutionary plot discovered at St. Petersburg fifty boxes of dynamite and numerous bombs were discovered in the coal bunkers of a steamer. The residence of the Baroness Marikoff was searched and a list of aristocratic lady Nihilists was found. A female medical student, who was one of the suspects, was dragged from her bed by the police and taken towards the police station. She escaped from her captors and jumped into the Neva and was drowned. All the chefs at the Imperial Court have been dismissed, owing to fears that they would attempt to poison the food of the imperial family.

RIO DE JANEIRO, May 29.—The great national fête of the United States will be celebrated here in a manner intended to demonstrate the gratitude of the people of Brazil for the support received from the government of the great American Republic during the recent civil war. The public manifestation will consist in a military and naval review and the laying of the cornerstone of a monument which will be surmounted by a statue of President James Monroe, the author of the Monroe doctrine. President Cleveland has been requested to send a United States squadron to Rio de Janeiro to take part in the naval review, and special medals will be presented to President Cleveland and to President Peixoto in commemoration of the triumph of the established government over the revolutionists.

VIENNA, May 29.—The arrival at Karlsburg to-day of one of the men recently tried at Klausenburg for treason was made the occasion for a riot. Troops were summoned and several persons were wounded, two of whom have since died.

Chicago parties have patented a process that will revolutionize the manufacture of butterine, oleomargarine, compound lard and other imitation products of packing houses. It is a combination of mineral and vegetable oils that will prove a bonanza to producers of petroleum. It is claimed that the new product will be cheaper than cottonseed products.

SPOKANE, Wash., May 29.—The river rose three inches last night and is still rising. The Dennis and Bradley bridges have been given up and are expected to go at any moment. They will take with them the Olive street and Washington street bridges. Many houses have been undermined and are settling. The water is now four and one-half feet higher at the new water-works site than was ever known. Work has been abandoned altogether. The Union Pacific bridge still stands, but it is expected to go. The Union Pacific and Great Northern tracks are inundated and traffic has been suspended.

VICTORIA, B. C., May 29.—Appalling waste and destruction are being caused by floods along the Frazer River and its numerous tributaries. Many thousands of acres of fruitful land are covered with water, on which float debris. Costly dikes and expensive bridges have been swept away and hundreds of people are seeking shelter on rafts and on high lands. Loss of life is reported. The flooded district embraces the most extensively cultivated region of the province extending for fifty miles along the banks of the Frazer from New Westminster. It is reported that the great bridge of the Canadian Pacific at Revelstoke is gone and another at Mission City. All crops are ruined.

NAPLES, May 29.—A severe shock of earthquake was felt Monday in the Town of Lagonegro, in the Province of Potenza. The disturbance caused a panic among the inhabitants.

VIENNA, May 26.—The commercial treaty with Russia was submitted to the Austrian and Hungarian Parliaments to-day. It excludes the facilities of frontier trade.

M. Dupuy, has completed the new French cabinet.

WASHINGTON, D. C., May 31.—The Senate passed the resolution reported favorably from the Foreign Affairs committee as a substitute for the Hawaiian resolution reported some months ago. It made no reference to annexation and was as follows: "Resolved, by the Senate of the United States, that of right it belongs wholly to the people of Hawaii to establish and maintain their own form of government and domestic policy; that the United States ought not in anyway to interfere therewith, and that interference in the political affairs of these islands by any other government will be regarded as an act unfriendly to the United States."

CRIPPLE CREEK, Colo., May 31.—The war clouds that hover over Bull Hill and Battle Mountain look threatening to-day. A rumor has reached the camp that the deputies are preparing to advance toward Bull Hill and the miners are preparing to give them a warm reception. There is no truth in the rumor that the miners have a lot of deputies prisoners. The strikers are making prisoners of men whom they consider dangerous to their safety, and it is stated that fifty persons are thus held in custody.

The strikers surrounded the Summit mine to-day, captured three non-union miners, and destroyed the telephone.

COLORADO SPRINGS, Colo., May 31.—A special session of the grand jury has been called and the Cripple Creek cases will at once be taken up. People who live and do business in Cripple Creek are coming to Colorado Springs in large numbers, as they state they no longer dare to remain at their homes.

SALIDA, Colo., May 31.—The storm in this vicinity exceeds anything in the memory of the oldest inhabitant. The Rio Grande railroad is blocked by rock-slides, washouts, and damage to bridges.

CANON CITY, Colo., May 31.—The rainfall here exceeded four inches and was the heaviest ever known. Both the Rio Grande and Santa Fé tracks east of here are washed out in places and in others covered with rocks and sand.

PUEBLO, Colo., May 31.—Pueblo was visited last night by the worst flood in its history. Several thousand people were rendered homeless and property was damaged to the amount of \$300,000. Four breaks in the levee on the north side and two on the south side have flooded the region between Eighth street and the river on the west in a zigzag course, thence to Fourth and Main, Second and Santa Fé, and everything south of and including First street. On the south side the flooded area extends from West Fourth street bridge through the Rio Grande yards to Union avenue. Practically everything west of Union avenue from the river to C street and all west of Victoria avenue, Stanton & Snyder's additions, is under water.

All houses on Third, Fourth, Fifth, and Sixth streets were filled with water, varying from two feet to ten. The basements of the Opera-House Block, Merchant's Building, Central Block, McCarthy Block, Adee McMinn Block, Frank Pryor's, Gann's, Wilson Block, Chilcotte, Wells Block, and all the smaller buildings in that vicinity were filled with the muddy torrent. At the water works the flood put out the fires under the boilers at midnight and the street lights went out at 12:30, but came on again at two. The basement of the City railway power house is full of water.

SPOKANE, Wash., May 31.—A telegram from Coulee City says the Village of Conconully was swept away yesterday by a flood. Everything went before the advancing wall of water. The disaster was caused by the breaking of a dam above the village. However, only one life is known to have been lost, that of Mrs. Almira Keith. The village was located in a cañon a hundred feet wide and through this narrow channel the flood poured. The property loss is estimated at \$150,000.

VANCOUVER, B. C., May 31.—The Frazer River is still rising and the indications are that the flood will be even more disastrous than the great flood of 1882. Though the whole valley is under water the tide is crawling up at the rate of an inch every three hours. At Westminster the river wharves are submerged. Many cabins along the water front have floated off on the tide and many poor families have lost all their belongings.

Points further up the river report that the danger increases. At Nicomen Island forty-four fine farms are under water. Though much live-stock has perished only eight human lives are known to have been lost. No further fatalities were reported yesterday. It is a week yesterday since the Canadian Pacific has had a train through to the coast.

Annacis Island, two miles above New Westminster, is submerged. Many fine farms formerly dotted the island. The ranchers were rescued by steamboats, but all their stock has gone down the river. All the river steamers have been commissioned by the government for service in securing the imperiled persons. In the vicinity of Ruby the greatest danger is apparent and several steamers have been dispatched to the district. The marks of the 1882 flood have already been passed at many points.

SPRINGFIELD, Ill., May 31.—The conference of the coal operators of Illinois here to-day was unproductive of results. The conditions under which mining is carried on in Illinois are so widely different that no terms of settlement could be effected. The Illinois mine owners place the whole responsibility for the present trouble upon Ohio operators.

PITTSBURG, Pa., May 31.—There is a general understanding among coal operators here that the strike is on the verge of settlement. Negroes and Austrians have been introduced into portions of the coke regions to replace strikers. The militia is prepared to respond to the call should trouble occur.

Trouble still exists at various mining towns in Illinois, Indiana, and West Virginia.

VANCOUVER, B. C., June 1.—The Frazer River rose ten inches at Westminster yesterday, and is still rising, though three inches higher than ever before known. From points up the river come reports that the river is nearly two feet higher than has ever been known. Frazer Valley for a hundred miles has been inundated. So great is the destruction that ocean steamers passing in through the straits of San Juan de Fuca are now encountering floating roofs of houses and barns and innumerable carcasses of hogs, sheep, and cattle that have passed out through the Frazer's mouth. It is estimated that over 2,000 families are homeless, and that a property loss of \$3,000,000 has been suffered.

Steamers from the rivers and Puget Sound are still being pressed into the work of rescue. One steamer brought 307 settlers from Westminster late last night. Among them was the family of one rancher from near Langley. The man had built a strong raft upon which he took his family and ten blooded horses. They were rescued in mid-stream after being afloat ten hours.

At many points there is great destitution among the settlers who have fled from their homes. At the Salmon River settlement, where the water is ten feet deep on the flats, many families are huddled together on the highlands and living on one scanty meal a day. The rescuing steamers have neglected them to care for others who are in greater danger.

At Hatzic yesterday the steamer Transfer sailed over farms and fences, over the Hatzic bridge and the dyke, and tied up to the rails of the Canadian Pacific track, seven miles from where the river formerly ran. The Transfer rescued the wife of Rancher McDermott from the roof of her floating house. Her husband, who had failed in his efforts to

rescue her, was found in a small skiff. Both were nearly crazy.

Both Vancouver and New Westminster are cut off from the outside world. The Canadian Pacific has 1,000 men at work repairing its tracks, but the flood is breaking it faster than they can mend it.

The result of the flood will be to stop all farming operations along the Frazer for this season, and the natural result will be a fearful trade depression in New Westminster and Vancouver.

BOULDER, Colo., June 1.—The pipe factory, five houses, the railroad tracks, and all the city and railroad bridges have been washed away by the flood in Boulder Creek. Poverty Flats is submerged. No lives were lost. The Sunset branch of the Gulf road and the Mountain road are gone.

The towns of Crisman and Salina, mining camps in Boulder Canyon, have been wiped out of existence. They had a population of 200, who are now homeless. Many placer mines are ruined. The loss in and around Boulder is estimated at \$500,000. All the crops in the St. Vrain Valley, one of the richest grain regions in the State, have been destroyed by the flood.

The towns of Copper Rock and Sugar Loaf are gone, the Prussian and Corning mills flooded and six of their outbuildings swept down the canyon. Springdale and Jamestown suffered greatly, but no particulars can be had except that the Springdale hotel is in ruins. Several other small towns along the canyon have been partly destroyed, but nothing definite regarding losses can be learned, as communication is cut off.

Idaho Springs, Golden, Colorado Springs, Manitou, Loveland, and Denver, Colorado, and Spokane, Washington, report similar destruction by flood.

BERLIN, June 1.—Dispatches to the *Tageblatt* from Sofia, Bulgaria, to-day say two battalions of infantry and the entire police force have issued a manifesto in favor of ex-Premier Stambuloff.

A bloody fight has taken place between the insurgent soldiers and police and the loyal troops, during which many were killed on both sides. Several disturbances directed against the Prefects are reported from the provinces, and one of these officials is said to have been killed. On the other hand, it is reported that Prince Ferdinand has received many telegrams thanking him for having dismissed Stambuloff from office.

ST. PETERSBURG, June 1.—The *Novoye Vremya* publishes a significant article upon the Bulgarian crisis, saying civil war is apparently looming up, and adding that whatever the result of the conflict between ex-Premier Stambuloff and Prince Ferdinand, the condition of affairs created cannot be allowed to continue. The *Novoye* asserts if the followers of ex-Premier Stambuloff obtain the mastery foreign intervention in Bulgaria is inevitable.

The Hungarian ministry has resigned.

TERRE HAUTE, Ind., June 1.—It is known that in a few days steps will be taken towards establishing an inter-State agreement between the operators and miners of Indiana, Ohio, and the Pittsburg district of Pennsylvania. This means that the original purpose of the strike, in which it is alleged Ohio and Indiana operators were more or less in collusion with the miners, has been temporarily abandoned. The leaders of the miner's organization, it is asserted, say that something must be accomplished as a result of the strike else the United Mineworkers will be in imminent danger of dissolution. So the inter-State agreement between the States named is probable before June 10. President McBride has issued a call for a meeting of the district presidents of the United Mineworkers at Columbus, Tuesday next.

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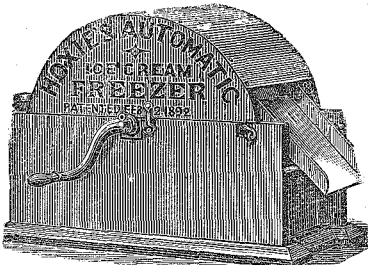
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ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

Senior temperance department; G. H. Gates
superintendent.

June, third week.—Instrumental selection.
Hymn by society. Invocation. Quartet.
Recitation, Temperance. (Note a.) Essay,
"Temperance education in our public
schools." Vocal solo. Roll call. Response:
Diseases caused by alcoholic drinks and how
induced. (Note b.) Instrumental music.
General discussion: "The best means of sup-
pressing the liquor traffic by legislation."
(Note c.) Recitation. Duet. Critic's report.
(Note d.) Benediction.

NOTE (a).—This should be selected, usually
by program committee. (b.) Most school
text-books on physiology give a number of
such diseases, especially Steele's Hygienic
Physiology. (c.) In some societies it might
be better to assign this as an essay or paper.
The program committees must decide. (d.)
Criticisms consist in commendation, as much
as pointing out errors.

Junior temperance department; Grace
Gardner superintendent.

June, third week.—Hymn 1099, Saints' Harp.
Scripture lesson, Gal. 5: 19-26. (Note a.)
Prayer. Hymn 1103, 1st, 4th, and 5th, Saints'
Harp. Essay, "The saloon, man's enemy."
(Note b.) Recitation, Temperance. Instru-
mental music or song. Scripture readings by
members: (1) Proverbs 3: 1-10; (2) Psalms 1.
Essay, The effects of tobacco on health and
morals. (Note b.) Temperance talk by Presi-
dent, ten minutes. (Note c.) Song. Bene-
diction.

NOTE (a).—The Scripture lesson may be
read as a response, the president reading one
verse and the society the next. (b.) The
essays might be followed by general discus-
sions. (c.) This talk could be given by some
other person if thought best by the program
committee.

Senior literary department; Dora Young,
superintendent.

June, fourth week.—Hymn. Invocation.
Music—instrumental. Address, "Influence
of literature." (Note a.) Reading, Emerson's
essay, "The poet." (Select a part.) Music—
vocal; ladies' trio. Roll call; response from
Shakespeare. Paper, "The best way to study
a poem." Recitation, "Thanatopsis."—Bry-
ant. Music. Criticisms by society. Busi-
ness. Benediction.

NOTE (a).—This could be by one not of the
society, if desirable.

Junior literary department; Jessie Cave
superintendent.

June, fourth week.—Song. Prayer. Respon-
sive reading, Psalms 23. Song. Essay, "In-
fluence of bad companions." Recitation, "The
rainy day." (Note a.) Roll call. Response.
Name an important city of the Bible. (Note
b.) Music. (Note c.) General talk: How can
we best occupy spare time. (Note d.) Song.
Benediction. Business.

NOTE (a).—If this cannot be procured, se-
lect another good poem as a substitute. (b).
This can be made more interesting by locating
the city and telling something about it that
makes it memorable. (c). Either instru-
mental or vocal. (d). Try and get all the
information possible on the general talk.
Come to the society prepared to tell how you
have been benefited by spending a few mo-
ments of time in reading or in conversation
with a friend. A great variety of ideas can
be brought out on this subject, so try to pre-
sent your best ones.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAYS SAINTS.

Vol 41.

Lamoni, Iowa, June 13, 1894.

No. 24.

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UNAMERICAN SPIRIT.

THE foundations of this free republic were set upon man's free moral agency. Labor unions of to-day deny this inalienable right and teach resistance to it to the death. They seek the establishment of a government that will compel each individual workingman to become a member of a union or starve. The position assumed by the striking miners that they will not return to work until it is conceded that nonunion men shall be forever excluded from the mines is no new one, but has been the shibboleth of organized labor for many years. Force is employed to carry out this demand, and men who prefer individual freedom of action to slavery under a walking delegate are beaten into insensibility if not killed outright. Instances of this kind are of recent occurrence in this city and elsewhere.

This spirit was not born in America, but was imported from those countries of Europe where appeal to force is the only recognized arbitrament and where obedience to law is measured by the presence or absence of military. Americans do not take kindly to emasculation of the will, and it is because of this tyranny that native born citizens seek to find employment for their sons where they can be free to exercise their own inclinations undisturbed by blatant agitators. The true American spirit resents satrapy in employer or employé, and American love of justice condemns interference with the rights, privileges, or property of others. It demands that labor shall be absolutely free to accept or reject a given wage price, and that labor,

individual or collective, may leave any service that is oppressive or that is ill requited. But it resents trespass upon the rights of others just as strenuously as it insists upon protection for its own rights. The proletariat of the mines is un-American in that it acknowledges the supremacy of an individual leader whose dictum is supreme and unappealable, even though it demand the taking of lives and the destruction of property. The American spirit intelligently grasps the fact that a business to be profitably conducted must be conducted by intelligent managers, independent of unintelligent interference by those who under no circumstances can possibly have knowledge of its financial operations. When labor demands that employers shall relinquish into its hands this undoubted right, then business is assassinated.

Aliens who fail to apprehend these facts are utterly ignorant of the foundations of free government and are unworthy of citizenship. When they invite force by resorting to force they rush into anarchy. When they insist that a man can only work at such prices as others decide for him they create a despotism worse than any that existed in the dark ages. The man ceases to be an independent citizen and becomes a thrall. He no longer loves his country, but lends himself to disorder, riot, and anarchy. —*Ex.*

EDUCATION STATISTICS.

THE report of the Commissioner of Education for the year ending with June, 1891, tells that the total number of pupils in schools of all grades in the United States at any time in the year was 14,669,069, being 23.09 per cent of the population. The total is swelled to nearly 15,000,000 pupils by the addition of about 300,000 in evening schools, art, industrial, and business schools, and in those for the education of defective classes and Indians. Of the 15,000,000 96.4 per cent were receiving elementary instruction such as is given in primary and grammar schools in the first eight years of school life for the child. Under secondary instruction there were only 2.6 per cent. and under higher instruction 1 per cent. The average number of days that school was kept increased to 135.7 from 130.4 in 1886 and 134.3 in 1890. The average number attending school during the entire session was only 8,329,234, and the average number of days attended by the 13,000,000 enrolled

in the public schools was but 87. The aggregate number of teachers is nearly 425,000. This includes 368,791 in the public or common schools, 33.1 per cent of whom are males.

The total expenditure for public schools during the year was \$146,800,163, being \$17.67 for each pupil attending 135.7 days, and \$2.31 per capita for the whole population. Of the income for schools nearly 70 per cent comes out of the local taxes and 19 per cent from State taxes. The total expenditure would be raised to about 175 million dollars if that for private schools be added. The amount expended on the common schools has risen from \$1.56 per capita in 1879-'80 to \$2.24 in 1889-'90, and \$2.31 in 1891. This indicates an effort to secure a longer school term, increased attendance, better schoolhouses, and better paid teachers. The amount expended per capita has increased 49 per cent in these eleven years, the attendance has risen from 19.7 to 20.3 per cent of the population. The average monthly wages has reached \$44.89 for male and \$36.65 for female teachers. It is noticeable that the increase in expenditures per inhabitant for schools is greatest in the Southern States.—*Sel.*

The *Review of Reviews* for June gives the details of the projected "Historical Pilgrimage" which is to be begun at Philadelphia, July 23, 1894. The itinerary will include New York, Hartford, Boston, Salem, the Hudson River, and Trenton, and lectures will be given at the different points by specialists in American history. Attention is also called in this number of the *Review* to the work being done by Virginia women for the rescue of many of the historic shrines of the Old Dominion.

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**ABSTRACT of EVIDENCE
TEMPLE LOT SUIT.**

This work is an abstract of the sworn testimony of both Plaintiff's and Defendants' witnesses in the suit of the Reorganized Church *versus* the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and re-cross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, June 13, 1894.

No. 24.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 13, 1894.

WHEN IS CHRIST COMING?

WE are asked this question in a good many forms; but have but one answer for all—We do not know.

Of course it may seem to our questioners an easy way to escape difficulty in replying, or to avoid answering altogether to write that we do not know, for is it not our business to be informed in regard to this most important of all the things looked for to happen to the world.

In extenuation of our want of knowledge on the subject "when is Christ coming," we offer:—

1. Referring to the coming of the Son of man with power and great glory Jesus stated to those who anxiously looked for the reestablishment of the kingdom in greatness and grandeur:—

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.—Matt. 24: 36.

Mark has the saying in this way:—

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.—Mark 13: 32.

Being importuned by some of those coming to his baptism in regard to the restoration of the kingdom, Jesus replied to them:—

It is not for you to know the times or the seasons, which the Father hath put in his own power.—Acts 1: 7.

2. If anyone should object that the citations given are from the King James' version of the Bible, and may have been modified by later revelation, we reply; that the to us inspired version is even more explicit, if possible, than the King James.

But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only.—Matt. 24: 43.

It is the same in Mark 13, and Acts 1: 7 of the Holy Scriptures reiterates what is found in King James' version.

3. From these passages of the word as given to us we conclude that for reasons known to himself, God did not propose to put man in possession of the knowledge of the time, day and hour, when the crowning event of the dispensations should occur.

It is certain however, that Jesus gave some reasons for withholding

knowledge of that important event, as is the case with many of the statements made by him. Reading along in the 24th of Matthew,

And what I say unto one, I say unto all men; Watch, therefore, for ye know not at what hour your Lord doth come.

But know this, if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to have been broken up; but would have been ready. Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh.

3. The revelations of our own time are in harmony with the Bible, on the point, as section 49, paragraph 2 will clearly establish:—

But the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes.

From these various texts we conclude that perhaps the most cogent reason why the hour and day of Christ's coming is withheld from the knowledge of man is that God designs that men shall be prepared for that coming, if prepared at all, by righteousness; so that come when he will his coming will not take those who are to be his "at his coming" by surprise, or at a disadvantage, for they will be ready and expectant, occupying the places assigned them as wise servants of a Lord whom they love and do not fear; and whose coming will be productive of joy, satisfaction, peace, and salvation to them.

4. Were men to be informed, specifically, of the time when their earthly career would end by limitation through the expiration of the "set time" for the coming of the "Son of man," the preparation for such coming would be more or less superficial, not perfected through the love of God and for the right because it is right, but induced by fear, just the sort that Christ proposes shall not be available to men.

Let us be contented with the knowledge of the subject that has been given and leave that which the Lord has apparently set his seal upon remain to develop in its time; be prepared for the coming, no matter in what "watch" it may occur.

BRO. F. M. SHEEHY rendered service for the patriotic organizations of Brockton, Massachusetts, on Sunday, May 27. The clipping given below is from the Brockton *Enterprise* of the 28th ult.:

In the evening the Post, Relief Corps, and Sons of Veterans attended the services of the Reorganized Church of Jesus Christ of Latter Day Saints at Pythian Hall. The attendance

was large, and there was a spirited and eloquent address, especially directed to the G. A. R., by Elder F. M. Sheehy. It was an address fairly ringing with good sentiments and lessons of patriotism, and at the close Elder Sheehy was personally approached and heartily thanked by many of the veterans. Considerable applause was accorded him during the address.

NAUVOO, Illinois, of historic fame and interest to all Saints, is now a town of some 1,200 inhabitants, not much larger in its population than Lamoni; yet according to a late number of the *Rustler* published there, it has a good stock of the material that deadens a town. The *Rustler* says:—

Nauvoo now has five saloons, and the revenue is \$2,500 a year. Some improvements ought to be made with that amount.

This means that five families, at least, receive their support and maintain their bank account off the sale of drink, ale, wine, beer, whisky, etc., which sale is made to their fellow citizens, near and remote. Rating five to the family, there would be two hundred and forty families in the town. This is one saloon to each forty-eight families. Counting one man at the head of each family this would mean that each forty-eight workers was taxed to sustain this system of five saloons to the amount of \$500.00, to pay for the license, and the necessary stock of liquors per year, out of which the saloon keeper should maintain his family, keep up his house repairs, or pay his rent if he hired a house, and have a surplus to lay up for a "rainy day," or the usual retiring fund of the thrifty business man. The annual outlay for an ordinary family would be from \$500.00 to \$1,200 per year; and if to this there be added the sum to be cleared \$300 to \$1,200, it will foot up something like this: License \$500; yearly support \$750; net sum for year's earnings; say \$500, we have \$1,750 as the total taken out of each forty-eight families to support one saloon keeper's family, a yearly tax with which the county, state or nation has nothing to do in assessing or collecting. Each family would thus pay nearly \$36.50 per year to the maintenance of the privilege of one man to make an easy living out of the daily earnings of his fellows.

This is not a fancy picture, as anyone can easily determine by a few minutes figuring with a pencil and slate or paper. It is true that the saloon keeper pays the license; but does he pay the sum of \$500, yearly,

out of his own pocket to his loss, just for the fun of it? Ask him, and he will tell you that he is not doing anything so foolishly unbusinesslike; but that his license is paid by those who drink his liquors; and if he could not make a living at it he would not be in the business.

What is true of Nauvoo is true of any other town where the traffic is permitted. The Saints can just imagine the town of Lamoni, with five saloons in it, each paying \$500 to the town treasury out of moneys taken over the bar in nickles and dimes, from the family receipts of each two hundred and forty of its inhabitants.

COST OF HERALD.

THE HERALD is furnishing its readers the following supplements, in addition to its regular matter: The semi-monthly sermon supplements, the General Conference ministry reports, the General Conference minutes, and the Home Column leaflets. The value of these supplements at an ordinary publishing estimate is about \$1.00; their moral and spiritual value remains to be estimated by the readers. This places the HERALD in the hands of its subscribers stapled, trimmed, and ready for reading at the very moderate price of but \$1.00—with its regular matter. The Board of Publication is certainly issuing the church publication at a low price, as low as anyone could reasonably ask. We trust the Saints will consider and remember these things and cheerfully give the HERALD their hearty, substantial support.

The HERALD is now as cheap in price as any publication similar in size, and much cheaper than many containing no more matter. We solicit the subscription of every family in the church. We request payment of overdue subscriptions. The literary department is of importance to the church in general. Support the HERALD—the church publication.

"TWIN CITIES UNEARTHED."

SEVERAL copies of the following item, published in the regular press dispatches have reached us of late. We hope to hear further from the "archæologists":—

MAPIMI, Mexico, May 25.—The American archæologists, who went to the recently discovered deserted city in the Sierra Madre mountains, have returned and tell of another hidden city five Spanish leagues north of the first city.

The leader of the party, C. W. Pantien of Philadelphia, states that these cities were evidently twin capitals of a wealthy district long before the Aztecs. The two cities are connected by underground passages hewn out of solid rock and it was while exploring one of these passages that the second city was discovered. It lies in a deep basin of the mountains and no exit except the underground passage could be found.

*

EXTRACTS FROM LETTERS.

BRO. DAVID CHAMBERS wrote from Persia, Iowa, on the 6th inst:—

The Sabbath school convention, and quarterly conference of the Little Sioux district, held at Moorehead, Iowa, June 1-3, proved to be instructive and encouraging, with large attendance and interest, love and peace reigning in the hearts of nearly all present. The Spirit's presence was manifested in business, preaching, and testimony. Elders W. W. Blair and J. W. Wight were in attendance and their assistance was thankfully received by all. Six were baptized on Sabbath.

Bro. E. A. Blakeslee of Galien, Michigan, June 5.

We had a nice conference at Knox, Indiana, Saturday and Sunday, 2d and 3d. Our district on the whole is coming up.

Bro. J. T. Davis, from Clifton, Kansas, June 5.

Bro. R. W. Davis and I are just through with a week's tent meetings at Scandia, Republic county, Kansas. Attendance good; baptized one young man and found several scattered Saints in the neighborhood. We will likely have a branch there soon. We distributed a good many tracts, and sold two Books of Mormon and one Inspired Translation.

Bro. E. L. Kelley, from Denver, Colorado, May 31, says:—

The Saints are hopeful in the gospel work and Bro. Frank J. Chatburn is on hand and fully sustains his reputation as a gospel minister. So far all went pleased with the appointment. A good word comes also from all whom I have met of the efforts of Bro. J. W. Gillen during the fall and winter. His congregations steadily increased and he was liked as a plain preacher. He not only preached but visited Saints and outsiders and made his work a success. This is the proper place for a missionary in a city, as well as out of it. Bro. Caffall, late missionary in charge, has preached his farewell here since the conference and departed. He is also well liked, as indeed I might say are most of the temporary laborers who have done occasional work.

Bro. J. F. Mintun, Magnolia, Iowa, June 4:—

The quarterly conference just closed was the best I ever attended. It was a feast from first to last. Truly "the Spirit of God like a fire is burning." One young man enlisted in the ministerial service, being ordained an elder. Six persons were baptized.

Bro. S. B. Kibler, Woodbine, Iowa, June 7:—

I see in last *Herald* the office is needing funds. I am doing all I can to help along. I trust all will do likewise as our publishing house is a power for good, and a little effort by each one of us will greatly facilitate the good work. My faith in the great latter-day work increases with my knowledge of the same. May God bless all efforts put forth in righteousness is my prayer.

The following, from Sr. H. C. Puckett, Lake Park, Washington, May 25, is suggestive. Will Bro. John Davis, or Hiram L. Holt, take notice; and, if possible, visit the place:—

We came to this place three years ago; have tried to do what we could for the cause we love. Our efforts have not been entirely in vain. My husband, J. M. Puckett, is a priest; he has preached every opportunity; has baptized some, will baptize more next Sunday. Several are investigating. We would like to have an elder come; don't know who to write to. Would you please notify our missionary.

EDITORIAL ITEMS.

We thank the brethren and sisters who have responded to the HERALD'S invitation to send in items of news of interest to its readers. We regret that we cannot always publish all matter received, but we desire to hear from our correspondents nevertheless. When we cannot publish in full we shall summarize or note the contents of letters, as space permits. Brethren and sisters whose communications do not appear will please bear in mind that we seek to present the best matter we have—that for the greatest good of the body. We shall endeavor always to observe this rule, "without partiality." It will aid us and profit all if our contributors will omit unnecessary details in narrative and statement. One can say a great deal in few words if he will, or use many words and say but little. Let us have the news, and boil it down to concentration, so far as can be done without injustice to the facts related.

Obituary notices should be written upon separate sheets of paper from letters and book orders. When the death of a person is referred to in a letter it is not always understood to be a death notice requiring insertion.

Bro. H. N. Snively, of Lamoni, reports interesting meetings at the Anstey schoolhouse, Grand River township, on last Sunday, also the organization of a Sunday school with promise of success. The Methodist minister had attempted an organization on the previous Sunday, but failed. It is the intention to hold preaching services there every two weeks.

"Seven were baptized to-day," writes Bro. N. N. Cooke, of St. Louis, the 3d inst.

We are indebted to Congressman W. P. Hepburn of the Eighth Iowa district for department reports and other public documents.

Bro. Cornish reports six more baptized at Gilmore, three on the 3d and three on the 4th of June, making eight at that point since the debate. Rev. Rogers is to meet Bro. J. A. Carpenter during June.

The Dow City, Iowa, *Enterprise* of the 1st inst. makes friendly announcement of the missionary efforts of Bro. J. W. Wight.

Bro. John Hawley wrote from Oscar, Indian Territory, June 1, where he stopped to do labor while *en route* to Texas, his field.

Bro. Morris T. Short has got into a queer sort of three cornered fight in which W. J. Howe of the Christian, Dr. H. A. Tucker of the Methodist, and himself form the extreme ends of the triangle, all about the subject of baptism, immersion, sprinkling, pouring, which? And is it necessary? We wish Bro. Short well in his effort; he certainly attacks manfully.

Bro. J. C. Foss secured insertion of a half column statement of the faith in the Rockland, Maine, *Star* of May 31. It was written by request of the editor. Good.

Bro. J. R. Wedlock, lately removed to Riverdale, Missouri, began a missionary campaign in his own house and has since secured the local school-house, where he has received good attention while dispensing the word. The people hear and read and are pleased, and Bro. Wedlock is hopeful for good results. In these days when so much religious conjecture is afloat in the atmosphere of churches, the truth should shine in clearness to the masses. The honest in heart will see it, too, when plainly presented.

Letters from Brn. R. Etzenhouser, M. T. Short, C. E. Butterworth, Peter Anderson of Denmark, and others, crowded out this week, will appear in next issue as space permits.

Sr. L. E. Carpenter writes of work done by Bro. Levi Phelps at Durand, Michigan, in answer to her request through the *HERALD*, the result being an interest awakened with a prospect for permanent good to the cause.

Bro. D. C. White writes of arrangements for a discussion between Elder J. B. Briney of the Christian Church and Bro. Leonard Scott to be held at Lowry City, Missouri, in September or October. Bro. White's letter will appear next week.

The *Woodland*, New South Wales, *Star*, of January 10, published a two column article written by Bro. J. W. Wight in reply to attacks upon the faith and references to the personal belief of Bro. Wight. The latter cleared the atmosphere from the dust blown in the eyes of the *Star* readers, and refuted his opponent in good form before sailing for America. Bro. Wight did considerable good work with the pen while in Australia.

Bro. Henry Resch has baptized six more near Minneapolis, Kansas, thirteen baptized by him of late. This we learn by letter from Bro. R. L. Ware, dated June 5. The latter was on his way to Mitchell county where he expected to preach and baptize.

Attention is called to the change of address of Bro. Thomas Taylor to No. 2 Sun street, Bristol Road, Birmingham, England.

COLORADO'S GOLD PRODUCT.

The receipts of the Denver mint for the present month will be some 200 per cent larger than those for March, 1893, the figures up to Friday being \$320,187.26. For the corresponding month last year they were \$111,532.12. The value of the gold bullion received for the first three months of this year is \$730,926.11; for the corresponding three months of 1893 it was \$282,857.22, the increase being \$448,068.89. This shows in the most practical manner possible what the response of Colorado has been to the increased demand for gold produced by the successful war against silver.—*Denver Times*.

Mothers' Home Column.

EDITED BY FRANCES.

"For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion
That carries until too late;
And it is 'nt the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun."

UNDONE.

SISTERS, do the words above touch any of your hearts with a feeling of regret as they remind you of some neglected duty? We are wondering as we write, for we know assuredly that in many cases these words must apply.

We recall many names of those who in the past encouraged us and from whose pens (able and ready) we expected so much. But time has slipped away until days, weeks, and months have passed and still the looked for messages (and in some cases the promised ones) come not.

Sit down to-night as the shades of evening come and the twilight closes you in and ask yourself the question, "What am I doing by word or pen, by example or precept to help the struggling ones of earth? It is the day of battle and all around me are the wounded and the dying. What an opportunity for giving the 'cup of cold water' which shall in no wise lose its reward. Have I left it undone?" If your heart responds that you have, then awake from your lethargy of indifference to the need of action. Don't tarry until it is too late, lest the ghost of lost opportunities sit beside you when the evening of life steals on apace and your heart aches as memory points out the times and places when you have deferred to the future hour the duty which called loudly for immediate attention. Have you thought that some who have heretofore lost no opportunity of dropping a word of cheer or encouragement may possibly be weary themselves and needing your help? Ah, there are so many needing it, that it will be well to remember to do with thy might whatsoever thy hand findeth to do.

[THE following dream should have appeared last week, but was omitted by mistake. Bro. Cooper has the earnest sympathy of all the Saints acquainted with him.—Ed.]

LAMONI, May 24, 1894.

Sister Walker:—I feel deeply impressed from a dream I had years ago, and others lately, to ask the faith and prayers of the Prayer Union in my behalf in my distressed condition, being entirely helpless for over a year from an injury to the spine received by accident.

Over twenty years ago while in the East I dreamed that I was on a great plain, and in the distance I saw a dust rising. After watching it closely for a time I saw that the dust was raised by a great dragon that was traveling with great speed across the plain, directing his course toward me. In the opposite direction from the beast I saw a large white house and I ran to it for safety. As I

entered the door of the first room the dragon also arrived and smote the room and it fell in ruins around me. I then sprang through a door into another room, which the dragon as quickly demolished as the first. I then sprang through a door into another room but with no better success, and so with terror I fled from room to room in the building (which seemed to be constructed in the form of a circle with one room in the center) until all the outer rooms had been entered and crumbled around me. With consternation I beheld the central and last room standing alone, which I entered to escape the fury of the dragon, but he followed me not there, neither was the room molested. The most profound peace reigned within its walls, and in the center of the room on a raised platform was a beautiful woman kneeling in the attitude of prayer with her hands clasped and her eyes toward heaven, and upon her forehead was stamped in beautiful letters the word and the room was filled around her "Prayer," with beautiful little children, all kneeling, their little hands clasped and their eyes turned upward as in solemn devotion. I stood as it were transfixed at the door I had entered, filled with wonder, peace, and admiration.

I would like to have the interpretation of the above.

I. N. W. COOPER.

PAICINES, California, May 5.

Dear Sisters:—I have just finished reading the address of Bro. J. F. Burton in the interest of the Daughters of Zion. It made tears of joy and gladness fill my eyes. I am so glad that God in his mercy is opening the way for woman that she may take the place which I believe God has always meant for her to fill. The Daughters of Zion have met many discouragements from all sides, but when they receive such encouraging words as those from Bro. Burton and other elders it gives them new courage to press on in the good work. O I think it is a grand, a glorious work. I cannot express my thoughts on this subject; my heart is full, but I cannot write it down. It makes me sad when I think that I am of so little use to anyone even in my home. I can do so little. I am sorely afflicted. My trouble is rheumatism in my hands, shoulders, and ankles; and neuralgia of the heart. My spine is also badly affected. I ask an interest in the prayers of all the sisters, that if it is God's will I may be healed; that I may be able to do my work and care for my two little ones. I have been afflicted many years and have been administered to many times. It may not be for me to be healed. God does not afflict his children needlessly, and if by suffering I shall be made better and more worthy to be called a child of God, I pray for patience to bear this affliction. I think the Prayer Union is a good work, and I do believe that many blessings have been received through the prayers of the sisters. I also think the Religio-Literary Society is a grand thing, and with the Daughters of Zion, hand in hand with the Prayer Union, great good can be done. O that each one of us would arise and shake the coals from our garments and strive to do the little our hands find to do, and be

more patient with the trials of this life, that we may be accounted worthy to dwell with God and Christ is my prayer. Your sister in hope of eternal life,

MRS. C. W. HAWKINS.

FORSYTH, Mo., May 30.

DEAR sisters, wives, and mothers who have written so many good and beneficial things for our Home Column, I feel to again lay aside domestic duties, while I allow my mind to take up the line of thought that is in tune with the spirit and duties of the times. The admonition to "come up higher," self-purification, and the duty of properly training our children, are topics which have given me deep concern. I have at some time heard the admonition to "learn wisdom out of all good books," and have heeded it to some extent. I have read in one good book, "knowledge is safety." I feel sure that the precious truths that come before our eyes in our church publications, and especially those pertaining to the mothers' work are planning a strong arm of defense for the young and unborn of Israel. It is marvelous in our eyes to consider as we look upon the scene, and the amount of good to be accomplished, as we mentally view it, unlimited. My whole being is wrought upon with an intense desire to keep in line with the spirit of the enlightened army of workers. As we watch our innocent little ones in their plays, and are called upon to help them in their troubles, what think you sounds as loud as thunder to our minds at times? This scripture: "To obey is better than sacrifice, and to hearken than the fat of rams."

We can now plainly see if we had had the knowledge away back there when we first took the sacred duty of motherhood upon us that is now being so freely given, and had taken it to heart as we now feel constrained to do, we might have saved ourselves and our dear children much sorrow. We are made to *forcibly* realize the truth of the scripture which says, "As ye sow, so also shall ye reap," in the matter of not properly understanding the sacred duties of motherhood. Everything that we would wish our unborn offspring to do, the mother and father should wisely and considerately strive to do. Every noble aspiration that they would wish to govern in the lives of their children, they should seek to cherish. The sacred word says, "Can a fountain send out at the same place, bitter water and sweet?" In the same line of consistency, we would ask ask, "Can a father and mother who cherish vile rather than pure motives and principles, people the earth with promising people? or if Christian fathers and mothers cherish nonchristian principles, is the world going to become through their lives more righteous, any more than a farmer can expect to reap wheat where he has sown grass seed?"

Then let me ask as fathers and mothers in this church that we take this matter home to our every heart. Not to a few, not to half, but Oh! to let *this* church be truly, "as a bride adorned for her husband," or like a Virgin Mary, adorned for her Son. Some may ask, What was her adornment? We read she was chosen to be the mother of Christ because of

her purity, her virtue; and if we believe this sacred history as *all* consistent Latter Day Saints should do, does it not follow along the line of reason, if the church is ever going to be pure enough to be worthy the name of the "Lamb's bride," that every vestige of impurity and of every thought of peopling the earth with any other than rightly born, pure-hearted, and a pure-minded race, must be purged out of her? No wonder the times are termed the "hastening times," the sifting times, etc., etc. If our heavenly Father cannot look upon sin with the least degree of allowance, isn't it time we as a people begin to get our eyes fully open to the importance of the times in which we are living and govern ourselves accordingly? That we may *all* be enabled to *do* this is the prayer of,

SR. C. H. DERRY.

NOTTINGHAM, Pa.

Dear Sisters:—After a long, dreary winter passed in sickness I rejoice to see the beautiful trees and flowers once more; and, as I look around and see the trees putting forth their green leaves my thoughts revert to the words of Jesus, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." We know when we see the trees unfolding their leaves that summer is coming and will soon be here, and we know also by the signs that are taking place the time is coming, is even at the door for the coming of Christ. How glad we are after a long, dreary winter when we see the first signs of spring and know summer is coming laden with many pleasures for us. When everything will be decked with beauty. And far more beautiful will the summer be if the past winter was cold and bleak and we had to stay shut in for many long weeks, or if we had to stay in on account of sickness. Then who can help rejoicing to see summer approaching? We now see the signs of the coming of summer and we also see the signs of the coming of Christ and we feel the winter of our lives will soon be over and all sorrow, pain, and distress we have had to pass through is nearly at an end. Brighter days are dawning, our lives will then be as summer, all sunshine, and we shall always have the light of the Son and his glory shall ever be with us. We need never be afraid of the cold, bleak winter any more; all shall be warmth, peace, and joy.

Do you not think this is worth working for? What is the pleasure of this life compared with the life hereafter? Is it not everything to us to try and serve our Master and obey his teachings and keep his sayings? I feel the time is short (as Christ says, *even* at the door), and let us not spend an idle moment but pray always that we may be able to overcome the many dreadful things that are coming upon the earth. May we be able to read the signs aright, be wise and faithful, that when the Master comes we may be doing right and that when he knocketh we may open unto him immediately.

Christ says, "Let your loins be girded about, and your lights burning, and ye your-

selves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Again: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Christ also says, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares."

I have never watched a spring with as much interest as I have this. Never did I see the trees putting forth their leaves when they had the same meaning which they have now. The signs of the times are also of great interest and meaning to me. When I hear the people talking of the times I think of the many things Christ told would come to pass in the last days, of the distress that was to come upon the earth. He tells us to watch and pray always that we may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man. He says he has told us all things and we were to take heed and watch and be ready "lest coming suddenly he find us sleeping."

SUE J. NELSON.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

ENOUGH.

"I am so weak, dear Lord! I cannot stand
One moment without thee;
But O, the tenderness of thy enfolding,
And O, the faithfulness of thine upholding,
And O, the strength of thy right hand!
That strength is enough for me.

"I am so needy, Lord! and yet I know
All fulness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need. And so
Thy grace is enough for me."

Thursday, June 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Romans 12: 9, 10.

Thursday, June 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Zechariah 7: 9, 10.

Thursday, June 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 35: 10.

MUMMY OF AN ANCIENT KING.

M de Morgan, the French director of the Ghizeh Museum in Egypt, has just reported the discovery of the mummy of King Horus of twelfth dynasty and several rolls of papyrus. The searchers after tombs bore into the rock about the pyramids of Ghizeh in much the same way as Americans bore for oil and salt. If the drill drop into a hollow space it is explored with eagerness. These hunters for tombs have been able to reconstruct a good portion of Egypt's lost history and learning.

Letter Department.

LOVELAND, Iowa, June 4.

Editors Herald:—Yesterday I preached in the Goss schoolhouse in the morning, assisted by Elders C. G. McIntosh and S. V. Pratt. The attendance was fair and attention good. In the afternoon I preached in the schoolhouse in Loveland, assisted by the above brethren. Attendance slim, but in each place I received divine aid. I noticed a good old Baptist preacher in Loveland solemnly shake his head several times as I set forth the absolute necessity of practical righteousness in order that we may obtain salvation, but the shakes ceased as evidence was presented that every man would receive a reward according to his works; no protest was offered at the close, and it may be hoped that light penetrated that "hardshell," and he may learn that only practical righteousness—the fruits of a real, living, active faith in Christ can recommend us to the favor or grace of God.

Elders McIntosh and S. V. Pratt preach here every two weeks, and I pray that they may be blessed in their work. We were blessed at our late conference in Council Bluffs with the ministrations of Presidents Blair and Alexander H. Smith. A spiritual time was enjoyed. CHARLES DERRY.

BURNSIDE, Ill., June 3.

Editors Herald:—The conference at this place will close to-night. It has been a success in every way. The Saints seemed to vie with each other to see who could do the most to make the visitors comfortable, many bringing provisions to the grounds; and scores ate on the grounds and had a grand time visiting, singing, and telling experiences. Brn. William Lambert and James McKiernan preside. Bro. J. C. Crabb is here, besides the local brethren of the district. Five were baptized to-day, and a good time had generally. I hope all may carry out their good resolutions.

Yours in hope,

G. H. HILLIARD.

HITEMAN, Iowa, June 4.

Editors Herald:—Bro. J. S. Snively and I came here ten days ago. We have held thirteen meetings with good interest considering that there is a general strike with the miners. We have also organized a branch with twenty members; and Bro. Snively led five precious souls down into the waters of baptism last Saturday afternoon and two more yesterday between meetings; so we leave this branch with twenty-seven members and fair prospects of more being added soon. Brn. J. W. Loach and William E. Williams, two promising young men, were ordained to the office of priest. Bro. Loach was elected presiding priest, Bro. W. E. Evans teacher, Bro. Joseph Williams deacon, and Sister Lizzie Williams clerk of the branch. We also assisted in organizing an interesting and promising Sunday school, called the Banner of Liberty school, with Bro. William E. Williams as superintendent, Sister Lizzie Williams, daughter of Bro. James Allen of Lamoni, assistant superintendent, Sr. Mina

Loach secretary, John Griffiths treasurer, and our promising young brother, Gomer Griffiths, librarian. The school voted to unite with the Decatur district Sunday school association. There are some live Sunday school workers here to start with, and I look for a prosperous school.

With faithfulness on the part of the members and wisdom with the young brethren in charge here, this branch is likely to move to the front in this district. The kindness of the Saints to us while we have been here has been all we could ask for, and we leave them to-day in excellent spirit. After our brief labors with the Hiteman Saints we go to Forbush and Centerville, and expect to labor there until time for our district conference at Allendale, Missouri, on the 16th and 17th of this month. In gospel bonds,

WILLIAM ANDERSON.

BRUSH CREEK, Iowa, May 30.

Editors Herald:—On my way home from conference I stopped over Sunday at Bro. and Sr. James Smith's, and at Bro. and Sr. Harding's, six miles west of Des Moines, and preached for the folks. On Sunday evening I had a large congregation, and in the afternoon a man and his wife were baptized. Bro. Cook and the writer confirmed them in the evening. There are more there who believe the work. On the 4th of May I started for my field of labor in Northeastern Iowa. On the first night I stopped with Bro. and Sr. W. W. Beal in Waterloo, and who are still mourning the loss of their noble son who was murdered by two tramps while on his way home to his parents last winter. May our Father comfort them in their sorrow.

On the 4th I went to Powersville, in Floyd county, and there I found the noble warrior, I. N. Roberts, hard at work. He had preceded me a week and had a good interest stirred up; but on the 7th he left for his own field. O, how I longed to have the little man stay with me! But he is one of those who, where duty calls or danger, is never wanting there; so he went, and I was left to fight the battle alone. But the great leader and general stood by me, and on the 13th we went to the Cedar River, where I baptized Joseph Linnell. He is a noble man. He has been an Adventist about six years. Mrs. John Jack was also baptized; a fine woman, the organist of the M. E. Sunday school; and some ten or twelve more are very near the kingdom, but had not the courage to step out. Several said to me they knew they ought to obey, and I think some will in the fall.

The M. E.'s. took alarm and closed the church against us. Then a Mr. Powers, who own the hall, invited us to use it. Mr. Jack afterwards rented the hall for a year for us to use, and then a subscription was circulated and four dozen chairs bought for us. So you see we have friends there. The above M. E. church was built for all to use, but dedicated to the M. E.'s., now when they shut us out the outsiders are demanding their money from them; so goes the world. I continued there till the night of the 20th, and notwithstanding that the farmers were all busy planting early and late, we had a crowd every night.

The last night was the largest of all, and many said "Come again;" and, "Don't stay away too long now," etc. The M. E. reverend told the people we could not have his church any longer, because we were not orthodox, and called us hard names. Upon that a gentleman (who is able to do so) offered to pay the reverend ten dollars for every sermon he preached in which he would prove his church by the Bible to be the Church of Christ, as Latter Day Saints do; but so far the reverend has not undertaken it.

On the 22d I came to Grove Hill, and preached twice. On the 27th the Baptist minister of Fairbank asked me to fill his appointment, at eleven, but I had an appointment, so I could not accept the offer of his pulpit. At 3:30 I spoke to a respectable sized audience in the M. E. church in Fairbank. That is something we never could do before—get that church. Then I came to Oren schoolhouse, where I spoke twice and baptized two more. To-day Bro. McRae brought me in his buggy to this place. Bro. Miller has gone to get the United Brethren church for me for a week or more.

We have almost money enough for a tent and I hope we may soon be able to get it. Bro. Kephart is at work, and I look for Bro. O. B. Thomas to get into this field sometime next week, for I need him very much. "Come and preach for us," is the cry from all sides. There are many things to discourage, yet the work is slowly onward. When I close here I will go to Fulton, and from there to Clinton by the 15th of June. May Zion prosper. In gospel bonds,

J. S. ROTH.

Home address Box 1,566, Grinnell, Iowa.

MILLERSBURG, Ill., June 4.

Editors Herald:—Our conference which closed last night was a success. A good number were in attendance; house full at all the services, a number of strangers present, and an excellent interest manifest. Two were baptized; a number more very near the kingdom. Bro. Dean Smith was ordained to the office of elder. The former officers of the district were sustained. Our next conference convenes at Buffalo Prairie the first Saturday in September. I remain here a few days, then go to Henderson Grove, Joy, and other points requiring labor. In bonds,

F. G. PITTT.

SYRACUSE, Neb., June 2.

Editors Herald:—The workers in this part of the Lord's vineyard are alive to the interests of the work. Two days ago I had the pleasure of meeting Brn. Peak and Waldsmith at Lincoln, and yesterday I met Bro. Armstrong at this place. To-day two candidates (Mr. and Mrs. Rockwell) were initiated into the kingdom, Bro. Armstrong administering the ordinance. This work is the result of instruction given by Bro. and Sr. Bray, and their grandson, Bro. Charlie Woods. I am to remain here and hold services in the Congregational church until the night of the 4th, then I go to Elmwood, where I expect to hold services in the German church. I find an open door almost anywhere I go. I have great hope for the work in this part of Ne-

braska, more especially because the few workers we have, seem determined by the grace of God to make a determined effort to accomplish greater results than ever before.

Your brother in Christ,
CHARLES H. PORTER.

BOTHWELL, Ont., May 10.

Editors Herald:—As circumstances have permitted I have tried to tell the good old gospel story to those who would hear, and in so doing I have been abundantly blessed with the Spirit of the Master. This is one of the great testimonies I have of this latter-day work; for sometimes when I have felt my inability to preach the gospel and looked on myself as being so inferior an instrument for so great a work, until I have felt somewhat despondent, and have been led to say in my heart, "How is it that God ever called me to preach the gospel." And to such an extent have my feelings been wrought upon (as stated above) at times that I have almost decided to send in my license; and at one time I believe I should have done so only for the encouragement I received from my wife; for at that time those cloudy experiences continued with me for months. Not that I did not wish to do my Master's will, for that I wished to do with all my heart; but to make myself believe I was competent for the work God had called me to, has been one of the great struggles of my life since I became a Latter Day Saint. Yet I want to tell you that at the times those clouds have seemed to me to have been the darkest, I have felt to almost sink beneath the burden of the gospel message, and have gone into the stand with a heavy heart to do what seemed to be my duty. At such times I have realized to a wonderful extent that God alone was the author of this work; for under those very feelings when I have arisen to commence to preach, the Spirit of God has come upon me in such power that I have felt under its influence, that I could preach the glad tidings of salvation to all people if they were before me. To God be all the praise. I have often wondered if any of my brethren in the ministry have had similar experiences.

As regards the progress of the work in this part of the Lord's vineyard, I think I can say it is onward; but we are all anxious to see it go on faster if it is the Lord's will it should, and would be glad to see a more perfect unity among the Saints; a unity in work, unity in purpose, unity in worship, in fact a unity in everything; and as Paul says, all speak the same thing. I do not wish to find fault with anyone, but another thing is much needed, and that is that our words and actions towards each other should be such as would beget implicit confidence in each other. Under such circumstances we would all work in unity for the advancement of our Father's work and not be afraid of some brother getting a little credit or praise for work done that we think we ought to get the praise for. Give God all the praise. That is where it properly belongs; for Jesus says "without me you can do nothing."

I have not seen anything in your columns about the debate between Mr. Cooper and

myself which took place from April 18 to 26 except what you quoted from the *Tilbury Times*. I never care to talk about myself, for it always looks and sounds better for others to do that for one; but I think I can safely say that the church lost none of her interest in Tilbury Center, and if I am any judge a great deal of prejudice was destroyed; at least I know there was a large number far more friendly towards me after the debate than before it took place. The propositions discussed were as follows: "Christian baptism is by immersion only." I affirmed. "Infant baptism is of Bible authority." Mr. Cooper affirmed. "Immersion of the body in water is essential to salvation." I affirmed. "Is the Book of Mormon of divine authority?" I affirmed. The debate lasted eight evenings, two on each proposition, and it passed off very pleasantly and orderly. I think everyone was surprised at the interest taken; for very large crowds attended. People came from ten to fifteen miles every night. It was thought that Mr. Cooper made the best argument the first night on the first proposition; but I had far the most scriptural proofs; and on the second night opinion changed and our opponents were very quiet. On the second proposition Mr. Cooper made a failure, and I had everything my own way. This is what some outsiders said in talking the matter over afterwards. Concerning the fourth proposition, people outside said if there was any truth in the Bible I proved my position, and Mr. Cooper did not disprove it. The fourth proposition was said to be a complete victory for us, as Mr. Cooper did not even attempt to reply to my scriptural argument, but he followed the old rut which was "Old Joe Smith," the "Solomon Spalding manuscript," etc. This part of his argument as you are well aware did not give us much trouble to dispose of, only he said Spalding wrote three or four manuscripts. You would be almost led to believe by Cooper's story that Spalding did nothing but write manuscripts on aborigines of America, and he said the second manuscript was the one that formed the foundation for the Book of Mormon; and he produced a number of witnesses with their names to prove a second manuscript. Those witnesses stated there were the same names in this second manuscript that are found in the Book of Mormon. In reply to him I showed that the very same parties were witnesses to the "Manuscript Found," which evidently was the same one that he had reference to. I then offered him the Manuscript Found and told him I would forfeit five hundred dollars if he would produce any names alike in the two books, and that made him look down his nose.

After the debate a vote was taken which resulted largely in Cooper's favor by them that voted; but there was about one half of the congregation who did not vote, and some were heard to say they did not care how bad Leverton beat Cooper they were going to vote in Cooper's favor anyhow. On the evening the vote was taken the Methodist people came from all quarters to give Bro. Cooper a lift. Some who had not attended before, and even some of them after hearing the one night, said they could not vote for Cooper,

after coming purposely to do so. One party was heard to say after the meeting was dismissed, "that Cooper got the vote, but Leverton had the truth and the argument." So I now leave the matter in the hands of him who doeth all things well, praying that the effort may lead some to the truth and result in good to the cause of Christ; for this was the only object I had in view in entering the debate. One man told me after it was all over that the debate had done more good to our cause than could have been done by a year's preaching.

Yours in gospel bonds,

A. LEVERTON.

WOODBINE, Iowa, May 22.

Editors Herald:—On my arrival in the beautiful town of Lamoni, Iowa, on the fourth day of last April, I little thought that to-day I would be seen lingering in the State of Iowa, and that although my home and loved ones are twelve hundred miles away. When I have looked out upon the cold bleak prairies of this State, and gazed with imagination through the glittering frosts upon the wild flowers and blooming gardens of the south, I have in my imaginations grasped for something in that direction out of my reach.

When I found myself in the town of Lamoni, awaiting the then coming conference, I soon discovered that my desires were being realized to the fullest extent. I had gone there to meet with the people of God, and surely I never saw a more godlike people than I met there. Among the hundreds who flocked to the train to meet their friends who were coming in on the daily train from the surrounding country and different States, day after day, neither among the arrivals nor those that stood upon the platform anxiously waiting to grasp the hands of those descending the steps of the cars was I able to detect the smell of liquor or tobacco; nor did my ear once catch the sound of profane language.

Among the early arrivals I was introduced to my brother, J. W. Wight, whom I had not seen for thirty-six years. The last time I had looked upon his face has was only six years old. He had returned from his mission of six years ago to Australia, where he has been preaching during that time, and then for the first time met his companion and three bright boys he had brought with him from that far away country. Then some one pulling me around wanted to introduce me to Sr. Mary Hawley. O how familiar the name, although it had been forty-three years since we had laid one of that name in the cold and silent grave, and commended her spirit to the God who gave it in life. I had learned to love her as a mother, and in death had wept over her remains, and notwithstanding the length of time that had gone by, the very mention or sound of that name in my ear fell like a thunderbolt upon me and set my mind on fire, as it were, with that electric influence that so often causes the wires to tremble from pole to pole. It brought back the memories of the past half century. We will not rehearse the memories of that time; but turn from the dead to the living. On my introduc-

tion to Sr. Mary, she at once commenced pleading with me for a promise to visit Galland's Grove, and when I met Bro. George Montague and others the same plaintive tones fell upon my ear, and my heart began to swell with a desire to go there. This thought had not entered my mind on going to Lamoni; the attendant circumstances had made it seem to me to be almost impossible for me to accomplish what I had already done and return to my home one thousand miles away; yet the desire seemed to grow until it seemed to me that I could no longer contain myself, and I said to myself, "I will go." I thank God to-day that he enabled me to come to that conclusion; for from that day to this it has been like it had been from that time back to the 20th of March,—the day I arrived at my brother's house at Ridgeway,—one constant round of enjoyment, and it seems to me to be a stepping-stone upon the threshold of our Father's house that enters the pearly gates that will open to us and we shall enter in and assemble around his throne—only one thing—and it seemed that I could linger with those people for ever. My family is now over twelve hundred miles away.

It was after conference had been in session for several days when it seemed to me that man had done all in his power and could get no further, that God, like in former days, took pity on poor, weak man, and sent his angel to roll the stone away, calm the troubled waters, and speak peace to our troubled souls; and our conference closed with peace and harmony prevailing. Then it was that we clasped hands with our friends and loved ones, a "good-bye," and "God bless you," and we were flying away on the train for Ridgeway, Missouri, in company with Brn. George Montague and H. O. Smith. While stopping with my Brother L. L. Wight and family for a short time, preparatory to going to Galland's Grove, H. O. Smith's little boy, Ray, who had preceded us and was attending his Cousin David Wight's school, was bitten by a large rattlesnake on his way home from school. David, heedless of the harm he might incur to himself, placed his mouth at once to the wound and endeavored by this means to extract as much of the poison as he could, and bore him away in his arms some half or three fourths of a mile to the house where all the requirements of the law of God were resorted to and the little boy was healed. To God be all glory. Excuse my weakness if you see the impress of dewdrops upon this sheet when I tell you that we here bade adieu to my brother's family to fly away to our next stopping place, Moorehead, Iowa. Bro. J. W. Wight was on our train from Lamoni, and we had his company with that of his family. Here we met with many friends whom we had not seen for many years, and among them were our brother, S. Wight, and his excellent family, also our sister, C. Henderson, and her family. Her companion took extra pains to make our stay with them pleasant. I hope I shall be excused for mentioning a few names: such as Bro. and Sr. C. Huffman who contributed liberally to our temporal needs, and Bro. and Sr. George Montague who spared no pains to make the

surroundings pleasant, and secured conveyance from place to place by which we were enabled to visit invalid friends. Among those was James Ballantyne whose arm by a stroke of paralysis was hanging powerless by his side. Notwithstanding his affliction we found him firm in the faith of the Master, and ready to give a reason for the hope he had within him. He, too, contributed liberally of that that the Lord had blessed him with to help us on our journey. As I left the little pleasant town of Moorehead in company with Bro. Montague, and our horses were trotting leisurely along, I thought I would never again blame Lot's wife for looking back. We ate dinner with Bro. Robert Ballantyne and family, and gave and received a few cheering words.

We stopped in Dow City that night with Bro. Rudd. We ate dinner with Sr. Mary Hawley near Galland's Grove. Bro. Gideon was away from home; however, we had a very pleasant visit with him and his family. They too, contributed to our needs temporarily and their Son Charley was not exempt. May the Lord bless them. Here we found Mother Hawley. It had been forty-two years since I had seen her, and at that time we called her Mother Hawley. She is now ninety-four years old, active in mind, and can walk without help. For nearly sixty years she has borne her testimony to the work, and as ready now as she ever was to say she knows it is the work of God.

Our next stop was with my sister, M. Holcomb, the wife of Bro. C. Holcomb. I had not seen her for thirty-six years. She was nine years old at that time. My brother, R. Wight, and his wife, Sr. Burt, and my sister, C. Crandall, the wife of Bro. A. Crandall, and among the many others I must name one more, that under the most peculiar circumstance, which I will not mention, was made near and dear to me. I will say this much, however, she is the mother of some of those children that I have just mentioned; her name at present is Mary A. Jenkins. Bro. Jenkins, too, her companion, is a noble Saint of a long lifetime. He has been faithful under many trials, and she under the most trying circumstances has fought the battle of a Christian woman, and stands to-day in the front rank. None of those have I seen for the last thirty-six years, and many of them that are dear to me, I had never before seen in life. Bro. George Hawley contributed everything in his power to make my sojourn enjoyable, and he succeeded well; for he surely had the faculty of doing this, and when we could not get conveyance for the press of business he would walk with me from house to house. His company and cheerful voice would make our journey seem short. There I met Rosine Crandall and family; her mother, my sister, died over forty years ago and left her only six weeks old in my mother's arms to raise.

Now, dear readers, am I not right in giving this as an illustration of the stepping-stone to the grand reunion when we shall have crossed the dark valley and emerged into the grand light of eternal life. If the thoughts herein expressed shall gladden and cheer the hearts of some, then my object is accom-

plished. I am at present with H. O. Smith, and his very pleasant family; but will reluctantly leave this place to-morrow to join Heman Smith at St. Joseph and from there we will go south. We have heard several good sermons and have endeavored to the best of our ability to cheer and gladden the hearts of the congregations of the Lord.

Yours for the battle,

L. L. WIGHT.

MINNEAPOLIS, Kan., June 1.

Editors Herald:—The quarterly conference of the Northwestern Kansas district was a very good one considering the number in attendance. The reunion committee settled upon Blue Rapids as the place for holding the reunion commencing August 9. We hope to have a good time. I left the Rapids on May 21, in company with Bro. Resch who lives five miles southeast of Minneapolis. Bro. Resch is a priest, was ordained something over a year ago and he has done a good work among his neighbors in preaching, and distributing tracts and books, insomuch that he led thirteen into the waters of baptism on last Lord's day. Among the number were three of his family; a daughter and two sons. We held confirmation in a schoolhouse at three o'clock in the afternoon of the same day. Quite a gathering of outsiders was present to witness it. I think there are others not far from the kingdom. I have preached eight nights here and will continue over Sunday. There were three heads of families baptized among the thirteen.

On my way here I stopped at Morganville in Clay county, and baptized Bro. Charles Carson, a promising young married man. Sr. Carson by her firmness and by the use of reading matter convinced the brother of the work. In bonds,

R. L. WARE.

LOCKHARTVILLE, N. S., May 25.

Editors Herald:—It is with pleasure that we hail the *Herald* as the bearer of good tidings week after week. What a blessing you are to the world to be sure. It is not merely a tinkling cymbal. I can easily think that comes in this form from many of the Saints, "I could not live without you." It is true. A Saint cannot *live* as they should live, without the *Herald*. It is true there are Saints that exist who do not have the reading of the precious columns; but they are so far behind the times that it seems almost like getting back into sectarianism to converse with them. Surely this is a good cause, and something I think I can sense its value to an extent and appreciate it, though I am conscious that I am not squarely up to the advantages it gives me.

I was peculiarly interested this week in reading the Bishop's report, and as I ran over the names that had paid tithing this year, a feeling of pride and pleasure would go over me when I came to the names of those I knew. And glad am I for them that their names are there, for it means blessings and approval from the Father. I was pained also in seeing the list from Nova Scotia so small, and to a certain extent, I believe I am to

blame for it, for not keeping this matter before my own countrymen. It may be argued that our Saints are poor; but that is no argument at all, as I know our Saints are not any poorer than many that are on that list, and many or some of them a great many times richer. I find that it is not because they are Nova Scotians, either; for I discovered a large number of Nova Scotians who are living in the United States, where the tithing question is kept before the people, upon the list in good shape; and they are not rich either. Now will you lend me space to say to the Saints in Nova Scotia district: Let us take this matter into consideration this year, individually. Who of us are reaping benefits from this "restoration"? and who is paying for it in the way that God ordained? Let us ask ourselves what will be the difference between those in the next world who have had their names upon the tithing list and those who have not. There certainly *will* be a difference. Now, how many of us will have no risk to run upon that account this year? Let the report answer next year. It is because I want yourselves to be blessed and God glorified that I write thus.

Yours in the hope of the gospel,
HOLMES J. DAVISON.

PLEASANT GROVE, Utah, May 22.

Editors Herald:—Bro. R. J. Anthony arrived Home on May 7, hale and hearty, and reported having an excellent time at conference; and on Sunday, the 13th, he gave us two excellent sermons, which some of the Saints said it beat anything they had heard, and which will no doubt result in much good in causing some to renew their diligence in serving the good Master. I wish there were more laborers like Bro. R. J. in the field. It would be hard to find better. He went to Salem last week, expecting to stay all the week; but owing to not being able to get a house to speak in, returned, but went to Provo for the two p. m. services to encourage the Saints there who are alive to the work, having a good Sunday school every Sunday, and meetings at two and half past seven p. m. He returned here for meeting at eight p. m., and by special request of one of the Brighamites spoke on the subject as to where the church was from the death of Joseph the Seer until 1860 when young Joseph took his father's place. Some of his hearers, and not of the church, were very much pleased with the effort, which was very good on many points of difference between the different factions claiming to be the true church. He showed up the Utah Church in good shape from the revelation of President W. Woodruff, and the sermons of Presidents Woodruff and George Q. Cannon, as published in the *Deseret News* of April 17, 1894. All of the ministry should have a copy to show up the difference between the two churches. They could be got from the *Deseret News Co.*, Salt Lake City. Bro. Anthony compared the revelation given at Lamoni, April 15, 1894, and some others given to the church in early days with the one published in the *Deseret News* of April 17, and the manner in which they were presented to the church for their

acceptance; and I believe that it had a good effect, for it was done in a very plain and clear way. Bro. Anthony went to Fairfield in Cedar Valley, yesterday, and expects to be in Salt Lake City for next Sunday.

Yours for the spread of gospel truth,
H. B. STERRETT.

FARWELL, Mich., May 28.

Editors Herald:—Our debate with Mr. M. D. Rogers of the "Church of God" is over. When it began, a large majority of the people were opposed to us and our faith, but on the last few evenings the majority of the thinking people were in our favor. Mr. Rogers did not seem to know what he believed or what his books taught, and he went back of Mr. John Winebrenner and the books his church. And all that we could get for the whole twelve evenings was a constant tirade of abuse upon Joseph, the books, and the church, and I am satisfied that if the chairman had not allowed him to go on with such he would have had to stop before the time was up. No wonder he did not want to have the debate or a synopsis of it published! We had arranged to debate it over again in Freesoil, but whether it will come off now or not I do not know. He has also arranged to discuss with Bro. J. A. Carpenter at Beaverton. If it takes place I will go there and help Bro. C. out all I can. He was brought here by the Methodists, Baptists, and Disciples to debate and the community paid him twenty-five dollars. I am also informed that that the Methodists in Freesoil are to pay him twenty-five dollars to come and debate it there. That is the place where they got in three ministers last winter who delivered eight lectures against us. We answered the best we could, and followed them up. The results were we baptized thirty-three persons and some more this spring, some of whom were of their own church.

Our debate closed on Saturday evening, and on Sunday we baptized two, heads of families, and several others are seemingly very near, while none that I can learn who were in any way favorable before have weakened; and many who were much opposed are more favorable than before. The Saints are built up and confirmed in faith and hope of the final triumph of the blessed gospel of Jesus Christ. Many heard who would not come to our preaching meetings. According to the agreement the above is about all I would be allowed to give or report. Feeling good in body and spirit I remain, a coworker for Christ,
J. J. CORNISH.

MARCELINE, Mo., June 2.

Editors Herald:—Bro. J. A. Tanner and I just closed a week's meetings at the Menefee schoolhouse where we had good attendance and attention; but we could not persuade any to obey. Bro. Tanner returned home to Beaver to look after the work in the branch. I came to Marceline to open up the work after the wise and faithful efforts of Bro. E. E. Williams in securing a house for that purpose. Cannot say what the outcome will be, but everything is favorable for a permanent opening here. Fraternally,
D. E. TUCKER.

SAN BERNARDINO, Cal., May 16.

Editors Herald:—In connection with the inclosed obituary, I offer the following statement: On the night following the death, and prior to Sister Aldridge's funeral I staid at the house of Bro. Alonzo E. Jones, Jr., of this place, and while I lay upon the bed, awake, but wrapt in the Spirit, I saw myself standing beside the elegant casket wherein lay the mortal remains of Sister Aldridge, with the family sitting on either side, and a few friends also in the room, at Bro. Aldridge's house. I was preaching, as I thought, the funeral sermon, being filled with the Spirit of God. I saw that the departed spirit of her whose mortal remains lay before me in the casket was then at rest in the paradise of God; and in the most beautiful language, I was portraying to those present, but more especially to the husband and sons, the joyful, and sublime conditions of that rest and the joys and supernal happiness that might be theirs at again meeting that loved wife and mother. But the conditions upon which such a meeting could be affected, must be through obedience to the same laws, by which she was made ready and prepared to enter into that state of rest and peace.

I was filled with the Spirit of God, and in its light and by its power, I was pleading with and trying to impress upon their minds the necessity of obedience upon their part in order that they might in joy and peace again behold the face of that saintly wife and mother, and also be a stay and comfort to the lonely daughter and sister, who would need the comforting influences of those brothers and father, and whose life would be made so much more pleasant and happy if they were only brothers in the covenant as well as in the flesh.

Feeling a portion of that good Spirit at this time, and with no other desire than their welfare and salvation in the kingdom of God, I hope and pray to him, that they will be impressed by this admonition to give heed to and obey the teachings of the gospel; that they may make the necessary preparation to meet the loved ones who are now at rest.

R. R. DANA.

SAN FRANCISCO, Cal., May 24.

Editors Herald:—You will no doubt remember my writing to you and sending a letter to answer some points, from Mrs. George D. Sallier of Vacaville, California. It is with great pleasure I now write you of this lady, her husband, father, and mother all having obeyed the gospel on May 20, at Santa Rosa, being baptized by Bro. M. H. Forscutt and confirmed by him and your humble servant. Bro. and Sr. Sallier have three children, all of whom we blessed the same day, and thus brought into the church three generations—children, parents, and grandparents. It is very gratifying to me to see these people come into the fold as the result is, partly at least, on account of my labors. There are others investigating at Santa Rosa. Bro. Mark has been twice with me to Santa Rosa. He preached there and then at San Francisco on his return in the evening. Since the loss of our church at Irvington I go to Haywards on the First Sunday of each month.

We appreciate, very much, the marked improvement in the *Herald*, it being already bound, cut, and ready to read. Where people can only take one paper, the church organ—the *Herald*—should be the one, with due respect to all others.

Bro. M. H. Forscutt is an earnest, willing, able minister, and I hope he will be continued in this field. He is just the man to help us. We need him—I mean the cause needs him. I could find places to preach every Sunday, if it was wise to go away from home so often; and if such poor, weak things as I can do good in this grandest of all causes, how much a man like him can do. Pray for us here, that the cause may move on, that we may reach the hearts of the honest with the truth. We have had some four additions to our branch of late, all of whom will do us credit. We lack means to do some things for the cause that we would like to do. All rejoice at the results of the late conference at Lamoni.

Yours in hope,

CHARLES A. PARKIN.

ROSEDALE, Ind., May 17.

Editors Herald:—We have been out at work before good audiences about four miles from this place. We spoke ten times, and had the very best of liberty in presenting the truth. It is a grand testimony to us that the work is of God. Some have asked for baptism and many others are seeking after truth. Some are convinced and will obey sometime in the near future. We had to fight our way alone against all the commonisms of the day. We also met the opposite party here; I speak of the faith healers. They have been here and performed some of their works to make people believe; but on Sunday night we showed them up in their true colors, and shook the faith of all who leaned that way, but two. There has been one man, by name Joseph Merrill, who has gone through all of this country healing and claiming he is some one to whom God has given mighty power, such as praying for people in Iowa; sending his handkerchief, necktie, or any other garment or part thereof, and having the people healed thereby; and all such nonsense as this is gone through with; but this wonderful healer refuses to debate with anyone. Again, we have had to meet all of the vile stuff in Beadle's work, and wherever we have been we have shown he only wrote the book for the purpose of making money. We also have had to read and get acquainted with Mary Etta Smith's work, as it also is in our neighborhood. It sometimes appears to me that his Satanic majesty has collected together all the books and isms of the world in here for the purpose of defeating the work of God. We, with the help of the Walters brothers, members of the church, one of whom is postmaster, distributed *Heralds* and *Ensigns* of several years' collection. They are doing a good work in their way.

The summer outlook is very good, and I believe that some of the elders ought to be around here all the time, setting forth our views; for remember, here is where Beadle lived for years, the county seat of this county,

and it will take time to get the work in good shape here.

We never miss an opportunity of laying the gospel plan before the people. We have been invited to speak here at Coxville, Rosevale, and Armsburg, all in this county; then in Clinton, and at one M. E. church and two schoolhouses; so by this you can see there is a chance for some good work to be done this summer. Christians tell their people not to listen to us, and the Methodist Episcopalists would not build a church or have anything to do with it, because we were elected one of the trustees. But why say anything? It is just like every other place. The ways of truth are evil spoken against, and thus we are comforted that it is the work of God.

We feel to rejoice that we have the opportunity of presenting the truth to the people, and that we have a part in this great latter-day work, for we know it is of God. And we feel to press on in the same, asking God to bless us in our weak efforts to live as we should. May heaven bless the work here; we get very lonely for communion with the Saints. We have no one to speak a word of comfort or cheer to us, and have to stand the jeers and sneers of those who should aid us in our labors. I ask the prayers of all the Saints that the word of God may have free course in this place, and that a branch may be raised up to his name's honor and glory. May God bless us all.

JAMES KNOX.

WOODSIDE, Mo., May 23.

Editors Herald:—Bro. Spurlock and the writer have been preaching around this part at two different points. The interest is fine; calls for preaching come from all over this part. I never saw such a stir to hear us; schoolhouses are entirely too small for the crowds, but that only makes Satan rage more and more.

On Friday night, the 18th, the writer was given ten days' notice to quit the country, with two bundles of hickory switches left at the schoolhouse; the notice reading, "We don't want old Joe Smith, so get out quick or rocks and eggs will be nowhere. The long-capped boys." As that has become so common to us elders in this part, I paid no attention to it; but on the following night just as I was closing service, bang! bang! went the window, and I felt something like a shot from a cannon strike me on the side of my head, and I measured the floor. However, I had just enough life left in me to give out notice for meeting at eleven o'clock the next morning. There were fifteen rocks found in the schoolhouse next morning, and several bullet holes in the opposite wall and window sill. I was able to travel to Bro. Perry's home, where I found Bro. Spurlock, who administered to me, the pain leaving me in part, and I slept pretty well; and by the help of the Lord I was able to preach to a very large crowd the next morning who were very indignant over such an affair. I am sure it made us many friends; but I question the advisability of letting such a thing pass; something ought to be done. Some think the law won't protect Latter Day Saints, and allowing such to continue only confirms that opinion in their

minds. Christ says, "Whosoever shall smite thee on thy right cheek, turn to him the other also;" but how many times we must turn, it does not say. I have been egged four times and rocked twice, and I think it is time to stop.

We had the pleasure of baptizing two noble souls, and I think it is only the beginning. Priest McGuire and Teacher Walker are both preaching all they can; and they are noble men, both highly respected in this part, and I trust will do a good work. The prospects are very good.

In bonds,

HENRY SPARLING.

SPRINGFIELD, Neb., May 27.

Editors Herald:—On the 15th inst. we received a telegram from Bro. J. B. Preston of Hitchcock county, saying his daughter, Sister Alice Pettinger, was very sick, and wanted Elder G. C. Hodge to come. Elder Hodge started on the morning of the 16th, this being the first train he could get, and did not arrive until noon of the 17th, it being some three hundred miles away. He found the sister very low, but he administered as James directs and she received immediate relief and was soon able to sit up, and the next day was up and around the house. They had called a doctor several times but had received no relief. Brother Hodge also administered to their infant child which was near death's door, and it received relief forthwith. Thus God showed forth his power and fulfilled his promises in their behalf.

While there, Bro. Hodge baptized two of Bro. and Sr. Preston's girls, also confirmed them, and found others interested in the doctrine. He says good could be done if an elder could be sent there.

Yours for the truth,

C. K. PRESTON.

PORCUPINE, Wis., May 27.

Editors Herald:—The work is onward here. God's Spirit is with us, and even the angels seem to be present with us. On last Sunday I baptized six in the waters of Dead Lake, and I never felt better in the humble discharge of my duty. The lake was rough and the waves rolled high when we arrived at the water, but during the baptism the portion of water where we were seemed to calm, and scarcely a wave rolled over the water. Persons remarked about the event. At the confirmation the Lord blessed me wonderfully. Fully two hundred and fifty people were present at the water.

To-day I led four more into the waters of baptism. Thank God for the way his Spirit is striving with the people here, and how he blesses us in administering his word and ordinances. Bro. C. H. Burr came to my aid last Tuesday. Never was I more glad to see my colaborer's face, for the work was pressing me hard. I had just returned from preaching the funeral sermon of Mrs. Lona Foster, a highly respected lady who died on the 21st, when Bro. Burr came; and I was glad. I think the Lord knew all about it when he sent his elders out two by two.

The young people in Porcupine have organized a church choir, and I have just or-

dered eleven Saints' Harmonies for them. They have a splendid teacher, also a promising organist, a member of the choir; so by the time the new church is finished a trained choir will be ready to take their part of the church work. May the Lord bless the young people, of which I am one. Bro. Burr and I go to Pierce county for a few weeks next Wednesday.

Your brother in Christ,
H. P. CURTIS.

STILLWATER, R. I., May 30.

Editors Herald:—The last letter I wrote you was from Haverhill, Massachusetts, sometime in December, 1893. Well, I baptized two more there the next Sunday. The local paper thought it was very cruel to expose the people so needlessly in such weather, but the parties were all alive and well at last accounts. January 7 found me in Fall River, where I preached to the Saints. On Monday morning I received a call to accompany Bro. Toombs to Norwich, Connecticut, so took the next train for Providence, where I met Bro. Toombs and we proceeded to Norwich. We held a sacrament meeting in the evening and administered to Sister Crouch who was quite sick. Bro. Toombs left next morning for his home and I remained, preaching three evenings on priesthood.

Saturday found me in Boston where the Sunday school convention was in session. The business passed off pleasantly and speedily. We met at ten a. m. for Sunday school exercises. I was requested to take charge of senior class and give (as I understood) an explanation of the lesson. If the writer had any starch in his neck when the day began, I am quite sure he had none when it closed, for he was criticised unmercifully. In the afternoon Bro. F. M. Sheehy and A. H. Smith were the speakers. In the evening the local school gave a nice concert. I think all enjoyed the convention.

On Tuesday Bro. Sheehy and I went over to Harvard College and had an interview with Professor Putnam on the antiquities of America. The Professor is a man of large experience and very entertaining in conversation. At night I preached in Haverhill, continuing the meeting through the week and over Sunday. On Monday night I spoke at Bradford just across the river from Haverhill. Tuesday the 23d I went to Boston, and then to Providence, and met with the Saints in the latter place in prayer meeting. I went home the same night with a bad cold trying to get the best of me, which it did for several days.

The 28th found me in Fall River again, where I preached afternoon and evening. On Monday night I organized a Zion's Religion which I believe is doing well. I remained in Fall River several days, preaching again on Sunday. Labored in Providence and Fall River until February 27, then in company with Bro. George Smith went to Fiskville where we found a good congregation awaiting us. Bro. Smith spoke very nicely for a short time and I followed him in the same line of thought. We continued meetings throughout the week.

On Sunday, March 4, in company with Bro. Toombs and wife, I went to Bro. Ransome Searle's, where in a clear running stream the writer immersed two young men who we trust will become very useful if faithful. Preached in the afternoon in Fiskville and held meetings throughout the week at Bro. Searle's and at Fiskville. On Sunday I met with the Saints in Cranston in prayer meeting and enjoyed quite a spiritual time, preached in Providence in the evening. Labored for some time in Providence and vicinity, and on May 5 went to Norwich, accompanied by Bro. George Gates. We found the Saints well with the exception of Sr. Crouch who was very poorly. On Sunday morning we went some two miles or more and in obedience to the word of God the writer baptized Bro. Geo. Phillips, who has been investigating the work for some two years or more.

The work in Connecticut needs looking after and there should be somebody there to carry the work along and open up new places; but—and here we come to that little but obstinate word—there are so many points to reach and so few to reach them. Saturday, the 12th, in company with Bro. Joseph Fenner, we took the train for Brockton to attend the district conference. We met a number of the Saints in Providence with happy faces determined to lay aside the cares of the world for a day or two, and enjoy themselves spiritually. The business of the conference was conducted quietly and smoothly. The prayer meeting on Sunday morning was a very spiritual one, and the good Spirit of the Master was present to bless by a manifestation of the gifts, and by the quiet but essential work of humbling the heart; so that God may be represented better by his people.

The morning preaching service was in charge of Bro. John Smith, of New Bedford, assisted by the writer. Bro. Smith spoke forcibly and the effort was well received. The afternoon service was in charge of Bro. Myron Fisher of Boston, the writer being the speaker. Bro. Sheehy gave us a good sermon in the evening. I think the spirit of the conference shows that in some things at least, we are getting along, and we feel hopeful for the future.

On arriving at my home after the conference I found a young man—comparatively a stranger—had come to our house, and seemed to be so taken with his surroundings that he has concluded to take up his permanent abode with us. I understand his name is Frederick Alma.

On Sunday, the 20th, I met with the Saints and friends in Cranston and at night in Providence.

On Monday evening we heard a gentle tick-tack on the window and on going to the door found a large basket filled with the good things of this life. We do not like mysteries, and as I could see no legs on the basket, I started out to investigate. Dear editor, if you could have seen the writer going down the road, his beautiful (?) hair flying in the breeze you might have thought it would be wise to shut him up in some safe place. Well, it took four young men and three ladies

to hang that one basket, at least there were that many discovered after quite a hunt.

On Sunday, the 27th, I opened up the work in Stillwater and Smithfield. Quite a number were out to hear and extended kind invitations to come again. Met at Smithfield again on Tuesday evening. I expect to open another place soon.

Yours in bonds,
GEORGE W. ROBLEY.

PIN OAK, Ill., May 30th.

Editors Herald:—Bro. Emsley Curtis was with us from the 17th to the 24th. He preached some good sermons, gave good advice, and left us all revived and feeling well in the great latter-day work. May the good Spirit ever go with him. He baptized three while here. We have a Sunday school organized in this, the Dry Fork branch, and which is progressing nicely with good attendance. I have a greater desire than ever to do what I can in this work, for I know it is of God.

Your brother in Christ,
JOHN F. SIMMS.

Original Articles.

THE APOSTASY AND THE RESTORATION.—No. 1.

BY ELDER C. SCOTT.

UNTOLD numbers of sincere, humble, religious people throughout the professed Christian world deplore the divided condition of religious people.

The weak, spiritless formality of the various forms of religion is keenly felt. Their inability to satisfy the longings of the sincere and honest mind and heart for that spiritual food essential to give the life needed, that life in Christ, that degree of gospel truth necessary to assure the soul of its acceptance with God, is also painfully realized and confessed.

That there is a demand being made by the anxious hearts of great multitudes of earnest seekers after gospel truth that the divided, warring, and contentious religions cannot afford or supply, is now admitted by these multitudes. They feel that a complication of moral and spiritual ailments radically afflicts religious bodies. They are unable to diagnose the case or discover the causes of the grievous complaints, and consequently are unable to determine the remedy, or how it is to be applied.

The results are, division prevails, spiritual apathy everywhere withers and blights hope, uncertainty attends the efforts of the honest seeker after truth, and doubts like dark ominous clouds crowd in and obscure the horizon of faith's domain; hope dies, and with many all effort is abandoned. Others are carried along with the tide, not being able to determine whether they will be spiritually wrecked and sink beneath the storm

waves, or, while hoping against hope, that they may by aid of some unforeseen happening, sight "the golden gate," and enter the portals of the haven of the bright beyond.

Dear honest, but bewildered soul, do not despair; "there is hope shining brightly before us." Look up; the star of hope yet glitters; God yet rules; a lifeboat is nearing! Come, get aboard, and so save yourself. You have not yet lost all hope; you yet "have faith in God." So, we will look the ground over once more and see if we cannot discover the cause of the sad, divided condition of the religious world; and finding that out, we may be able to see the *divine remedy*, for God has one.

The fact that there are so many various and therefore false systems of religion, is evidence that there is a true one—a correct system of Christianity somewhere. Counterfeit certificates and coins cannot be unless there be a genuine mint from which the true is issued. Division is an evil wherever it exists; for wherever it is somebody is on the wrong side of the question in dispute; and possibly all parties may be in the wrong. That depends upon the ground of dispute, division brings weakness, discord, and destroys faith and confidence. It imperils the welfare of the family if allowed to enter the domestic circle; or the state, if entering the political arena; and the soul, if it be concerning our religion. This is evident from the universal fear and unrest now caused by it in the religious world.

Our Savior forewarns of the result of division, even in the kingdom of his Satanic majesty; and it ought not to be heard of in the kingdom of God:—

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?—Matt. 12:25, 26.

Can we appreciate the thought that so long as we labor in the interests of and apologize for a divided Christianity we are working *evil*, and not good? Christ is against division; those who are for it are against Christ:—

He that is not with me is against me.—Matt. 12:30.

This stormy, contending, divided condition of the religious world has been blighting the world's hope with a gradually increasing fury for the last fifteen hundred years. The amount of evil it has wrought only the infinite God can reveal in eternity!

What, then, was the cause or causes of this division in the Church of Christ, that began so long ago, with its attendant evils? This is the all-important question. Let us retire from the din of the contending forces now engaged in this evil strife, and see if we can discover the answer to

this mighty question. We cannot, consistently with reason, nature, analogy, or revelation hold our heavenly Father responsible for this great evil, unless we argue that he designed to darken and confuse the world in its effort to find the straight and narrow way that leads to life. All his works plainly declare a *unity* of origin, a conformity of operation, and a concord of purpose. All the universe utters the harmonious music of the ages and spheres here, "Upholding all things by the word of his power." (Heb. 1:3.)

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.—Rom. 1:20.

God is "the Rock, his work is perfect." (Deut. 32:4.)

It is inconsistent with the infinite love of Christ, that moved him to offer himself for a lost world, to even suggest that *he* is in the slightest degree responsible for this most unfortunate, riotous state of religious society; or that he is in any way responsible for it. "Is Christ divided?" Would he die to save the world, and then work its confusion and ruin, and darken the way of its salvation, evilly dividing it? In reply listen to his holy intercession with his Father:—

Neither pray I for these alone, but for them also which shall believe on me through their word; that they *all may be one*; as thou, Father, art in me, and I in thee, that they also may be *one* in us: that the world may believe that thou hast sent me.—John 17:20, 21.

If the verity of his Messiahship is to be demonstrated to the world by the oneness of the faith of all who truly believe in him, he would not inaugurate a condition of things among his own to the overthrow of his claims. Nor can it be maintained with any greater degree of consistency that the blessed Holy Spirit is moving in the hearts of the leaders of the distracted and contentious masses and leading them in opposition to the purpose of the Father and the great and infinite mission of Christ. To so argue would be to have the great evil complained of originate in heaven with the Godhead! Furthermore, we cannot for a moment consent to the claim that it is the system of gospel truth revealed by the Christ that forms the basis of the strife that has so long disgraced the religious divisions of Christendom. No two truths antagonize each other; all the principles of the gospel harmonize when left as arranged by the Father. If, then, neither the Father, Son, nor Holy Spirit is in the religious divisions that do trouble and have troubled the world so long, and pure, simple Christianity is not responsible in any degree for those divisions, the questions recur once more with greatly added force, Why all this great religious confusion? What is the great

primal cause of this awful and soul-destroying condition? Ah! now we turn our attention backward in the flight of time, and moving up near the time when the Savior first came and revealed the gospel and set up the Christian church; and we make the startling discovery that it was not long after that its own disciples became dissatisfied with it. The result was, they sought to place *interpretations* upon its plain and easy teachings, looking to a compromise with ideas of human and demoniacal origin, human traditions and the commandments of men, thence gradually assumed the name and place of the commands of God. These blinded the minds of the people, the light of God died out of the world, and the result was, that in process of a few years a *great departure* from the spirit and genius of original gospel truth was produced. And it is these human traditions—commandments of men—that have formed the ground of this long-continued religious warfare.

The Apostle Paul disclaims the idea that the called and divinely inspired and duly qualified ministers of Christ in his day taught a variety of doctrines, or that they preached tenets other than the gospel as the Savior who sent them had preached it to them. He says: "For I delivered unto you first of all, that which I also received;" and he declared it to be "the gospel." (1 Cor. 15:1-3.) But there were men even in those early days of the church, "false brethren," unscrupulous men, who by perverting the truth caused divisions among the disciples of Christ and turned many away from the grace of our Lord, sowed the seeds of discord that have produced such an unmeasured harvest of tares, threw the church into utter confusion, tore it into parties and sects, inducing contention, bitter strifes, hatred, and spiritual death; and the religious darkness has prevailed even to this day. This exalting the precepts of men to a place of more importance than the word of God, was a work of evil and iniquity. Jesus foretold thus:—

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.—Matt. 24:11, 12.

Of this evil work, as beginning to develop in the church in the apostolic age, Paul testifies:—

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.—Rom. 16:17, 18.

The apostle further wrote of those deceivers of the unwary:—

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.—2 Cor. 11:13.

These testimonies most plainly reveal the fact that among the very first steps taken in the work of the great apostasy from the gospel, as then taught by Jesus and his accredited ministry, men *assumed* to act in the sacred office of the true ministry of Christ, who had never been called of God to such office. It is just as easy for a man to be a counterfeit preacher as to act the "false Christ." The assumption of the ministerial calling without being lawfully called of God was the *primal initial*, the *door* of the ancient *apostasy* of the Christian church.

The Spirit of revelation foretold the gradual development and full growth of this presumptuous iniquity, in the following sentiment:—

Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that *man of sin* be revealed, the son of perdition: who opposeth and *exalteth himself* above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. *For the mystery of iniquity doth already work*: only he who now letteth will let [or hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.—2 Thess. 2: 3-8.

By the foregoing prophetic testimony we are most plainly informed that this great "falling away" from the truth, this "mystery of iniquity" that had its beginning in the apostolic church through the instrumentality of "false apostles" and arrogating teachers, who deceived "the simple" with "good words and fair speeches," uttered with a view to their own selfish, wicked purposes, was to take such a deep hold on the church, be so deeply rooted, of such large proportions, and become so everlastingly permanent, so great and strong in the world, that it would maintain its powerful hold until destroyed by the brightness of the second coming of Christ in power, fire, and glory.

The blighting, perverting, destructive, soul-destroying character of this apostate power when developed, is indicated by the phrases, "that man of sin," "that Wicked," "son of perdition." From the apostolic age until the day of the coming of Christ in flaming fire and great glory to execute judgment on the ungodly, is a *long* time for a large proportion of the religious world to be under the religious control of such a wicked power as is thus foretold by Paul!

The evil works of *division* in the church in those early days were begun by those "false teachers" introducing their "good words, and fair speeches" "contrary to the doctrine" which they had learned of Christ and his apostles. They perverted the gospel of Christ,

and thereby deceived many, and turned them away from the grace of Christ. (Rom. 16: 17, 18; Gal. 1: 6-8.) The "good words and fair speeches" of those "wolves in sheep's clothing" are denominated "perverse things" and designed to "draw away disciples after them" (Acts 20: 29, 30); "Perverse disputings of men of corrupt minds, and destitute of the truth" (1 Tim. 6: 5); "Commandments of men, that turn from the truth" (Titus 1: 14); also "fables." (2 Tim. 4: 4).

These fables, perverse disputings, perverted gospels, and "commandments of men, that turn from the truth," have been advocated with so much zeal and have become so sacred through antiquity, and been raised to such exalted estimation that they have assumed the *role* of religious precepts, and are revered with as much sacredness as though emanating from God, and held just as binding on the souls of men. They are formed into articles of religion. Out of them have grown religious catechisms, longer and shorter, canon laws, creeds, and confessions of faith, which in turn have become the foundations of great religious organizations. They fetter the minds and consciences of the divided, contending religious sects as the pall of servitude did the servant in the days of slavery.

Here we have the key to the sad, mysterious plight of the present religiously divided world. It is not a division of the Christian world, but of those who have long since apostatized from the teachings of Christ. It is not a contention in reality over the doctrine of Jesus Christ, but over "*the commandments of men, that turn from the truth.*" It is true that for the past three or four centuries the leaders on the various fields of strife, when contending for their widely differing and clashing systems of faith, have taken the Bible containing the word of God, and have often perverted and misinterpreted it, in a vain endeavor to make it support their human dogmas, traditions, and commandments of men. But we must not forget the fact that for about twelve hundred years or more, during the Dark Ages the Bible was hid away from the people of the earth. It was buried in the Latin language, and a large majority of the peoples of those ages did not know the alphabets of their various dialects and languages. They were grossly ignorant and extremely superstitious. All the histories of those days testify unitedly to these statements.

It was *during* those Dark Ages, that many of the religious tenets originated, that now perpetuate and keep alive the divisions that so trouble the people of honest intentions. The Bible, therefore, is not responsible for the existence of those tenets, or the divisions

that they produce. In their deep ignorance the people revered the preacher too much, accepted what he taught too readily, and thereby have been led away from the truth, the gospel of Christ, into error and apostasy. Century by century, beginning in the apostolic age, have the people been gradually led, step by step, farther and farther from the light of gospel truths, so that all efforts on the part of man, unaided of God, to return to the full light of the gospel, have so far been unsuccessful; so that uncertainty in religious belief still reigns.

A recent writer, in a late number of the *New World*, while reviewing the religious changes of the past, makes the following statement:—

The phases through which Christianity has passed have been substantially three; viz., the dogmatic, the ecclesiastical, and the mystical or evangelical.

Of this we simply say, Christianity as revealed in the New Testament was not there when these "phases" were observed. Had it been there the phases would not have occurred. A "phase" is an "appearance" or "change." Is Christianity, simple and original, subject to varied appearances or differing phases? Christianity, like its author, God, changes not. Its *principles* are revealed in words spoken by God. It is revealed in the gospel. Of that God said:—

My covenant will I not break, nor alter the thing that is gone out of my lips.—Ps. 89: 34.

Jesus said:—

Heaven and earth shall pass away; but *my words* shall not pass away.—Luke 21: 33.

But the word of the Lord endureth forever.—1 Pet. 1: 25

This modern D. D. may find popular religion passing through the phases he suggests. It is the *wide difference* that exists between religion as set forth in the many creeds, and Christianity as revealed through Christ, that we are trying to discover. And right here we discover one of the cardinal distinctions; viz., that while religion and its creeds are subject to varying phases, changes, and revisions, Christianity and the gospel of Christ are not. And as we contemplate the multitudinous phases and varied forms that have been presented by religion since it superseded Christianity and supplanted it, just at the opening of the Dark Ages, our understanding ought to begin to be opened to the terrible situation.

AUSTRALIAN FINANCES.

Australia has not yet recovered from her financial troubles. Rigid economy has been practiced in all departments of the various governments for months past and there has been retrenchment all around, but yet the revenue returns are not satisfactory. In the Colony of Victoria the expenditures of the government during the quarter just ended exceeded the revenue by something like \$2,000,000. The interest on deposits in the State savings banks has been reduced from 3½ to 3 per cent.

Conference Minutes.

NORTHWESTERN KANSAS.

Conference convened at Blue Rapids, May 19, at 10:30 a. m.; J. T. Davis presiding, H. Resch secretary. Ministry reporting: Elders J. T. Davis, R. W. Davis, G. W. Shute, R. L. Ware, M. Smith, J. Arthur Davis; Priests V. F. Rogers, A. J. Hagar, H. Resch, S. C. Andes; Teacher Wm. Scott. Branches reporting: Goshen 63, gain 4. Blue rapids 61, gain 1. Elmira 45, gain 1. A report was also read from the president of the Cuba branch, stating that on account of removals and the scattered condition of the members could not get a quorum to transact business. Referred to the missionary in charge, who should visit them and see whether best to disorganize. Bishop's agent's report: On hand last report \$16.32; paid out \$14; on hand \$2.32. District officers elected: R. L. Ware president, H. Resch secretary, Arthur Smith Bishop's agent. The general church authorities were sustained. The reunion committee submitted their report, locating the reunion at Blue Rapids, to commence on Thursday, August 9, 1894, and by action of conference the next quarterly conference will convene the Saturday following, or August 11, at ten a. m. An invitation is extended by the committee to the ministry and members of adjoining districts to meet with us in the reunion, and to all others that wish to enjoy the meetings with us. The conference passed off quietly, and a good spirit prevailed throughout. Preaching by H. Resch, R. W. Davis, J. Arthur Davis, and G. W. Shute. Two were baptized.

ALABAMA.

Conference of the Alabama district convened at Pleasant Hill, Butler county, Alabama, May 12 and 13, 1894, at ten a. m.; Elder G. T. Chute president *pro tem*, L. G. Parker secretary. Branch reports: Pleasant Hill 124, loss 1. Butler, no change. Flat Rock 23. Bishop's agent reported: Received since last report \$99; paid out \$47; on hand \$52. Ministry reporting: Elders J. G. Vickery, W. S. McPherson, M. K. Harp, G. R. Scogin, W. J. Booker, and G. T. Chute; Priests: T. W. Vickery and W. A. Odom; Teacher Geo. O. Sellers. W. J. Booker was elected vice president of the district. Moved that letters be granted to members calling for them from the Flat Rock branch. Moved that the missionaries sent out by General Conference in Southeastern mission be sustained. J. G. Vickery sustained president of the district, L. G. Parker secretary, and G. O. Sellers Bishop's agent. Moved that two-days' meetings be held at the following branches: Butler, July 14 and 15; Lone Star, August 11 and 12; Flat Rock, September 8 and 9. Preaching by Elders G. R. Scogin and G. T. Chute. Adjourned to meet at Pleasant Hill branch, Butler county, Alabama, Saturday before the second Sunday in October.

NORTHERN NEBRASKA.

Conference met pursuant to adjournment at Saints' church, Omaha, Nebraska, May 25, 1894; G. M. L. Whitman president, James Huff secretary. The following ministers reported: Elders A. H. Smith, H. J. Hudson, C. H. Porter, N. Brown, J. M. Stubbart, J. Huff; Priest O. H. Brown; Teacher D. Carter. Branch reports: Columbus 37; 1 removed. Lake Shore 54; no change. Omaha 154; 1 baptized, 2 received. Platte Valley 58; 3 removed. Union 71; 1 removed. Bishop's agent reported: On hand last report \$72.01; received during four months \$85.95; Paid out \$105; on hand \$52.96. Resolution amending rules of representation adopted as follows:—

Sec. 1. That all members of the priesthood in good standing residing in the district

and all missionaries under General Conference appointment be entitled to voice and vote when present. Resolved that the president use his own discretion in regard to two-days' meetings. The tent was left in charge of district president. President G. M. L. Whitman, Secretary James Huff, and Bishop's agent, G. M. L. Whitman, sustained. Adjourned to meet at Platte Valley, Nebraska, the last Friday in September at 7:30 p. m. Preaching by Brn. A. H. Smith, James Huff, and W. W. Blair.

SOUTHEASTERN ILLINOIS.

Conference convened at Parrish, Illinois, June 2, at ten a. m.; I. A. Morris in the chair, F. M. Slover clerk. Branch reports: Tunnel Hill 94, Parrish 54, Brush Creek 222, Kibbie 54, Springerton 93, Alma 16, Dryfork 49. Elders reporting: J. F. Thomas, H. Walker baptized 1, J. F. Hensen baptized 3, W. H. Brewer, E. Curtis baptized 9, Wm. M. Randolph baptized 3, F. M. Slover baptized 38, T. C. Kelley, M. R. Brown, J. P. Maddox, I. A. Morris baptized 2, W. R. Smith, J. Y. Mason. All the authorities of the church were sustained. Adjourned to meet at Brush Creek, Wayne county, Illinois, Saturday, September 8, at ten a. m.

Sunday School Associations.

CONVENTION NOTICES.

Sunday school convention of the Northern and Eastern districts of Michigan will convene at South Boardman, Friday, June 29, at two p. m. Secretaries of schools will please send in their reports to me on or before June 20. Those sending in money to the association should do so in time for the treasurer to report to this convention. Send money to R. B. Campbell, Farwell, Michigan. Please remember to appoint delegates so that each school will be well represented. Come all that can.

H. J. BADDER.

No. 700 Third street, Bay City, Michigan.

Sunday school convention of the Northern Illinois and Southern Wisconsin district meets at De Kalb, Illinois, June 22, at two p. m. A full attendance is desired as annual selection of officers occurs.

ADAM J. KECK, Supt.

Miscellaneous Department.

TWO-DAYS' MEETINGS IN POTTAWATAMIE DISTRICT.

The following two-days' meetings are appointed as per resolution of the above district conference with the following brethren in charge:—

Crescent, June 16, 17, C. Derry, D. K. Dodson.

Boomer, June 23, 24, R. McKenzie, T. W. Williams.

Hazel Dell, July 7, 8, C. A. Beebe, J. P. Carlile.

Underwood, July 14, 15, C. A. Beebe, D. K. Dodson.

Loveland, July 21, 22, C. G. McIntosh, S. V. Pratt.

Elders Joshua Carlile and Senterlow Butler can arrange for such meetings in their respective fields as wisdom may suggest. It is hoped the above meetings will be well attended by the Saints, and that as many of the ministry will attend as can, for all are invited to take a part in the good work. The brethren in charge may invite such aid as they may choose. If any expenses are incurred by the ministry in reaching the above places it is hoped the respective meetings

will meet the same. Brethren, let us all seek divine aid, without which all efforts will be ineffectual. If two-days' meetings are desired in other places please notify me, or make such arrangements as you desire.

CHARLES DERRY,

Sub Missionary in Charge.

GOSPEL TENTS.

I will furnish gospel tents 31x45 made of army duck, top 10 ounce, and 6 feet wall 8 ounce, double filling wall, all complete with poles, ropes, etc., ready to set up, free on board cars at St. Louis, Missouri, for \$90, for one tent; and if five tents are ordered at one time 3 per cent less, making each tent \$87.30. Send cash with order to me and tents will be shipped direct from factory. I can give the best of references as to my responsibility if wanted. My object is to help the cause. I am a dealer in tents, hence the low price.

C. W. CONAT.

341 River St., MANISTEE, Mich.

GROVE AND TWO-DAYS' MEETINGS.

The following meetings will be held in the Galland's Grove district: At Bro. George Bush's, near Lake View, Sac county, Iowa, June 16 and 17, 1894, in charge of W. W. Whiting, J. T. Turner, and Ira Goff.

Dow City, Iowa, July 7 and 8, W. A. Carroll, J. T. Turner, and Alfred Jackson in charge.

Harlan, Iowa, July 14 and 15, in charge of W. W. Whiting, J. M. Baker, and R. Wight.

Grove meeting will be held at Benan, Carroll county, Iowa, August 3 to 12, in charge of submissionary.

C. E. BUTTERWORTH, Pres.

BELL, Iowa, June 5, 1894.

EUROPEAN MISSION.

In order to have everything well in hand previous to the next conference of this mission, and to secure proper notices, etc., being sent to the different centers, it is particularly desired that the secretaries or presidents of branches constituting the European mission, send me, as soon as possible after the publication of this notice, their names and addresses in full, together with a list of the names and addresses of the elders in their respective branches. Proper care to see that the desired information be legibly written, will be much esteemed.

J. D. HOWELL,

Secretary of the European mission.

PASTORAL.

To the Saints of Oregon and Washington:— Having been appointed to labor in the above field, I wish to cooperate with the Saints that our work may be effective. My present address will be Sweet Home, Linn county, Oregon. The ministerial force assigned this field is small, Bro. John Davis and self; but we will try and be strong in the Spirit, and with the help of the Saints feel that good will be done. The few Saints of this mission are widely scattered, which perhaps is best for the work, as all will have an opportunity to make arrangements for preaching, which we trust they will do; in this we will all be workers together. We will try and fill all calls for preaching where the expense of traveling is not too great. We remember traveling is high and money scarce. Let us all go to together, remembering that God has called us all; not a part, but all, to sow the seed, and the increase he will give in his own time. We will be pleased to communicate with the Saints.

To the Saints of my former field, Northern California and Nevada, I have this to say: I leave you reluctantly, and those who are expecting me to labor among them will, of course, know the reason why I cannot. My wish was to remain and continue the work commenced, where I still believe I would

have been most serviceable, but submission is one of the many goodly things we have to learn in this work, so I submit to the powers that rule, believing that God will rule and overrule for the good of those who are submissive.

HIRAM L. HOLT.

SAN BENITO, California, May 25, 1894.

To the Saints of Eastern Nebraska, Greeting:—Having been appointed sub missionary in charge I desire, and expect to receive the hearty coöperation of all the gospel workers in the above-mentioned field. The field is ripe for the harvest and I trust that all will make every possible effort not only to hold the work already established, but also to make a vigorous campaign in the opening of new places in the district. We have lost the services of two of the active missionaries, Brn. Peak and Chatburn, from Eastern Nebraska, with no one appointed to fill their place, and this makes it doubly necessary that we shall each do our very best that the work may not suffer loss nor we be put to shame.

I have conferred with Brn. A. H. Smith and W. E. Peak in regard to division of territory and it has been decided that Northern Nebraska district shall be considered a part of Eastern Nebraska, and Central Nebraska district as belonging to Western Nebraska, and the eastern line of Kearney and Franklin counties the division in Southern Nebraska district. I cordially invite the coöperation of all the Saints in the field assigned me, and trust that any who are in need of help, or that can render assistance in any way, will advise with me in regard to the same, and I desire to assure all the Saints in said field that I shall take pleasure in assisting to the full extent of my ability in advancing the work by all legitimate means.

I feel that we are pushing the work to a grand culmination. The times are propitious in many respects.

Remember the qualifications for gospel workers are "faith, hope, charity, and love with an eye single to the glory of God." (See D. C. sec. 3.) My permanent address is Wilber, Nebraska.

Your brother and colaborer,

CHARLES H. PORTER.

NOTICES.

To the Saints in Ohio, Western Pennsylvania, Virginia, and West Virginia, Greeting:—Whereas, there are a number of people in the mission who are peculiarly afflicted, all of whom desire and beg an interest in the prayers of their brethren and sisters in their behalf,

Whereas, we desire God's especial favor and divine blessing to attend the labors of the ministry in this field during the present conference year,

Therefore, I appoint the first Sunday in July, 1894, as a day of fasting and prayer. And I do hereby invite all who are interested in the afflicted and concerned in the welfare of the work of God, to participate in the same.

Will the presidents of the respective branches please call the attention of the Saints to this notice.

Your brother in bonds,

GOMER T. GRIFFITHS.

RESOLUTIONS OF RESPECT.

Whereas death has entered into our midst and removed from this the Second Quorum of Elders the following named brethren: John Matthews, January 4, 1893, James Brown, February 14, 1893, William G. Harris, April 2, 1893, John X. Davis, July 14, 1893, Moses Houghton, July 24, 1893, Samuel Longbottom, about July, 1893, E. C. Brown, October 5, 1893, therefore be it resolved that we do hereby express our heartfelt sympathies to the families and friends thus called to mourn. We regret this loss sincerely but bow submissive

to the overruling providence of him who doeth all things well. And while our hearts are made sad by the loss thus sustained, a joy comes with the thought that in the death of the faithful comes victory.

The foregoing was adopted by the Second Quorum of Elders at Lamoni, April 12, 1894, and ordered spread upon the minutes, a copy to be published in *Saints' Herald* also *Zion's Ensign*.

ARTHUR ALLEN, Sec.

BORN.

WILLIAMS.—To Bro. Thomas and Sr. Mary Williams, February 28, 1894, a son, and named Richard Leroy. Blessed May 6, 1894, by Elders W. O. Thomas and Ivor Davies.

MUNNS.—To Mr. Alonzo and Sr. Carrie Munns, February 17, 1894, a son, and named Alonzo Earl. Blessed May 13, 1894, by Elders William Waterman and Gordon Smith.

ABRAMS.—To Mr. Charles and Sr. Mary Abrams, March 3, 1890, a son, and named Christopher Clinton. Blessed May 20, by Elders William Waterman and Noah N. Cooke.

ABRAMS.—To Mr. Charles and Sr. Mary Abrams, October 2, 1887, a daughter, and named Myrtle. Blessed May 20, 1894, by Elders Noah N. Cooke and William Waterman.

ABRAMS.—To Mr. Charles and Sr. Mary Abrams, January 5, 1886, a daughter, and named Lulu May. Blessed May 20, by Elders Ivor Davies, Noah N. Cooke, and Wm. Waterman.

KEPHART.—At Powersville, Iowa, June 6, 1891, to Mr. William and Mrs. Mary Kephart, a daughter, and named Maudie Bell; blessed May 20, 1894, by J. S. Roth.

KEPHART.—At Powersville, Iowa, November 16, 1892, to Mr. William and Mrs. Mary Kephart, a daughter, and named Mabel Elizabeth; blessed May 2, 1894, by J. S. Roth.

GOODRICH.—At Dunkerton, Iowa, November 26, 1893, to Bro. James and Sr. Bell Goodrich, a daughter, and named Alice Annie; blessed at Dunkerton, Iowa, May 27, 1894, by J. S. Roth.

SHIPPY.—At Fairbanks, Iowa, November 6, 1893, to Bro. Lucy and Sr. Elsie Shippy, a daughter, and named Glennie Belle; blessed May 29, 1894, by J. S. Roth.

(Clerk of Grove Hill branch please copy.)

MARRIED.

STAGGERS—SALISBURY.—At the residence of the bride, Lamoni, Iowa, June 3, 1894, by Elder Robt. M. Elvin, Bro. Abraham S. Staggers, to Sr. Hannah M. Salisbury. After the ceremony refreshments were spread for a goodly company of relatives and friends.

DIED.

LUCIA.—Gertrude L., daughter of Mr. and Mrs. Lucia of St. Joseph, Missouri, passed away on May 23, 1894. She was born in Le-Mars, Iowa, March 27, 1884. She was a scholar in the Florence Mission Sunday school, and by request the sermon was preached by J. M. Terry, assisted by Bro. R. Archibald, to whom she was attached in the Sunday school work.

ALDRIDGE.—At her home in San Bernardino, California, March 13, 1894, after years of suffering, Sister Minerva C., wife of Bro. David L. Aldridge, aged 61 years and 3 days. She was born in Marian county, Alabama, and baptized into the Utah Church when thirteen years old, and into the Re-organized Church in March, 1870. She was the mother of four sons (one of whom preceded her to the silent land) and one daughter. The funeral sermon was preached at the residence, by Elder Wm. M. Gibson, assisted by R. R. Dana. The house was not sufficiently large to hold more than one half of those who came to attend the last sad rites of the deceased. Six of the early pioneers served as pallbearers; and as the long procession moved along

the principal streets of the city, the gong of the large town clock upon the courthouse tolled a slow and mournful dirge. At the cemetery the services simply consisted of an appropriate hymn by the Saints and a short closing prayer by R. R. Dana. Thus passed from our mortal gaze, to rest in the Paradise of God (but to come forth again in the first resurrection) one whose life as a sister in the Church of Christ had been consistent, and worthy of emulation. "Blessed are the dead who die in the Lord, for they rest from all their labors; and their works do follow them."

SHARROW.—At Wabash, Ontario, October 28, 1891, Bro. Lorenzo Sharrow, aged 35 years, 2 months, and 10 days. He was born at Wabash, Ontario. He was baptized June 6, 1890, by A. Leverton. He was the only child of Bro. and Sr. Sharrow and they feel the loss sorely. Funeral services were conducted in the Methodist church, Wabash, by A. Leverton.

SCARCLIFF.—At Scranton, Mississippi, May 15, 1894, George Edward, son of Frank P. and Mary E. Scarcliff. Deceased was born July 21, 1893; blessed October 20, 1893, by Elders M. M. Turpen and A. D. Greer. Funeral services conducted by Elder W. L. Booker, who was blessed of the Spirit to say words of comfort and instruction.

OLSON.—Addie Theresa, daughter of Sr. Sarah and Mr. John Olson, died February 22, 1894, aged 7 years, 1 month, and 15 days. Funeral service held at Saint's church, Mission, Illinois; sermon by Elder Thomas Houghs, May 27, 1894.

She is not dead, but gone before,
On to the holy land;
You may not see her shining eyes,
Nor clasp her loving hand;
But there are others who will bear
Thy little one along
The golden streets of heaven's domain
Amid the blessed throng.

BEAR.—Sister Anna Stutz-Bear, was born July 15, 1832, in Affoltern at A. Zürich, Switzerland, Europe, died February 13, 1894, in Kappel, Ct. of Zürich. Three daughters and two sons are mourning their loss, with her two remaining brothers. Her husband joining the great army of the departed ones a number of years ago, the responsibility of raising the children mostly depended on her. In my first mission to Switzerland in 1873 she joined the Reorganization, was baptized by me (her brother) on July 6, 1873. On my second mission to that country I baptized two of her daughters who are still in the faith, but have no one to cheer and instruct, or break the bread of life to them. Her mother died full in the faith and resigned to the will of God. She had a great desire to see me once more before she had to pass away, but God had ordered otherwise.

Thou art gone, dear sister, to rest
From thy troubles, trials, and cares;
Where thy soul will live in a heavenly sphere,
And mingle with God's chosen ones
To await for the day, when the trump shall sound,
To come forth with the Saints at the great, glorious morn.

FORD.—At her home near Wirt, Indiana, May 26, 1894, Sr. Mary A. Ford. She was born February 1, 1841; baptized September 25, 1872, by Elder William H. Kelley, of the Twelve, and died in full confidence in her faith in Christ. Her husband, two daughters, one stepdaughter, and two grandchildren mourn. She was beloved by all who knew her and she is remembered as a charitable woman. The traveling ministry will miss the cordial welcome that was always extended to them when they came to her house. She was buried May 27 from the Saints' chapel at Union branch; discourse was preached to a large congregation by Elder W. H. Kelley, of New Albany; text, Revelation 7:14.

LONGFIELD.—At Deer Ridge, Missouri, April 2, 1894, Fred W. Longfield. The deceased was born in Northumberland county, Pennsylvania, May 7, 1828. On the day of his death he went over to his son's where he sowed several acres of oats. Not returning home to dinner as usual his Daughter Minnie

went in search of him. After going about one quarter of a mile, she saw her father kneeling down holding to a barbed wire fence. She walked up to him and found that he was dead. Heart trouble supposed to be the cause. He was a strong believer and defender of the faith as taught by the Reorganized Church.

ITEMS OF INTEREST.

The miners' strike: June 2.—A large number of the Indiana militia have been ordered out to protect trains from miners, who have sidetracked over forty coal trains, derailed cars, or torn up switches at various points in the State. Governor McKinley of Ohio has called out State militia for a like purpose. Iowa miners are applying for work in large numbers at Oskaloosa.

June 3.—The Indiana miners offered no resistance to the movement of trains under State protection. Threats were made, but no open resistance occurred. Trouble is feared in Maryland where miners are becoming restless at the prospect of failure.

June 4.—There was a rumor of a plot to blow up the camp of the militia at Shelburne, Indiana, to-day. The camp was moved and an investigation will be made. Miners fired on a train on the Evansville and Terre Haute road to-day. The railroad men say the miners have resorted to the use of both firearms and dynamite. Ohio strikers have burned bridges on the Cleveland, Lorain, and Wheeling road, and are prepared for other acts of violence. West Virginia miners are threatening bridges and other property of coal hauling railroads. An attempt was made to blow up a bridge with dynamite at one point. Attempts to burn bridges have also been made in Illinois.

June 5.—Strikers outwitted the militia in the Sullivan county, Indiana, district to-day and burned several cars of coal. Maryland miners got beyond the sheriff's control at the George's Creek region near Cumberland and were quieted by State militia. Most of the troubles have been caused by striking miners endeavoring to intimidate or do violence to nonunion miners and to crews in charge of coal trains.

RIDGEWAY, Pa., June 5.—Hall, Kane & Co. have 170 negroes at work to-day at their Shawmut and Noble mines. Sixty-three strikers are in jail here. More deputies left here to-day armed with rifles and small arms. The men under arrest are held for unlawful assembly and for violating an injunction of court.

SCOTTDALE, Pa., June 5.—A crowd of 1,000 strikers camped near Painter's works last night and at daybreak the deputies fired upon them for the purpose of frightening them off. The fire was returned and one man was slightly wounded. The strikers, however, succeeded in keeping the new men away and no coke will be drawn to-day. The strikers declare that by the end of the week they will have all the works shut down.

OSKALOOSA, Io., June 5.—Early this morning there was an outbreak of 200 men and thirty women against the working miners, but no harm followed. The workers went into the mine and staid there. Preparations have been made for Wednesday morning that will insure peace. The Jasper county miners are marching down from Otley and a warm time may be had.

CRIPPLE CREEK, Colo., June 5.—Alexander McIntosh, State organizer for the Miners' Union, read the arbitration agreement to the assembled miners and immediately all the men on Bull Hill laid down their arms, the pickets were called in, and the fortification abandoned. The town has been decorated with flags and the rejoicing over the settlement of the strike is general.

MCKEESPORT, Pa., June 5.—Never in the history of Western Pennsylvania labor troubles has there been more savage ferocity displayed than to-day by the striking workmen

of the National Tube Works. Nonunion men had been employed and at the noon hour 1,000 strikers surrounded the works and awaited the appearance of the workmen, most of whom remained inside, but a few attempted to go to their homes and were caught by the mob and terribly beaten. The mob then dispersed but reassembled at six o'clock probably 5,000 strong. They finally broke into the yards of the works and attacked and beat the workmen in a merciless manner. Some of the latter in attempting to escape were pursued for miles. In some instances as many as ten or a dozen men attacked and brutally beat one nonunion man. The works are in possession of the mob. The mayor has issued a proclamation calling on the mob to disperse.

MCKEESPORT, Pa., June 6.—Thirty thousand dollars worth of property was destroyed and at least 1,500 workmen are idle as to-day's result of the strike of the National Tube Work's employes at McKeesport. Nearly every mill for miles on both sides of McKeesport is idle to-night. The owners of several large plants fear the plants will be wrecked by the mobs that are continually marching past them, and have closed them down. The mob 6,000 strong attacked the Duquesne Tube Works, drove the workmen out, drew the fires, and ran the hot metal from the furnaces on the floors, the reason assigned being that the workmen are using black sheep coal.

The strikers obtained three large cannons, which they planted in commanding positions on the river bank, and manned by eight men each. The guns are positioned so that they can be trained on the railroad bridges and the men have orders to fire if any attempt is made to bring deputies into the city.

Probably 300 men were hurt during the rioting yesterday, some of them seriously. Most of those hurt were foreigners, some of whose injuries may be fatal.

The coal strike: June 6.—Soldiers are guarding portions of the Terra Haute and Evansville road in Indiana. Some coal trains are moving under their protection. Strikers stoned a train and killed the engineer on the Vandavia road. Governor Matthews will declare martial law in Sullivan county on the 7th inst. unless local authorities are then able to handle the miners. Coal cars were sidetracked and guarded by miners at Montgomery.

PEORIA, Ill., June 6.—Strikers to the number of several hundred to-day charged the mine of E Little & Co., near Wesley City, opened fire upon, and drove the workingmen away with loss of life and limb, and completely destroyed the plant by setting fire to it. One man is dead, two are fatally injured, and a number wounded to an extent yet unknown. Excitement runs high and full particulars are not yet learned.

CRIPPLE CREEK, Colo., June 6.—There will be no battle between the fortified union mines on Bull Hill and the army of 1,000 Deputy Sheriffs who are now encamped on Beaver Creek, less than five miles away, unless a treacherous move is made. The aspect of affairs was decidedly warlike until three o'clock this afternoon. The miners were willing to submit to the militia, but declared they would never be arrested until the troops arrived. Mayor Lindsay and President Parker of the First National Bank called up Sheriff Bowers by telephone and begged him to stop his deputies until the troops could reach camp. The sheriff agreed to this, and there is every reason to believe that there will be no further hostilities. Alexander McIntosh, representing the miners, announced that they would lay down their arms immediately on the arrival of the State troops. The deputies will follow the troops to the miners' camp and serve warrants which they are said to hold for 200 strikers.

WASHINGTON, D. C., June 6.—The House of Representatives voted down the amendment to repeal the tax on State bank circulation, by a majority of 70.

PUEBLO, Colo., June 6.—This city is again inundated, but the water is not so high as last week.

BRUSSELS, June 6.—The Chamber of Deputies to-day after three months' debate adopted by a vote of 70 to 44, the bill providing for a revision of the Constitution. The *Independence Belge* publishes a dispatch from Berlin saying that Emperor William of Germany has had a special report made to him upon the Anglo-Congo treaty, and that he intends to write a personal letter to King Leopold supporting the protest which Germany is understood to have made against this measure.

MADRID, June 2.—The River Serge, in the Province of Lerida, swollen by recent heavy rains, suddenly swept over the Seo de Urgel road to-day, destroying an inn and a warehouse. The bodies of fifteen drowned persons have been recovered and it is believed that fifty people lost their lives.

SOFIA, June 3.—Troops are still posted on the main streets of the city, but otherwise everything presents almost a normal aspect. The public gardens are closed with a view to preventing the holding of public meetings. Prince Ferdinand and the Princess were loudly cheered at noon when they appeared on the balcony of the palace to witness the mounting of the guard. A deputation of leading merchants went to the palace to-day to thank Prince Ferdinand for his recent action.

ST. PETERSBURG, June 3.—The dismissal of the Bulgarian Prime Minister Stambuloff by Prince Ferdinand caused a sensation here, but it is not regarded as menacing the peace of Europe or offering any prospect of the solution of the Bulgarian question, for Russia's objection was not to M. Stambuloff personally, but to Prince Ferdinand's occupation of the Bulgarian throne, which Russia holds to be a standing infraction of the Berlin treaty.

GLASGOW, June 3.—One hundred thousand persons witnessed, Saturday, a procession arranged by the Radicals as a demonstration against the House of Lords. Two donkeys formed an amusing feature of the procession. These animals, with coronets on their heads, were intended to be symbolical of the institution against which the demonstration was directed. A public meeting was held, at which resolutions were adopted demanding the abolition of the House of Lords.

LONDON, June 4.—A dispatch from Tientsin, China, says the revolution in the Provinces of Kirin and Manchourai, is extending greatly. Mounted banditti, armed with repeating rifles, have defeated the imperial troops in every engagement and have occupied several important positions, including the Sarsing arsenal, in which 100,000 rifles were stored. The situation is so alarming that Viceroy Li Hung Chang is gathering a large force of troops to suppress the rebellion.

A dispatch from Shanghai says: Owing to a strike of the artisans engaged in repairing the palace at Peking for the celebrations in honor of the birthday of the Empress Dowager, the Emperor promulgated a decree that all strikers should be punished without mercy; that the ringleaders should be strangled and the others banished to the fewer and mosquito regions. The strike speedily collapsed when this decision of the Emperor became known.

BERLIN, June 5.—Reports from Myslowitz, Prussian Silesia, say the number of cases of cholera have so increased that the lazaretto is overcrowded and that temporary huts have been erected for the accommodation of the sufferers. Three deaths are reported among the fishermen at Schillno, near the Russian frontier. The government has declared the Vistula to be infected and the baths have been closed.

ST. JOSEPH, Mo., June 2.—As a result of the high water in the Missouri River the once prosperous village of Winthrop, thirty miles south of St. Joseph, will soon be wiped off the face of the earth.

Winthrop, which was a town of 1,500 people, has lost half its population, and as the houses cannot be sold they are being torn down and carried into the country. The work of demolishing the Methodist church, which cost \$10,000 a year ago, is going on, it having been sold for \$50 to a farmer who will use the material to make a barn. The river is within a few feet of it and unless he can finish by to-morrow the church will be carried away. Farmers who owned farms valued at \$8,000 and \$10,000 two months ago are without an acre of ground to-day.

SAN FRANCISCO, Cal., June 3.—Tacoma and Seattle are shut off absolutely from telegraphic communication with other points as the result of the big flood. Neither the Western Union nor the Postal Telegraph company has a wire from any direction running into the isolated cities.

VANCOUVER, B. C., June 4.—Four million dollars will hardly cover the present loss by the Fraser River flood, and there is yet no sign of abatement. Waters are still rising, and as the warm weather continues and melts the snow in the Rockies there is no immediate prospect of beginning the work of restoration. One prominent railway official thinks the loss of life will reach 100, though conservative estimates are not so high. Bridges, trestles, tunnels, and trackings along the Canadian Pacific have gone, and the company has over 2,000 men working night and day. From Prevelstoke to the sea 380 miles along the railway is now a watery waste. The last point above Vancouver which can now be reached is Ruby Creek, eighty-two miles distant.

PORTLAND, Ore., June 4.—Slowly but steadily the waters continue to rise. Since last night six inches have been added to the depth. All the wires east and north are still down, and no news can be obtained from the Upper Columbia region of Puget Sound country. The only telegraphic communication with the outside world is by way of San Francisco. The Union Pacific steamer Harvest Queen, which left Portland yesterday for Cascades, was unable to make headway against the swift current and was tied up at Bonneville for the night. In this city many wharves along the river front are snapping and cracking. Should they give way serious damage will result.

CENTRAL CITY, Colo., June 4.—There is likely to be much suffering here for want of provisions. Along the creek the bed of the Gulf road is washed out for stretches of fifty to 500 feet in places, leaving the ties and rails suspended in mid-air. There are several bad landslides on the switch back. Trains cannot be run for a week or more.

CALLOWAY, Neb., June 5.—A gale raged here last night and when it was over the ground was literally covered with boards and debris from wrecked buildings, most of the business blocks and residences escaping serious injury. The Grand Army Hall, a large frame building used as a lodge-room by various societies, was a total wreck. The Episcopal church was blown off its foundation and badly twisted. The Methodist church was in the same condition: the schoolhouse, a fine two-story brick building, was a total wreck. The damage will reach many thousands of dollars.

PITTSBURG, Pa., June 7.—The committee of ten coal operators appointed to consider the matter of settling the strike on a basis of 65 cents a ton or less met to-day and by a vote of six to four decided not to settle. The matter came up in the form of a resolution to send a committee to the conference at Columbus to settle in Illinois, Indiana, Ohio, and Pennsylvania. The proposition was voted down, and it was decided to fight. President De Armit of the New York and Cleveland Gas Coal company led the opposition. The operators who want a settlement are skirmishing to-night to get a good attendance at a meeting of operators to-mor-

row, when it is expected to-day's action will be overridden and a committee sent to the conference.

SAN FRANCISCO, Cal., June 7.—The black plague at Canton, Hongkong, and elsewhere in China has spread with great rapidity and both natives and foreign colonists are in a state bordering on panic. The ravages of the pest have been aggravated by a drought extending over eight months. At last advices the epidemic assumed a virulent form, and in six hours thirty-three deaths were reported. Officers have been detailed to look after the dead bodies found in the houses and streets. The plague had its origin in filth and dirt.

SPRINGFIELD, Ill., June 7.—The following was given out by the State Board of Agriculture to-day: The State Entomologist reports the receipt this spring of a large number of requests for advice and assistance on account of injury by chinch bugs to small grain and a prospect of much greater injury to corn throughout Southern and South Central Illinois, twenty-four counties in that region being at present more or less involved. Most of these correspondents wish material for the introduction of the contagious diseases of the chinch bug into their fields, and the State Agricultural Experiment Station has consequently made an appropriation sufficient to enable Prof. Forbes to supply this demand.

Those wishing to avail themselves of the opportunity thus afforded to experiment with this method should send to him at Campaign, Ill., 1,000 to 5,000 live chinch bugs, inclosed in a tight tin box, from a pint to a quart in capacity. This box should be about half filled with green vegetation, preferably wheat or corn, and sent by mail or express, accompanied by a note of advice. In return Prof. Forbes will send, with the least possible delay, a stock of infected chinch bugs, with full directions for their use. A circular of information concerning this and other better known measures of defense against the chinch bugs recommended for use this season may be had on application to Agricultural Experiment Station at Campaign, Ill.

DETROIT, Mich., June 7.—Mayor Pingree to-day started a scheme to turn over all the idle land within the city limits to the poor. They are to have it until the end of the crop year to raise whatsoever they please for their subsistence next winter. The Mayor will at once set about raising a fund to supply them all the tools and seeds or plants they need. Within an hour after the project was made public, the Mayor had several hundred acres pledged.

LONDON, June 7.—A dispatch to the *Times* from Calcutta says: "Dr. Haffkine, from Pasteur's laboratory in Paris, made a course of experiments here, inoculating 116 out of 200 persons occupying a group of native huts and subject to cholera. Soon after he had completed his work the disease broke out among the people. Ten of them were attacked and seven died. All of the cases occurred among those who had not been inoculated with Dr. Haffkine's preventive."

CHICAGO, June 8.—Cigarettes occupied the attention of the Central Woman's Christian Temperance Union yesterday morning at its monthly meeting. Some women gave an account of their personal observations of the deadly effect of the paper-encased abominations in a way that gave their hearers the horrors. It opened the eyes of a great many who, while they knew the effects of cigarette smoking were exceedingly bad, had no conception of the real extent of the horror. A. S. Trude received the highest compliments for the part he had taken in the crusade against the cigarette.

PITTSBURG, Pa., June 8.—By a vote of 63 to 53 the railroad coal operators of Pittsburg this morning decided to attend the Columbus convention to-morrow, and immediately after this decision was announced the minority

operators bolted the convention and refused to be bound by the action of the meeting of to-morrow. The opposition was headed by W. P. De Armit, who has steadily opposed all efforts to end the strike except at the old wages.

COLUMBUS, O., June 8.—President John McBride made the following statement concerning the conference to be held to-morrow: While meetings have been arranged for the different districts, no proposition will be finally acted upon before it has been referred to national headquarters. This is no way in opposition to the resolution adopted by the convention of April 14 in this city, that inaugurated the suspension, and the only purpose is to begin at the bottom and try to arrange for a national settlement instead of continuing the policy of striving to arrive at a settlement at the top. There is no truth in the report that the miners are weakening. On the other hand they are more determined now than ever before.

CRIPPLE CREEK, Colo., June 8.—The excellent conduct of the State troops acting upon the politic order of Gen. Brooks has greatly tempered the intense animosity that the deputies and the strikers have felt towards each other and the chances for a conflict are more remote than for any time since the forces arrived. The militia from its position between the two armies has moved so as to prevent either side making an attack, and they have executed their orders in such a politic manner that they have won the regard of both sides. Several times the deputies began an advance, but were cut off by the troops. The warlike attitude of the miners is so far changed that many of those for whom warrants have been issued have scattered in all directions, and it is not at all likely that Sheriff Bowers will find many of the men whom he wants.

PHENIX, Ari., June 8.—Four hundred thousand acres of fruit land are to be reclaimed in Arizona. The cost of the work already contracted for will be \$2,000,000. Telegrams from Minneapolis announce that the contract has been let to R. B. Langdon for 110 miles of canal work at Storage dam, 150 feet high, at Horseshoe bend, on the Verde River; also a diversion dam on the same twelve miles from Mount Dowell. Work is to be completed within eighteen months. The land which will be reclaimed will be the choicest fruit and grain land in Arizona. For three years the enterprise has been under way and nearly \$100,000 has been spent in survey and preliminary work. Mr. Doolittle, Secretary of the Rio Verde Canal company, says work will begin within thirty days and be completed during 1895. This is the biggest contract ever let in the United States for reclamation of desert land.

COLORADO SPRINGS, Colo., June 8.—Company G. C. N. G., of Leadville, seized a Denver and Rio Grande train to-day and demanded to be taken to Cripple Creek. The soldiers held the train until they got transportation.

GREAT BRITAIN'S BIG ARMY.

The physique of the British army may not perhaps be all that it ought to be, but so far as numbers are concerned our military forces are in a satisfactory condition. In case of need we could put into the field for service at home a force of 332,000 men, exclusive of the militia reserve. We have 94,000 militia, 10,000 yeomanry, and nearly 228,000 volunteers. The regular army numbers close upon 220,000 of all ranks, and these could, on an emergency, be supplemented by 80,000 reserve men and 30,000 militia reservists, making in all a total of 330,000 men for service abroad. We have thus a grand total of 662,000 men available for service at home and abroad. At no time was there so large a force of enrolled men ready to be called upon for service should occasion arise.—*London Court Journal*.

A paper which should interest all thinking women, particularly mothers, is Mrs. Alzina Parsons Stevens' discussion of "The Child, the Factory, and the State" in the June *Arena*. Mrs. Stevens is the Assistant Inspector of Factories of the State of Illinois, and she has all the facts at her fingers' ends and knows what she is writing about. The picture she shows—a plain statement of statistics—of disease and misery and slave-wages and insecure employment should make some impression upon the minds of those who have had happy childhoods and strive to secure happiness for their own little ones.

"Constitutional Home Rule for Cities" is discussed by Mr. Wm. H. Hotchkiss in the June *Review of Reviews*. The plan recommended is a combination of the initiative and referendum as now in force in several States.

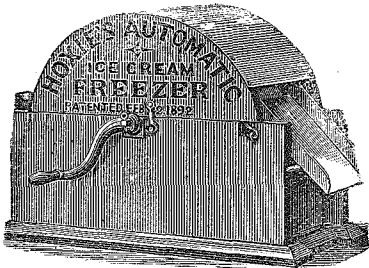
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, June 20, 1894.

No. 25

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CHEMISTRY IN THE YEAR 2000.

A REMARKABLE speech was delivered by M. Berthelot at a banquet of the Syndical Chamber of Chemical Product Manufacturers. M. Berthelot's subject was: "The World in the Year 2000." After saying that he looked to chemistry for deliverance from present day social evils, and for the possibility of realizing the socialists' dreams, that is, if a spiritual chemistry could be discovered to change human nature as deeply as chemical science could modify the globe, he continued: "This change will be greatly due to chemistry utilizing the heat of the sun and the central heat of the glob. The latter can be obtained by shafts 3,000 or 4,000 meters in depth. Modern engineers are equal to the task of sinking them. The water down so deep would be hot and able to keep all possible machinery going. By natural distillation it would furnish fluid free from microbes, and would be an unlimited source of chemical and electrical energy. This could be everywhere developed, and thousands of years might pass without any noticeable diminution. With such a source of heat all chemical transformations will be easy. The production of alimentary matters will be a consequence. This production is in principle resolved, and has been for forty years, by the syntheses of grease and oils.

"That of hydrates of carbon is going on, and that of nitrogenous substances is not far off. When energy can be cheaply obtained, food can be made from carbon taken from carbonic acid, hydrogen taken from water, and nitrogen taken from the air. What work the vegetables have so far done, science will soon be able to do better, and with far greater profusion, and independently of seasons or evil microbes

or insects. There will then be no passion to own land, beasts need not be bred for slaughter, man will be milder and more moral, and barren regions may be preferable to fertile as habitable places, because they will not be pestiferous from ages of manuring. The reign of chemistry will beautify the planet. There will, under it, be no need to disfigure it with the geometrical works of the agriculturist or with the grime of factories and chimneys. It will recover its verdure and flora. The earth will be a vast pleasure garden, and the human race will live in peace and plenty. But it will not be idle, for idleness is not happiness, and work is the source of all virtue. In the earth, renewed by chemistry, people will work more than ever, but according to their special tastes and facilities and from high and noble motives. The great object will then be to develop more and more the aesthetic and the intellectual faculties."

BETWEEN FATHER AND SON.

WE have a great deal to say in our literature about the confidence that should exist between a mother and her daughter, but we ignore altogether too much the frankness that should exist between a father and his son, writes Edward W. Bok in "At Home with the Editor" in the June *Ladies' Home Journal*. It is not right to expect that our girls shall bear the whole burden of moral responsibility. Our boys must be taught that the world expects uprightness in a man just as much as it looks for it in a woman. If the men of to-day are protected by an unfair moral discrimination, that is no reason why the men of to-morrow should be so sheltered. If it is for women to elevate their conception of the moral standard for men, it is for the young men of to-day to adjust themselves to that higher measurement. A healthy frankness between the boys of to-day and their fathers is the first step. This is man's part in the aim for social purity. Women must cease their blinking at actions in men which they will not tolerate in women; men, to whom experience has come, must unfold to the younger men. It is a favor to a boy that his feelings shall be analyzed for him by his father; that he be taught that his self-control, or his loss of it, means an ascent or a descent in the social scale. There is no harm in a father pointing out these things to his son; the harm comes when the father neglects to do so. A young man should never be expected

in any point of morality to experience what his father can explain and warn him against.

HOW THE ANCIENTS HARDENED COPPER.

IN a paper read by J. H. Gladstone, D.Sc., F.R.S., before the Society of Biblical Archeology, London, on February 6, attention is drawn to the composition and character of the copper tools in use in Asia Minor before the age of bronze. The specimens examined by Dr. Gladstone consisted of copper tools from Lachish, and date from a period which, according to Mr. Bliss, was earlier than 1,500 B. C., and consequently in pre-Israelitish days. They contained no more than an accidental trace of tin, but they were hard and brittle, qualities due to the presence of a large percentage of suboxide of copper. The present mound, the site of the ancient city of Lachish, has been cut down by Mr. Bliss to the level of the valley, and found to consist of the ruins of several Amoritish towns, one about the other, overlaid by a stratum of ashes and sand, and then the ruins of the Israelitish towns. In these several strata we are able to trace, in the same city, the gradual transition from copper tools to bronze ones, and their gradual replacement as the manufacture of iron became better understood. It is curious to notice that flint implements are found from the lower Amoritish to the highest Israelitish period, some of the latest being of very beautiful manufacture. —*Literary Digest*.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, June 20, 1894.

No. 25.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 20, 1894.

"LET THEM ALONE SEVERELY."

ELSEWHERE in this issue will be found an extraordinary article, entitled, "Card to the Elders," the reading of which we commend to the Saints generally and the eldership especially. Of this card we have something to write.

Sometime this last spring, Francis M. Lyman, one of the Twelve of the Utah Church, and B. H. Roberts, one of the Seventy, made an effort at San Bernardino, California, to set the claims of their faith before the citizens of that place. They were permitted to use the church building owned by the Reorganized Church in which to hold services, and our people gave them a hearing. In the course of his sermons, Elder Roberts presented and urged the claim of the Utah polygamous church to be the church in legal succession to the church organized by Joseph Smith, April 6, 1830, and strongly antagonized the position of the Reorganized Church and the right of the son of Joseph Smith, to the leadership and the validity of the claim made by the Reorganized Church to be the true successor of the Original Church. Brethren William Gibson, R. R. Dana, and Daniel L. Harris of the local branch at San Bernardino, with a view to the proper presentation of the views of the two churches, reviewed Messrs. Lyman and Roberts, and in doing it challenged these representative men to a discussion to be held in the most suitable place in the city, or elsewhere, as the disputants might agree. Messrs. Lyman and Roberts did not at once show a disposition to meet our brethren in discussion stating that they were not certain that they would be allowed by the home authorities to accept such challenge. Brn. Dana and Harris then made it their business to write us of what they had done, and asked whether they would be sustained in offering the gauge of debate to these Utah elders. We put the matter in the hands of Pres. W. W. Blair, and instructed Brn. Dana and Harris to push the affair to a termination. The brethren prepared a properly worded epistle

containing a challenge to discussion, and forwarded it to President Wilford Woodruff by registered letter. This challenge has now been heard from, the "Card to the Elders" being the first tidings received at this office in reference to the letters of Brn. Dana, Harris, and Gibson. Wonders never cease. The day was once, when to offer a defiance to debate to a Latter Day Saint of any faction or degree of faith, who was in any sort a representative of other and contending faith was to secure a discussion at once on the points claimed to be at issue. "How have the mighty fallen!"

We commend to the attention of Presidents Woodruff, Cannon, and Smith:—

1. The sons of Joseph Smith, the Palmyra Seer, are not seeking notoriety in their adoption and advocacy of the faith of their father.

2. These sons are seeking to counteract the evil notoriety which has attached to the name and religion of their father by reason of the unwarranted and ungodlike teaching and practices of those who essayed at the death of Joseph and Hyrum Smith to lead the church, and did lead many into a clear and positive departure from the faith as delivered to the prophet and seer, and as taught and practiced by the church during the lifetime and ministry of that first President of the church.

3. Neither the sons of the Prophet Joseph Smith, nor the men with them from whom come these challenges referred to by Presidents Woodruff, Smith, and Cannon, are apostates from the faith of the true church. They are in cool, persistent, and independent earnest in their faith and opinions touching the church, its doctrines, and its practices, and are ready to exchange views with representative men of all classes of religion; and especially so with that body for whom these Presidents of the Utah Church assume to speak.

4. No amount of dignified self-assertion on the part of Presidents Woodruff, Cannon, and Smith that the Utah contingent of so-called Latter Day Saints properly represents and stands for the Church of Jesus Christ organized April 6, 1830, will either justify that claim or satisfy the sons of the prophet and those with them in "California, or elsewhere," or deter them from demanding an examination and comparison of claims in public, and before the people to whom the elders from Utah are sent to teach that the

church in the valleys is *the church*, and Utah, *the Zion*.

5. Presidents Woodruff, Cannon, and Smith may "think it folly to submit the claims of their Church or the Priesthood to the arbitrament of man;" and we agree with them that for them to so submit their claims to a fair and candid and open examination before their own people and those opposed to them in faith to the latter-day work, and to the outside world, for an arbitrament of public opinion, would be "folly" for them. But it must occur to these Presidents as it does to others, that this appeal to the opinion of the public is constantly being made by those whom these Presidents send out, and whom they now seek to muzzle, in the very fact of their presenting religious claims adverse to all others with the persistent cry, "This is the Bible faith; examine it and see." "Bring forth your strong reasons." "Come, let us reason together."

The Lord commanded Joseph Smith and Oliver Cowdery in December, 1831:—

Now, behold, this is wisdom; whose readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time; wherefore, keep my commandments: they are true and faithful. Even so. Amen.—Doctrine and Covenants, sec. 71 (old edition 91), par. 2.

Being fully satisfied that this commandment was from the Lord, we have read and received it; and, assuming that the teaching and practices of the church in Utah under the leadership and presidency of Presidents Brigham Young, John Taylor, Wilford Woodruff, and their counselors, have been inimical to the fair name and fame of the church and its prosperity, and to the faith and eternal well-being of the true disciples and the honest seekers for "the way, the truth, and the life," we call on these men and their representatives to meet us "in public and in private," as the law provides, for a consideration and examination of those matters in which all honest men on both sides of the controversy have, and of right should have a deep and continuing interest.

6. This call is not made in bravado,

or to secure notoriety, as suggested by Presidents Woodruff, Cannon, and Smith; for the teaching and practices of the church in Utah have given the name of Smith all the "notoriety" needful; but it is made in the firm conviction that the truth involved in the matters stated in the challenge lies with the Reorganized Church; and for the purpose that the hurtful "notoriety" heretofore unjustly attached to the name of Joseph Smith and what he taught may be dissipated, and the blame for it may be placed where it properly belongs, upon those who now seek to evade the consequences of their acts by refusing to discuss those acts and the causes for them.

7. The Elders of the Reorganized Church, at home and abroad, are hereby instructed to offer to the representatives of the Utah Mormon Church opportunity for discussion of the matters of faith, doctrine, and practice, upon which differences of opinion and conviction are held; and to insist upon such discussion with each respective elder with whom they may severally come into contact in their work in the missionary field and in the branches; and in case any of those elders whom they may thus meet shall refuse to meet and discuss fair propositions for debate of disputed issues, secure from those so denying, if possible, a written statement of refusal stating the reason for such refusal, properly signed or, if the written statement is refused, get the denial in the presence of a witness. By doing this it will be finally made apparent who are and who are not right in the controversy, and the word of the Lord in the revelation quoted be proved.

JOSEPH SMITH.

THE MARCH ON WASHINGTON.

THE HERALD has received two written articles and one note inclosing clipping from an agitating paper called the *Nonconformist*, all denouncing the mention made of Gen. Coxe's movement on the capital in HERALD for May 16th. We publish the following, being the more moderate of the two written articles, and shall there let the matter rest, as we do not care to get into, or continue a controversy so fruitless as one on the Coxe movement at present would be with those who have written us on the topic.

Editors Herald:—Having noticed a piece in the *Herald* of May 16, which I think does not represent the laboring class in their true light, and as I believe the Coxeyites are largely composed of that class. Now nothing exists without a cause, and if a man cannot make his bread by the sweat of his face, under the present condition of the country, what is he to do? There are men working in this State whose wages has not averaged over fifteen dollars per month for several months, and they are married men who pay six dollars

per month house rent. That leaves them nine dollars to feed and clothe a family of five or six children, including himself and wife. Now fifteen dollars will not pay a single man's board, and if he gets discouraged and joins the Coxeyites he is denounced, as if he did not want to make his bread by the sweat of his face. I am not discussing the wisdom of the movement, but I think it would be well to discuss the cause of it.

Whatever may be the fate of Coxe's army, it will do good; it is one of the many indications of wide-spread discontent. While its numbers are few, it carries the message of millions. It is right and proper that every effort should be put forward for a peaceable adjustment of the wrongs which weigh down the producers of wealth, and whatever may be the outcome of Coxe's march to Washington, one thing is true; they have the sympathies of the masses of people, for they bear the flag of truce, the emblem of peace, and I think it is the best method of showing the condition of the country; for it is an evident fact that something has to be done, for labor has been oppressed and beaten down so long that it has got to revolt; for there are thousands of families on the verge of starvation in this country, in a land of plenty.

And because labor has joined hands and marched to Washington to try and better its condition the newspapers of the land put them down as tramps and vagabonds; and our *Herald* helps them out by saying the Coxeyites are largely composed of the unemployed who would not work if work was offered. Now there may be some of that class, but it is far from being largely composed of that class. And if they were all of that class, what is the cause of it? Why should there be so many tramps in this land of plenty? I have heard orators say a land overflowing with milk and honey. It is because labor does not receive a just recompense for labor performed and is trampled under the feet of capital, hence hundreds of millionaires and thousands of paupers. The *Herald*, as I understand, is a church organ for the purpose of instructing and edifying the Saints, and I do not think it is right to take up the question of labor. Moreover, we are taught in Matthew 7: 1: "Judge not that ye be not judged."

Hoping you will give me space in *Herald* for this, I remain.

Yours in bonds,

J. W. LOACH.

LIBERAL RELIGION.

WE have from time to time noticed that several of the advanced (or advancing) thinkers in religious societies had in contemplation the organization of some sort of body corporate, for the purpose of dissemination of liberal ideas in religion. This organization has been about inaugurated in Chicago. The incorporators are Dr. Hiram W. Thomas, Rabbi E. G. Hirsch, Jenkins Lloyd Jones, A. N. Alcott, and Leo Fox, all of Chicago. The Roster of the society is as follows:—

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Tacoma; Caroline Bartlett, Kalamazoo; J. H. Crooker, Helena, Mont.; L. W. Sprague, San Francisco; J. H. Acton, Aurora, Ill.; Alexander Kent, Washington, D. C.; A. M. Alcott, Elgin, Ill.; Arthur Judy, Davenport; J. D. Ludden, St. Paul; Merle St. C. Wright, New York City; A. W. Bisbee, Philadelphia; John Faville, Appleton, Wis.; W. L. Sheldon, St. Louis; W. C. Crowe, Newark, N. J.; A. W. Gould, Chicago; J. H. Eeob, Albany, N. Y.; S. J. Barrows, Boston; W. I. Nichols, Philadelphia; Anna Garlin Spencer, Providence; Mrs. Henry Solomon, Chicago; Clara Conway, Memphis, Tenn.; Rabbi Wise, Cincinnati; Mrs. C. T. Catlin, Brooklyn; Dr. Thomas Kerr, R. A. White, Chicago; Miss Ida Hultin, Rockford, Ill.; Prof. M. M. Mangasarian, Chicago.

Incorporators—Drs. Thomas and Hirsch, Messrs. Jones, Alcott, and Leo Fox.

The society will be incorporated under the laws of Illinois.

An effort was made to have all the denominations represented on the list of officers.

The seal of the organization is to be an outline of the earth, across the equator of which is to be inscribed "Humanity." Around this are to be grouped the words "Knowledge," "Justice," "Love," and "Reverence."

In regard to membership in the society it was decided:—

That any church or society in sympathy with the movement and contributing a certain amount into the treasury of the society annually should be entitled to three delegates at the annual meetings of the congress and a delegate for each additional 100 of membership; societies which have a membership of less than 100 to be entitled to one delegate; State Presidents of religious societies liberal in character who so desire to be members ex-officio.

One of the significant papers read at the three days session of the congress was by Rev. John Faville, of Appleton, Wisconsin, a digest of which reads thus:—

They tell us that there are one hundred and forty-three religious denominations in the world. We can belong to forty-two distinct families. We can be seventeen different kinds of a Methodist, sixteen kinds of a Lutheran, thirteen kinds of a Baptist, twelve kinds of a Presbyterian, seven kinds of a Catholic, six kinds of an Adventist, and many kinds of a Congregationalist. What we want above everything else is cooperation. We want to help the people get nearer together. Our first business is to love, not discuss. The trouble is that we have put love of truth before love of men. Our separations are neither logical nor sensible. If I try to defend my non-fellowship how can I explain that I admit the Armenian to my pulpit and keep out the Universalist. These one hundred and forty-three denominations comprise only one people.

The elders have often stated that there are some hundreds of differing religions extant; but these men who are seeking to build up a unity in creed by an abolishment of sectism find only one hundred and forty-three families of religions, the minor distinctions counting nothing in classification.

The effort is to get some kind of religious platform upon which those who may become dissatisfied with denomination faiths, may find a home and a school in which they may develop and grow without the aid of the discarded idols.

The idea of unity, absolute, in one codified form of religion was met by

Dr. Albion W. Small, of Chicago, like this:—

Aside from theological partisanship there are sufficient causes for ecclesiastical factionalism in elements of human nature which are beyond modification by treaty. One man believes with his affections, another with his intellect, another with his will. The cloister is no natural resort for the saint of the sword, nor the administration office for the saint of sentiment, nor the battle-field for the saint of the syllogism. No more can ritualist and rationalist and literalist consort together for common edification. Until people are born with such temperaments that they can be comfortable in a single church we may as well consider a multitude of sects as virtually an expression of essential social economy. Unity between some people is inversely as their distance. Let us be joyful that it is so, and let not man try to unite what God puts asunder. From the sociological standpoint, religion, and union for promotion of human weal are only different phases of the same fact. Religion without humane coöperation is like health apart from a body. A first principle of sociology is recognition of the economy of functional differences in society.

There will be an effort to establish summer Chautauqua societies, and to endow a chair in the Chicago University to further the spreading of liberal religious education. There are to be missionary efforts undertaken in all places where the symptoms of success might be found; and a local general headquarters established in Chicago.

The affair closed with a reception to the delegates, at the Standard Club, the attendance numbering some five or six hundred. The exercises terminated with a banquet spread for four hundred and fifty at ten o'clock p. m.

The object intended to be served by these men is beyond question good—as they see it. Will it be productive of good to the masses? will remain a question for some time. At present we fancy that it will be a sort of forensic arena in which favorite representative men will contend sharply against real and supposed obstacles in the way of the spread of the creed of the society to each others mutual satisfaction. The names of many of the delegates are guarantees that brilliant thought, keen wit, and cultured rhetoric and logic will characterize the assembling together of the clans that shall array under this new banner.

EXTRACTS FROM LETTERS.

The following card from Bro. T. W. Chatburn is explanative of itself:—

PLATTSBURG, Mo., June 7.—I was telegraphed to come with all speed to this city to assist in caring for a debate between Bro. John Smith and one "Stone," of this city, but it has collapsed prematurely. I regret the trip, as I had to call in other appointments. Brethren contemplating discussion should before entering into arrangements inform those in charge, giving full particulars. It would be the means of avoiding much trouble. The one in charge is supposed to know as to the responsibilities of the parties concerned. It is unwise to discuss with anyone when by so doing it cheapens our brethren, or brings no credit to our cause. We should never trail our banner in the dust, bringing discredit to the truth we bear.

Bro. J. B. Roush, Sheridan, Illinois, June 7:—

I preached twice last Sunday at Mission to large congregations. Bro. Kier and I have our district tent pitched in this town, and last night began meetings with fairly good attendance. This is the first time the tent has been used. Everybody pronounces it a good tent.

Bro. Amos Berve, Burnham, Michigan, June 5:—

We need more elders here. There are many believing and ready, but no one to conduct them into the kingdom. May God call others, as the harvest truly is great but the laborers few.

Bro. C. J. Hunt, Panama, Iowa, June 8:—

The Galland's Grove district conference at Deloit, Iowa, June 1-3, was one of the largest in attendance and most joyous ever held in the district. The Sunday school entertainment, Saturday night, was a grand success. I came to this place yesterday and have the gospel tent erected, nicely seated with backs on the seats, and expect to remain here as long as interest demands. I then go to Defiance, Iowa.

Bro. Henry C. Smith, East Pharsalia, Chenango county, New York, June 11:—

Baptized and confirmed three on yesterday; heads of families. Never has been preaching here before by our elders; believe a good work is to be done in its time. Much prejudice prevailing just now, but think it melting away a little. Have held seven services. They want to see a copy of the *Herald*.

Bro. I. N. Roberts, Spencer, South Dakota, June 7:—

I am holding forth every night; interest is good. It is very dry; wheat is in bad shape.

Bro. J. F. Burton, San Benito, California, June 3:—

Surely the hastening time is upon us; in my labors thus far this year I have had the exact fulfillment of the promise made through Bro. Joseph in preaching: Doors are opening, people are prepared to hear, and in occupying after angels have gone before. The Holy Spirit blesses all we can stand. God be praised.

Bro. B. F. Pollard writes from Isaca, Texas, June 12:—

I am one of the scattered ones; have no opportunities of meeting with Saints or hearing the restored gospel, and write thinking perchance some elder might pass this way and stay a few days and let me hear the gospel trump one more time. I am on the transcontinental division of the T. & P. R. R., forty-four miles west of Texarkana, and forty-four east of Paris, Texas. I will care for an elder what time he will stay, and assist him in any way I can to get an opening. I am in the east part of Red River county, about thirty-five or forty miles from Manchester. The place is known as Douglas. The *Herald* is a weekly visitor and is all the preaching I get.

EDITORIAL ITEMS.

ELDER W. W. BLAIR reports an excellent conference held near Henderson, Iowa, the 9th and 10th inst.; the attendance was full; five additions by baptism; two ordinations—one elder and one priest. Harmony, unity, zeal, and a fair measure of spirituality prevailed. Here, as at Council Bluffs, Omaha, Moorhead, and some other places, the ministry and membership express increasing confidence in the

stability and future progress of the church, and testify of an increase in spiritual light and confirmation since the beginning of the present conference year.

Bro. A. Worden, of Hector, Minnesota, would like the addresses of the elders of that mission for the purpose of correspondence. He is of the opinion that an opening can be made at Hector, notwithstanding opposition is strong.

Bro. J. T. Williams, of Bevier, Missouri, acknowledges the good help of the Saints during the past year, and hopes that the present year will be more fruitful of good results than the last, though he thinks the district did well.

Troublous times still hold at Bevier, and the mining region round it, on account of the strike. The local elders, and Bro. D. E. Tucker, missionary, are doing much to spread the work.

Bro. J. Alfred Davis was at work in the cause in the regions about Fanning, Kansas, and found that the efforts of Mr. William Kirby, a whilom Mormon, to injure the cause were not so successful as Mr. Kirby would desire. The fact is that Satan and hostile men overreach themselves by their own cunning, and overdo their hostility in such way that it recoils upon them. Bro. Davis says of Mr. Kirby: "His efforts were fruitless and proved a perfect failure."

Sr. Huldah Flinn, Amity, Missouri, reports a prosperous Sunday school in operation at that place, which has been made a success after persistent work and prayer. Members of other denominations send their children to it and a good work is being done in behalf of many.

Bro. George and Sr. Ella Thayer write, recounting how they and others of the scattered Saints in and about Bennington, Michigan, meet when convenient and enjoy themselves in worship and in social exercises. When none of the ministry is present one of their number occasionally reads a sermon, and God blesses their assembling. Bro. Phelps' labors are commended. He has preached and baptized in that region, and others are to obey, the fruits of his labors.

Letters are received from Sr. Jessie Blackmun, Moorhead, Iowa, and Sr. C. E. Jobe, West Fork, Indiana.

Sr. E. Sartwell, Savanna, Carroll county, Illinois, commends the labors of brethren who have preached there. She requests that others who intend laboring at Sheridan will notify them that public notice may be given.

Brn. F. A. Smith and F. M. Weld have been holding meetings in the Christian church, in a schoolhouse, and in the town hall—at Liscomb, Iowa, and vicinity—a new field in the Des Moines district. They have been

well received and at date of writing, the 11th inst., were to continue services over Sunday the 17th, when they would go to Eagle Grove. Bro. Weld was to proceed to the Galland's Grove district at an early day. Bro. A. H. Smith had gone to Pelican Rapids, Minnesota, after the Des Moines district conference. Bro. Fred joins others in reporting increased liberty in preaching the word.

Most of the letters from the brethren in the present number of the HERALD are brief and to the point, and on that account we are able to insert quite a number. The essential points have been concentrated and the essence of their labors is reported. This method gives almost all a hearing.

Bro. J. S. Oman of Winters, Zolo county, California, wishes us to give notice through the HERALD that all the traveling ministry in general on the Pacific Slope will find a welcome home at his residence. This is a place where the gospel has never been preached, but it is a town of more churches for the size of the place than any other town upon the coast. It is a place that is known all over the Sacramento Valley for its charity to the poor.

Bro. Hilliard, of the Bishopric, called at the Herald Office on his way to the Nodaway, Missouri, conference. He looks well and reports excellent work done in the String Prairie and Nauvoo district for the last month.

Mothers' Home Column.

EDITED BY FRANCES.

"Leave God to order all thy ways,
And hope in him whate'er betide;
Thou'lt find him in the evil days
An all-sufficient strength and guide;
Who trusts in God's unchanging love
Builds on a rock that naught can move."

UNDER THE SNOW.

Under the snow the sweet flowers are sleeping,
Down in the shadows of seeming decay;
Each little heart still with tender trust keeping

Beautiful faith in the far-away May.
O'er them the wild wintry tempest is raving,
Yet, meekly bowing to nature's decree,
Chilled tiny pulses the storm king are braving,
Soothed by sweet dreams of the life yet to be.

Wrapped in a vision of spring's pleasant glances,
Joyously clad in the sun's golden rays,
O'er them seem waving her green leafy branches,
Soft winds and song birds rehearsing their praise.
Thus, in bright dreaming, the fair-jeweled flowers
Calmly repose through the dark wintry woe,
Waiting the call of the warm sunny hours—
Dear little monitors under the snow!

Under the clouds of suffering and sorrow,
Lieth full many a trust of the soul;
Just as we looked for the brighter to-morrow,
Just as our footsteps were nearing the goal,
O'er us hath swept the dark storm of affliction,

Crushing the promise so lovely and bright,
Bearing the gems of our sweetest affection
Down to the silence and darkness of night.

And it may be as each hope faileth sadly—
Whether our path be the deserts of sands,
Or on the highlands of life walk we gladly,
Over soft meadows of beautiful lands—
Ah, it may be that the tender All-Father
Severs each tie in his wisdom and love,
Knowing that only by this we shall gather
Blossoms to bloom in the bright fields
above. —Selected.

IT IS POSSIBLE.

"YES, it is possible!"

"It may be in some cases, but I am so nervous, every little annoyance disturbs me, and then I fret and scold and can't help it."

Can't you, brother, sister? So we have thought—with them *all* things are possible—but go on.

"Well, as I was going to say: Frequently a dissatisfied, despondent feeling follows—and sometimes nervous prostration has taken me down. O dear, dear, what an awful condition for one to be in! The brightest of blessings seem to be shrouded in darkness. Life does not seem worth living, and oftentimes the thought of death is the only thing that gives pleasure."

Such is and has been the emotions of thousands, and we are sorry to be obliged to state that the writer knows by bitter experience the agonies of such a state, and she also knows that life is worth living and that happiness can be found and enjoyed even in this world. There is a remedy that cannot fail to heal, no matter what may have been the cause, or how severe the case, or of how long standing. It is just as sure as the foundations of the earth and just as old. It has always existed, but has not always been recognized, consequently it has not had its perfect work.

There has been a cause for all those wrong feelings, and if one can find out the cause of his or her own troubles and let it alone, and begin anew it will be well. Nervous prostration, or other forms of nervousness, are liable to follow overexertion, either mental or physical, and not unfrequently the two are combined, which results in a wreck of one who might otherwise have been eminent.

If a child is born in possession of a full development and is properly cared for and rightly educated, there is no reason why he or she should not come up to the pattern of manhood or womanhood. Why, then, are there so many who have never attained it?

It is because they have imbibed the evil that has surrounded them instead of drinking freely and frequently at the fountain of life. "As a man thinketh in his heart, so is he." If we are filled with evil thoughts, whether fretful or revengeful, repining or discontented, each and every one will tend to make us like itself; so the way to be healed of such a dire and contagious disease is to apply the sure remedy—the love of Christ.

Yes, praise God, there are thousands to-day

who can by happy experience say that this remedy is infallible. It matters not whether the patient is rich or poor in the good things of earth, or where he is located, but he must have faith in God through Christ, or through Christ's teaching, and be meek and submissive to his will. Then are we immersed in his love and then are we healed of whatever infirmity we may be afflicted with.

Long before we ever heard of "divine healing," the words, "Lay aside all medicine and I will heal thee," came to our mind with great force, but the inveterate habit of medicating was so strong, and as there was no one to give an encouraging word, we did not do it.

Two years following we had the first instruction in that direction as taught by the Latter Day Saints. Was administered to by different elders, and many times. Sometimes was benefited, at others was not. Am glad we did not feel to murmur, or to find fault with the elders because we were not benefited as others were.

At another time the words, "Only believe and ye shall receive," came to us with great force, and a repetition. We were as much surprised as if a person had spoken it, and replied inaudibly, "Lord I have believed." So we thought then, but if the belief had been perfect the work would have been perfect. The body is made a perfect body through the perfect obedience of the spirit of mortal, to the commands of God. True, our teachers can guide us, but we must realize for ourselves and that realization must come by obedience. We must sacrifice self and selfish purposes and let perfect love do its work. We must be calm and trusting amid vexations and persecutions, looking to Him who is the author and finisher of our hope and salvation, carrying in our mind, We are his and he is ours, and he will remove all those things, one by one, as we thus try to overcome, and we shall stand surrounded by pleasing results instead of the old state of things, and with stronger nerves than perhaps we ever had, or with better command of them.

Yes, there is a perfect salvation, and it is just as free in the *whole* as in the *part*, and we are at liberty to accept as we will, therefore it is possible to rise above every obstacle. God grant that the writer and the reader may both know that it is possible.

ALMIRA.

SALT LAKE CITY, Utah, May 25.

Dear Sisters:—I wish to bid Godspeed to the Daughters of Zion in their noble work. They have taken a noble step in the right direction, and may they move speedily and steadily onward in their mission of love and righteousness. They are one more hammer added to the force that is laboring hard to smooth the rough places, and hew down the boulders of sin and wickedness which so thickly strew the way. They are doing a grand work in helping to prepare the people to meet their Savior, and should they be the means of hastening the coming of our Savior even a few moments, every moment counts, for our days are made up of minutes and all join to form a grand eternity; and though this would

be a noble achievement, this is not all, for who can tell the amount of good that may grow out of their efforts, or how far reaching may be their works.

We have a small band of sisters here who are doing what they can to strengthen and help one another, and are striving to increase in grace, love, charity, and unity, and to render their feeble aid to the Master's cause; and though feeble in strength and few in number, we are striving to be able to say when called upon to render up our account, "We have done what we could." Once more, may God bless the noble Daughter's of Zion, is the humble prayer of your sister in the gospel of peace and love,

PAULINE HIGGINS.

EXTRACTS FROM LETTERS.

Sr. MINNIE MCKINNIE writes from Odebolt, Iowa, that she is still holding fast to the faith. There is but one family of Saints there and she often finds it very lonely, as the majority of the people there are very much opposed to our faith. Brn. McDowell and Hunt removed some prejudice by their labors there, but there is much still remaining. She and her husband would be glad to live where there is a branch of the church as they have little opportunity of hearing the gospel preached or of enjoying the company of the Saints. She desires to live worthy of the name and cause she has espoused and to have a well-grounded hope that her name is written in the Lamb's book of life. She so much enjoyed reading the sermon of Bro. Wight, as it awakened memories of olden times. She and her husband will gladly welcome any elders coming that way.

Sr. Minnie.—In answer to your question in regard to sectarian Sunday schools would say: The church is publishing *Quarterlies* which will enable you to systematically and fully instruct your own children in the principles of the gospel of Christ, and it is the imperative duty of all parents, calling themselves Saints, to do this. But if parents will not or cannot do this, then is it not far better to teach them reverence for the Sabbath by sending them where they may receive religious and moral instruction, even though they be taught some doctrinal errors, than to allow them to grow up without a proper reverence for God and his laws? We think it is, for God is no respecter of persons, but among all people accepts those who *work righteousness* before him, even when they are ignorant of the true plan of salvation. Our own life here and all through eternity will be the richer and better for the influence brought to bear upon it while a member of the Methodist Church.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. S. E. Laughlin of Olivet, Iowa, requests an interest in your faith and prayers that if it is God's will she may be healed of the affliction from which she is suffering.

Sr. Daisy Conrow of Dos Palos, California, earnestly requests your faith and prayers in her behalf, that if it be God's will she may be restored to health. She has not yet been

baptized but is waiting for the privilege to obey the gospel. Ananias said to Saul, "And now *brother* Saul, why tarriest thou?" hence our warrant for calling her *sister*. May God grant her faith and give her (if it be his righteous will) the desire of her heart.

A brother residing on the Pacific Slope earnestly entreats your faith and prayers in his behalf, that God will touch the heart of his companion and lead her to repentance.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

ENOUGH.

"I am so weak, dear Lord! I cannot stand
One moment without thee;
But O, the tenderness of thy enfolding,
And O, the faithfulness of thine upholding,
And O, the strength of thy right hand!
That strength is enough for me.

"I am so needy, Lo d! and yet I know
All fulness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need. And so
Thy grace is enough for me."

Thursday, June 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Zechariah 7: 9, 10.

Thursday, June 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 35: 10.

DAUGHTERS OF ZION.

Armstrong branch of Kansas City, Kansas: Elizabeth Anderson chairman, Maggie Stratton secretary; Augusta Berg, Annie Harvey, Georgina Richard, Janie Edwards, Fannie Emmett, Ada Donovan, Sarah Hawkins, Harriet Leat, ——— Thomason, Georgina Page.

Letter Department.

FAIRFIELD, Neb., June 2.

Editors Herald.—My eyes have just fallen upon an editorial in *Herald* for May 30, under the caption, "Read this and respond if it means you." A studious reading has aroused my sensitiveness, and thinking it means me, I respond; not that it will give you any financial aid, but I want you and the *Herald* readers to know that I am struck right in the very vital part of my theological being and the equilibrium thereof is greatly agitated. And here is my response, and you are welcome to it for what it is worth. Don't overestimate it.

I am not glad that the present exigencies necessitate such an article, but since the necessity is upon us, I am glad for the production of so unimpassioned, pointed, and sensible an article; for without catering to friends or essaying to vex foes it makes known the wants and needs of the hour and the duty of all concerned in a nutshell. May the good Lord long guide the pen and preserve the power and intellect that produced such inspiring profusions; for the church needs it, while the world is perishing for lack of instruction dictated by such a spirit.

Yes, Messrs. Editors, I am deeply concerned in this matter, for the literary concerns of the church are part of the church and a mighty lever in the spread and establishing of truth in the earth. And I think the injunction, "Seek first the kingdom"—seek to establish it—very applicable.

I hope to never be found opposing any laudable private interprise, as I never expect to be found giving any influence or aid to the latter, which I consider due to the kingdom or church or any of its recognized departments. My acceptance of the latter-day work I believe tantamount to entering into a covenant with my Creator to bring into requisition all my power, whether extended or limited, to aid in defending and spreading the cause I have espoused. Why, ere the fact developed of the organization of Christ's church, in this, the dispensation of the fullness of times, we hear prophetically of the coming forth of a marvelous work, with advice to all those who should embark in the work of God to "See that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."—D. C. 3. If that does not mean the bringing into requisition of all our powers to help on God's good work and a coming retribution, etc., I would say the language employed is meaningless.

I think it my duty to first sustain the *Herald*, though I might thereby be prevented from looking into every other literary paper of any name or nature. And if I had a dollar for securing literary papers I would remit it to Bro. D. Dancer, if I knew that by so doing every literary concern outside of our own would sink to rise no more. Especially would I do this when being supplied though the consideration of the Board of Publication with the *Herald* while essaying to serve the church as a representative. Think of it, ye *Herald* readers, the church representatives and some others being supplied with the *Herald*, which would bring hundreds of dollars yearly to the business manager if paid for; ought not this fact to stimulate every member to help sustain the *Herald*? If not, why not? I know it is good to be generous, liberal-minded, etc., and it is also good to be just. And your high conception of generosity begets a generous spirit for private enterprises, and help is lavished upon such enterprises, and our own church organ allowed to languish, but where is the evidence of our conception of justness? Who will tell?

The church is the source whence I receive my spiritual comfort, and temporal; and to my mind it were a strange procedure for me to look for the latter from the church, and yet fail to give all my time and strength to help increase the source whence cometh my help. I have thought and taught that the church organ should be first in the houses of all the Saints. I still so believe, and shall so teach; and would I could do much more than I have done in this direction.

It seems to me that our *Herald* is like a young encyclopedia, with every prospect of improving; especially so if the reasonable appeal in the above editorial is heeded, which I think may be done, with a reasonable sacrifice. I am surprised to see so many

houses of the Saints without the *Herald*. Let us come up to the help of the Board of Publication. These are a few of my sentiments offered with the exercise of my own will power and with respect to all, only claiming to be Brother

JAMES CAFFALL.

BELL, Iowa, June 5.

Editors Herald:—The Galland's Grove district conference which closed at Deloit on the evening of the 4th inst., was one of the best ever held in the district. The attendance was good from first to last; the Spirit of the Lord was with us. Business sessions were harmonious throughout; preaching was excellent, and love and unity prevailed. Bro. John A. McIntosh, who is in his eighty-ninth year, preached an interesting discourse on Sunday evening to a crowded house of attentive listeners. Two prayer and testimony meetings were held during conference. On Saturday morning the meeting lasted an hour; there were four prayers offered, eighteen testimonies borne, one prophecy given, and these were interspersed with five hymns or parts of hymns. On Sunday morning the exercises lasted two hours and ten minutes, during which time the sacrament was administered, eleven prayers were offered, forty-three testimonies borne, one prophecy delivered, one tongue and interpretation spoken, and one hymn sung in tongues, and the interpretation beautifully sung in English. The testimonies were interspersed with eight parts of hymns. Every heart seemed to be filled with joy, and many eyes were filled with tears of joy, and their hearts overflowed with gratitude to God. "Blessed be the Lord for evermore. Amen, and Amen."

During the month of May the writer had the pleasure of visiting and laboring among saints at Dow City, Salem, Persia, Woodbine, Harlan, and Defiance; and their hospitality will long be remembered. At Defiance there is no branch, but by the kindness of Bro. Ichabod McCord I was enabled to rent the city hall for five evenings, and preached six sermons, one being preached at eleven a. m. Sunday. Clarence, son of Bro. and Sr. George Gunsolley, was kind enough to distribute posters at nearly every house in town, and our meetings were fairly well attended. Bro. I. McCord and Grandma McCord attended services and lent their influence to make our meetings a success; but what interested the speaker more than anything else was the fact that Bro. McCord's children, Arch E., Ray A., and Ina May, though just at the right age to be drawn away by young companions and the pleasures of the world, stood right by the work and attended every service, giving their companions to understand that they were glad to have a preacher of their faith in town and believed he preached the truth. Evidently in their action is reflected the faith and good works of their mother, who spared no pains to make our stay at her home pleasant. May God bless each and all.

Occasionally the preacher meets with discouragements which make his heart ache and his cheeks blush with shame; and he is heard

to say, "I would to God it were not so!" "How can I reach the people and convert them to the truth while such things exist?" Well, what is it? "Why, this morning word came to me from a reliable source that in the town of D. Bro. J. had to be helped out of the saloon and almost carried home. In the town of A. Bro. C. does not conduct himself as a Christian should, and frequents the gambling hall. In the town of P. Bro. W. and Sr. Y. were playing for the dance. Then I picked up a newspaper and read: 'In the town of H. Mr. S. is going away, and last night when the household goods were packed and moved out of the way the young people had a social dance and Elder C. called off, and everybody was delighted.'" That is not the exact language, but the sentiment.

In all these places our elders have been and are still making an effort to reach the people and feed and nourish the Church of God; and now, when I thought prejudice had so far given way that we would be able to do good work, these things are dumped off the Devil's shoulder right in our faces. These things ought not to exist, and I do hope that the proper officers will watch as well as pray and do all they can in kindness and the spirit of Christ to educate every member up to that high plane of Christian life required by the gospel, where every evil will be left behind and forgotten.

A brighter picture is brought to view in the fact that our missionaries are full of zeal and ready for the work, and a number of our local ministers have expressed themselves as willing to do all they can, and work has been assigned them. Dear brethren and sisters, we want your faith, and prayers, and confidence, and coöperation.

If scattered Saints at Jefferson, Green county, Iowa, and other points within the district will write to the undersigned with reference to the needs of the work in their respective neighborhoods I will do all in my power to supply the demands.

Yours in Christ,

C. E. BUTTERWORTH.

KIRTLAND, Ohio, June 5.

Editors Herald:—The meetings at Pittsburg, Pennsylvania, on Sunday the 27th ult. were a grand success. There was a large turnout of Saints and a goodly number of outsiders present. At the close of the night service Bro. and Sr. Ramsey were baptized in the Monongahela River by the writer, the fruit of other men's labors. Brn. G. H. Hulmes, Frank Criley, Ralph Smith, Ed Miller, F. S. Reese, and E. Curry constitute the officers of said branch, and the work committed to their care is in excellent condition. Bro. Jacob Reese was present and seemed alive in the great cause of the Master.

The Saints were very sorry to learn from the last *Herald* of Bro. T. W. Smith's death. We feel that he will be greatly missed. Sad news reached us again last week, of the sudden death of our worthy and respected brother, Jonathan Traxler, of Jackson, Ohio. Bro. Blair and many others of the traveling ministry will remember Bro. Traxler. He and his excellent wife always made the elders

welcome at their home. One by one they are passing on to the other side, and the question arises in the mind, Who will be the next to pass under the rod and over the river of death.

Bro. W. H. Kelley left for the East last Friday. He was accompanied by Bro. H. C. Smith. The Saints here are all well with the exception of a few. My wife's health is improving a little of late, for which blessing we feel very thankful to our heavenly Father. The coal strike is having a distressing effect on trade in this country, and the church treasury is suffering in consequence. Unless the times get better soon it will be very difficult for the missionaries to keep out in the field; that is, for them to go any distance from home, unless they go on "shanks pony." Well, we are hoping and praying for better times. The weather has been wet and cold for about three weeks.

I expect to leave again this week and will return in time for the two-days' meetings the last of this month.

With love to all God's people, I remain,

Your brother in bonds,

GOMER T. GRIFFITHS.

VERA CRUZ, Mo., May 29.

Editors Herald:—Allow me the space in your column to give a description of this part of the Ozark region of Southeastern Missouri, as I have had so many letters addressed to me in regard to the advantages and disadvantages of this part of the land. The following is a true description of our country:—

Douglass county is considered a healthy country. It is mountainous, but small mountains, or hills, as some call them. We have good living water; there is scarcely a farm that has not from one to six springs on it. Our land is mostly ridge land; the land is very good, with not so much rock on it as other counties in the Ozark Mountain region. Our land, situated in the valleys, is in small bodies, but is very good. Both ridge and valleys are all timbered lands, consisting of red, black, and white oak, hard pine, maple, walnut, hickory, and dogwood; and sumac bushes by the thousands. Our roads are solid, but very hilly in places. At some mountains the roads have to circle around, and of course it causes us to go two miles to get one. We have no mud if it rains for a week.

Our raw land is worth from two to three dollars per acre; improved land is worth from five to ten dollars per acre. We have some government land here yet, but it is very rough. Our crops are looking well. They consist of wheat, corn, oats, rye, and potatoes; and all kinds of vegetables can be raised in this part of the land. We have good out range for stock; cattle, hogs, and sheep do well, and there are a good many raised. We have a good mast every two years on an average. For the benefit of those who do not know what mast is, I will say they are acorns that grow on oak trees. This is a good fruit belt; apples, pears, plums, cherries, peaches, quinces, and small fruits can be grown in abundance.

Vera Cruz is situated fifteen miles from Norwood, eighteen from Mansfield, and twen-

ty-five from Mountain Grove. These stations are on the Kansas City, Fort Scott, and Gulf Railroad, about midway between Kansas City and Memphis. Teams, wagons, and stock can be put in as part payment on land. We have a branch of Saints numbering about sixty members. We have our prayer, sacrament, and preaching services regularly; and, last but not least, a good country for a poor man that has got enough money to buy him a home. I hope the many Saints and friends who have written me for a description of this country will consider this a letter to them.

In gospel bonds,

WM. C. NUTT.

MIDDLETOWN, Ohio, June 2.

Editors Herald:—I left my home on May 15 and sojourned till the 22d at St. Louis, Missouri, doing service at the request of Brn. Bozarth and Archibald. The cause is onward there, notably among the young, a scene delightful to behold.

At Xenia, Illinois, the moments the train stopped were pleasantly spent with Bro. B. A. Morris and wife, and Srs. Gauger and Stead. Greeting and good-bye were scarcely separated, but pleasant memories were stirred. Arriving at Washington, Indiana, nine services were held conjointly with that genial growing worker, Bro. L. F. Daniel. It was pleasant to be on the scenes of former conflict to greet friends without and within and note progress, although sadly marred to what it might be by human folly, as has been the misfortune of the truth in all ages. The laborers who have been there are highly spoken of. May it ever be so.

On June 1 I left for Ohio, spending a portion of the day in Cincinnati's libraries, reaching Middletown and receiving a hearty greeting at the hands of Bro. James Moler and the Saints. On new ground I join the toilers in "the army of the Lord" to wage the conflict in the interests of the plan of redeeming love.

My address to all not in direct communication with me, will be, Creola, Vinton county, Ohio.

In bonds,

R. ETZENHOUSER.

A QUOTATION CORRECTED.

I had always doubted the quotation found on page 82 of the Voice of Warning, as my reading relative to the American Indians contained no mention of a "Stockbridge tribe."

The necessity of going back to originals in the preparation of a work during the last year, eventuated in my finding the work of Elias Boudinot, LL. D., published at Trenton, New Jersey, in 1816, in the Public Library of Cincinnati, Ohio, after a fruitless search in person or by proxy in the cities of Salt Lake, Denver, Kansas City, St. Joseph, St. Louis, Des Moines, Chicago, Philadelphia, Brooklyn, and New Brunswick. In Mr. Boudinot's work, "A Star in the West," I found evidence in conformity with my doubt, and also failed to find the quotation.

"The late Rev. Dr. Jonathan Edwards of Connecticut, son of the late President Edwards, who was a man of great celebrity as a well-read, pious, divine, and of considerable erudition, was intimately associated with the

Indians of Stockbridge, of the MOHEGAN TRIBE in that State from the age of six years."—Page 99.

Pages 125-129 are devoted to a list of the tribes alphabetically arranged, and no "Stockbridge" tribe is given.

A quotation on page 81 of Voice of Warning should read as follows: "It is said among their principal, or beloved men, that they have it handed down from their ancestors, that the book which the white people have was once theirs. That while they had it they prospered exceedingly; but that the white people bought it of them, and learned many things from it; while the Indians lost their credit, offended the great spirit, and suffered exceedingly from neighboring nations . . . They also say that their forefathers were possessed of an extraordinary divine spirit, by which they foretold future events, and controlled the common course of nature, and this they transmitted to their offspring, on condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people. But that this power, for a long time past, had entirely ceased."—A Star in the West, pp. 110, 111.

Certified to as correct.

R. ETZENHOUSER.

P. S.—Correcting this from other copy than the Voice of Warning, the other quotations were not compared, but are correct in substance, as it was only yesterday that the work was examined. This correction applies to pages 15 and 46 of Book Unsealed as well as other reproductions of the quotation referred to.

R. E.

NIBE, Denmark, May 23.

Editors Herald:—I left Moen on the first of May, expecting to meet Brn. Wahlstrom and Sorenson in Copenhagen to see them off, but as they had made different arrangements since last writing me, I was disappointed, consequently did not get to see them before they left for America. I then concluded to take a trip over to this part of the country. I arrived in Aalborg on the 4th and have since traveled constantly, sold and distributed tracts, as well as preached publicly and privately as opportunities have presented themselves. Three persons—one in Aalborg and two in the country—have requested baptism which I expect to attend to soon.

Yesterday while selling and distributing tracts in a country town I got in conversation with an old gentleman, during which he informed me that a number of years before '61 he had read Joseph Smith's revelation or prophecy on the rebellion, "and," says he, "strange to say, it came to pass just as he had predicted." He was wondering how Joseph Smith could do that. I told him I thought he did and could do it only by the same Spirit by which the prophets of old predicted future events. The above statement is of interest, as it comes from one who is not a believer in the latter-day work and it also serves to show that a knowledge of that noted prophecy was quite widely spread even a number of years before the rebellion took place.

As yet I have heard nothing about the doings of the late General Conference. Have not read a *Herald* for a long time. I hope other missionaries have been sent here to continue the work. Expect to continue to travel until I return to America.

In gospel bonds,

PETER ANDERSON.

SHENANDOAH, Iowa, June 12.

Editors Herald:—Our work in this district still moves along. We organized a new branch in Hamburg, May 26, with about twelve members; and next day, Sunday, four more were added by baptism; and on Sunday the 6th others were baptized by Elder Heide; thus the work moves in that place. We moved to Plum Hollow where Bro. Blair baptized four a few weeks ago. I preached there in the church Sunday morning June 3, and at night in the schoolhouse at Egypt. On Monday, June 4, I baptized four and confirmed them in the afternoon. Preached again at night to a full house. The same week I preached once in the Goode schoolhouse, and moved on the latter part of the week to Henderson, to attend district conference. Found Bro. Blair here. We had a good time with Bro. Blair and others; a good attendance; branches well represented. Five were baptized by Elder D. Hougas. All the Saints felt well, and returned to their homes thankful in heart to God for blessings bestowed both spiritual and temporal. Yours in the faith,

HENRY KEMP.

KNOX, Ind., June 8.

Editors Herald:—The conference of the Southern Michigan and Northern Indiana district of the 2d, 3d, and 4th inst., at this place was pronounced by all a glorious success. The Saints were revived, the elders encouraged, and all made glad. The social service at the close of the conference was soul-cheering indeed. There seems to be an awakening all along the lines. Not that "all is well in Zion," but there are unmistakable signs of life in different parts of the district, that are truly encouraging. I wish I could say there is nothing discouraging, but alas! that time has not come yet.

As sub-missionary in charge I should like to hear from the laborers in this district, both missionary and local. In union there is strength. Then let us all pull together. "Let us shake off the coals from our garments" and every elder, priest, teacher, deacon, and member go to with his might and help build up the kingdom of God. Two-days' meetings will be appointed for the different branches in the district as soon as I can hear from those to whom I have written. Our missionary force is not large, but if we can live so as to have the strength of Israel's God to sustain, there is no danger of defeat or failure. It seems that many of the local elders, and also priests, have forgotten the injunction, "Therefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be

counted worthy to stand."—D. C. 104:44. Brethren, are you working with *all diligence* in the discharge of those duties that pertain to the offices to which you have been called? Are you striving to learn your duty by reading the Bible, Book of Mormon, and Doctrine and Covenants? Are you trying to keep pace with the times by reading the church papers? Not able to take the *Herald*? Many, *very many* who are not able to take the *Herald* are able to buy tea, coffee, tobacco, an organ, a buggy, go to the shows and fairs, and spend money in various other ways for the gratification of the outer man while the inner man is starving—absolutely starving. Saints, where is your treasure? where is your heart? May God help us all to be faithful and diligent in the discharge of our duties.

My permanent address is Ray, Steuben county, Indiana.

Yours in gospel bonds,

ISAAC M. SMITH.

PARRISH, Ill., June 5.

Editors Herald:—Our conference passed off here last Saturday and Sunday; had an excellent time. On Sunday we had to take the seats out of the church into a grove in order to accommodate the people; about one thousand on the grounds. Eleven a. m., preaching by writer; two p. m., by T. C. Kelley; four p. m., sacrament and confirmation, two having been baptized; and at night preaching by I. A. Morris. The best of order prevailed through the entire conference. Bro. Morris has gone east to Cantrell schoolhouse, Bro. F. M. Slover, to Rector, while I will hold forth here until over Sunday, then to Walpole, Hamilton county, to open a new field in the Christian church, where they have been asking for preaching for some time.

Our reunion will commence August 31, at Brush Creek, and our conference will be held on September 8, at Brush Creek. The work has revived throughout the district.

For the victory,

EMSLEY CURTIS.

PERRY, Iowa, June 7.

Editors Herald:—After completing some General Conference work, or work relating thereto, I left Lamoni and home May 4 for my field of labor, the Des Moines district, arriving at Des Moines the same date. I found the work in the city moving along about as usual, but there is some difficulty yet to be adjusted. Since entering the field I have preached at Harding twice, where three excellent persons have lately been baptized; also at Des Moines. At Grinnell I was permitted to occupy the Baptist church on Sunday afternoon, May 20, and excellent liberty was bestowed while speaking to a congregation of about seventy persons. Our people there stand well with the people, and are seeking to extend the good work. The Baptist people there treated us very kindly, and we appreciate it. Brn. F. A. Smith, and F. M. Weld arriving there to look after the work, I went home with Bro. J. C. Reams on the 23d. He lives some fifteen miles north-east of Grinnell. We held five meetings

while there, speaking three times on Sunday, the 27th; Brn. Shimel, Lyke, and Bowen were present to aid the Sunday services.

May 30, Brn. Smith, Weld, and I went to Rhodes, Marshall county, to attend the conference held there June 2 and 3. Bro. A. H. Smith, missionary in charge, was with us, and Brn. Rudd, E. Hayer, G. Shimel, C. E. Hand, with others were on hand in time to participate in and enjoy the business meetings and other exercises of the conference. The Sunday school convention of the district was held on Friday, June 1. The ministry present were invited to participate. The entertainment given in the evening by the children and their friends was well attended and appreciated by all. A number of young people of Rhodes, not associated with us religiously, participated, and did their part well. The conference business was transacted in all good feeling; the Spirit was there to aid and bless. Two were baptized on Sunday afternoon just before the social meeting, Bro. O. B. Thomas officiating. At the afternoon services, Brn. E. Hayer and F. M. Weld presided, and Bro. Frank Russell of Grinnell was ordained to the office of priest by A. H. Smith, D. M. Rudd, and F. A. Smith. Bro. Russell will do a good work yet, if faithful and humble.

For the Sunday evening services, the Methodist Protestant brethren adjourned their services and authorized their minister, Rev. Plumb, to invite us to occupy the church, and we accepted the kindness. The audience was large and looked pleasant. Bro. A. H. was feeling fine, but the sermon; O, my! A clap of thunder from a clear sky or a rose blooming on a snow bank would not have been more surprising. But they could not help but like it; it was Bible; "being saved" was the subject, and "where?" He showed that up to the time of the first advent of Christ, no man had "ascended up to heaven" but our Lord (John 3:13), and that the Saints were not to go there to be saved (John 13:32, 33), but that the saved would be *with Christ* in some of the many "mansions" in the "Father's house." The mode of presenting the subject was novel, original, and striking. I will venture that many who heard that sermon will study the theme from a new basis. The Saints felt cheered and delighted.

On Monday morning two more precious souls were baptized, and at the confirmation meeting our missionary in charge gave us some wholesome instruction, and ordained good Bro. C. W. Nirk to the office of high priest. Bro. Nirk was sustained district president, and Bro. McCoy secretary.

Rhodes is a nicely located town. Its people are kind and sociable but it languishes yet from the effects of a boom and its counteractions of a few years ago. The throwing of towns and cities into such abnormal conditions commercially as instanced by Kansas City and Pacific coast cities is to a large extent responsible for the financial failures that occur, and aids to augment the ranks of the Commonweal armies. Such booms in commercial circles, as are here referred to, are only curses to communities, and in no way a blessing. It is not an outgrowth of civili-

zation, but of barbarism. It is only another mode of getting from the weak and unfortunate what does not rightly belong to the getter; another way of asserting that "might is right;" and belongs to the robber period of the dark and untutored past; But! how one's mind will divert, if allowed!

On Monday afternoon of the 4th Bro. Smith left us, also Bro. Weld, A. H. going to Minnesota. F. A. and F. M. Weld to Liscomb to labor there, and the next day Bro. D. M. Rudd and I came to this place to look after the work and inaugurate tent work if deemed advisable. Held our first service in the tent last evening with an attendance mostly of Saints. Local laborers throughout the district are waking up to a more full realization of their responsibility in their callings in Christ. May we all be so blessed.

Your colaborer,

C. SCOTT.

GLEN ROY, Ohio, June 11.

Editors Herald:—Bro. H. R. Harder and I are now holding forth here in our district. We have held eight meetings to this date, and have fair attendance, with good order and attention; although the Baptists and Methodists are busy at work to prevent their flocks from being led astray. Several are deeply interested. We will continue over another week.

This is in the Coalton mining district, and times are very dull owing to the great strike; but the miners here are orderly and law-abiding, contrary to some reports that have gone out from this section. We have never had better order at our tent meetings than here.

Your brother,

H. E. MOLER.

SAN BERNARDINO, Cal., May 23.

Editors Herald:—I go this week down on the coast into a new field of labor. I expect to commence at Santa Monica and extend labor to Long Beach and vicinity for an indefinite length of time, without the association of another missionary; but desire and hope to have and enjoy the help of the Master, without which one so weak as myself would be unable to meet with success as a reaper in the vineyard of the Lord. I shall miss the association of the Saints, which I have so much enjoyed for the last six months in this place. There is a band of noble Saints in the San Bernardino branch, who are valiant in the work of the Lord; ready and willing to make sacrifice, temporally as well as spiritually for the onward march of the truth; rejoicing in the late promises of God made through his authorized servants to the church, and also for the oneness which pervades the whole church through its different organizations. May that oneness never grow less.

Our prayer meetings in the branch of late have been very enjoyable, because of the goodly amount of the Comforter we have enjoyed. While all seem to rejoice in the present conditions and spirituality of the church, I am sorry to say that there are some of the Saints so engrossed with their temporal affairs that they do not appear to have any

time to spare to assist in opening up the work in their neighborhoods, where the people are mostly ignorant of the pure teachings of the Scriptures. I do not like to enter serious complaints against brothers and sisters who are thus careless in these things, because I have been there myself; but I know that I have suffered much loss because of being thus negligent, therefore, speaking intelligently from my own experience, I am quite sure that the rule will apply to others. If we could recall much of the past (sins of omission as well as commission), and have the privilege granted us to start over, and at the same time retain our knowledge of past experience, what wonderful improvements we could make in our record by which each one of us will be compelled to stand or fall.

Brethren and sisters, let each and every one of us turn our backs upon our follies, failures, and sins, and putting our hands anew to the gospel plow seek to make a straight line in the future; placing our eyes upon the mark and contending earnestly for the faith once delivered to the Saints, also for the prize which lies at the end of the race. The pleasures of this world are but empty things compared with the full and free inheritance we may obtain in the kingdom of God through obedience and diligence in keeping his commandments. We have everything now to encourage and nothing to discourage us, even though perilous times are at our doors and the elements all in commotion, seeming to vie with each other to see what havoc can be wrought by them all combined. Wickedness is hastening, faster and still faster. Let us keep in advance of it all along the line of march. Truth is sure to triumph, and so shall we, if we make it the man of our counsel. May God help us to do so.

Your brother,

R. R. DANA.

ROSEDALE, Ind., June 1.

Editors Herald:—On arriving here on the 22d ultimo I secured the use of the Christian church to hold a series of meetings. The way they talked one might have been misled to believe that I may peacefully occupy there till Gabriel would blow his horn, or at least till all Bible doctrine was expounded and fully elucidated. Just before I arose to deliver my sixth sermon, on last Sunday evening, I was politely informed that I could hold forth there no longer. Bear in mind they wanted nothing but the Bible. Of course we were to pay all incidental expenses. The M. E. folks knowing of their reactionary movement, threw open their chapel for this week, or when not in use by themselves.

Striking miners keep the people in an uneasy and excited condition, while want stalks abroad. Decoration, election, and unemployed unrest are not conducive to spirituality; and, added to the above, and other things, the Campbellites are blowing about a debate. We let them know that they could be met most any time and the issues thoroughly canvassed. They have written to one Walker, of Indianapolis, who, it is rumored, has held one hundred and forty discussions. The returns have not got in yet

from this great intellectual Goliath, so we wait patiently for the slaughter. If I am to be sacrificed, I wish he would be so kind as to hurry up ere it gets too hot. Bro. James Knox, who is now seeking for lucrative employment in the coal fields of Northern Iowa, kindled up an interest four miles from here in a country schoolhouse. I will look further after the needs of the work there in the very near future. I do not feel elated over the prospect here, for, behold, there are seven saloons in this small place, and they are all patronized! Indifference, ignorance, and recklessness make a triune that is the Devil's right bower. Your editorial helped me to hurry up and "respond," so please apply the within all to square my but recently contracted account. Let us all rally to the support of the publishing department, as also every other good word and work.

M. T. SHORT.

MAURINE, Mo., June 1.

Editors Herald:—The demands for preaching through this section are on the increase, yet we find many things to discourage us. We have tried hard to present the true gospel of our blessed Savior to the people, yet many of them misrepresent the work by telling old stale stories that would almost shame the Devil. Surely if the Lord did not bless us with his Spirit we would fall by the way-side.

At the Dunham settlement, about ten miles from here, there is a good, warm-hearted people. We have agreed to hold a grove meeting with them in this month or next. At Careville church, about five miles from here, on May 12, a Baptist minister named W. D. Potter gave a lecture against the Saints and their faith. He showed himself well informed on everything but the truth. He proposed to use history to show what Latter Day Saintism was; and one among the many things he told us was that the Reorganized Church was organized in 1883, and all the difference between it and the Utah Church was the doctrine of polygamy. It is hard for me to understand why ministers will make such unfounded remarks. Surely "whosoever loveth and maketh a lie" shall not enter the holy city. Bro. I. N. White replied to Rev. Potter on Monday evening following. The crowd was large at both meetings, and nearly all admitted that Potter made a failure. God's truth will blow the chaff away, and only the wheat will remain. May we gather that into the garner of the Lord. I made application for the use of the church house at Norris, and the preacher said he knew nothing about our doctrine, so they decided to not let us have it. The Odd Fellows at the same place sent me word I could have their hall. Last Sabbath I occupied the United Brethren church, west of here about three miles. Two of their ministers were present. I was not aware that they were ministers while I was preaching. I used the yardstick as a standard to measure cloth by; all of us had a right to guess at the number of yards in a bolt of cloth, but all could not be right and yet be guessing different numbers; but one might be right, and the only way to settle the diffi-

culty was to place the measuring line on the cloth, then the question was at once settled. So with our preachers and what they preached, Latter Day Saints included. Preachers and members of the churches today are guessing they are right, hoping, trusting they are right; but we have a standard—the word of God—to be measured by; and if our preaching and our faith do not measure out thirty-six inches to the yard, or correspond in line with the gospel of Christ, we are yet in our sins and unsaved. I remember when I was a boy about throwing stones at a hornet's nest and the results were not long coming; so it was on this occasion. I have seen blind men, but I never saw preachers as spiritually blind as these men were. They said all the ordinances of the gospel as preached by John the Baptist were nailed to the cross; that water baptism was of "heathen origin and none but Jews ever accepted it." "All we have to do now is to live by grace."

I have just completed arrangements with Elder J. H. Jones of the Christian Church for a discussion to be held at Lowry City, Missouri, sometime in September or October. The questions to be debated are the same as those discussed at Kirtland by Braden and Kelley, with three days to each question. J. B. Briney of the Christian Church is to represent the Disciples, and Elder S. W. L. Scott the Latter Day Saints. Reverend Briney is a man of high rank among his people, and they say, "We want the best you have in the United States to meet him." It is thought this discussion will have the largest attendance of any yet held in the church.

Bro. Philemon Pement, J. W. Hancock, and myself are doing what we can here to keep the work to the front.

Yours in the gospel,

D. C. WHITE.

KAITANGATA, Otago,

New Zealand, May 10.

Editors Herald:—We write you to let you know that we left New Castle, New South Wales, on the 16th of March for New Zealand with the ship *Horatio*. We had a rough passage from New Castle to Sydney, and Sr. Dixon was very sick. We left Sydney on the 16th for New Zealand. We had a head wind, but the sea was very calm. Sr. Dixon was very sick for four days and could not eat anything. There was a lot of people on board for New Zealand.

We have left New Castle to make a home in this land, and to make a home for the elders when they come here, and the Lord has blessed us in getting work, when so many are out of work. The Lord has opened the way and made friends for me. We had the chance to preach to the people on the ship and the Lord blessed me with a portion of his Spirit and we made friends to the cause. We had several invitations to visit them in their homes.

This is a better country for missionary work than New South Wales; it is a better climate, and the cost of traveling on the railroads is much better, for the reason that the ministers travel free; so that is a great bless-

ing to us, and the people seem to give more heed to things of a spiritual nature. We can get at the people much better here. It is a lovely place here. I can look out on the lake and see the swan and various water fowls. It is one of the sights of New Zealand. Kaitangata is a mining township of fourteen hundred, and there is a large farming district here, also many more towns close by; so we can get at the people here. We want a good experienced elder here; one who can speak well, for we have to compete with the Campbellites and they have some good men in the field; so we must be ready to meet them on all points. I am giving them all the tracts I have and I will preach all I can till help comes; and I want the faith and prayers of you all that I may stand firm in the work. If we had an elder here like J. W. Wight, we could work a great work here. We could make it self-sustaining by making a collection and giving what is over to some charitable institution. We can get halls much better here than in New Castle. If anyone wants to help the work here they can send me some tracts. May God bless you in the work. Your brother in bonds,

THOMAS DIXON.

NEBRASKA CITY, Neb., June 7.

Editors Herald:—The work in Eastern Nebraska is moving along slowly but surely. We are doing well considering the few laborers in our mission field, but we expect to push the work for all there is in it.

I had the pleasure of baptizing two precious souls on the 2d of this month at Syracuse, Nebraska, Bro. and Sr. Rockwell. They are converts of Bro. and Sr. Bray, living at Syracuse. They never heard a gospel sermon until after they were baptized. I believe Bro. and Sr. Rockwell will make good Saints and be an honor to the church wherever they may be.

Our district,—Southern Nebraska,—spiritually speaking, is on the improvement, but far behind what it should be. I am still hoping and praying for its advancement. I have several regular places or appointments for preaching; I go next Sunday, the 10th inst., to South Bend, Nebraska. I expect to be on the move as much as possible.

I found on my arrival at Syracuse, our worthy and esteemed Bro. C. H. Porter, who assisted me in the official work while there. I left him there to continue the work over Sunday. From there he goes to Elmwood and Omaha. I find Bro. Porter to be a very energetic and agreeable worker. I believe he is the right man in the right place.

In the faith,

J. ARMSTRONG.

MOOLAP, Victoria, May 10.

Editors Herald:—I send a few words for the encouragement of Bro. Crabb, that he may know that his labors are not vain in the Lord. Some two years ago there appeared in the *Herald* an article or sermon by him explaining the character and nature of the new birth. This article found its way to an esteemed friend of mine, and the seed at once found lodgment in good ground and be-

gan to grow; and although it has taken time for development after being "begotten by the word," yet I was greatly pleased a few days since by witnessing his birth into the kingdom. The bread cast upon the waters will return after many days. I therefore send this sweet morsel on its return that others seeing may take courage and not be weary in well-doing. God will give the increase.

In bonds,

C. A. BUTTERWORTH.

MANISTEE, Mich., June 4.

Editors Herald:—Having just finished the reading of your supplement to the *Herald*, entitled, "Husbands, Love your Wives," if not encroaching upon the columns of your paper, or upon your valuable time, permit me a word to express my most profound satisfaction and approval of the sentiments there so ably expressed by Elder Heman C. Smith, its author.

It does not require the "second thought" to be able to discern the law of heredity, that the "sins of the father are visited upon the children, even unto the fourth generation of them that hate God." And it is said, "Ye cannot serve two masters" etc.; and if not the children of light, we certainly are the children of the prince of darkness.

Were the consequences limited to the transgressor alone, the calamitous effects of sin would not be so dire, far-reaching, or blighting. Sin is a withering blight and its corrosive, poisonous thread or nerve fiber, transcends the life that first embraces it, or receives its morbid stupefaction; and as like produces like, it must certainly be reproduced and transmitted from father to son by the unerring law of heredity and reproduction. As the landscape or the field may be full of thorns or thistles, so the moral atmosphere may be, and sad to admit, is much polluted with morbid, unnatural, blighting, moral disease germs—sin; and it is often quite difficult to find an oasis, so broad and transfusive is the desert.

It is said that even thought creates a molecular movement in the atoms of the brain akin to every other thought of the same nature, and that the atoms of which it is composed become assimilated by repetition to the quality of the thought. With knowledge of this fact, it is of the utmost importance that the meditations of the mind and heart should be of the beautiful, the pure, the lovely, and the divine.

The plasticity of the mind, the spiritual life, the soul, like the lump of clay, is so great that we mold and fashion it, by much effort, into a beautiful, monumental divinity, or else by its own weak imbecility, we suffer that which was created "in His own image," by its own earthy gravity and the enormous surrounding subtle evil influences and microbes of sin with which the moral atmosphere is filled to degenerate into that death, that spiritual death, which is spoken of as the "wages of sin."

How can the offspring be pure, when the parents, one or both, are impure? Might as well look for an angel from the nest of the adder. It simply cannot be. There is a law that the whole is equal to all its parts and

the product is composed of the elements entering into its makeup, therefore is like it. All the elemental *foci* of character are reproduced, intensified in the offspring.

Why may we not then cry unto God for more exalted manhood, for more virtue, for more purity, more love, and more grace?

Why may we not cry unto God for the abolition of the dramshop, the loathsome, nauseating tobacco habit with its attendant evils, and all other forms of vice?

In haste, for the right, as God gives us to see the right, let us strive to do the work we are in.

Yours faithfully,

E. J. RICHMOND.

Original Articles.

THE APOSTASY AND THE RESTORATION.—No. 2.

BY ELDER C. SCOTT.

CHRISTIANITY, as it emanated from its author, possesses at one and the same time in its nature, the characteristics, "ecclesiastical and evangelical," but as to the "dogmatical," it is entirely and absolutely foreign to its divine nature. It is dogmatical in no sense of that term, save one, it is *positive* and immutable, but is not coercive; it is persuasive. Christianity does not enforce and enslave; it educates and liberates the soul:—

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 25-28.

Educative:—

Go ye therefore, and *teach* all nations.—Matt. 28: 19.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and *learn of me*; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11: 28-30.

Such are the instructive, persuasive, life-giving, liberative, heaven-born sentiments of Christianity as compared with the enslaving, dictatorial, dogmatical, narrow, and bigoted spirit of religion. And this is only an additional, undeniable evidence of the depth and universality of the great apostasy from Christianity.

The fact of this great departure from the gospel of Christ does not show that all who thus wander away are dishonest; but it does show how easy it is for people to be deceived and misled in religious matters; how liable we are to be lost in error and darkness in an effort to be saved. No doubt you think this is strange; but is it not true? Christianity is pure and undefiled religion before God and the Lord Jesus Christ, but all religion is not Christianity. Can it be true that

God calls, and *authorizes*, and leads men to teach their own commandments, advocate a contrariety of doctrines, and formulate articles of religion, creeds, disciplines, and dogmas to divide and mislead the multitude and keep them in uncertainty, darkness, and doubt? This is manifestly the cause of the confusion. The remedy is to remove the cause, in part at least. Let us drop the creeds and dogmas, as harmful, delusive, and deceptive; dividing, prejudicial, and blinding. We will be obliged to do this in order to get out of the darkness. Awake from the heavy slumber in order to get free from this horrid religious nightmare! It holds the nations in chains of dense darkness. They have drunk of these doctrinal mixtures till the religious senses are rigid and benumbed. Drink no longer here, but turn to the "river of water of life," that flows clear as crystal from the fountain of God's eternal truth, and live, and see the strait and narrow way that leads to life, joy, unity, peace, and communion with God and his Christ. That gives rest, light, certainty, and security.

Paul prophetically described the developments, progress, and condition of those carried away with the great apostasy thus:—

Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.—2 Thess. 2: 9-12.

Such a power as is here described had already begun its "lying wonders" in the church in Paul's day; and its power and influence was to increase and become stronger till at last it would be broken by the second and glorious coming of our Lord, when it would be consumed. The pure gospel faith was nullified by "the commandments of men," and the minds of the adherents of the church were darkened to that extent by human precepts and Satanic doctrines that in two or three centuries subsequent to the apostolic age the church, as at first organized, had lost its gospel form and identity. It had forfeited all right to further revelation from God by the Holy Spirit. It was therefore no longer guided into the truth but left to the direction of blind guides. It could not tell, therefore, who was called of God, or whether anyone was called to the work of the ministry or not. And as the ministry, such as they chose, took the Holy Scriptures away from the people, they were left to grope in the darkness that became more dense as they moved off into the wilderness of the apostasy.

Schisms, led by false teachers religiously maddened and furious with prejudice, became widespread. Sects sprang up everywhere, until the Christians departed so far from the truth that the world effected a compromise with the dominant or leading religious power. This work was begun by Constantine, emperor of Rome, who, to flatter the clergy and thereby gain the favor of the church, endowed the bishops with money, and placed political office and honor upon them. This was in the fourth century. The clergy used their political and religious influence combined to further their religious purposes; they held councils, condemned heretics and their doctrines, authorized new doctrines from time to time, and arrogated to themselves added pretended authority, till some of them assumed to be infallible. In the sixth century the Roman emperor, Justinian, formally declared the Bishop of Rome, one of the most powerful bishops in this now apostate church, *head* of the church throughout the Roman Empire. Thus the authority of the ministry was derived from the church and the earthly government, now virtually united, instead of receiving their commission from God, as his ministry had received prior to the apostasy from the gospel faith.

During the opening years of the seventh century the powers assumed by the clergy, and especially by the Bishop of Rome, were so great that they claimed the church dictated not only in matters pertaining to religion, but that the kings and potentates were subject to her rule through the Bishop of the Church, now declared Universal Bishop, or Pope. God does not claim to dictate to earthly governments and their rulers. In this, therefore, this "man of sin," exalted "himself above all that is called God, or that is worshiped," as Paul had predicted.

This combination of church and state, this mixture of religious superstition, idolatry, crude human philosophy, bigotry, and wicked assumption was foreshown to the Prophet Daniel, in vision. After having the four universal kingdoms of Babylon, Medo-Persia, Greece, and then Rome passed before him in grand review, he is permitted to penetrate the veil of coming time, till the disruption of Rome into its ten subdivisions, emblemized by the ten horns or kingdoms that grew out of Rome's great fall; also an eleventh horn or kingdom that *grew up among the ten*, from the same source. An angel gave Daniel the interpretation of the vision in these words:—

And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the Saints of

the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time.—Dan. 7: 24, 25.

This eleventh horn was the religious power called the church that gradually arose as it was able to put Christians and Christianity out of its way, through the art of persecutions and sorcery, killing those it could not seduce. Its eyes and mouth, unlike the other horns, was its *religious and political* combination—union. Its "great words," uttered "against the Most High," was its arrogant assumption to rule all things on earth temporal and spiritual, to ordain religious laws, and execute all who refused its dictation. From about 540 to 1800 A. D., or about twelve hundred and sixty years, was he permitted this power to thus dictate and rule.

The change thus wrought in the Roman empire from its dragonic to its papal nature and form through the influence of religion, and the exchanging of Christianity for the religion of the times, was a great, a mighty change indeed. Christianity could no more be made to unite or combine with the political doctrines that then prevailed in the Roman government, than oil can be made to mix with water, or light to combine amicably with darkness. Rome's rule was one of blind, idolatrous, intolerant *force*; Christianity was educational, elevating, spiritual, enlightening, persuasive, and winsome with holy and divine love. Hence it was that as the church gained in numbers and influence she gradually laid aside the light of the gospel of Christ and assumed the doctrines that were congenial to the times and people; and in return for this great compromise received the generous gifts of all the earthly glory at the command of the Roman world. And ever since that "fatal period" when the Christians turned Heathens again, she has ever sought for earthly dominion, power, and glory.

John the Revelator foresaw the misfortunes of the church, while she was yet abiding in the light and favor of God. He likewise saw the coming days of darkness that awaited her, and her anguish at beholding the spiritual calamities and impending woe was great indeed. (Rev. 12: 1-6.) She finally yielded up to God again the *authority or priesthood*, under the figure of "a man child," and the Holy Spirit, and the light and power of God which she had been endowed. All this was the Christ, as he was represented, "in the midst of the seven golden candlesticks," or the church. (Rev. 1: 13, 14.) Is it any wonder the church wailed in great anguish when she realized that she was to be bereft of "the keys of the kingdom" of God, with all the divine light, glory, and power then attend-

ing her? that she would be left to the wily chains of worldly glory, and traverse a forbidden and dangerous wilderness without God? Accepting the aid of earthly powers, under the symbol of "two wings of a great eagle,"—the manner in which "the earth helped the woman,"—the church, with the light of God departing rapidly from her, goes rapidly into the wilderness of false doctrines of men and devils, until she becomes a "mystery" to herself and the world; a "mystery of iniquity;" a confusion, "Mystery, Babylon." Her nourishment or *doctrine* came "from the face of the serpent," for twelve hundred and sixty years. (Rev. 12:14.) A noble few, who "loved not their lives unto death," "kept the commandments of God," and "the spirit of prophecy"—"the testimony of Jesus;" refused to move out into the wilderness of apostasy with the great body of professing religionists; refused to accede to the doctrinal nourishment of the serpent. This "remnant" of the church now suffered the relentless hand of persecution, death, and torture of the "red dragon," or pagan Rome. This persecution of "the remnant" must have been in the opening days of the dark ages, for dragonic Rome in the sixth and seventh centuries became papal Rome. Pagan Rome gave to papal Rome, "his power, and his seat, and great authority;" hence papal Rome, or the "little horn," ever after exercised the "power" and "authority" that had been exercised by pagan Rome. "Rome is pagan until Rome is papal" says M. Smith, in "Thoughts on the Revelation," page 535. The power and authority of pagan Rome is so fully and completely surrendered to papal Rome that the "seven heads" and "ten horns" appear to be transferred to the leopard beast, in which the civil and religious power centralized. It was the leopard beast, or the "little horn" power, that afterwards persecuted the Saints. He had power over all nations. (Rev. 13: 7, 8.) It is at the hands of the beast, not the dragon, that "the patience of the saints" is tested. (Rev. 14: 9-12.) It was, therefore, "the remnant of" the seed of the church, in the early days of the apostasy that the dragon warred against, and not "the last generations of Christians to live on the earth," as asserted by Elder M. Smith in the work cited above.

But what has this to do with the subject of the apostasy? It shows that the church as a body, an organization, except a small remnant, had assumed both civil and religious authority. Already claiming to be still possessed of that authority, that had returned to its native heaven, under the symbol of "the man child," but in reality was not, she received at

the hands of the dragon, "*his* power, and *his* seat [or territory], and great authority." This dragonic authority was that by which she claimed to exercise the keys given to Peter, but it was a base counterfeit; and to declare the official ministrations of the clergy infallible, but it was a counterfeit; and to forcibly subdue all nations to her rule. What was once dragonic Rome was christened into the religious fold. She pretended to recreate Christ, our Creator, every time she administered the bread and wine for the sacrament. She called it "transubstantiation," but it was an arrogant imposition and delusion. She claimed to make mediators of the dead saints and martyrs, while martyring the saints under the name of "heretics." Finally, the remnant of the saints were "prevailed against" and "worn out," and "all nations" were intoxicated with the doctrine of "Mystery, Babylon." (Dan. 7:25; Rev. 13:6, 7.)

By breaking her covenant with her Lord, and entering into an unholy alliance with the kings of the earth, the church fulfilled the following prophecy:—

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.—Isa. 24: 4-6.

The only "everlasting covenant" that "the inhabitants of the earth" as such could become a party to, is the gospel covenant. No one can break a covenant he is not a party to. Paul tells us that Jesus Christ was "brought again from the dead" "through the blood of the everlasting covenant." (Heb. 13:20.) The condition of the nations while laboring under the covenant broken on their part is prophetically described by the prophet in these significant words, and all the nations of the Gentiles are the subject of the prophecy.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.—Isa. 29: 9, 10.

John, the Revelator, was carried in vision "into the wilderness," where he saw the church carried by the eagle's wings, and saw the religiously intoxicated condition of the apostate church, and the awful and staggering sleepy state of the nations; and further describes how that by the union of church and state, or the marriage of the apostate church to the kings of the earth, she had become "The Mother of Harlots," as the fruit of such union; and tells us *how* "all

nations" became thus drunken and drowsy, "For all nations have drunk of the wine of the wrath of her fornication." (Rev. 17; 18:3.) How plain these prophecies become in the light of the history of the last fifteen hundred years. Is it any wonder that all call that period of the world the "dark ages?" All the nations drunken on the wine of false and apostate doctrines! Such was the state of the religious world for over thirteen hundred years; such was its condition at the opening of the "Reformation period."

Selected Articles.

CARD TO THE ELDERS.

TO THE ELDERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

DEAR BRETHREN:—Certain parties who appear to be anxious for notoriety, and who desire to take advantage of the prominence and achieve the dignity which discussion with the elders of this church would give them, have sent to representative elders of the church challenges to hold discussion upon the doctrines and the validity of the authority of the Church of Jesus Christ of Latter Day Saints. People of this kind in California and elsewhere have of late been very persistent in demanding an acceptance of their challenge, the question, for debate, as they put it, being:—

FIRST, Was Brigham Young the lawful and legitimate successor of Joseph Smith (the Seer), to the prophetic office and presidency of the Church of Jesus Christ of Latter Day Saints?

SECOND, And is Utah the appointed place for the gathering of the Saints in the last days, as spoken by the prophets of God, including Joseph Smith, the Seer?

We take this public method of saying to all our elders that we consider it entirely unnecessary for the vindication of the principles of the church, or to prove the authority of the priesthood of the presiding authorities of the Church of Jesus Christ of Latter Day Saints, to resort to any such method for their vindication. We leave this for the Lord to prove and sustain, and we think it folly to submit the claims of our church or the priesthood to the arbitrament of man. The Lord has said, "By their fruits ye shall know them;" and to these we can confidently point, feeling satisfied that the people who are seeking for truth and looking for the evidence which the truth always furnishes, can more readily obtain this knowledge by calm investigation and close observation than by controversy.

It is our counsel, therefore, that any elder who may have received and accepted such a challenge, take no steps whatever, towards meeting his challengers, but that he leave them severely alone.

No elder in such a position need feel that any responsibility or discredit will attach to him for declining any discussion into which he may have been drawn; such responsibility we freely assume. We wish it to be further understood that this is our counsel to all of our elders at home and abroad.

Your brethren,

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ of Latter Day Saints.—*The Deseret Weekly*, June 2, 1894.

THE EXACT SCIENCES.

[From Professor T. C. Mendenhall's address before the Philosophical Society of Washington, in "Science."]

WHAT are the characteristics of the so-called "exact sciences" other than pure mathematics? Without attempting a rigorous definition or a precise classification, it is sufficient for the purpose at hand to declare that the exact sciences are those whose conclusions are capable of being, and for the most part are, established by experiment and verified prediction.

Among these exact sciences the most notable, in degree of exactness, is the science of astronomy. Although the conclusions reached in the study of astronomy may not in general be established by experiment, the marvelous accuracy with which its predictions are verified has long ago placed it far in advance of other sciences. An inquiry into the cause of this excellence will not show that the logic of the astronomer is any more rigorous than that of many others engaged in scientific research, but rather that the premises on which he reasons are simpler, and, what is of greater importance, more nearly sufficient. Until a very recent period in its history, astronomy, although dealing with matter, has been concerned almost entirely with only one of its many properties.

The one property thus far assumed to be common to all matter is that long-known but still mysterious attraction in virtue of which there exists a stress between every particle and every other particle in the universe, according to a law the discovery and exposition of which justly entitles Newton to be considered the greatest philosopher of all ages. It happens that the hundreds and possibly thousands of other properties possessed by, or inherent in, matter, have little, if any, influence on the dynamics of masses widely separated from each other; and therefore a knowledge of the law of gravitation seems to be sufficient to enable the astronomer, having, of course, obtained the necessary data from observation, to trace the paths of the planets, and to foretell the configura-

tion of the heavens many years in advance. Within the past twenty-five years, however, the splendid discovery of spectroscopy, aided by great improvements in photography, has given rise to a new astronomy, known as physical, as distinguished from gravitational astronomy. The new science deals with a matter of many properties, some of which are but little understood. While its conclusions are of vital importance and of intense interest, they result from deductions in which the premises are insufficient, and are proportionately uncertain.

When we consider the sciences of heat, light, electricity, magnetism, and other specially investigated properties of matter, all of which are usually included under the general head of "Physics," we meet with a formidable rival of astronomy in the extent to which they are entitled to be considered as exact sciences.

Physics treats of all the properties of matter, not omitting that which is the special domain of astronomy. As if this were not enough, the demands upon the science are such that it must also deal with that which is not matter, or, at least, is not matter in the ordinarily accepted sense. Although physics deals with all of the properties of matter, no physicist knows them, or, possibly, half of them. Perhaps not one of them is entirely and completely known.

The science of physics is that which is most drawn upon in the formation of the so-called applied sciences. Wedded to mathematics as it is (and no amount of personal abuse on either side can ever furnish good reason for divorce), it becomes the mother of engineering in all of its various forms. Through and by it, the forces of nature have been directed, the elements have been subdued and some of them overcome, and man has made himself master of the world. Its marvelous progress has, therefore, been observed by the people, and is understood by them perhaps to a greater degree than that of any other science. The most eloquent orators and the ablest writers have employed their genius in sounding its praises.

It is not too much to say that when intelligent people speak, in a general way, of the wonderful things which science has accomplished during the past half-century, they have in mind, for the most part, the applications which have been made of discoveries in physical science. I think no one can justly question the assertion that of the several causes which have produced the splendid advances in the material interests of the whole world during the nineteenth century, science has contributed far more liberally than all others. So remarkable have been her achievements that all the people have come to look upon her as

being nearly, if not quite, infallible. A reputation of which the votaries of science may be proud has been established, but, at the same time, one difficult to maintain.—*Sel.*

Conference Minutes.

MASSACHUSETTS.

Conference convened at Brockton, Massachusetts, May 12, 1894; F. M. Sheehy chairman, G. H. Gates clerk, A. B. Pierce assistant. Reports were read from Elders F. M. Sheehy, G. W. Robley, J. Smith, R. Bullard, N. C. Eldridge, G. H. Gates, N. R. Nickerson, J. B. Pierce, and A. N. Hoxie; Priests A. B. Pierce, Isaiah B. Ames, and S. W. Ashton; Teachers E. C. Fisher and C. L. Munro. Bishop's agent's report: Total receipts \$809.98; disbursements \$766.83; balance \$43.15. Committee appointed at last conference to learn whether Dr. John Gilbert would be willing to serve the church as an elder reported that the brother does not at present feel inclined to perform the duties of an elder in administering to the sick, though he was willing to aid the work as he could in other directions. They advised that the matter be deferred for the present. Report received and committee discharged. F. M. Sheehy was chosen president of district, G. H. Gates, vice president, Myron C. Fisher clerk, A. B. Pierce assistant. R. Bullard was sustained Bishop's agent and district treasurer. The resolution from Providence, for ordination of George H. Smith to office of teacher, was referred to a committee of all the elders of the conference. Voted that the next conference of this district be held at Fall River, the last Saturday in October, 1894. Resolution from Fall River branch, for ordination of Daniel T. Shaw to the office of priest, was referred to the committee of elders. A resolution was presented by John Smith and I. B. Ames, that the district sustain the action of the High Council in case of Church vs. F. A. Potter, as published in the *Saint's Herald*, October 14, 1893, vol. 40, pages 656, 657. Voted to lay it on the table. A resolution providing for an annual reunion in the Massachusetts district was moved by John Gilbert and S. Ashton and carried. Voted that a committee of five be appointed by chair and that the president of district be chairman to arrange for such reunions. Chair appointed John Gilbert, John Smith, Richard Bullard, and Geo. Robley. A petition from members of the Fall River branch praying for the organization of a new branch in Fall River was referred to the missionary in charge, Wm. H. Kelley. The committee of elders reported recommending the ordination of Geo. H. Smith as teacher and Daniel T. Shaw as priest. The ordinations were ordered subject to the discretion of the district president. Voted to sustain the spiritual authorities of the church. Preaching by Elders John Smith, Geo. W. Robley, F. M. Sheehy. There has gone out from the conference a feeling of courage and hope for good results in the district.

DES MOINES.

Conference convened at Rhodes, Iowa, June 2, at ten a. m.; Brn. A. H. Smith and W. C. Nirk chairmen, H. A. McCoy clerk. Branch reports: Newton 57; 1 baptized. Des Moines Valley 88; no change. Richland, no change. Des Moines 126; 6 baptized, 1 received, 1 removed. Head Grove 30; 3 baptized, 1 received. Angus 41; 1 baptized. Boonesborough 64; 3 baptized, 3 expelled. Oskaloosa 16; 1 died. Officials reporting: Elders W. C. Nirk baptized 3, O. B. Thomas baptized 1, C. E. Hand, W. S. Barbee, Eli Hayer baptized 3, C. Scott baptized 1, F. M. Weld, Fred A. Smith baptized 3, D. M. Rudd,

George Shimel, J. W. Morgan baptized 1, and A. H. Smith; Priests G. M. Jamison, J. F. Miller, J. Coiner, W. Johnson. The committee appointed to draw up rules for the governing of the district made the following report: 1. That the Book of Rules be adopted. 2. That the delegate system be adopted as provided for in the Book of Rules, and all the credentials to contain the number of membership of the branch appointing the delegate. 3. That priests, teachers, and deacons be given ex officio privileges. 4. That all elders, priests, teachers, and deacons who have done labor be required to report to each conference, such report to be made in writing. 5. That all resolutions and reports of committees be made in writing and spread on the records as approved. 6. That district officers shall be chosen for a term of one year at each June conference. 7. That the district president may choose two assistants to be presented to the conference for their ratification. The report was considered one section at a time and then adopted as a whole. The resolution submitted by the Angus branch was laid on the table. A question was received from the Boonesborough branch. The branch was referred to Book of Rules, page 152, paragraph 2. W. C. Nirk, Bishop's agent, made the following report: On hand last report \$72.02; collected since \$238.50; expenditures \$95.64; on hand \$207.88. [Figures erroneous.—Ed.] Audited and found correct. All requests for grove and tent meetings were referred to missionary in charge and district president. Bro. Frank Russell of Grinnell was ordained a priest. Bro. C. Scott in behalf of the Decatur district, F. A. Smith in behalf of the Nauvoo and String Prairie district, D. M. Rudd in behalf of the Des Moines district, and O. B. Thomas in behalf of the Eastern Iowa district were appointed a committee to confer with the authorities of the above districts concerning the feasibility of holding a reunion at such time and place as may be agreed on. W. C. Nirk sustained president of district. H. A. McCoy secretary, W. C. Nirk Bishop's agent. Preaching by Elders D. M. Rudd, C. Scott, and A. H. Smith. Adjourned to meet with the Des Moines Valley branch, Saturday, September 1, 1894, at ten a. m.

Sunday School Associations.

CONVENTION NOTICES.

The Massachusetts district Sunday school association will convene in Saints' chapel, Plainville, July 14, 1894, at seven p. m. Superintendents of schools and delegates will please bring in written reports. Secretaries of schools, please send in reports one week in advance of convention to district secretary. (Address given below.) Blank forms can be obtained at Herald Office and these only should be used. Credentials will be necessary for delegates to vote. Programme: Saturday evening at seven p. m., business session. Sunday morning ten a. m., remarks by superintendent of district. Primary class lesson work, followed by illustrations of blackboard exercises, Bro. Myron C. Fisher. Senior class drill with instruction to teachers, under direction of Bro. E. H. Fisher. The 2:30 p. m. session will be devoted to essays and short addresses on Sunday school topics. Sunday school concert at seven p. m.

ORA HOLMES BISHOP, Sec.

No. 123 Sutton St., Providence, R. I.

The Northeastern Missouri district Sunday school convention will convene at Bevier, Missouri, July 6, 1894, at 2:30 p. m. Would like to see a good turnout, for this will be the meeting for election of officers. Come one and all prepared to do what you can in advancing this feature of the work in this district.

J. A. TANNER, Supt.

Miscellaneous Department.

REUNION NOTICES.

To the Saints in the Tennessee and Kentucky districts; Beloved Brethren and Sisters:—Our second annual reunion meeting commences August 9 and will (D. V.) continue over two Sundays. The meeting will be held at a place about six miles east of Wingo, Kentucky, a station on the Chesapeake, Ohio, and Southwestern railroad. It is hoped that the new church now in process of erection and well on the road to completion, will be ready for dedication at that time. Bro. E. L. Kelley of the Bishopric has given us a promise to be present and assist us in the services. We also expect Bro. Heman C. Smith of the Twelve to be with us, as well as Bro. Wm. Waterman of Lamoni, Iowa.

It is earnestly desired that all who can possibly do so will make arrangements to attend this reunion, and come prepared to bear their part of the burdens and enjoy their part of the good we are hoping to receive. Come to stay till the close. Come in the Spirit of the Master, with fasting and prayer, if need be, so that we may have a time of rejoicing in the Lord. Do not take too much thought about "what ye shall eat." We will get along on that score. Let us come prepared to feast on the good things of the Spirit rather than on the good things of the land. Yours in gospel bonds,

T. C. KELLEY.

PILOT OAK, Kentucky, June 9.

The second annual reunion of the Western Tennessee and Kentucky district will be held at Lebanon, Graves county, Kentucky, August 9. The new house will be ready for business by the appointed time and we expect quite a large attendance. Our intention is to make it as near self-sustaining as we possibly can. Everybody is invited to attend. I have been informed that Bishop E. L. Kelley and Pres. Joseph Smith will be with us during our reunion. We expect M. M. Turpen and Elder Waterman to be present. Those coming by rail will please stop off at Wingo, Kentucky. I have been informed that there will be conveyance daily from Wingo out to the grounds. We trust all the traveling ministry that can meet with us will do so. Our district conference will be held just after the reunion is over.

J. H. WINN, Clerk of com.

The Southern California reunion will commence July 13, lasting ten days. It will be held in the grove about forty rods from the depot, the same place as last year. There is no expense of getting persons or things on the camp grounds. There will be some one there whenever the trains arrive so as to assist those coming by rail. Downey is on the Santa Ana branch of the Southern Pacific railroad. We intend to have everything as convenient as possible for the comfort of those coming to camp. Those desiring hotel accommodations can obtain them at reasonable rates. If those who so desire will notify me, I will engage board or room as they wish. There will be wood and water, and a stove for those needing it, and some cooking utensils. Hay can be obtained at as low a price as in any place, so those coming with teams will not need to bring that with them unless so desiring.

Brethren and sisters, we wish this to be one of the most enjoyable gatherings ever held in Southern California, and we hope that great good may be accomplished by our thus coming together. To this end let us petition our heavenly Father earnestly that the word may be preached in power and souls be added to his church such as shall be lights to the world. Come, Saints, at the beginning of the meeting, so as to have all the benefits. Come one and all; let no trifling matters detain you from attending this meet-

ing as it will be of great worth to you. There will be able speakers to dispense the word of life and assist us by wise counsel. We also invite Saints in other localities or districts to meet with us, especially those of the eldership, as ten days gives large opportunities for preaching.

NELSON VAN FLEET.

Downey, California, June 5.

CONFERENCE NOTICES.

The Texas Central district will meet at Texas Central branch, July 14, also the Sunday school association. We urge all the branches and Sunday schools in the district to send reports of branches and schools. As many of the priesthood and members come and meet with us as can. We want to have a good and profitable time.

E. W. NUNLEY,

President and Supt.

The Northeastern Missouri district conference will convene Saturday and Sunday, July 7 and 8, 1894, at Bevier, Missouri, commencing at ten a. m. All the branches and officials will please send reports to Bro. Joseph A. Tanner, Bevier, Missouri. We hope to see each branch represented.

D. F. WINN, Pres.

PASTORAL.

To the Saints in the Pacific Slope mission; Greeting:—Having been again appointed in charge of this part of the vineyard, I address you, asking your assistance for the spread of the work in this mission, and the care of the churches, and hope to realize the benefit of your prayers, confidence, and good will towards me in my labors, and will endeavor to make myself approved and worthy of this.

All the missionaries are worthy and in earnest, and sincerely desire the progress of the work—all are making sacrifice—and in their arduous labors and oftentimes discouraging toils and cares, they need your trustful, encouraging words of confidence and esteem, instead of fault-finding or words of discouragement unwarranted and injurious.

As we are working in harmony with each other, and with the church and all its quorums, we ask for your continued support and hearty cooperation that the work may not be hindered, and we be able to push out into new fields now widening before us, and thus extend the borders of the fold until all this field shall have heard the glad tidings. And without doubt all of the missionary forces will realize the blessing of the promise made us by the Spirit which moves in this great latter-day work that, "Angels shall go before you and prepare the paths for your coming; doors shall be opened for you; you will be received by them within and without, and you will be enabled to enter in and occupy and accomplish good in his name. Amen." This if we will keep within the lines of our delegated authority as the representatives of Christ and his church. I ardently hope and earnestly pray that I and all of you, my brethren, collaborators in this mission, may be so happy as to find ourselves worthy by diligence and faithfulness to that part of the work allotted to us, to receive this grand promise fulfilled to us in all its beauty and blessing.

To keep in harmony as much as possible with the General Conference appointments and usages of the church, the following brethren will have charge of the fields of labor named: H. L. Holt in Oregon and Washington, Thomas Daley in Northern California and Nevada, J. C. Clapp in Central California, D. L. Harris in Southern California and Arizona. With these brethren will be the following missionaries who will report quarterly to these brethren in charge of the "fields of labor:" John Davis in Oregon and Washington, M. H. Forscutt in Northern California and Oregon, A. Haws, J. H. Lawn, and Daniel Brown in Central California, and William

Gibson, Charles Baly, and R. R. Dana in Southern California.

Bro. Holt may deem it prudent because of his affliction not to remain in his field during the winter months. If so he will return to California and labor as arrangements may then be made. If Bro. Clapp should not return to America—or until he does—Bro. A. Haws will have the oversight of the work in Central California field of labor.

We hope the brethren will be a little more particular in reporting quarterly to the brethren in charge of their fields of labor—and they to me—that a correct record and report may be made of the year's work of this mission; and, brethren, let us strive to make it such a good one that we will all rejoice in it, and we will if we heed the voice of the Spirit to open up new fields and spread abroad the truth outside of branches—preach to teach—and teach the gospel, and by its powers we will be blessed and others made to rejoice in light and truth. Ever praying for the blessings of God to be and abide with us all, and for the establishment of righteousness in the earth, and for the redemption of Zion, I am,

Your brother and colaborer in the Lord,
J. F. BURTON.

No. 2910 Sixteenth street, San Francisco, California.

TWO-DAYS' MEETINGS.

Woodbine, June 16, 17, in charge of Elders A. M. Fyrando and J. W. Wight.

Little Sioux, June 23, 24, in charge of Elders A. M. Fyrando and D. Chambers.

Moorhead, July 14, 15, in charge of Elders J. F. Mintun and Joseph Seddon.

Persia, July 21, 22, in charge of Elders A. M. Fyrando and W. R. Davison.

Said meetings to commence 2:30 p. m. on Saturday.

D. CHAMBERS.

BORN.

HOLSCLAW.—To John and Dicy Holsclaw, at Bartlett, Iowa, December 1, 1893, a son, and named Owen Freeland. Blessed June 7, 1894, by H. Kemp.

HAYER.—To Bro. and Sr. O. Hayer, of Eagle Grove, Iowa, March 28, 1894, a son, and named Alvin Nathaniel. Blessed June 10, 1894, by Elders C. E. Hand and Eli Hayer.

CRAIG.—To George and Carrie Craig, April 11, 1889, a daughter, and named Grace Estella. Blessed June 10, 1894, by H. Kemp.

MARRIED.

BARRETT—NEWBERRY.—At the residence of the bride's parents, Wednesday evening, May 30, 1894, Mr. Marion Barrett, of Hardy, Nuckolls county, Nebraska, and Sr. Jennie Newberry, of Largo, McPherson county, Nebraska. Rev. G. W. Brooks of the M. E. Church pronounced the words and offered the prayer that made the two hearts one. The happy couple will make their future home near Hardy, Nebraska.

May love and peace this union bless
With length of days and happiness.
And wisdom, patience, strength attend
To cheer them to their journey's end.

STAFFORD—GAULTER.—At the residence of the bride's parents, at Lamoni, Iowa, June 14, 1894, by Elder Robert M. Elvin, Bro. Edwin B. Stafford to Sr. Louisa E. Gaulter. When the two were made one by the few words said, and congratulations bestowed by the host of relatives and few friends, the cheerful company sat down to the rich and ample feast prepared. The young couple were the recipients of many useful and beautiful presents.

DIED.

GAYLORD.—At Tabor, Iowa, June 7, 1894, Dock Elijah Gaylord. Deceased was born March 16, 1870, at Tabor, Iowa; baptized September 7, 1889, by Elder Joseph Luff. After uniting with the church his heart was in the work, and he had a great desire to live and work in its interests. He lived a model life and was highly esteemed and greatly beloved by all who knew him. Father, mother,

five brothers, one sister, grandmother, uncles, and aunts, and a host of warm-hearted Saints and a wide circle of friends mourn. The funeral sermon was preached at his home, to a large and very attentive audience of Saints and friends by Elder Henry Kemp; text, Psalms 116: 15.

SAVAGE.—One mile south of Wilber, Nebraska, June 3, 1894, at the residence of his Son Wilber, Bro. Henry P. Savage. Deceased was born January 12, 1827, in Columbia county, Pennsylvania. He joined the M. E. Church in his youth and held that connection about thirty years. He was baptized into the Reorganized Church by Elder R. C. Elvin, January 25, 1876. He was a member of the Blue River branch, located at Wilber, Nebraska, from the time of its organization and remained a faithful member of the same until death. The funeral services were conducted at the Saints' church, Wilber, June 4, by Elder C. H. Porter, assisted by Elder J. W. Waldsmith; text Rev. 2: 10. A large concourse of neighbors and friends gathered to pay the last tribute of respect to the departed.

ITEMS OF INTEREST.

The following items are reported by European correspondents and published in the Sunday issues of the 10th inst:—

The agreement between England and Belgium by which the latter gains additional territory and rights in the Congo Free State, Africa, is said to have angered French diplomats, who in that action see a growth in English influence in Africa and a strengthening of the British hold upon Egypt. The affair is said to have resulted in efforts being made by French and German diplomats to avoid causes of irritation and to establish a diplomatic *entente* between the two powers, for the reason that the interests of France and Germany in Africa are at present one and the same.

Norwegian correspondents write that the prolonged feud between their national party and King Oscar, which has dragged along over ten years, is now culminating, and in a week or two will reach such a stage as to require definite action of some kind.

The action of the Austrian Emperor in the late Hungarian crisis will, it is said, result in a strong vote from outraged Hungarian liberalism at the next election in the constituencies and more immediately raise the question of the continued existence of the dual monarchy.

The United States House of Representatives committee on railways and canals has reported favorably on an appropriation providing for a preliminary survey of the proposed canal to connect Lake Erie and the Ohio River.

A plan is also being presented by a member of the congress committee on railroads and canals to secure conjoint action by the United States and Canada with a view to connect Hudson Bay and the Gulf of Mexico.

The miner's strike: June 9.—The first regiment of the Illinois militia, 400 strong, with a gatling gun and 30,000 rounds of ammunition, was ordered to Pana, Illinois, on the 9th to quell riotous miners. Angry mobs of Anarchists, Huns, Poles, and Italians are approaching the town of Pana from many points. Martial law was practically declared by calling upon all able-bodied citizens above the age of eighteen to serve on guard duty. The militia have been called for to avert a conflict.

West Virginia and Ohio miners exchanged shots at a number of points in those States. Railroad bridges have been burned at several places by miners in their efforts to prevent the movement of coal trains.

Pennsylvania miners forced many miners out of the pits and destroyed coal tipples.

June 10.—Miners surrounded the sheriff's

posse at Lemont, Pennsylvania, and attacked it. The deputies fired in self-defense, killing one and fatally wounding two of the rioters.

Miners overpowered guards at a railroad bridge in the Massillon, Ohio, district and burned the structure. The State militia is seeking to protect property.

Miners ambushed fifteen deputies in the Cripple Creek, Colorado, district, but did not injure anyone. The strike in El Paso county has cost the county \$160,000 to date, and is costing \$6,000 per day.

June 11.—The necessity for the presence of troops in the mining town of Pana, Illinois, is past, and they have been recalled. The sheriff and other officials are blamed with creating a needless scare. Ohio miners continue to blow up bridges on the Cleveland, Lorain, and Wheeling, and the Wheeling and Lake Erie Railroads. More troops are sent into the unsettled districts. Some trains have been seized and sidetracked, but a large amount of coal is being transported under military protection.

Alabama miners are threatening violence because of coal transportation under State protection.

Deputies at Cripple Creek, Colorado, have broken camp and departed in accordance with the agreement reached. Work in the mines will be resumed.

COLUMBUS, Ohio, June 11.—Representative operators and miners have been in session here for two days trying to patch up a plan whereby the great strike may be settled. The scale committee, representing the joint conferences between the operators of Western Pennsylvania, Ohio, Indiana, and Central and Northern Illinois, after a long consultation, reached an agreement that received the support of the majority of the conference. According to the agreement the miners now have the final determination whether peace or war is to prevail after next Monday. Telegrams protesting against the action are pouring in from the miners. President McBride says they will approve the action; others say not.

June 12.—Hocking Valley, Ohio, miners 7,000 in number, and the miners of Centralia, Danville, Streator, and Mazon, Illinois, and some in Indiana, have rejected the Columbus agreement and declare their determination to stand out for original demands. Miners at other points have accepted the agreement and returned to work. President McBride is reported as saying that the settlement was not all he could wish, but the miners were starving, industries were paralyzed, and thousands of fellow workmen were being daily thrown out of employment by reason of the coal famine, while interference with property rights, which wherever done was blamed on miners, was losing public sympathy for them. He considered the agreement a victory for the miners.

Miners in the Ohio and Western Pennsylvania districts have bitterly denounced the action of their executive officers in the late Columbus Convention. President Adams of the Ohio district, who refused to sign the scale, has called upon the Ohio miners to hold district conventions and organize against it. It is thought that the general union may be broken up and State organizations be established in its stead. The executive board of the miner's union think their action will be ratified when explanatory circulars reach the miners.

PITTSBURG, Pa., June 13.—A mob of 500 miners drove out men who had gone to work in mines of the Imperial Coal Company and fired at the engineer. They then went to the company's store, drove out the clerks, and helped themselves to eatables. The sheriff was appealed to to protect property.

President McBride was hanged in effigy at a mass meeting near McDonald. Three thousand men were present and denounced their officers for compromising at the rate agreed to.

MASSILLON, Ohio, June 13.—Two more bridges were burned on the Wheeling and Lake Erie Railway this morning. It will require at least four days to open the road for traffic. The latest bridge burning excites much apprehension. The miners are in secret session and have condemned the calling out the militia as a useless expense. Skulking bodies of men are bothering the troops at different points along the road.

PANA, Ill., June 13.—The mob at Camp Pope increases; there are now 500 foreigners there. One hundred deputies are stationed near by, because of news that Pennwell's mine may be burned. Trouble continues also at Mount Olive and Pekin.

Actions on the compromise: Accepted at Upper Des Moines, Iowa, district by miners and operators; at Manown, Pennsylvania, by operators; Oskaloosa, Iowa, by miners and operators; Beattyville, Kentucky, by miners and operators; Jackson county, Ohio, by miners and operators. Rejected at Fairbury, Illinois, by miners; Southern Iowa by miners and operators; at La Salle, Illinois, by miners; at Washington, Indiana, by miners; at Terre Haute, Indiana, by the miners; at Spring Valley, Illinois, by the miners.

The iron miners at Ironwood, Michigan, demand an increase in wages. A strike is likely.

One hundred men on the new natural gas pipe line are on strike at Portland, Indiana.

DENVER, Colo., June 13.—The coal miners' strike in this State does not appear to be nearing a settlement. Over 300 men employed in the Crested Butte mines to-day decided to strike until the schedule of three years ago is restored. At Spring Gulch the men have gone out. This will compel the coke ovens at Cardiff to close down.

CHARLESTON, W. Va., June 13.—A telegram from Montgomery to-day says last night a party of strikers on the mountain top above the St. Clair mines fired on the guards and the latter returned the fire, keeping up a hot fusillade until the firing from the strikers ceased. None of the guards were injured, but it is not known whether the strikers escaped injury. To-day a scouting party is in the mountains after the attacking party.

June 15.—Advices report that the backbone of the coal strike is broken; that Hocking Valley and Pittsburg miners have accepted the Columbus compromise as the best that can be had, and they will return to work. Indiana, Ohio, and Illinois strikers, however, refuse to accept the Columbus scale and will continue the strike. There is still some violence.

EDINBURG, June 9.—The Scottish Miners' Federation has decided by majority vote in favor of a strike. Representatives of the Mine Owners' Association of Scotland, Wednesday last, unanimously resolved to reduce wages by one shilling per day. This was regarded as a direct challenge to the men, who have for some time past been threatening to strike.

ST. LOUIS, Mo., June 10.—The amalgamation of the great labor bodies of the country—the Federation of Labor and the Knights of Labor—will be discussed and perhaps definitely agreed upon here during the early portion of this week. The leading spirits of these two great organizations began to arrive here to-day and already Samuel Gompers of the Federation and Master Workman James R. Sovereign of the knights are on the ground, as well as others little less important in labor circles. The conference proper will open to-morrow and continue several days.

VANCOUVER, B. C., June 9.—The Dominion Government is having a careful estimate made of the losses and losers by the flood. In the municipalities corresponding to American counties it is found that fully 15,000 people are to-day homeless in consequence of the flooding of the Frazer. What their losses will be or have been cannot yet be calculated.

Col. Baker, Provincial Secretary, has been personally directing the relief work for the local government. Reports received at this place from the interior state that the Frazer River is still slowly rising.

Idle Poles demanded work from the authorities in Toledo, Ohio. There are 25,000 of them idle in the city; Some of them are on the verge of starvation and trouble is feared.

SOFIA, June 10.—The *Svoboda* publishes the program of the government opposition, which advocates an alliance with Turkey, open support of the policy of the triple alliance, and friendly relations with the other Balkan States.

AUGUSTA, Kan., June 11.—The Walnut River here is out of its banks and enormous damage has been done to crops. Wheat in the shock was swept down the stream and that not harvested has been ruined. Fences and bridges were washed away, and for a quarter of a mile the St. Louis and San Francisco track is under water, and the Santa Fe bridge has been taken out six miles north, stopping traffic on both roads. Residents in the southern part of town moved out this afternoon in boats, as their homes are surrounded by water and some of the houses may be carried away before morning by the raging torrent.

Omaha, Nebraska, and various Kansas cities report destruction of property by rising waters. The Missouri River rise threatens great damage.

United States war vessels have warned sealing vessels to keep out of sealing waters until the lawful season opens. A number of vessels have been boarded and numerous seizures are probable.

TANGIER, June 11.—Sultan Muley Hassan died suddenly at Tadla, near Morocco, on June 7. His death was sudden, and has given rise to suspicion of poisoning. Abdul Aziz, his younger son has been acknowledged as his successor. Spain has asked the European powers to act in concert to preserve order.

VICTORIA, B. C., June 11.—Advices per steamer Arawa from Pacific ports:—

Samoa affairs are still disturbed; Australian colonies oppose annexation of Samoa to New Zealand, and urge the inability of the latter to protect the former. The Arawa brought delegates from the South Sea colonies to the Intercolonial Trade conference to be held in Ottawa.

The new Hawaiian constitution has been promulgated at Honolulu. It declares for universal equity and liberty of the press and Hawaiian subjects. However, any newspaper advocating restoration of the monarchy shall be considered traitorous. Slavery and gambling are prohibited; slaves entering the republic are declared free. The naturalization laws are copied from those of the United States. The governmental branches are executive, legislative, and judicial. The President is elected for a term of six years and cannot succeed himself in office. He has a cabinet of four ministers, who act with him in making appointments. The Senate and House of Representatives each have fifteen members, from whom a property holding qualification is required. Senators are elected for six years, and Representatives for two years. The first election is to take place within the next three months.

HONGKONG, China, June 13.—A great pestilence, resembling the plague that ravaged the city of London in 1665, is devastating China. It has long been raging in the interior and has now reached this city, which has been declared an infected port. A missionary estimates that 60,000 people have been carried off by it in the city of Canton alone. There were eighty-six deaths from it here yesterday. The disease is confined almost exclusively to Chinese, though some British soldiers have been attacked. Its presence is attributed to the filthy habits of the people.

The new Hungarian cabinet has been accepted.

The United States government has claimed 22,000,000 pesetas from Spain because of misinterpretation of the duty provisions of the Cuban treaty.

President Cleveland is improving in health and now transacts routine business.

Women suffragists have secured the adoption of a universal suffrage plank in the Kansas Populist platform.

It is reported that the Italian premier, Sig. Crispi, and his cabinet, have resigned.

ST. PETERSBURG, June 13.—The Minister of Finance, M. Witte, is sending a high official of the government, M. Zabouguine, to China, Japan, Corea, and the United States, with instructions to inspect the chief ports of those countries, notably San Francisco, and to report upon the best means to be adopted with the view of promoting commercial relations with Russia. M. Zabouguine is especially commissioned to develop the closest possible relations with North America. The tour of the Russian official will last two years.

PANAMA, Colombia, via Galveston, Texas, June 13.—The city is on fire. The flames started in a low quarter of the town, between the public market and the old railway station, at 4:30 this afternoon, and at seven o'clock this evening the police reported that two hundred and twenty-five buildings had been destroyed. No estimate of the loss is yet possible. A vast quantity of merchandise in shops and in storage has been burned. The loss in private houses has been nearly as great. No less than \$1,000,000 worth of property has been ruined, and much more badly damaged. The present estimates of the loss are between \$1,250,000 and \$1,500,000.

YOKOHAMA, Japan, June 13.—A fire at Yamagata, Province of Uzen, has destroyed twelve hundred houses and thirteen people lost their lives during the conflagration.

SHANGHAI, China, June 13.—The Government of Japan has sent large forces of troops to protect its interests in Corea. The King of Corea is reported to have fled to Japanese territory.

TANGIER, June 13.—The soldiers of the late Sultan are raiding the villages near their camps and thereby causing a bitter feeling among the tribesmen in the vicinity. The newly proclaimed sultan left Rabal for Fez with a strong force of troops. The British gunboat Bramble has arrived.

LONDON, June 14.—Lord Chief Justice Coleridge's illness was terminated to-day by death. Lord Coleridge had been ill for a long time, and his life was despaired of several weeks ago.

PANAMA, Colombia, June 14.—The fire which started here yesterday afternoon consumed five blocks of property, including the prefecture, police headquarters, forty business buildings, and 300 tenement houses. The total loss is now estimated at \$500,000.

WASHINGTON, D. C., June 14.—Cholera seems to be spreading in Russia. A dispatch from St. Petersburg shows 134 new cases and seventy-eight deaths during May at Warsaw and the other six Polish provinces. Advices are that China and Turkey are also infected with this plague.

SAN FRANCISCO, June 14.—The Cosmopolis Colonizing Association, a voluntary organization of labor unions, yesterday signed a contract with the Land of Sunshine company of this city for 2,560 acres of land near Merced, California. The price to be paid is \$275,000.

The coal production of the United States last year aggregated 167,133,062 gross tons, and that of Germany was 95,476,217 tons. Our production of pig-iron for last year was 7,124,502 gross tons, and that of Germany 4,986,003 tons. The German output of steel for last year was 3,102,202 tons.

Dr. John H. Hansen,

LAMONI, IOWA,

(Graduate Kentucky School of Medicine.)

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ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

July, first week.—Organ Voluntary. Prayer. "The Past." (Bryant's Poems, p. 121.) Hymn 317, Saints' Harp. Five minute essay, "The Resurrection." Hymn 484, Saints' Harp. Series: "Six Principles of the Gospel." Topic 5, "Resurrection." (1) Doctrine of Old Testament: Isa. 26: 19; Hosea 13: 14; Job 19: 26; Psalm 17: 15; Psalm 49: 14, 15. (2) New Testament: Jno. 11: 24; Jno. 5: 28; Acts 24: 15 Through Christ: Jno. 11: 23; Acts 4: 2: 17: 18. Two Resurrections: Dan. 12: 2; Jno. 5: 29. (a) The just: Luke 14: 14; 1 Thess. 4: 16, 17. (b) Unjust: Rev. 20: 5, 12. Process: Jno. 12: 24; 1 Cor. 15: 35-39. Result: 1 Cor. 15: 53, 54; 2 Cor. 5: 4; Rom. 2: 7. Hymn 1044, Saints' Harp. Comments by the President. Closing Hymn, 217, Saints' Harp. Benediction Acts 20: 32 ("And now," we commend, etc).

NOTE.—Let Bibles and Testaments be distributed before service; and after second hymn, let quotations be called and received, then read as in former program.

Junior religious department; David J. Krabl, superintendent, care Johnston-Fife Hat Co., St. Joseph, Missouri.

June, first week.—Hymn 118, Saints' Harp. Invocation. (Note a.) Concert Reading, Job chapter 9. Declamation, "Song of Endless Life," Hesperis. Prayer. (Note a.) Hymn 988, Saints' Harp; tune, Webb. Series: "Six Principles of the Gospel." Topic 5, "Resurrection of the Dead." Recital, "An Offering," chapter 9, Hesperis. Reading, Hebrews 6: 1, 2, 3, followed by a brief talk, subject "Christ the First Fruits," by President. Essay 1, "Resurrection of the Just." Essay 2, "Resurrection of the Unjust." Roll Call. Response, "Something learned to-night." Hymn 1066, Saints' Harp. Benison. (Note a.)

NOTE (a.)—Suggestion.—Instead of selecting some one who is used to praying in public, select those who are unaccustomed, and when they are officiating sustain them all you can. "We learn to do by doing." The Superintendent would be glad to receive suggestions from any using this Program, concerning how it may be improved. Address as above.

Senior historical department; F. M. Sheehy, superintendent, 6 Stafford street, Boston, Massachusetts.

July, second week.—Hymn, or Musical Voluntary. Prayer. Paper, "Francisco Pizarro." Biographical sketch. (Note a.) Vocal music. Dissertation, "The contract entered into by Pizarro, Almagro, and Luque," including the motive moving them. Question, "Who was monarch of Spain at the time of the conquest of Peru?" (Note b.) Who was queen? (Note b.) Give two prominent features of their reign. (Note c.) What was the religion of Spain at that time? Musical selection, either vocal or instrumental. Report of Critic. Dismissal.

SUGGESTIONS.—We will start with the review of the conquest of Peru, and aim to lead up to an understanding of the people, geography, and civilizations of the ancient Americans. (Note a.)—As an aid to the student for this we refer to Prescott's Conquest of Peru. For the biographical sketch of Pizarro see page 199. For that on the contract, page 224, McKay edition. (Note b.)—Let there be no collusion among the members with the answers to the questions, so that none will know only their own answers before they are read by the chairman. It will be interesting to notice the difference in the answers as well as the harmony. (Note c.)—Every one is free to use his judgment as to what he considers the "prominent features" referred to. No dictum granted to the chairman to decide as to who has the best answer. Let each one draw his own conclusion.

Junior historical department; Etta M. Izatt, superintendent, 4342 Vista avenue, St. Louis, Missouri.

July, second week.—Voluntary, organ. Hymn by Society. Invocation. Duet. Recitation. Character Sketch, "Abraham, father of the faithful." Select Reading. General Discussion: "Was the serpent which spake to Eve, a beast of the field, or a devil in disguise?" Solo, vocal. Recitation. Roll Call: response, item of sacred history. Hymn. Benediction.

THOUGHTS—Try to do your best! Every one should take part in the general discussion. Don't be a "wall flower," but attend meeting with a determination to do your part. Wordsworth says in his ode to duty, "Stern daughter of the voice of God!

Yet thou dost wear

The Godhead's most benignant smile."

Consider it your duty to promote the interest of the Z. R.-L. S.; promoting its interests, means self-improvement. Remember our motto, "Onward and Upward."

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**ABSTRACT of EVIDENCE
TEMPLE LOT SUIT.**

This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church versus the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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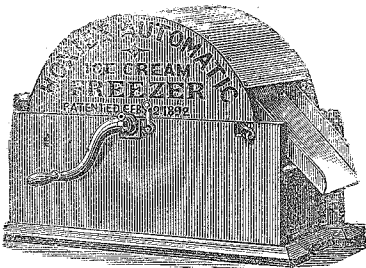
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L. Campbell 12⁹⁵

Vol. 41.

Lamoni, Iowa, June 27, 1894.

No. 26.

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CONJUGAL STATISTICS.

A CENSUS bulletin gives some interesting statistics of conjugal conditions in the United States at the beginning of June, 1890. Very nearly three-fifths, or 59.29 per cent, of the population were single, this including children as well as adults. A little more than one-third, or 35.66 per cent, were married, and 4.74 per cent, or nearly one in twenty, were widowed. The divorced constituted but a small fraction of 1 per cent, and those whose conjugal condition was unknown formed even a smaller proportion. Of the 32,067,880 males 11,205,228 were married, and of the 30,554,370 females 11,126,196 were married, the percentages being 34.94 and 36.42 respectively. The difference may be set down to the account of unmarried foreigners, and doubtless the fact that many married foreigners come here leaving their wives behind them explains the "why and wherefore" the married men exceeded the married women by 79,034 four years ago. The single persons constituted 62.20 per cent of the males and 66.24 per cent of the females. The widows were 7.05 per cent of the total number of females, which was nearly three times as great as that of widowers, indicating that remarriages occur oftener in the case of widowers than of widows. The number of divorced women was 71,895, being considerably more than the number of divorced males, which is construed as indicating that divorced men have remarried to a greater extent than divorced women. For females 65 years old and upward the proportion of widows exceeded that of married women.

Classification by general nativity and color is stated to be, in a measure, a classification by station in life, and the results derived from it throw

much light upon the conjugal condition of social classes. The native whites of native parentage, taken as a whole, form the highest class in the community, as indicated by education, occupation, and freedom from criminality and pauperism. The native whites of foreign parentage occupy a middle position in this respect, while the foreign white in the North and the negro in the South occupy the lowest position in the scale. Of the total number of whites 58.84 per cent were single, 36.23 per cent married, 4.64 per cent widowed, and 0.19 per cent divorced. The percentages for native whites of native parentage were 59.76 single, 35.40 married, 4.52 widowed, and 0.22 divorced. For native whites of foreign parentage the percentages were 76.77 single, 21.47 married, 1.63 widowed, and 0.11 divorced. The foreign whites showed 32.76 per cent single, 57.95 married, 8.91 widowed, and 0.20 divorced. The reason for the great disproportion of single and married in the latter class is that our immigrants principally are of mature age, and in large proportion consist of married persons. Among the negroes the proportions were: Single, 62.51; married, 31.64; widowed, 5.51; and divorced, 0.21.

In the North Atlantic division of States, which constitute the principal manufacturing section of the country, and one made up largely of urban populations, single persons are found in smaller proportion than in any other section, and the married and widowed in larger proportion. The South Atlantic and South Central divisions, which are almost purely agricultural and rural, contain the largest proportion of single persons, though this result is directly opposed to popular belief. The figures appear to indicate that in the most densely settled parts of the country, where the urban population is the greatest the native whites of native parentage marry more freely than in the rural portions of the United States. The largest proportion of the married foreign whites is found in the North Central division, and the smallest proportion in the Western division. The immigration to the first named division consists largely of Germans and Scandinavians, while that to the West is largely of English, Scotch, and Irish. The figures for Chicago are not particularly contrastive with those for other large cities of the Union. They are: Totals, 568,402

males and 767,722 females. Of these, stating for the males first, there were single 454,765 and 428,236, married 271,363 and 269,709, widowed 20,054 and 68,479, divorced 322 and 567, conditions unknown 1,085 and 731. For the fifty principal cities, containing 18 per cent of the total population, the percentage of single persons was 60.96 for the males and 55.26 for the females, married 36.10 and 35.70, widowed 2.59 and 8.77, divorced 0.10 and 0.20. For the United States as a whole divorced persons represent 0.54 per cent of the married people, or 1 in 185. Divorces were more frequent in proportion to population among the negroes than any other class, and next in rank are the native whites of native parentage.—*Ex.*

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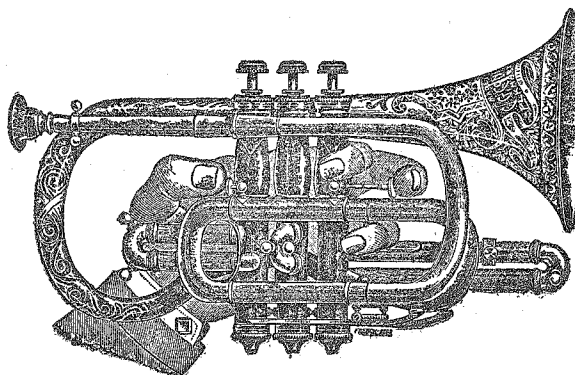
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, June 27, 1894.

No. 26.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 27, 1894.

RELIGIOUS DEBATES.

THE counsel given by the First Presidency regarding debates upon the doctrines and the validity of the authority of the Church of Jesus Christ of Latter Day Saints will be recognized by all who have testimony of the truth as timely in view of the circumstances stated. Therein is the expression of a policy which the Church of Christ has pursued steadfastly in ancient as well as in modern times, and it cannot be consistently departed from by those who esteem and honor the Lord as the arbiter in matters that relate to his plan of salvation. As to challenges for debate, it is a common occurrence for individuals or parties who break away from organizations of various kinds to seek to gain notoriety and prestige by contentious discussions with representatives of established institutions in order to be brought into prominence thereby. In pursuing this course they are not liable to loss, because they have nothing to lose; while the possible advantage to them is that by cunning and adroitness in debate they may be advertised as worthy foemen to those to whom they have become apostate, and thus find means of directing general attention to themselves and gaining something at the expense of others.

There may be questions which are of such slight intrinsic importance that debate thereon excites no more than temporary personal antagonism between the parties thereto—a feature regarded with concern by those who desire to avoid contention and promulgate principles of peace. But when it comes to discussing religious matters in that fashion a more serious phase is presented. Religion reaches all that relates to mankind, past, present, and future; and agitation thereon stirs the soul to its inmost depths. Such agitation, therefore, as is in harmony with the divine will is that only which produces peace, harmony, and brotherly love. That which yields fruit of an opposite nature is contrary to the spirit and genius of the gospel of Christ. Not being confined to the temporalities of moral life, true religion overshadows and absorbs all other topics that concern man, and its purity and power transcend all other considerations in time and eternity. Viewed from this standpoint it is to thoughtful, considerate, devotional people a matter far too sacred to be treated as a football whose fortunes and destiny are to be determined by the player who can kick with greatest force or deliver the most cleverly directed blows.

The principles of the gospel and authority in the Church of Christ are of such grave importance to mankind that self-interest demands for them the most careful scrutiny and inquiry, even to the extent that they be required to present to the believer the highest evidence of divine authenticity—that of direct testimony from the Almighty. But debate is not inquiry; contentious discussion is not investigation; submitting the conclusions of an argumentative contest to the decision of a board of finite judges is not obtaining a divine and infinite witness of the

right. Thrilling eloquence, impassioned oratory, or subtle argument never made of the wrong a right; nor does their absence make of a single truth an error. The relative positions of good and evil are not altered by the forensic ability of advocates; and the immutable plan of salvation and divine authority to act therein are unchanged by the prejudices or scholarship of men. The spirit of inquiry, or investigation, of searching for light and knowledge, and of expounding and proclaiming the principles of truth and persuading and leading men and women thereto, is of God. The disposition to court contentious, and sometimes angry discussion, to challenge to debate wherein not the vindication of truth but the triumph of one or other of the contending parties in the argument is the only object sought or which can be attained, is an inspiration of the evil one, and finds no approval in the gospel plan or the genius of Christianity. Such a proceeding being in its very nature an assault upon others, its inception is in a desire, not to convince people of the truth, but to bring supposed antagonists into contumely or subjection by a measure of force, and therefore is but a modification of that spirit which, under the guise of religion, so often has lit the fires of persecution and has filled many a martyr's tomb.

The Church of Jesus Christ of Latter Day Saints was organized in this dispensation by direct command of the Almighty, given through the prophet Joseph Smith. It was set up by the God of heaven, "shall never be destroyed," and "shall not be left to other people." Its apostles, like the apostles of old, were chosen of the Lord and ordained, that they "should go and bring forth fruit," and that their "fruit should remain." Of its Council of Apostles the Lord said, in a revelation given through the Prophet Joseph Smith, at Nauvoo, January 19, 1841, "I give unto you, my servant Brigham Young, to be a president over the twelve traveling council, which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature." President Wilford Woodruff was a member of the council at that time. The keys of the authority spoken of yet remain with and are exercised by the Council of Apostles.

The Lord made no blunder in organizing the church. His work was not done so badly that a few years later a "reorganization" had to be effected by men, and least of all by apostates and seceders from the true fold, in order to get the work right. The originally organized church,—"the only true and living church upon the face of the whole earth,"—still exists and prospers, and will continue to do so. There is no question with its officers or members as to the validity of its authority. This was one reason why, in the contest for the Temple Lot in Jackson county, the church took no part, being content to await the due time of the Lord for the restoration of that property to its rightful ownership. The authorities were not in the business of submitting any inquiry as to the genuineness of the church to a human court, especially one presided over by a Missouri judge. A higher Judge already had passed upon that question. It is beyond the domain of human adjudication. The certificated judgment is in the situation and condition of the Latter Day Saints whose present abiding place is in the vales of the Rocky Mountains. They alone are fulfilling the destiny marked out for the church in the prophetic declarations of President Joseph Smith, its martyred

prophet, in laboring according to the revealed gospel plan for the salvation of the living and the redemption of the dead. Regarding the movements of the Saints, one of his predictions, made during a visit to Montrose, Iowa, and recorded in his journal of August 6, 1842, reads as follows:—

I had a conversation with a number of the brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by their persecutors, or lose their lives in consequence of exposure and disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

Occasionally elders have been pressed closely by challenges to debate, and have felt that they should accept such challenges lest by declining they bring discredit on the cause they represent. If a case occurs that really is of such importance as that, it is of sufficient importance to refer to the presiding authorities for instructions what to do, and the inspiration of the Lord will indicate the procedure to be followed. But on no account should an elder be the challenging party. Nor should he consent to submit the validity of church authority to human judgment, or the principles of the gospel to any other test than that which is given by the Head of the church, the Lord Jesus, when he said to the Jews, "My doctrine is not mine, but his that sent me. If any man will do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself." The elders of the church are not called to teach their own will or doctrine, but to deliver the message of peace and salvation which Christ the Lord has given them, and to him must they look for its vindication and confirmation.—*Deseret Semi-Weekly News*, June 5, 1894.

"RELIGIOUS DEBATES."

Under this caption in the *Deseret Semi-Weekly News*, for June 5, there is quite an editorial commending the "Card to the Elders," issued by Presidents Woodruff, Cannon, and Smith of the Utah Mormon Church.

It may be common for parties breaking away from existing organizations to challenge those from whom they make departure. It is true, so far as the Reorganized Church is concerned, that some who have gone out from them have now and again challenged that church for a comparison of views. We do not choose to state that these men sought for "notoriety and prestige" by offering "contentious discussion," to be "brought into prominence thereby."

It so happens that in the case which gave pith and point to the advice to the elders, the challenges to discussion from California, were evidently offered by elders of the Reorganized Church and were made in good faith upon matters of difference of much

more than "slight intrinsic importance." As it is sometimes said of various commodities, including gold and silver used as money, that there is no such thing as intrinsic value in an absolute sense; for the reason that any one thing has value only as the uses to which it may be put give it worth; and in case the demand is great and the supply small, scarcity enhances the value without changing the quality of the article itself; so, in the case at issue. The Utah Mormon Church, or Latter Day Saints left the State of Illinois, for reasons unnecessary now to state; and in leaving the State and establishing in the fastnesses of the Rocky Mountain regions, the leaders fastened a dogma and practice upon the people foreign to the genius of American institutions; and directly at variance with the rules, teaching, and commands of God to the church under its first President Joseph Smith. Many who had become members of the church during the lifetime of Joseph and Hyrum Smith, could not accept the doctrines thus offered by those leaders, and refused to become subject to or partners in the new departure. The conditions which emphasized that new departure on both sides; those who accepted and became parties to it, and those who rejected it, acting in good faith; the doctrines taught by the church from 1830 to 1844, and those taught by the body in the mountains differing so widely as to be at positive variance one with the other, all emphasize the positions of the contestants to-day. Under these circumstances no matter what the editor of the *News* may think to the contrary, there are very grave reasons why these men of Utah should not evade just inquiry in a public way into those dogmas which characterize each class of disputants and form the basis to legal church existence and claim to divine sanction as an organization.

If "religion reaches all that relates to mankind, past, present, and future, and agitation thereon stirs the soul to its depths;" it must be because of the supreme interest man must feel in what is to so affect him on earth in time, and in the other world in eternity. This very interest, as it may and must affect this controversy between the church in Utah and the Reorganized Church, is one of the chiefest reasons why these Utah people should stand to the test of consideration and examination that a discussion means.

We are no more interested in wordy contests to see "who can kick with greatest force, or deliver the most cleverly directed blows," than are the editor of the *News* and his fellows, the elders; but, if the claim made by the Utah Church to be *the church*, the one in legal succession in ecclesiasti-

cal and divine law is correct, it is also the one in legal succession in civil law, the law of the land. As a consequence, it is *the church* said to have been organized April 6, 1830, by Joseph Smith, Oliver Cowdery, and others; and if it is it is susceptible to such evidences and argument in sober earnest that it will not need skillful forensic acrobats to demonstrate it in debate; and the puny plea set up to avoid this debating is dust thrown into the air to darken the real points at issue.

The Presidents of the Utah Church and the editor of the *News* may possibly by the plea of grave sacredness attaching to the claim to authority and the exclusive right to be called *the church* satisfy and silence the inquiry and doubt of immediate followers, but such plea cannot long stand the repeated attacks of continuing criticism, but must sooner or later give place to a hearing.

It is true that "contentious discussion is not investigation;" and that "thrilling eloquence, impassioned oratory or subtle argument never made of the wrong a right; nor their absence make of a single truth an error." But it so happens that truth is made apparent by forensic disputation; and disputed truths are made to shine by impassioned and eloquent presentation; and argumentative defense often saves truth from defeat at the hands of the advocates of error.

Inquiry suggests answer; investigation suggests a following up with close scrutiny, to trace, to compare, to analyze, dig into, find out, expose, the calling into play or action all the faculties and means by which the truth may be ascertained; in the physical, material, moral, mental, and divine fields of thought, fancy, and fact. The very statement of the editor that "the principles of the gospel and authority in the church" demand that the advocates of them are "required to present to the believer the highest evidence of divine authenticity—that of direct testimony from the Almighty," puts a burden of proof, positive and collateral, upon himself and his compeers that he cannot safely ignore.

The editor assumes that the challenges to debate which the Presidents of the Utah church refer to in their card are made to court contentious discussion, to secure a triumph, and not for the vindication of truth; and therefore is an inspiration from the evil one.

This is an assumption for which there is no basis in justice or common fairness.

The church for which the editor of the *News* writes and he states, that "the church was organized in this dispensation by direct command of God." To this the challengers agree. But the same God that commanded organi-

zation commanded that that church should teach and observe certain rules of faith, doctrine, and practice; which if they did they should continue and abide in his favor; and if they disregarded those commands of faith and practice should be "damned," if they persisted in such disregard. We of the Reorganized Church, who have received the evidence of direct testimony from the Lord of the divinity of the gospel, and have been made to feel the force and realize the value of the divine authority to minister in the things appertaining to the establishing the church and the building up of the kingdom, declare that a portion of that church to whom the command referred did not keep the command, did not observe the things enjoined; but did disregard the command, did teach and practice that which was clearly forbidden in the law; and in so doing did forfeit the standing before God by virtue of which they held authority to act in his name; and in consequence did not continue in the line of succession of that church which had been organized by divine command. This charge is not made by those who have apostatized; but is made by those who were properly made members of that original church: and whose rights were invaded and destroyed by those who changed the faith, tenets, and doctrines of the church, if the usurpation and departure from the original platform of principles were submitted to.

The editor of *News* writes:—

The Lord made no blunder in organizing the church. His work was not done so badly that a few years later a "reorganization" had to be effected by men, and least of all by apostates and seceders from the true fold in order to get the right.

We heartily concede the correctness of that statement. Does not the editor of the *News* know, either by fact of personal observation, or by historical statements that would have informed him that as early as January, 1848, President Brigham Young wrote to Orson Spencer, then in England, that in December, 1847, he (President Young) had suggested the "organizing of the church"? and that in a general epistle issued in December, 1847, the then "Twelve had in contemplation soon to reorganize the church"? That this reorganization as contemplated was actually begun at Winter Quarters in December, 1847, and did not cease till the whole formation had been remodeled, and a rebaptism imposed on all that "came over the rim of the Basin"?

The letter to O. Spencer cited above may be found in the *Millennial Star*, Vol. 10, pp. 114, 115. And the General Epistle in the current publication under date of December, 1847. There was opposition to the reorganization, but the rule of President Young was finally successful and so "reorganiza-

tion" had been "effected by men." In such reorganizing and the introduction of gross heresy in faith and practice, the church, or those who claiming to be the church did it, there was a clear departure from the faith, and a secession from the true faith of the true fold; and, if in the controversy anyone is justly entitled to be called apostates, they are not the ones that remained true to the rules of faith and practice as laid down in the law of God in his revelations, but those who introduced the differing dogma and practice, and fastened them on their followers. "The Lord made no blunder," but President Young and others did. All this is a matter subject to be proved by evidences within the province of the human mind, and by its methods, as easily as the Utah elder can assume and prove a great apostasy from the truth anciently, a restoration of the gospel and its blessings, baptism and its necessity, or any other thing in dispute between them and sectarian churchmen and arising in their mission to the world. Besides this, if there has been no departure from the faith on the part of these Utah propagandists, what was their hesitancy about submitting it to the arbitrament of a court of the land, before a Missouri judge, in the Temple Lot suit? The genuineness of the church organized in 1830 was in question, having been submitted to inquisition before a "human court," "presided over by a Missouri judge," by the inexorable logic of human events, and without regard to whether the authorities of the church in Utah were, or were not in the business of submitting it there. There was something absolutely and peculiarly apposite in the fact that in a United States' Court, holding its session at the mouth of the Kaw, in the region west from the courthouse in Independence, and before a judge born and raised in Missouri, the claim for legal existence of that church organized in New York in 1830 the members of which were driven from the State of Missouri in 1833 to 1838, and the present identity and recognition of that church in succession should be made by importing "at the feet of the judge," as God commanded.

We can but think that the "higher Judge," having "passed upon the question" himself, took occasion to see that his decision obtained precedence in the human court and fixed by affirmation in the law of the land what had been determined in the law divine.

If the "Latter Day Saints whose present abiding place is in the vales of the Rocky Mountains," are "fulfilling the destiny marked out" by the prophetic declarations of Joseph Smith, it goes to the credit of the prophet; but the part which some

have borne in the fulfillment referred to is not creditable to them. Of that, however we do not now care to write; our concern is with the things appertaining to the general church and the work of the eldership, under the articles and covenants of the church found in the law given to the church for perpetual observance and direction.

We may remind the editor of the *News* that the controversy between the church in Utah and the Reorganized Church is one of long standing, and upon points that are vital, of grave importance to many, and that they must be met by the mountain branch, sooner or later; and that while they are dallying with the issues, and refusing to meet us on them for insufficient reasons, those issues are becoming more widely known outside of those mountain fastnesses, and are crystallizing into accepted facts on our side of the inquiry and making the way of their ministry abroad more and more difficult. To ask the elders from Utah to go out to preach with the absolute certainty of meeting disputants upon every hand, before whom they are to be tonguetied in defense, is asking more than men who should be blessed with the spirit of inquiry and investigation ought to submit to. "Contend earnestly for the faith once delivered to the Saints," was once a cardinal command, and characteristic of the ministers of the "new and everlasting covenant;" and to the elders of the Reorganized Church, the true believers in and adherents to the angel's message, it is in force now. To us this does not mean a squabble for personal supremacy, but does mean an honorable and persistent presentation and unyielding defense of the truth. And the truth in this instance involves the identity and present existence of the Church of Christ, as the same was established in 1830. If the Utah Church is not prepared to defend its claim to be that church, the acting, leading authorities of it, and its public organ have taken a very ingenious way to certify it to their own elders, and notify the outside world and the "Josephites" of such unreadiness,— "Don't discuss with them!" Indeed!

BRO. W. H. DEAM, who has been with the Herald Office force for many years, left the service June 13 to embark in a printing venture of his own in Lamoni.

Bro. Deam is an able workman, and we wish him the best of success in his new effort. His paper is to be called the *College City Chronicle*.

Lamoni is rapidly becoming a publishing town. The *Herald*, *Hope*, *Autumn Leaves*, *Gospel Quarterlies*, for the church work, and the *Independent*

Patriot and College City Chronicle, for the secular things, ought to make the town famous.

THE RIGHT OF PETITION.

WE had determined that we would have nothing more to say on the subject of Coxe's army; but the following from a good brother has changed that intention:—

Editors Herald:—I have before me *Saints' Herald* for May 16. On the first page I find an article under the heading of "Unemployed." Now, as I am one of the two millions that come under that head; I will try and make a defense for myself and those in like distress. Although I have not yet been compelled to take up the march for Washington with my fellow laborers, yet my sympathy is with them.

The writer sits in judgment on us when he states that we would not work if it was offered to us. How does he know that we would not work? Has he offered us work? I say *us* because I know that the first five hundred that left this city were just as willing to work as I am; and they did work at \$1.00 per day in the Golden Gate Park so long as it was furnished them by the charitable business men of this city; but when this was no longer furnished them, what were they to do? Sit down and starve; for there was no work in the country. I think they have done the most sensible thing that they could have done; that is, to go to Washington and petition Congress to do something for the relief of the laboring class of this nation. The writer says that Mr. Coxe, nor any other has constitutional rights that go so far as it is stated he proposes to go. According to the writer's own statement Mr. Coxe proposed to peacefully petition Congress to do something for the country. Mr. Coxe's plans for relieving us of the existing hard times may not be the best that could be gotten up; but that does not destroy his constitutional rights by any means.

No one questions the constitutional rights of Mr. Huntington, or Mr. Vanderbilt when they present a petition to Congress which would be a scheme to rob the people if passed. The only difference that I can see between the constitutional rights of Mr. Huntington and Coxe's Army is this: Mr. Huntington rides in a palace car to Washington, and Coxe's army has walked there. I am under the impression that if Coxe's army had been able to have gone to Washington in palace cars, making the same demands that they are making now, they would have been applauded instead of condemned by the brother. The brother must know that there are thousands that are losing their homes every year; and this is caused by our present financial system; so men cannot be blamed if they do become discouraged, and will not try to build up homes. We admit that there are some that will not try to get homes, no matter how favorable the circumstances; but they are not the ones that have got the courage to endure the hardships of a march across the continent without any commissary department. Men who know nothing about the gospel of Jesus Christ will sometimes do things that are not wise, when they know that they have not been dealt with justly. They may not take the best way to right an existing wrong; but it will not help them to see the right way for a preacher of righteousness to call them names that are not pleasant, and tell them that they have no rights.

J. A. ANTHONY.

231 Castro street, San Francisco, Cal.,
May 25, 1894.

The editorial complained of by this writer and others who have written and scored the editor for the expression of opinion in regard to the movement

by General Coxey and others, that it was composed in part of those who were not idle from compulsion but by choice; that the movement was ill advised and would be productive of no good; that the method General Coxey was intending to pursue would carry him beyond the constitutional rights of himself or others was written before Gen. Coxey's arrest and predicted his arrest, but we have not written a word as to the right or wrong of the arrest or fine, as at the time no arrest had been made.

This brother and others censure the editor for calling the army but little better than a "rabble." The reference in the article complained of was to the whole army, not to Coxey's contingent alone; the same reference was intended when it was stated that many of them would not work if work was offered to them. So much by way of explanation.

We have been treated by those who have written us, including the one whose communication we quote, as being disposed to find fault with the unemployed poor men for trying to better their condition, and being opposed to their making use of their right to go to Washington and petition Congress for legislation with a view to such bettering of the conditions surrounding the laboring classes.

We have no apology to make for what we wrote; but desire to correct an impression that we are in any wise opposed to the legitimate exercise of any of the rights attaching to citizens of the United States, especially the right to better one's condition, socially, morally, and financially, including the right of petition. But, the right of the American citizen to petition the Legislatures of the State and the Nation for redress of public, or private wrongs does not confer the right to infest the legislative hall of either State or nation with an unauthorized mass of men having an avowed purpose to secure legislation by overawing the lawmakers with numbers.

The right of petition remains intact to every man; and the ways in which he can make his approaches to the halls of Congress are clear, and Mr. Coxey, and any other well-informed citizen can easily find men in those halls who are as strong friends to the principle, as was the "Old Man Eloquent," and who would take pleasure in presenting, or aiding the petitioners to secure the presenting of such petition; and if the matter deserved attention, secure that also.

The apparent design of Gen. Coxey, was to take advantage of the troublous times by appealing to the unemployed to concentrate at Washington and there by strong array enforce the logic of his demand for legislation. His idea seemed to have been that

there would be some thousands (some suggested one hundred and fifty thousand), that would gather toward and at the Capital City at a given day, and there and then demand of the assembled lawmakers, wise and otherwise, that they pass certain laws which should relieve the pressure of the times, furnish labor for unlimited numbers, and create money to pay them, and thus settle the vexing questions in the economic world. But, the section of the army under Gen. Coxey, was but a small one when it reached the Capital. He attempted to petition Congress in an irregular and informal way, and the effort fell flat.

One effect that might have been foreseen, possibly was, has been that Gen. Coxey has had a number of imitators, and small armies of "Commonwealers," have started up all over the country, all of them ostensibly trying to reach Washington, having different demands on Congress for legislation, among them we believe one to prevent all immigration for the space of five years.

We do not stop to discuss these various laws for relief in their political significance, as the HERALD is not a political journal either partisan, or otherwise; but, as the labor question is one of economy, of general and personal significance we have a right to consider such moves as this so-called Industrial Army movement, which the writer from San Francisco, and the others criticising us state is not a political one. If the writer of the stricture on us is correct that it is a movement intended to better the condition of those workingmen whom he knows to be engaged in it, and has no political significance, then it becomes the privilege of every man to criticise it if he chooses.

One writer states that one section of the army "confiscated" a railroad train; that said train was not "stolen" but "confiscated." The word confiscate would seem to carry the idea that said section of the army had the right to confiscate, take to its use, that particular railway train. If so, then every other train on that line of road, and thence everything that company had that the army might take a notion to. If that is true of that one section of the "Industrial Army," it is equally true of all other sections, and all other lines of road; and thence to all other corporations, companies; and finally of all properties held by public, or private parties that might fall in the way to be "confiscated." Where would the line be drawn? It is this inevitable result that we see coming that causes us to write of the movement and deplore it.

We sympathize with the workingmen of America, the poor of all na-

tions, but can see no good to come to the laboring men by the course these commonwealers have mapped out for themselves to pursue, nor in those things suggested by them for others; hence, while not discussing the political or economic causes that have led to the deplorable condition of affairs, we believe it to be our duty as well as privilege to write upon the Coxey method of remedying existing evils without being chargeable with being an enemy of the workingman.

It is a curious sort of bettering affairs, for a number of thousands of men, who are out of employment where they are, to band together in bodies large and small, to traverse across the continent to a common center where they know there is no employment and there to demand work. And in doing this to throw themselves upon the public on their way for subsistence, soliciting money and food, and transportation to the place where they are going, lecturing, making speeches, taking collections of food and money at the doors where the speeches are made and the gates of the places where camps are pitched. The cost of maintaining such a host must fall heavily on the communities through which it passes, and where it chooses to sojourn. If they can pay it themselves, they have what might have maintained them for longer periods at home than on the road. If they are fed by those living along the lines of march, then it is the result of a deliberate intention to prey upon society that far; and the result can only be that, sooner or later the supply must fail, either from the fact that there is none to spare them, or from the disposition of those contributing failing to longer favor the movement.

While we are writing a large section of the army on the way is met on the outskirts of a populous city by a cordon of local police forbidding them to enter the precincts of the city. The commander swears that he will lead his army into the city, the city authorities say that he shall not; and so the situation is that a so-called peaceable army proposes to force itself upon a municipality that declines to receive them; and this is at a city several hundreds of miles from Washington.

The centralization of a hundred thousand men in the city of Washington, without the adequate means of subsistence at the direct command of its organizers and leaders, would be of itself a menace; and if it be taken into the account that this force would be partially organized and disciplined, it would not be a very farseeing mind that might predict a serious outbreak of the public peace, by the sudden arming of this host to threaten by force of arms what is now ostensibly asked for in a peaceable way.

We do not write that this is intended; nor do we at present expect to see so grave a disaster; but there are those who believe that such a condition of things will occur. That a revolution caused by an uprising like the Coxey-Kelley affair, only more widely extended, will make a descent on the capitals of the Nation and State, wipe out existing forms of government, seize the centers and proclaim the overthrow of all the regulations by which society is now controlled, and institute new forms and new rules. That the country is now about ripe for such a revolt; and that it would furnish the remedy for what is called the plutocratic despotism.

We are aware that troublous times are at hand; that men are waxing worse and worse; and shall not be surprised at much that may take place; but it will be a sad day for the well-disposed men of all classes, when a change so brought about shall come.

In the meantime Saints are called upon to be law-abiding, everywhere, that they may be free from blame and the blood of this generation.

A WORD IN TIME.

REV. W. F. OLDHAM, of Pittsburg, Pennsylvania, in a noonday prayer meeting held January 18 gave utterance to the following expression:—

Of the population of the United States 10,000,000 are Catholics, 1,000,000 are Jews, and others who do not recognize the Christian church, 3,000,000 are Spiritualists, Mormons, Economites, and others of that ilk, etc.

The Pittsburg *Leader* for January 19 had an article over the signature of "An Economite," which should have set the reverend gentleman right in some particulars at least. He wrote:—

Now, either the reverend gentleman has been misquoted or in the fervor of his religious zeal he has—unwittingly, perhaps—made a statement that is rather misleading. The inference from his statistics would be, firstly, that Catholics, Mormons and Economites are not Christians; secondly, that there is a similarity between the Spiritualists, Mormons, and Economites.

The first inference we deny in toto, as the Catholics, Mormons, and Economites are all Christians. With reference to the second inference, we can only say that the placing of Spiritualists, Mormons, and Economites together and calling them an "ilk" creates a strange paradox. There is here ground for considerable argument on the subject of Christianity, as well as on some other points, but this is not the proper time. The public, however, including a number of eminent divines, are dwelling in such a dense black fog of superstitious ignorance in relation to matters existing right in their very midst that a few words of truth and enlightenment may not be amiss.

The Mormon church, as founded by Joseph Smith, is as truly a Christian church as any of the recognized Christian churches. True, that branch of it that, after Smith's death, went astray and adopted polygamy, has in this respect transgressed the teachings of its founder, and it is a question whether the ordinary Christian community can show a

higher standard of morality than these very Utah Mormons. But we want more particularly to call attention to the real Mormons—that branch that has remained true to the teachings of Joseph Smith, and who go by the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and there is a congregation of them right in your city, and with due regard to everyone, let it be said that it is just as lovely a Christian congregation as can be found in the city. So far as the Economites are concerned, let it be said that if the lover of truth wishes to become informed, not by newspaper ridicule, jokes, or sensations, but in fact, he will find that the Economites on Sunday attend church where the principles of Christianity are taught in their purity, and that during the other six days of the week they put forth a strong effort in the direction of living up to these principles, and in this respect probably differ from some of the Christian churches that have a greater membership and enjoy a greater popularity. But come to think, as there are only eighteen of us, we certainly do not cut a very wide swath in the matter now, and have already consumed more than our allotment of time and space commensurate to the statistics as given by the doctor, hence we come to a sudden close.

AN ECONOMITE.

It requires moral bravery to be an Economite in belief; but the quality once developed, in an acceptance of an unpopular notion, whether in politics, religion, or social economy gives a tone to the man that enables him to discern what is good in his fellows, and courage to commend it.

We thank "An Economite" for his frank defense of the church.

We should have noted this article before; but the *Leader* containing it came to our notice only a day or so ago. Better late than never.

THE TEMPLE LOT SUIT.

THE Defendants in this suit filed their bond for an appeal to the Court of Appeals, June 4. The Appellants will have sixty days in which to perfect their case for the hearing; after which a number of days are allowed for the Plaintiffs to prepare their side of it. If all this preliminary work is done, then there will be a rehearing, probably at St. Louis and in November.

A kind of newspaper card is going the rounds of which the following is a part:—

The Independence faction of the Mormon Church is supported in its appeal by the Mormons of Salt Lake City, and hope is entertained that the higher court will reverse the decision of Judge Philips.

If the Salt Lake City Mormons are giving any support to the Defendants in this suit in their appeal, it does not appear of record, nor is it in any wise known to us. As to the reversal of the decision of Judge Philips in the higher court we have nothing to say, further than that it is possible, though not probable. It is best for all concerned not to worry over the possible shadows that may overlie the pathways; accept the good and bear with the inevitable.

EXTRACTS FROM LETTERS.

BRO. E. L. KELLEY, writing from San Francisco, California, June 13:—

I arrived here on Saturday morning last, and began yesterday special examination of boats with a view to filling the missionary demand in the Islands, and found one that suits the work in all its completeness as fully as though builded on purpose for that business. Bro. J. A. Anthony, a sailor on the deep for eight years, is aiding in the work; Bro. Forscutt, also with his experience and observation in the islands; and Bro. Burton will be here to-morrow, to add the combined wisdom of sea captain and gospel minister to the work of selection.

Bro. Heman C. Smith reports June 16:—

Just closed a two-weeks' meeting at Standley and vicinity, resulting in the baptism of fourteen. Found good helpers in Brn. Erwin, Short, Pickering, Grimes, and others. Bro. Erwin went to Wilburton, to-day; I go to Dexter, to-morrow.

Bro. M. F. Gowell of the Eastern mission wrote June 14 as follows:—

Will Saints having relatives or friends in Eastern Maine, whom they would like to have visited with the gospel, or called upon, please send the addresses of such to Elder M. F. Gowell, Jonesport, Maine.

Bro. J. L. Bear, Chippewa Station, Michigan, June 9:—

I am traveling on foot, trying to make new openings.

Bro. R. C. Evans, Chatham, Ontario, June 19:—

Chatham conference just closed; big crowd, good time, and much good done. Bro. Blair was with us. His preaching, counsel, and instruction were benedictions to us all. Four were baptized by Brn. Leverton. Elder Grant and wife of Michigan were with us. Both gave splendid testimony for the work we love. Preaching by Brn. Blair, Lake, Grant, and another. All departed for their homes cheered and strengthened for coming struggles.

Bro. J. B. Roush, Sheridan, Illinois, June 19:—

Interest here seems good; we have big crowds and excellent attention. We are expecting some additions to the church.

Bro. J. H. Lake, Wallaceburg, Ontario, June 19:—

Bro. Blair is with us. He has enjoyed the conference, which was a success. Four were baptized. The Saints were blessed; the preaching was excellent. Bro. Blair and I go to Chatham to-day, then to Appledore, Blenheim, London, and Grand Valley for the conference of the 30th inst.

EDITORIAL ITEMS.

BRO. BLAIR arrived at Wallaceburg, Ontario, June 15; was met at the train by Brn. Lake and R. C. Evans at Chatham. He writes, "All seems prosperous in church interests, and prospects are good."

A letter from Bro. Alma Fyrando states that the World's Reunion will be held at Logan, Iowa, September 8 to 16, inclusive.

Mr. J. C. Milliman of Logan, now in the Legislature, and Bro. D. Chambers, will secure rates to cover the time of reunion and also for the assembling of the Western Division of Iowa Veterans, who will hold their encampment on the same grounds,

either before or after the session of reunion closes, using the same tent. The Veterans will assist in preparing the grounds, so that both parties will be helped.

Bro. S. A. Rogers, Simeon, Nebraska, would like some of the elders in that field to visit at his home and preach the word.

The rain was withheld from the region round Lamoni for many weeks; the roads were dry and very dusty; the meadows were maturing their grasses on parching ground, and with certainty of shortened crops; the pastures were dry, the grass short and crisp, the cattle shunning the half-barren spots sought the places where moisture remained longest and fed on the dying vegetation. But, the long drouth came to an end at last and on the 16th of June the rain in reviving richness fell on the parched land, and long despondent hope came again to cheer and comfort. A succession of showers has secured the crops not past recovery and the people are glad.

The conference at Bay Port, Michigan, was a good one; seven more were baptized. Everything was going nicely. So wrote Bro. Cornish from Reed City.

Brn. R. Etzenhouser and James Moler closed a successful meeting June 15, at Pine, Ohio. They held eight sessions, with good audiences. Six were baptized. They began services at Limerick the same evening.

Brn. H. E. Moler and H. R. Harder were holding services in the tent at Glen Roy. The week after the tent would be set up at Jackson.

Bro. James Moler reports, "All goes fairly well and we are happy in the conflict."

Letters are received from Brn. J. W. Hixon, Plattsburg, Missouri; T. H. Parker, Missouri Valley, Iowa; William King, Osage, Missouri; R. Hughes, Afton, Iowa; D. Carter and D. W. Shirk, Belmont, Nebraska; C. A. Bishop, East Portland, Oregon.

Bro. P. L. Claxton, Carbondale, Illinois, requests the ministry and Saints of the St. Louis district to call on him when passing through that city. He desires some of the ministry to make an effort there.

Sr. Lucinda Johnson of Cabool, Missouri, would like to see some of the elders more frequently at that point. She is working and praying that a branch may be established.

Brn. James Caffall and C. H. Porter have organized a branch at Blair, Nebraska, where the Saints will endeavor to build a house of worship. Those desiring to aid them should address the branch secretary, Sr. Mary A. Carter.

Bro. W. W. McLeod, writing from Cormorant, Minnesota, June 20, says: "We had a splendid conference and camp meeting at Pelican Rapids, June

9-13. A young lawyer told me we made many friends. No Saints there, but friends did all we could desire to make our meetings a success. Two were baptized. The Saints feel well over the results."

ERRATUM.—In HERALD for June 20, first column, first page, for Daniel L. Harris, read David L. Harris.

Bro. R. L. Ware reports twenty-two baptized since April in his field.

Mothers' Home Column.

EDITED BY FRANCES.

You little flower doth not refuse to bloom
For fear of blasts from some belated spring.
The sweetest bird of heavenly tune,
That ever God let sing
Will not withhold its strain,
Though wild snows sweep the plain;
Its clear eye takes the light,
And 'neath the tempest moan its hears
Spring's voice; and o'er the cloud that blurs
Sees rosy summer clothed in white.

"BEAR YE ONE ANOTHER'S BURDENS."

THAT last short editorial—"Undone"—in the Home Column has spoken plainly, kindly, and to some of us, to our condemnation.

I think if you had been in my place on Sunday last and had had Sr. Walker say to you with her gentle earnestness, "Sister, why don't you do something for the Home Column? Can't you write something for the next issue? I need help just now, for it is the season when the mothers are the busiest, and there is' so little sent in." I am one of those who had promised to help a little now and then—possibly of the number from whom our sister "expected so much."

As I looked into the careworn face, so close to my own, and memory glanced back over the eight years I have been in the church, and farther backward, to the years before I was privileged to read the precious Home Column when it was started under Sr. Walker's management, and recalled the fact that she has had no rest that ever I heard of in all these years, I felt conscience smitten, and instantly resolved to try to do something, be it ever so little, to help lift the burden from shoulders that have borne it so long and so uncomplainingly. Sisters, I realize that unless we do our part, Sr. Walker will not long hold out under such a strain as she must be enduring to carry on all the work she is doing for the church. Let us not forget that it is purely a labor of love she is doing for us in editing the Home Column. In fact, the whole paper is such to the church in general, as well as the *Hope* and, for aught I know, *Autumn Leaves* largely, if not entirely so. It does seem as if we are a little slow in showing our appreciation of them—(I mean many of us are)—and slow in doing a little ourselves for the good of the work in connection with the church papers.

Please do not think I am trying to lecture anyone or that I have any one person in mind (save myself) at whom my remarks are directed; nor do I have in mind those who do their part. No one has had a greater de-

sire to see Zion "arise and shine" than I have, and I presume each of us is ardently longing for more spirituality in the church, greater harmony, more blessings, and a larger display of the "gifts" in our prayer meetings. All these things are proper for us to desire, and will be sooner realized if we each do our part.

If we are leaving to a few the work of improving and enlarging the usefulness of the *Herald* and *Hope* as means of spreading the gospel, and doing nothing ourselves to help on that grand work, perhaps we are leaving also to a few the carrying on of the church work in all its details, and to a few the rewards will be given. What will be our reward in that day when he "makes up his jewels." Shall our ears be greeted with that welcome plaudit, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many, enter thou into the joy of thy lord?"

I am reminded of the parable of the man who had two sons, to each of whom he gave the command, "Go work to-day in my vineyard." Shall we be like the second, who promised to go "and went not?" Even the Pharisees can see which son does the will of his father. Every Saint has covenanted to do the will of his or her heavenly Father—to go work to-day in his vineyard—to "work while it is called to-day, for the night cometh when no man can work."

Are we keeping the two great commandments on which hang all the law and the prophets; viz., loving God with all the heart, and all the soul, and all the mind and our neighbor as ourself? If we keep or even try to keep the first, we shall delight to do the things pleasing to our heavenly Father and calculated to carry out his designs. We will gladly do *all* in our power to help the spread of the gospel, for the gospel must first "be preached in all the world for a witness, and then shall the end come." Then our work will be done, for that is the work he has commissioned this church to do.

If we keep the first commandment we will naturally incline to keeping the second, and we shall not fail to visit the sick, minister to their wants if they need our help, provide for the needy as far as our means and strength will allow, comfort the afflicted, and lend a helping hand or speak a cheering word to any weary soul journeying along life's pathway beside us.

Should we be naturally slow to perceive who are our neighbors who thus need our sympathy and help, we might be enabled easier to understand if we would but put ourselves in another's place and try to think what must be trials and how hard to perform the duties others have to contend with.

Go with me, for instance, to the Herald Office, that fine large brick structure of which Lamoni is justly proud. Do we imagine the *Herald* and all the other church publications are turned out by machine, with little hard work beyond feeding the presses and carrying bundles of paper and keeping the fires going in the big furnace? We know engines and presses do not feel, and never get cross and tired; but the human machines who

set up type, put it in the case, and who sometimes make "pi" in a printing office; who read proof and correct it, and look over manuscript, furnish copy, etc., and so on until there is work ready for the machines to do that run by steam, very often do get tired—very tired—and so would you and I in their places. Let us begin with Brother Joseph. Take a peep with me into his private office. I took such a glance at him and his surroundings one day this spring, and I fancied it might be something besides delightful to sit day after day in that one room at a big table literally covered with written documents of one kind or another, all demanding his attention. Think, sisters, of the many years Brother Joseph has been editor of the *Herald*, and imagine him necessarily spending most all of his waking hours except Sundays, when he is in Lamoni, week after week, month after month, year in and year out, before a table piled high with manuscript! Our housework does not tie us to one room or to one occupation. Let us thank God for it. You and I work in our close, hot kitchens day after day toiling for our loved ones, while he toils for us all. You do not envy him, do you? I did not, the day I looked in upon him at his work, and saw that he was too busy to be disturbed, unless one had important business.

Too busy to be disturbed! People generally would rather have some one about to talk to than to write, shut up in a room alone all the time. Brother Joseph is a particularly sociable person, who seems to enjoy meeting and conversing with the Saints.

Let us go downstairs, next, into the Bishop's office, a rather bare, somewhat dusty looking room, where the warm afternoon sun pours in upon him seated before another big table fairly piled and stacked with mail from all parts of the world where this church has representatives. You would certainly not wish to put yourself in his place except mentally. I didn't, when looking at all those letters and the sheets of figuring that I saw in such numbers.

The other rooms are just as plainly dedicated to work—steady, plodding work, where all are engaged in helping to make our publications the handsome well-printed ones that they are from least to greatest.

Go with me to Sr. Walker's home and look in to see how pleasant a place it is, and her sitting room, where she does all her writing—how beautiful a place in which to compose those editorials we all so gladly read from her pen. While her substantial writing table stands near a bay window filled even in coldest weather with flowers, it has the same businesslike appearance those had we saw in the Herald Office. When we reflect that the owner sits at this table much of her time, preparing manuscript, reading your and my letters and answering them, varying this kindly occupation by attending to the work of her own household, we ought to be sure we are doing the truth no injustice when we are so sure we have no time to write for the church papers.

We all honor and love these and other unselfish brethren and laborers for Christ; but

that is not all we should do. They are but human like ourselves, and grow weary sometimes, no doubt, and perhaps feel like laying their burdens down, now and then.

"Bear ye one another's burdens, and so fulfill the law of Christ."

A SISTER.

[We sincerely thank Sr. — who has so promptly responded to our request for a little help at this busy season. How timely and acceptable it is the Master knows and we are always glad when in any way, through any influence we are able to bring to bear, we can arouse the latent talent slumbering in the daughters of Zion and induce them to bring their sheaves and lay them at the Master's feet. Let no one suppose this sister free from care or think of her as having an abundance of time at her disposal, for such is not the case. How much of the world's work is done by those having the most limited opportunities will never be known here. The secret is, they are the willing ones.]

But again we know of willing ones—those who would be, oh! so glad to help if only their hands were free; but for them the way seems barred upon every hand. What shall we say? Simply this: God is wiser than we are and if we are only *faithful* to our trust, in the great day of reckoning it will be found that right there and in *just that way* we could most acceptably serve him. Yes, "They serve who only stand and wait"—wait because they cannot work.]

BEEVILLE, Bee Co., Tex.

Dear Readers:—While I have never tried to write a piece for publication before (except two letters) this morning something is urging me to write, and by the grace of God if there is anything that I can do for the onward move of this work I am going to do it. The subject on my mind is: The second coming of Christ. Why should we not look for him before another generation? As in the days of Noah so shall it be in the days of the coming of the Son of man. If I understand there was not a single generation saved but the remnants of two generations. It is true there is a long space of time to pass after the prophecies of a Savior going to be born to the world before he came, but in these preparations there are tokens of the second coming also. When John the Baptist came crying repentance, for the kingdom was at hand, Jesus did not wait for a generation to be raised to receive him, but came crying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

No, the apostles were not even chosen until he came, and he chose them from the world and sent them out to gather into the fold. When he found sufficient material he set his kingdom up and told them to go preach to all nations, but by holy word we find there was to be a falling away and then the restored gospel was to come. We know all this to be fulfilled. Now brothers and sisters, we come to where Bro. Joseph is sent to declare the gospel for the last time and we have followed the prophecies down to Revelation. There has been one generation since this began. Why should we wait for another? To my mind we would be standing

still for older ones are being converted all the time, and shall Jesus wait for each to raise *their* children into righteousness? We hear that sorrow has just begun. I was at my mother's last evening. She read a letter to me written by my grandmother (the wife of Elder Lyman Wight) to my father when he was in the civil war, saying the war was only in fulfillment of prophecy that she had heard spoken and that it was only the beginning of sorrow. If we are still in the beginning I feel to exclaim, When will midnight reach the earth?

Let each respond to "Come up higher." The "hastening time" is here. Let each do all he can toward redeeming Zion.

I have been truly converted to the Daughters of Zion. I promised my Father in heaven to do what I could even before I sent my name to the sisters.

I am the mother of four little ones; my eldest is eight. I have taught him the principles of the gospel. He and his little sister, aged five, are selling vegetables. When they sell one dollar they lay ten cents away for tithing. I think it a good idea to teach them to "observe all things" at the beginning as near as they can understand the law. My husband is not a member of the church. It seems I have to fight and work alone. I desire your prayers for my spiritual welfare. Will the sisters of the Prayer Union please to remember me in faith and prayers that I may be healed of a rheumatic trouble of the throat. Your sister in the faith,

SOPHIE FERGUSON.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

ENOUGH.

"I am so weak, dear Lord! I cannot stand
One moment without thee;
But O, the tenderness of thy enfolding,
And O, the faithfulness of thine upholding,
And O, the strength of thy right hand!
That strength is enough for me."

"I am so needy, Lord! and yet I know
All fulness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need. And so
Thy grace is enough for me."

Thursday, June 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 35: 10.

SUFFRAGE IN BELGIUM.

Under the new electoral scheme passed in Belgium last year, under some notable pressure, it will be remembered, Brussels will have 142,182 voters, instead of 20,300, as under the old régime. It is calculated that in the rural districts the electors will be increased to four-fold the extent of the increase in Brussels. Under the old régime about one inhabitant in five of the capital had a vote, but only about one in twenty of the rural people had a vote, while in villages containing several hundred people not one person could vote.

In 1895 Japan is to have a parliament of religions in Kioto in connection with the 1100th anniversary of the establishment of that city as the capital of the empire.

Letter Department.

COUNCIL BLUFFS, Iowa, June 19.

Editors Herald:—Our first two-days' meeting held at Crescent, was a success. The attendance was not large, but the attention was good, and three were baptized and confirmed. Two of these were members in good standing of the M. E. Church, and a short time ago were very much prejudiced against the Reorganized Church because of false presentations from its foes; but being led to investigate for themselves, their prejudice melted under the rays of the Son of righteousness, and they bowed before the majesty of truth and enlisted in its glorious cause, and we trust Bro. and Sr. Foote will receive the testimony of Jesus to be with them to the end. A young lady, Miss America Loney, was the third to consecrate herself in the morning of life to the service of God. It was good to see this young heart giving itself a willing sacrifice to its Redeemer just as she stepped upon the verge of womanhood. May the seal of her adoption ever be with her until the crown of glory rests upon her consecrated head. H. N. Hansen was the administrator at the writer's request. Brn. Dodson, Hansen, and the writer the preachers.

C. DERRY.

FULTON, Wis., June 12.

Editors Herald:—Bro. W. S. Pender and I have been holding meetings of late at Janesville, Johnstown Center, and Wilder schoolhouse; and at the last named place Bro. Pender baptized five on the 10th, and others say that they will be baptized soon. We got the promise of the Seventh-Day Baptist church at Milton Junction, but when we went there to give out our appointment, behold! an M. E. reverend warned them against the Latter Day Saints, as he knew all about them; saying, "I know these men, and if you open your church for them I will open my church for something else." We wondered what it could be for, as he would not open it for the preaching of the gospel. And so our Baptist friends concluded that they would have to repair their church at once, and that meant that we could not have it. But we learn by the papers that the said M. E. divine will give a lecture against the Mormons or Latter Day Saints in his church on Sunday, the 17th, at 7:30 p. m. We cannot attend on account of our conference, which is to convene on the same date, but we have arranged with Bro. Dutton to be there and take notes, and to give notice that we will reply at once. We start to-morrow for North Freedom to attend conference.

The work is onward in this State; the outlook is good for a large ingathering, and the time has truly come for the Saints to come up higher. I feel better in the work than I ever felt before; the Lord has blessed me wonderfully in presenting the gospel. The calls are more than we can fill. The Saints and friends have been good and kind to us in supplying our wants and taking us from place to place. The Lord will surely reward them.

W. A. MCDOWELL.

WESTON, Iowa, June 9.

Editors Herald:—Missionaries of the Utah Mormon Church have been operating in this part of the country for some time. Elders Stout and Butterworth, two of them, have been preaching in the Saints' church at Crescent, alleging that they were here to correct the Saints in their mistakes. A discussion was finally agreed upon between Elder Stout and myself upon the following propositions:—

"Is the church in Utah now under the presidency of Wilford Woodruff the legal succession of the Church of Jesus Christ of Latter Day Saints as organized April 6, 1830?"

"Is Joseph Smith, the son of the prophet, the legal successor to his father as president of the Church of Jesus Christ of Latter Day Saints?"

Elder Stout affirmed the first proposition, and I denied; I affirmed the second proposition, Elder Stout denied. The discussion commenced in due time, and was to have continued four nights, two on each proposition; but on the third night Elder Stout backed down and refused to discuss further. He told us that he had entered upon the discussion to please the people, and while it perhaps had been interesting to them, it had been very painful to him; besides, it was contrary to his instructions, which he now felt that he ought to have heeded. He said we were at liberty to interpret his actions as we chose, and I presume all did.

Only the first proposition was discussed. The chief argument introduced in favor of the Utah Church was that they had gathered to the mountains and built temples; but he failed to show any authority for building temples in Utah. He claimed, however, that it was in fulfillment of the prophecies of Isaiah 40:9; 2:2; also of Micah 4:1. But when it is considered that the people in Utah are building in the valleys and not "in the top of the mountains" nor on a "high mountain;" and that as Salt Lake City is located in the lowest altitude of that part of the country for several hundred miles in either direction, we failed to see anything in these prophecies to comfort the brother; besides, it being plainly stated in Isaiah 2:1 that the prophet is speaking concerning Judah and Jerusalem, hence does not concern Utah, her mountains, nor her people.

Elder Stout claimed that the church had the right to elect its president, and that Mr. B. Young had been so elected, and this he claimed was in harmony with Doctrine and Covenants 104:11. His attention was called to section 99, paragraph 6, which says that the president and his counselors are appointed by revelation, and acknowledged in their administration by the voice of the people, thus giving us to understand that the appointment must come from God, and that the people's vote is but a ratification of that appointment. Section 43 was also quoted to show that Joseph the Seer must appoint his successor in the prophetic office, and Elder Stout was challenged to show us when Mr. Young was so appointed and when and by whom he was ordained as provided for in section 104:11. He did not even attempt to answer either of

these questions. It was shown that the Utah Church was organized in 1847; that all who united with it had to be rebaptized, no matter if they had been baptized in the days of the martyrs or by these servants of God themselves. Evidences were introduced to show that new and strange doctrine contrary to God's law was taught in this new organization, such as that of polygamy, Adam-God, blood atonement, and other heresies. In dealing with these unpleasant features I tried my best to be fair. My quotations were all from their own publications, and nothing was introduced that could be construed as being the work of an enemy. All that Elder Stout could say was that I was in possession of a spirit of accusation, and that my quotations were garblings; but he did not attempt to throw more light on the matter by quoting more fully and prove me a false accuser. He did, however, try to justify polygamy by speaking of Abraham and David, whom he said practiced it. He also thought that other crimes besides murder ought to be punished with death, thus apologizing for the doctrine of blood atonement.

Elder Stout admitted that one of the chief distinguishing features between his church and the Reorganization was that the latter accepted the law of God for their guide, while his church believed that God inspired his servants now to counsel his people aright. This was stating the position fairly, considering the position he occupied. We, too, may with safety believe that God will counsel his servants now, but such will surely not be in conflict with his law already given.

I find no fault with the man for trying to maintain his cause, but he evidently learned that it was a difficult matter. I feel to pity him and others similarly situated, and pray God to help the honest among them to forsake the way of error, and be made free in the truth. Our elders need not shrink from meeting these men anywhere; the law of God is on our side.

The Saints at Crescent have treated our Utah brethren with kindness, and I trust the Saints throughout will do the same, if any of them should turn up in their midst. Give them a chance to be heard and do unto them as we would like to be done by. Truth will not suffer as long as it is at liberty to defend itself.

I will say to the people in the West that I shall try to reach my mission field by September 1.

In bonds,
H. N. HANSEN.

STANDLEY, I. T., June 12.

Editors Herald:—To-day ended a series of meetings conducted by Brn. H. C. Smith and J. D. Erwin, which was a spiritual feast indeed, Bro. Smith doing the preaching with the exception of one discourse, which was delivered by a brother from Texas. Prejudice, skepticism, and unbelief had to retreat, the people paying good attention while the brother was reasoning of temperance, of righteousness, and of judgment. There were eight precious souls persuaded to be Christians, and others almost persuaded, who perhaps will follow soon. We indeed appreciate the brother's labor of love among us. He

has endeared himself in many ways of love that will not soon be forgotten, and we earnestly pray that the blessings of God may attend him in all his administrations in his office and calling.

Later: Baptized six more into the kingdom of our God at this place. The work is onward here, the Saints leading good exemplary lives with few exceptions. May God inspire us with more zeal and love for the cause until we all come to a unity of the faith, unto a perfect man, to the stature and fullness of Christ. The time of our redemption draweth nigh. Saints of the Most High, let us watch and be sober, for the Lord may come in an hour that we think not. Let us have on the wedding garment and be ready when our Lord shall come. May God help us to have that perfect love abiding in us that casteth out all fear.

JOSEPH T. BEDWELL.

SWEET HOME, Mo., June 18.

Editors Herald:—The Nodaway district conference, held at this place, has just closed. We had good attendance; all the branches were well represented. The good Spirit prevailed all through, both in business, in prayer and testimony, and in preaching meetings. Bro. Hilliard, the Bishop's counselor, was present, giving counsel and cheer in his usual plain but forcible manner, to the edifying and great joy of all the Saints; and those not of our faith were constrained, and so expressed themselves, that we had the best system of finance of any church they knew of.

On Sunday Bro. Hilliard preached two cogent, powerful sermons on the law. The Spirit rested upon him and the light of God was with the people, while tears of joy coursed down the cheeks of many of the Saints, and nearly all feel determined to do their duty both in spiritual and in temporal matters. We move to-day to Guilford where Bro. Hilliard will speak a few nights. On Friday the 22d we go to Long Branch for over next Sabbath; after which he intends to go to Kansas. His presence and teaching have had the desired effect; all feel satisfied.

Bro. J. R. Evans will labor in this district this summer with M. P. Madison as president, and we are hopeful that a good work will be done. Bro. Roas drove about forty miles with his family to attend this conference. May God bless the dear Saints of this district, especially the local force, who take hold of the work with a determination to push it on to victory. May God speed the cause.

Yours fraternally,
HENRY KEMP.

STANDLEY, I. T., June 18.

Editors Herald:—I thought a word from the Indian Territory would not be amiss; and will just say that Bro. H. C. Smith has been with us since June 1, preaching about seventeen sermons. He was assisted by Bro. J. D. Erwin. The sermons were highly instructive and edifying to Saints and convincing to outsiders, as was manifest by the baptism of fourteen, all adults. So the work moves along.

Still in the faith,

ELLIS SHORT.

ST. LOUIS, Mo., June 16.

Editors Herald:—I read in the *Herald* the good reports of labor done and the members being added to the church all over the land. I write to let you know that St. Louis is not behind in the great latter-day work, as fourteen have been baptized since April conference, and others are near the fold. There has been quite an interest awakened among the Scandinavians of late, and two men of good ability have been baptized. Others are investigating, and I think will unite with us ere long.

The tent committee has purchased a tent and it will be dedicated to the service next Tuesday, if all goes well. The branch here I consider in splendid condition and moving on nicely. The branch officers are industrious and zealous in the work and are trying to honor their calling, I believe. The Saints here are not only willing to attend church, but willing to sacrifice of their means to help build up the kingdom. They have shown their appreciation of the missionaries sent among them by the kind and substantial aid they have so cheerfully given, and I assure you that the latter appreciate it too. If we have success with the tent we hope to be able to report good news further on, for I have felt ever since coming into this mission a year ago that there would be a revival of the work here soon if all labor together in the Spirit of Christ.

Bro. Charles Jones is with me and is an active laborer in the field. Of course no man will ever get sight of that tent without hearing about the Book of Mormon and the latter-day work. "Think of it!" We expect to have the Saints here save their *Heralds*, *Hopes*, and *Ensigns* and let us have them at the tent to give to the people. The committee will also get plenty of tracts for distribution. The Sabbath school and the Religio are doing nicely, too. I feel that we have reason to rejoice, and should be thankful for our surroundings at the present. I pray that the Lord will abundantly bless and care for us all.

Yours in hope,
W. T. BOZARTH.

CANBORO, Mich., June 15.

Editors Herald:—The conference at Bayport is past and gone, but not without making its mark in the advancement of the gospel. There was a large gathering of Saints and friends, the weather being fine and roads good. All seemed glad they were there, and to enjoy themselves, especially while listening to the excellent sermons preached by Brn. F. C. Smith, William Davis, A. Barr, J. J. Cornish, and W. J. Smith. Seven were baptized during conference, and several more convinced of the truth.

It will be remembered that a few years ago Satan fought one of his fiercest battles there, but all to no avail. Truth was determined to take its place, and the flag was planted never to be taken down. Since that time about one hundred and forty candidates have been buried by baptism for the remission of sins, and the end is not yet. Where the elements at one time almost seemed blue with cursings,

vituperation, and falsehoods hurled at the innocent Saints, the sweet songs of Zion now are heard as they float away on the balmy breeze, and the echo comes rolling back from the woodland across the beautiful fields telling that God is there. It is not at all hard to look back at the victories won, but it sometimes seems hard to face the fierce battles, which mean a victory every time if we are faithful. I think all went from conference feeling to double their diligence and to continue in the good work. There will be an all-day meeting and a basket dinner at Applegate, Sanilac county, Michigan, on the 4th of July. Come every one. In gospel bonds,

R. E. GRANT.

RIVERVIEW, Ont., June 8.

Editors Herald:—I came here a few days ago and am holding forth at Bro. James Micken's house. The congregation is increasing every night and all goes off in peace. This is something new for Riverview; as it has always been noted as a hard place and prejudice ran high against our people. Rotten eggs were some of the weapons used here. The Saints are but few in number and their branch entirely broken up, but they are still struggling to keep up, which seems hard for some to do. This northern part of the district needs much labor. I am almost constrained to believe that Satan has by some means taken up his abode in this part. It may be it got too warm for him in the south since the Cooper and Leverton debate.

Brethren, let us buckle on the armor of righteousness, for the enemy is alert. We must fight to gain the victory. Saints of God, lay down your weapons of war that are carnal; beat your spears into pruning hooks and your swords into plowshares, and learn war no more. This we must do if we expect God's work to prosper and Zion to be redeemed. O brethren and sisters of the Church of Christ, let me warn you to flee from the works of the flesh, for whatsoever we sow that shall we reap! If we sow to the flesh we shall reap corruption; if to the Spirit everlasting life. Which do we prefer, life or death? Saints, wake up; keep your eyes on the prize, cease to do evil, learn to do well. The wise man Solomon says, "Where there is no talebearer the strife ceaseth."—Prov. 26: 20. One of the most essential things I know of for Saints is to put a bridle on their tongues and if they cannot, let them read James 1: 26; for some will tear down as much in a day as an active elder will build in six months. May our heavenly Father grant unto us grace to act wisely in the discharge of our duty and enable us to be good children and bring no reproach upon his cause which we love so dearly.

On the 3d we had the pleasure of adding four to the church at Proton by baptism, of whom their parents are members. The branch there has a hard struggle to get along, on account of things referred to in the forepart of my letter. I am still in the faith and feel like laboring on until I hear that welcome cry, "Come up higher."

The *Herald* is a welcome visitor and comes freighted with a store of knowledge, and I

think if Saints would turn their attention towards it instead of local papers it would be better for all, as I learn that whatever is over from expenses of the Herald Office goes for the spread of God's kingdom among men. Saints, let us all draw our attention to this and subscribe and solicit subscriptions for church publications. True, we cannot all be preachers, but all can be helpers. Then, brethren and sisters, let us all put our shoulders to the gospel wheel and help to roll on the kingdom of God's dear Son.

Your collaborer,

ELDER S. W. TOMLINSON.

HOLLIS, Kansas, June 15.

Editors Herald:—Bro. R. L. Ware and the writer closed a series of meetings near Beloit, Kansas, where a splendid interest was manifested. Many expressed desires for our return. We came here on Monday, the 11th inst., and found Bro. and Sr. W. H. Morgan anxiously waiting, with announcements for preaching well published. We have been occupying each evening since we came. The interest is good considering the time of year. To-day two more precious souls were inducted into the kingdom of God, Bro. Ware officiating; so we are made to rejoice and are encouraged, as we see the word of the Lord being fulfilled. Twenty six have been baptized in our district in the past month; to God we ascribe the praise.

To-morrow I leave for Goshen, where I will remain with the Saints over Sunday, leaving Bro. Robert to carry on the work here. The work is onward in this part. I go to Rooks county Monday, where we think some are near the kingdom. May God continue to give the increase and add to his church such as shall be eternally saved. In bonds,

R. W. DAVIS.

DETROIT CITY, Minn., June 15.

Editors Herald:—On May 15, I left home for St. Joseph, Missouri, to visit my son, who had met with an accident, by which he lost his left hand and received other injuries. I found him doing well and able to go about with me a little. I made my home with Bro. Pointer while there, and had the pleasure of hearing a good sermon from Bro. Lewis at one of the missions. On Sunday I went to the meeting in the morning and by invitation of Bro. Terry I occupied the morning hour. I formed the acquaintance of many of the Saints, and thanked them for kind words and acts of kindness shown me and to my son during his sickness. The visit has done me much good. To one who like myself has never been where there were any large bodies of Saints, to meet with such a number as I did there and see such a splendid gathering of young and old—to listen to their testimonies and excellent singing, and to see their beautiful church building, will ever be a pleasant remembrance; but that which gives me the most pleasure is that I was received, not as a stranger, but as a brother. My prayer is that God may bless the St. Joseph Saints.

On June 9 I met with the Saints at Pelican Rapids in conference. There are no Saints

there, but I wish to say that we received good treatment and many favors. May God reward them. We were all made to rejoice to meet with Bro. A. H. Smith, and Brn. Swenson and Sparling from Dakota. The preaching was good, and the Sunday and evening services were well attended. The speakers were Brn. Smith, Swenson, Whiting, Sparling, Way, and myself. The prayer meetings were spiritual. Two were baptized by Bro. Swenson; fine young men, both of them school-teachers, children of Sr. Hawley of Audubon. If faithful their voices will be heard in defense of the truth. The officers elected were: President, T. J. Martin; vice president, H. Way; secretary, G. L. Jones. The reports from all the branches were of an encouraging nature. We think much good has been done; prejudice has been removed, and we have made many friends to the cause. Bro. Alexander will preach at Cormorant on the 17th; Bro. Swen Swenson goes for a short visit to Clifford, North Dakota. On my way back from Missouri I remained over one night at Minneapolis, visiting the Saints and holding one meeting. I found them all glad to see me and interested in the work.

Your brother,

T. J. MARTIN.

STAFFORD, Kan., June 10.

Editors Herald:—The prospects in this part of God's vineyard seem to be encouraging. The Lord has blessed my feeble efforts, and souls have been born into the kingdom. I am occasionally reminded of the prediction made at the last conference through the blessed Spirit, that the angels would go before the ministry and prepare the way for them. At the close of one of my meetings recently, in Rose Valley, a man that had tried to do the cause all the harm he could while I was here last winter, in arousing the prejudices of the people against the work, came and asked my forgiveness and repeated it several times from a penitent heart. He said that after I left some of my discourses had haunted him until they drove him to repentance. I went home with him for supper and engaged in a pleasant Scriptural talk. He surely is not far from the kingdom. And then a lady in Ellinwood heard of my work in Sandago, and sent word for me to come and see her family; and when I called on them, she—Mrs. Tyner—received a testimony of the work, that it was of the Lord. We had a pleasant religious talk for about two hours. Mr. Tyner is a good old Quaker, and when I gave him the parting hand he said: "Elder, you have brought a good spirit to my house, and I have no objections to my companion joining your church; and I don't know what another visit might do with me." Mrs. Tyner showed her faith in the work by coming twenty miles together with three other precious souls to be baptized on the following Sunday in a beautiful running stream called the Rattlesnake; and as we neared the place of baptism, the place seemed sacred to me, for while I was baptizing them on the eighth day of March last the voice of the Spirit told me that I should "administer the sacred ordinance unto others in the same place ere long." I was led to refer to this in

my prayer and it seemed to bring a feeling over the whole congregation. The confirmation meeting was well attended and a great many came out of curiosity, but the Spirit of the Master was there to bless.

Last Sunday I attended an infidel meeting five miles south of St. John. The programme consisted of instrumental and vocal music, recitations, declamations, essays, etc. Their singing talent is hard to beat. After the programme was carried out they called upon me for an address and I cheerfully responded. At the close they said that I was the only minister that had given them any show whatever. We made arrangements to hold a series of meetings there as soon as the harvest and hurry of work is over.

If there are any scattered Saints in Stafford or adjoining counties outside of branch jurisdiction who see this notice that would like to have an elder come and preach, they would do well to correspond with L. A. Hall, Stafford, Kansas. In gospel bonds,

J. M. BROWN.

FLINT, Mich., June 11.

Editors Herald:—I left Saginaw county, April 12, for Shiawassee county to visit some of the scattered Saints, and on the 15th they gathered at the home of Sr. Carpenter, of Durand. Sr. Nichols and family of Swartz Creek, Genesee county, were also present, and we truly had a spiritual feast, which left a good impression upon those not Saints who met with us. On the following day I went to Swartz Creek and baptized a son and daughter of Bro. and Sr. Harvy M. Nichols; and on the evening of the same day I came to this city and called upon Bro. and Sr. Leverton and tarried with them until the next day. This brother and sister have lived here about two years, and I am the first Saint they have met since they came. I arrived home on the evening of the 17th, and on the next day baptized Mrs. C. J. Harris, who had been waiting for me to get home, as she desired me to officiate, after which she returned to her home in Caro.

Soon after my visit to this city Bro. and Sr. Collins of South Bend, Indiana, came here and soon found Bro. and Sr. Leverton; and those four earnest workers at once established prayer meetings, and I soon received word that they would like to have me come and try and open up the work; so on the 8th of May I came and began by holding forth in Bro. Leverton's house, and on May 31 I baptized a young lady. On June 3, I, with the Saints and three friends of this place met with the scattered ones at Durand, where we enjoyed another happy season; and yesterday I had the pleasure of baptizing three, two of them residents of this place, the other the husband of Sr. Carpenter of Durand. There are others here who seem to be deeply interested. We now have the free use of the Harmony Hall on Sunday at three p. m. This hall is on Kearsley street, at the foot of Asylum street. I make mention of this, as there may be other Saints here or in the country near whom we have not seen, who would like to meet with us; and perhaps there may be Saints in other parts who have

friends living here who would like to hear the gospel. Our evening meetings through the week are held at the residence of Bro. J. F. Leverton, corner of Fenton and Walker streets. The Lutherans occupy the hall every fourth Sunday, and we have the use of it the other three. The Lutherans will hold their next meeting there July 1; so Saints and friends can reckon from that date and tell when to meet with us at the hall.

Your brother,
L. PHELPS.

MINNEAPOLIS, Minn., June 13.

Editors Herald:—I left Lamoni on the 24th of April for my field of labor, and at once entered upon my duties. If I succeed in being as busy the balance of the year as I have been so far, it will be a busy year for me. The indications are that a good ingathering will be had in Minnesota this year. I have baptized six since coming back to the State; four in the city, and two at Hutchinson, McLeod county. Bro. Swen Swensen also baptized one here in the city. Others have said they would come soon; thus the work is onward. Bro. J. Arthur Davis is now in the city to take charge of the work here, and I believe he will do a good work this year, I leave the city tomorrow for West Concord, Dodge county, and the southeastern part of the State, where I expect to labor until sometime in July, when I go back to Hutchinson, as I am under promise to be back there about the 20th of July. We have the use of the Methodist church there, with the promise of its use any time we wish to use it. I am satisfied that a goodly number will obey there and a good work be done. The promise is being verified here as well as in other places; for surely the Master is with us, aiding by his Spirit in defending his word. To him be praise for evermore.

We held preaching services in a private house last night, Bro. Davis being the speaker; and those who came out seemed pleased and said they would come again. We have the promise of private houses in different part of the city for preaching, and Bro. Davis will occupy them during the week, and then hold in the hall Sundays. Thus the work is moving here. In faith,

E. A. STEDMAN

OCTAVIA, Neb., June 12.

Editors Herald:—I have just returned home after a nine days' effort at and near Shelton, Buffalo county this State. I commenced there Saturday evening, the 2d, and held two preaching meetings and one prayer meeting, assisted in the Sunday school, and held meetings there and on the island south of there about six miles, and on evenings during the week, except when interrupted by storms and once when we could not get the house, others having the use of it. When not preaching the time was well spent teaching, encouraging the good people on in the way.

On Sunday, the 10th, I preached on the island twice to good audiences with good liberty and splendid attention. After the forenoon services I had the pleasure of lead-

ing four precious souls through the watery door into the kingdom of heaven. The afternoon was spent in Sunday school, prayer and testimony meeting, confirmation, and administering the sacrament. There are now ten precious souls there rejoicing in this glorious latter-day work, and some others there very near the kingdom. May God speed the time when a branch will be organized there that they may be better prepared to push the work, which they are not slack in doing even now.

I have been doing some work in Dodge county and have been well received, and I believe there are a few there who will obey the gospel. I go there next Saturday and hold over Sunday near North Bend. Two weeks later I expect to meet with the Saints at Webster in Dodge county; I think good can be done there. I shall open the work here in Butler county as soon as I get time. The major part of my time for the last month has been spent in the Lord's service; I find plenty of room for the exercise of my weak abilities and limited time. In my labors I have not shunned to declare the whole counsel of God in teaching the Saints, so far at least as I know it; so that those who have united with the church under my teachings will contribute no small amount toward the support of the church, not only spiritually but also temporally. My heart is in the work and I rejoice to see it roll on.

Yours in bonds of truth,
J. M. STUBBART.

Original Articles.

THE APOSTASY AND THE RESTORATION.—No. 3.

BY ELDER C. SCOTT.

THE REFORMATION PERIOD.

BUT what had the Reformers, coming, as they did, out of the impenetrable darkness of apostasy and superstition; what had they to offer the people in exchange for their religious belief? O, they had new truth and light to offer the people! Where did the Reformers get this new light and truth? No doubt the Reformers were sincere, they meant good; but where was now *the divine administrative authority* and inspirational gospel light that left the church and was caught up to God just before the church went into the wilderness of apostasy? Which one of the Reformers since the opening of the sixteenth century has claimed to have the authority restored by which they would hold the right to reform the church? Brought up from infancy, and rigidly educated from early childhood, in the superstitions, fables, dogmas, "doctrines of devils" and "commandments of men," what had they to bequeath to those who united with them, or to their successors? They tried to *reform* the church for a time, but being unable to accomplish such a huge task, being opposed by

the combined power of the church, they gave that idea up and being generally excommunicated, they had to be satisfied with merely creating schisms in the church and protesting against that which to them appeared to be wrong.

But why try to reform the church? It had been ages in forming and solidifying. If the materials out of which it was organized were not divinely true and legitimate and its fundamental doctrines were false, a rebuilding or remodeling of it would have been useless. To take down a building composed of rotten timbers and rebuild with the same materials would not render the timbers sound again, nor convert the house into a solid stone building. There was no necessity for reforming that institution that had darkened the world so long. But the Reformers could call some of the people out of the abomination, at least reform them, and save them from their gross errors. That did not seem to occur to them till after they were condemned as heretics and cut off from the communion of the mother church; and the only thing they could do was to *protest* against her apostate doctrines. They were protestants, therefore, and not reformers. To reform the morals and personal character of individuals is not to reform or rebuild the church.

They neither reformed the mother church, nor did it *ever* enter their minds, so far as we can know, to reform, rebuild, or reestablish the church as Christ and the apostles had originally builded and established it. The former they could not do; the latter they *never claimed* to do. Indeed, when in later years a goodly number of Protestant churches had been formed and the idea was suggested that perhaps the right thing to do was to dispense with the creeds and go direct to the Bible, and, if there was any right whatever to build churches, to build according to the pattern there given, all held up their hands in holy horror, declaring as with one voice, "That was never designed!" "Extraordinary officers were placed in that church; we cannot make them; we can have only ordinary officers now!" "And besides, the Holy Ghost, in his extraordinary operations, was essential to the life of the church as then constituted; and that was miraculous!" "That will not do, we cannot build according to that original constitution!" Substantially this mode of reasoning has gone the round of all Protestant churches of late: and, in fact, the doctrine of New Testament church reform is coming to be more sharply "protested," of late than are some of the doctrines and measures of the mother church. Catholics and Protestants alike unite in strongly protesting against a return to original Christianity, in so far as church or

ganization and the fundamental doctrine of Christ, in a great measure, is concerned.

Whatever the Reformers did, then, of this one thing we are assured: *they did not reform again nor rebuild the Church of Christ according to the gospel rule or pattern; and unless God has given to some one or ones of the Protestant leaders a rule to build a church by, we need not look to them expecting to find the Church of Christ.*

But those Reformers, so-called, were bold. They faced great danger and an unparalleled intolerance as they came out in opposition to the mother church and the doctrine that they had formerly believed. By freeing themselves, in part from the bondage of the superstitions, bigotry, and the galling intolerance of the church of their fathers, they tasted to some degree the sweets of liberty. The Bible had been taken from its long-hidden retreat; the recently discovered art of printing had brought it to the light of living languages; the people of Germany and Great Britain began to read it; the dim light that began to dawn rendered the darkness perceptible; and the heroic efforts of those religious warriors moved entire kingdoms to rebel against the bondage and dictation of the "Mistress of Nations." Personal responsibility of man to his God was slightly awakened in the minds of many who before had allowed that popes, bishops, and priests stood between them and God. They rejected the rule and domination of the church of their childhood, left the home of their youth, and camped out during the campaign.

But were these Protestant agitators of the public religious peace able to dig down through the accumulated debris of the fables, ignorance, tradition, and false doctrines of *thirteen hundred years*, and by human skill alone, resurrect the truth in all its heaven-born purity unmixed with error? It is not reasonable to conclude that they were; nor were they able by their wisdom alone, to move through all the errors of the past since the light of the gospel had ceased to shine, and collect again all the truth that God designed to redeem men by, and arrange it in its divine order again. They precipitated a tidal wave of human liberty, and set the stars of coming civilization. They helped to unveil the bow of promise that hung concealed in the then hidden heavens of divine truth; but they did not restore the Church of Christ, nor the gospel in its heaven-born purity and effulgence.

They dashed away the dogma of "human infallibility," and denied that dying man had power to forgive in place of God; but they retained the incomprehensible "trinity," the crude imaginative creation of the dark ages.

They rejected the pope, and his dictatorial bull, and decrees; but they formulated creeds. They cast away the mysteries of a purgatory, but *they made a hell of literal fire and brimstone*, which they asserted to be endless in duration, to punish wicked souls in eternally. They put away, to a great extent, the "mediation of the Virgin Mary" and other dead saints, when they left the "mother of superstition;" but they retained the doctrine of "infant christening," falsely called baptism, under the penalty of infant damnation. They likewise refused the arrogance and assumption of the Roman priesthood, but were unable to restore the medium through which the ministry are divinely called and authorized—the Spirit of revelation.

But the successors of the Reformers seem not so liberal as they were. They were willing to tear away from their former religious associations as the increasing light made apparent their errors, and, in an age when it was dangerous to do so. Either men have not the moral courage now, or they are far more indifferent than were the early Protestants, for it is evident that the creeds yet contain many extreme and dangerous errors to be laid aside before the full blaze of gospel light can be received and endured even by the masses of the religious professors of this late age.

Many at the present time are *indifferent* to their spiritual interests, and the indifference of the many fulfills the prophecy of Jesus, uttered as he looked down to this age of the world:—

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and *knew not until the flood came*, and took them all away; so shall also the coming of the Son of man be."—Matt. 24: 37, 39.

Just so sure as religious indifference to the truth is increasing in the world, just so sure was there a flood in the days of Noah; and just as sure are we nearing the time of the coming of our Savior in glory and power to reward and reign. Some religious interest is manifest yet, however; some are yet thinking. The crystallized ideas and formulations of the creeds and disciplines are being looked into; some of the doctrinal errors are being rather quietly buried. Revision of some of the disciplines is being gently and reverently pursued, and at brief intervals gentle religious breezes refresh the stagnant air of the antiquated castles of devoted lore.

One sad feature that characterized the introduction of the modern creeds is, they were the result of revolutionary measures that produced religious wars. The contending hosts, during the sixteenth and the first half of the seventeenth centuries were moved to

carnal warfare, in the effort to maintain their respective dogmas. "The last great combat was the thirty year's war in Germany, which was closed by the celebrated peace of Westphalia in 1848."

Not so was Christianity established and maintained. Of *it*, God did not require war; on the contrary, it was "peace," "good will," "resist not evil." The difference between Christianity and some religions *called* Christian is so vast that we are astonished beyond measure when we contemplate it. Religious zeal and blind veneration for a creed has often moved men and nations to carnage bloody and dire, and it has always evidenced an apostate condition, and that the gospel of Christ was not there; nor were its principles those for which the parties at war were contending.

In the fourth and fifth centuries "the bishops and fathers" of the rising papal church made war on the worshipers of Jupiter and the idols of pagan Rome, but the war was waged in the interests of the claims of the papacy—the worship of the images of Saints and other related dogmas; and the Reformation period, in the birth and establishment of its creeds, is no exception to the rule. Almost every religious movement of great and widespread importance known to history, except Christianity, has always been attended by carnal warfare. It has been warred against, but like its Author, it has never been known to retaliate. Religion has taken the lives of martyrs, but Christianity *never!*

Do not censure me for dwelling so long on the dark side of the religious scene; it is necessary to have as full a view as possible, that we may see plainly the difference between Christianity proper and being merely religious; or, in other words, that we may be able to see that under the circumstances governing at the present we have *several hundred chances to be religious to one of being a Christian* in the gospel sense of the term. Men have many ideas as to what form the church ought to be organized into, whereas the gospel reveals but one. Men and creeds present many different ways of coming to Christ; the gospel of Christ but one. Men and creeds answer the solemn question, "What must I do to be saved?" in many various ways; but God's word presents substantially but *one!* It is religion then that darkens and confuses the world and not Christianity, God, nor the gospel. This is the point the world ought to see, and this is why we labor so patiently on the theme—the apostasy. It is a *departure from* the truths of original Christianity that fills the minds of so many with doubt, distrust, division, and confusion. It is man, not God, that is responsible for it.

THE RESTORATION.

There is no question that can be considered by man so important as that of his salvation and the means by which it is to be obtained. It must be considered in respect to the past vicissitudes of the human race, as well as the religious conditions existing at present, and also the divine promises relating to the future. It is necessary that we know the mistakes of the race in the past and be able to avoid such *now*, as well as the dealings of God with man in ages gone. We must be informed what present duty is and do it, as also the promises that present the incentives to religious life. We will not, therefore, too hurriedly pass the examination of the infinitely important question of the latter-day *restoration of the gospel, and per consequence, the Church of Jesus Christ.*

His church was founded in the wisdom, power, and authority of the Lord God eighteen hundred years ago. It was established and governed by laws that he ordained and revealed. He authorized and sent his only begotten Son, Jesus Christ, to build it. He endowed him with wisdom and ability to accomplish the work. He *founded* the church on a "rock" against which "the gates of hell" have never prevailed. (Matt. 16:18.) That "rock" evidently consists of the authority or priesthood that emanates from God, and rested in Christ and his chosen and ordained ministry; the revealed truth that Jesus is "the Christ," the law or word of God (Matt. 7:24, 25), and the continued revelation of the Comforter, the Holy Ghost (John 14:26; 15:26; 16:13, 15), even "the Spirit of *wisdom and revelation* in the knowledge of him," etc. (Eph. 1:15-23.) The gospel comprehends all this, is God's power unto salvation, and is the embodiment of the conditions upon which God *continues* to reveal himself to those who obey its requirements:—

For therein is the righteousness of God revealed from *faith to faith*.—Rom. 1:17.

Against this "rock" "the gates of hell" have never prevailed. As long, therefore, as the church chose to abide the gospel law, maintain her fealty to the authority or priesthood of God, retain the guidance of his Holy Spirit, and thereby remain on the "rock," she was safe. This was the *only safety* for the church as a church; but turning from the commandments of God to "the commandments of men,"—creeds and disciplines,—she leaves the *rock* of God and is gone!

The church, in one respect, like any other organization, is a legitimate development from given principles, which, when sown in the human mind and heart, like seed in the ground,

germinate, spring forth, and organization is the result. If we sow among the people the principles of republicanism, as in the Declaration of Independence and the Constitution, the form of government necessarily growing out of them will be republican in nature and character; such as the United States, with its many States necessarily of similar construction, all united in *one* by the threefold bond of general crowning and suitable character, as seen in the executive, judicial, and legislative departments. It is the *principles* now embodied in this government that hold it unchangeably the same in organic form. This will appropriately illustrate the organic character of the Church of God, as provided in the gospel or New Testament. The gospel principles are divine, are eternal likewise in nature, and are therefore unchangeable; but they differ from republican principles in that they are kingly, and designed to bring into existence among men a religious, spiritual kingdom, over which Jesus Christ is the King, endowed with "all power" or authority, so far as relates to human salvation,—(Matt. 28:18, 19.)

To Pilate he said:—

My kingdom is not of this world.—John 18:36.

His authority came from *another world*—heaven; the laws and principles of his kingdom came from God, and the authority of his officers or ministers comes from heaven; hence the government is called "the kingdom of heaven," or "of God."—(Matt. 16:19; 23:13; Luke 4:43.) As the government of the United States as organized is the public expression of the will of the people as couched in the Constitution, so the church or kingdom, as organized anciently by Christ, is the open expression of the will of God as embodied in the New Testament.

Of this covenant or law of Christ, God who cannot lie, said to David:—

The law of the Lord is *perfect*, converting the soul: the testimony of the Lord is *sure*, making wise the simple.—Ps. 19:7.

My covenant will I not break, nor *alter* the thing that is gone out of my lips.—Ps. 89:34.

Did the gospel covenant come out of God's mouth? Jesus said:—

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. *And I know that his commandment is life everlasting*: whatsoever I speak therefore, even as the *Father said* unto me, so I speak.—John 12:49, 50.

Did Jesus do, as well as say, that which God willed?

The Father hath not left me alone; for *I do always those things that please him*.—John 8:29.
I come . . . to do thy will, O God.—Heb. 10:7.

We next inquire, What is the pleasure and will of God in regard to the organization of the church? What form of church government is the open

expression of God's perfect, unalterable law? The underlying or foundation principles are enumerated by one of God's authorized ministers thus:—

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the *foundation* of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Heb. 6:1, 2.

Here are the six fundamental principles of the moral and spiritual government of God. In the previous chapter of the Hebrew letter Paul calls this doctrine "the first principles of the oracles of God" (verse 12), and represents them to be "milk" or the *life elements* of the gospel.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby.—1 Pet. 2:2.

Our eternal salvation can be secured only by accepting, with all our heart, these principles of the doctrine; so we read:—

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both *save* thyself, and them that hear thee.—1 Tim. 4:16.

As the germ of life is in the grain of wheat, so the germ of eternal life is in the doctrine or words of God:—

It is the Spirit that quickeneth [or giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.—John 6:63.

Thou hast the words of eternal life.—John 6:68.

The words of Christ were sown in the hearts of the people; they germinated; grew up. The light of Christ, the Son of righteousness shone down upon it, the Holy Spirit descended, and the showers of divine grace refreshed it. But as the Christian society grew up, what *organic form* did it take? Such an institution as a kingdom without definite organization is beyond intelligible comprehension, absurd, and contrary to every analogy in the universe of created things; hence the idea that the kingdom of God, or the church, is found existing in fragments, scattered around, and mixed in the jungles comprising the various and widely differing sects of the age, is contrary to reason, analogy, and to the Scripture, unless it can be demonstrated that the Bible teaches all the contradictory theories extant; and this, no right thinking person for a moment believes.

Out of the principles of Christ's doctrine an organization legitimately grew. This fact is apparent when the question is asked, Who were the authorized preachers of these principles, that were divinely called and ordained to administer the ordinances of baptism and the "laying on of hands" to believing penitents?

John Calvin was a very violent controversialist. He frequently referred to his opponents as knaves, drunkards, thieves, murderers, and assassins.

Selected Articles.

THE IDEA OF THE RESURRECTION.

BY H. B. TRISTRAM, D. D., LL. D., F. R. S.

THE teaching of the resurrection of the dead was the most novel and startling of the doctrines of the new revelation. At the same time it was a cardinal doctrine of the faith. The doctrines of propitiatory sacrifice, of the claims of the God of heaven on our services, of a judgment after death, of the immortality of the soul,—these were all foreshadowed in some or other of the traditions and rites of heathen mythology. But none of these traditions, when carefully investigated, give any ground for believing that any part of the ancient world really grasped the idea of a resurrection of the body, or anything beyond a survival after death of the individual consciousness. We may see this by the manner in which the philosophers at Athens received Paul's unfolding of his new doctrine. The kinship of man with his God, the immaterial essence of the divinity, they accepted; the voice of conscience they recognized; but the resurrection of the body seemed to them a grotesque impossibility. The Elysian fields of their poets' dreams were peopled only by disembodied spirits, and the Greek and Roman ideas of a judgment after death were obscure and indefinite.

THE HEATHEN FUTURITY.

Still darker were the ideas of Oriental idolatry. A vivid conception of another world, and of the reality of life after death, especially with a reincorporation of the soul, connected with the idea of future rewards and punishments, might have done much, or, at any rate, something to counteract the effect upon morals and habits of the degrading tenets and practices connected with the worship of Baal and Ashtoreth; but, so far as appears, the Phœnicians had a very dim conception of the life to come, and neither hoped for happiness nor feared misery in it. Their care for the preservation of their bodies after death implied a belief that death was not the end of everything; but the life of the other world seems to have been regarded as something imperfect and precarious, a sort of shadowy existence in a gloomy Hades, where was neither suffering nor enjoyment, neither hope nor fear, but only quietude and rest. The thought of it exercised no perceptible influence over their conduct.

TRANSMIGRATION.

Still further removed from any conception of the resurrection of the body was the doctrine of the transmigration of souls, which occupies so large a

space in the theological systems of the far East, whether in ancient or modern times. In fact, this teaching was absolutely destructive of any idea of a restoration or reunion of the soul and body, for the ultimate aspiration was a final absorption into infinity. This doctrine of transmigration permeates the whole theological system of the Persians of old, as well as of the Brahmins and Boodhists of the present day. But it might be supposed that among the Egyptians at least there had lingered traces of a primeval belief in the reunion of body and soul; else why the extraordinary care bestowed on the preservation of the earthly tenement? They believed that the immaterial part of man, which left the body at death, consisted of what we may call soul and spirit; that the soul, or immortal part, was separated from the spirit at death; that the soul was tried in the hall of judgment before the great god Ra, and was weighed in the balance by Anup, the judge of the dead, and his forty-two assessors, who decided according to the acts of his life, and, if approved, the soul entered into Amenti, the Egyptian paradise, where it was given a new body and new faculties. Meanwhile the spirit wandered homeless, or, passing through many transmigrations, was still to have a home in its preserved body to which it might resort. The Egyptians also, in the case of persons whose bodies were lost at sea, or who had hopelessly perished, provided a substitute for the mummy in the shape of a carved or sculptured figure resembling the deceased, which was placed in a tomb. They also made larger or smaller effigies, which were placed near the embalmed remains, and intended as a substitute for them in case that, by some unfortunate accident, they should perish. But in all this there is no distinct idea of the reunion of the soul and body. It was left for the religion of Jesus alone to win the victory over the grave.—*S. S. Times.*

AS TO WAR IN EUROPE.

Archibald Forbes, a writer with few if any superiors in his special field, is of the opinion that the war in Europe, which so many believe to be impending, will not occur until 1896. France and Russia have a united army of more than 1,500,000 men, but Russia is not well supplied with modern weapons. Germany, Austria, and Italy have a force of about 1,200,000 men, well equipped. When Russia has issued the new weapons to her army Mr. Forbes believes the long-expected and oft-predicted conflict will begin.

Reforms going on in India: Introduction of the Sabbath; league to reduce extravagant expenses of marriage; enfranchisement of widows; system of inheritance through sisters; education of girls; restrictions of child marriage.

The charitable instructions of France give away in alms over \$25,000,000 each year.

Conference Minutes.

CENTRAL CALIFORNIA.

Conference convened at Hollister, April 20, 1894; Elder J. M. Putney president, H. L. Holt assistant; J. M. Range clerk. Branch reports: Lone 31, Long Valley 55, San Benito 69, San Jose 22. Ministry reporting: Elders J. H. Lawn, A. Haws, D. Brown, C. W. Hawkins, J. M. Range, J. M. Putney, H. L. Holt; Teachers T. Cook, Bro. Pooler, and Bro. Lytle. Bishop's agent's report: Due agent last report \$16.15; received since \$195.76; paid out \$135; balance due church \$44.61. A tent fund of \$10.75 per month was subscribed, which was not considered sufficient to keep the tent in the field, and the president of the district, J. M. Putney, was requested to solicit aid from the Saints of the district. Bro. A. Haws volunteered his services with the tent during the summer or as long as means could be obtained to defray expenses. Local brethren of the district will assist Bro. Haws some with the tent. Bro. J. M. Putney was chosen president of the district. Adjourned to meet at Santa Cruz, Friday before the full moon in April, 1895, at 10:30 a. m.

Miscellaneous Department.

LISTEN TO THE SECRETARY.

Our customers frequently ask if we will accept postage stamps in payment for small sums which they desire to remit to the office. In reply will say that they are acceptable, but we do not advertise that we will take them, for the reason that if they are lost they cannot be recovered, hence persons sending them must do so at their own risk. If money is sent by money order, express order, or bank draft, there is very little if any liability of losing anything. If they are lost, duplicates can be obtained. We expect our customers to get their money to us, and if they follow our directions in remitting they will be enabled to do so without loss; and we in turn expect to get the goods ordered to our patrons without loss to them.

Those residing in Canada will avoid sending us Canada currency as it is discounted twenty per cent here. Express orders, international money orders, or American money are preferred.

Personal checks on local banks are not desirable, although we will accept them as well as Canada money when something of the kind heretofore mentioned cannot be obtained without great inconvenience.

ASA S. COCHRAN,

Secretary Board of Publication.

LAMONI, Iowa, June 20, 1894.

MEETING AT MANCHESTER, TEXAS.

A two-week meeting will commence at Manchester, Red River county, Texas, July 4. We aim to have a grand and fine meeting. All elders and Saints are requested to come and help us. I have been asked to publish and invite all to come that can. Write E. A. Erwin, Manchester, Texas, and arrange with him to meet you at Bagwell Station, Red River county, the nearest railroad point to Manchester, which is twelve miles, and arrangements will be made to meet you at the depot. Come one, come all.
J. D. ERWIN.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints of the Northeastern Kansas District:—Bro. J. B. Jarvis, Bishop's agent for your district, desiring to be relieved of the duty of travel, etc., has recommended the appointment of Bro. John Cairns as agent in his stead, and Bro. Cairns is further commended for the position by many of the offi-

cers and members of the district. I therefore take pleasure in appointing Bro. Cairns to act as Bishop's agent for said district and authorize him to act as such in the receipting for and disbursement of funds as provided by the rules governing in the church.

The Bishopric take pleasure in being able to approve of the work and labor of the former agent, Bro. Jarvis. May the Master reward him with his faithful Saints. Please remember the work of the Lord in the district and send your contributions to the good of the same. You may address Bro. John Cairns, Scranton, Kansas.

In behalf of the Bishopric,
E. L. KELLEY,
President of Bishopric.

BISHOP'S AGENT'S NOTICE.

To the Saints of Western Tennessee and Kentucky District.—Inasmuch as General Conference has remembered us with missionary aid to labor with us the present year, and those missionaries have already put in their appearance and seem to be very well equipped for the duties imposed upon them as such, we deem it but just and right that we give them all of the encouragement that we can as laborers, and labor together with them in building up the cause that we all claim to love and revere. I am persuaded that there can be much good accomplished during this conference year in this district. In order that this good may be done we should come to the front, not only with our songs, our prayers, and our presence, but as well with our financial aid, inasmuch as we believe this to be a part of the covenant that we are to make with the Lord. A great responsibility rests on us and we will surely by and by have to give an account for our stewardship while here. Now, dear Saints, let us come up to the help of the Lord against the mighty.

In bonds,
P. B. SEATON, Bishop's Agent.

NOTICES.

To whom it may concern:—Florence E. Horr, of the Clearwater branch, was duly expelled from the church for cause, after a proper examination of the case by an elders' court, December 2, 1893.

LEVI GAMET, Pres. of Branch.

BORN.

CRAIG.—To George and Carrie Craig, of Red Oak, Iowa, August 12, 1890, a son, and named James Roscoe. Blessed June 10, 1894.

DIED.

SHOVE.—At Belmont, Nebraska, June 13, 1894, Bro. Edwin Shove aged 68 years and 10 months. Born in Susquehanna county, Pennsylvania. A large cortege followed the remains to Evergreen cemetery, the place of interment. Funeral service conducted by Elder D. W. Shirk.

MUNSON.—At Belmont, Nebraska, June 12, 1894, Sr. Ellen Jerusha Munson, aged 23 years. Deceased was born near Shell Rock, Butler county, Iowa. Elder D. W. Shirk officiated at the funeral service. Interment in Evergreen cemetery.

GREENWOOD.—Matilda Thompson was born May 2, 1824, in Shropshire, England. Subsequent to her marriage to James Greenwood, both having embraced the eleventh hour message, they emigrated to Utah. The sufferings were great of some of the earlier settlers there; but, it is said that it was not sufferings of a physical nature so much as utter disappointments that led them, in 1869 or 1870, to leave Utah for California. They settled in San Joaquin county. It was there that she, opposed by all her family in so doing, accepted the gospel once more by joining the Reorganized Church, to which she was undeviatingly faithful to the hour of her departure, 9:30 p. m., April 7, 1894. She was baptized and confirmed by Elder Richard Amer, August 17, 1873. About 12:30 on the day of her death,

the writer was asked to administer to her, and so did the good Spirit foreshadow her peaceful exit, that the watchers were astonished at the verbal exactness of the administrative prayer. On the 10th following, Elder M. H. Forscutt preached a brief sermon from Psalms 116:15, 16. Peacefully passed away our beloved sister, the mother of eleven children, five of whom had gone in advance of her, but the remainder, four sons and two daughters, were left behind. Six years of sickness having preceded her demise, she has gone from sorrow and pain to bliss and joy, beloved by the household of faith.

CONFERENCE NOTICES.

The district has purchased a tent in which to hold the district conference, which will be held on the last of June and the first of July at Cheiltenham, Missouri. We wish every elder and Saint that has the least interest in the cause and welfare of the district to be present, as the missionaries in charge are here and want to know what can be done in the district. We expect to have a grand time as the intention is to hold two or three days meetings. We have started tent meeting in St. Louis, there seems to be quite an interest manifest.

Yours truly,

J. E. DAWSON.

No. 2510 Garrison Ave., St. LOUIS, Mo.

ITEMS OF INTEREST.

ROME, June 16.—An attempt was made to assassinate Premier Crispi to-day. A man rushed up to his carriage and fired at him with a revolver. The Premier was uninjured, and promptly sprang out of his carriage and attempted to seize the would-be assassin, but the latter was seized by a number of people. Signor Crispi was warmly cheered by the people and at the Chamber of Deputies for the coolness he displayed during the whole affair.

As an indication of her objections to the Anglo-Belgian agreement concerning affairs in the Congo territory and of her antagonism to England, Germany will not participate in the contemplated naval demonstration of the great powers on the coast of Morocco.

SAN FRANCISCO, Cal., June 18.—Hongkong advices under date of May 24 say during the weeking May 24 there were 500 new cases of the plague and 400 deaths. The mortality is showing clearly the deadly nature of the disease. So far no Europeans have been attacked. The fact that the plague had broken out in Hongkong was deliberately concealed by the authorities in order to prevent a scare.

The miners' strike: June 16.—A Chicago paper makes the following statement concerning the strike: "This, the first general strike of the Miners' Association, began April 21, and has continued without interruption to the present time. With an exception here and there the entire bituminous coal fields have been involved. Virginia, West Virginia, Western Pennsylvania, Ohio, Indiana, Illinois, Iowa, and a part of Missouri and Kentucky comprise the territory. The struggle was fiercest in Western Pennsylvania, Ohio, and Illinois. Conservative estimates place the number of men involved at 100,000. These men, according to the best obtainable information yesterday, earn on an average \$2.50 a day. The loss to the miners in wages for the, say, fifty days' duration of the strike, makes the astounding total of \$12,500,000.

Illinois miners in convention at Springfield agreed upon a scale which it is thought will be accepted by the operators. It is expected that work will be resumed on the 20th.

June 17.—Governor Altgeld of Illinois, ordered the Seventh Regiment of the State militia to Mount Morris, to assist United States Marshals to arrest men who had inter-

fered with traffic and committed other unlawful acts.

June 18.—United States Marshals, supported by militia, arrested twenty-six anarchistic foreign miners at Mount Morris, Illinois. The only resistance shown was a demonstration by infuriated women.

Illinois operators have rejected the scale agreed upon by the miners in State convention.

Two thousand miners held a mass meeting in the woods near Adamsville, Alabama, to-day. They blew up a trestle with dynamite and threatened other violence.

June 19.—Strikers drove men away from the mines at Decatur, Illinois.

Miners in a mass meeting at Spring Valley, Illinois, bitterly denounced President Mc-Bride of the General Union. They declared their intention to strike again in the fall if the operators do not raise the price of mining.

Railroad officials in the Massillon, Ohio, district have asked military protection of their property from miners who threaten to destroy other bridges.

Work is being resumed at a number of points in the Pittsburg district. Some trouble has occurred in the coke regions.

Indiana miners will meet in convention on the 22d. They show a disposition to make concessions.

Deputies and miners fought for two hours at the Mary Lee mines in Alabama. Two of the mob were injured, but none were arrested.

NEW YORK, June 18.—Henry G. Bryant, at the head of a party of six, will go to the relief of Lieutenant Peary in the Arctic regions, sailing for St. Johns, Newfoundland, June 19, going north thence by the Steam Whaler Falcon. The party goes forth under the auspices of the Philadelphia Geographical Club and expects to return in September.

ST. JOSEPH, Mo., June 18.—The Missouri River is a foot above the danger line and is still rising. Nearly all the riprap put in by the government north of this city at a cost of many thousand dollars has been destroyed. Many farms are inundated and the damage will be heavy. The river has been cutting and is rapidly changing its course in many places.

Sioux City and other points north report high water and much damage to lowlands.

BUENOS AYRES, June 18.—The correspondent in Rio Janeiro, Brazil, sends word that efforts are being made to induce President-elect Moraes to resign in favor of ex-President Peixoto, whom it is proposed to establish as dictator. The army, it is said, is favorable to the programme.

WASHINGTON, D. C., June 18.—The Weather Bureau reports the recent drouth broken in the Northwestern, Middle, and some of the Southern States, while more than the usual amount of rain has fallen in the Eastern Gulf States. The Southeastern Atlantic States have not yet been relieved by rains.

MASSILLON, Ohio, June 18.—General Coxe was warmly welcomed by 4,000 people on his arrival here from Washington to-day. He has been informed that he will be nominated for Congress in the Eighth Ohio district.

CHADRON, Neb., June 19.—A cyclone passed over this section of country to-day killing one and injuring five persons and doing much damage to property. Deaths are reported from other places near by.

The sub-committee of the House of Representatives has perfected the Nicaragua Canal bill.

The Corean rebellion grows; 60,000 rebels are in the field.

The Spanish cabinet threatens to resign.

TROPPEAU, Austrian Sicilia, June 16.—The official estimates of the extent of the disaster

caused by the explosions Thursday night in the coal mines at Karwin say 204 miners are missing and only twenty bodies have been recovered. Of the miners who met their death by these explosions 100 were married and they leave 400 children to mourn their loss. Experts who have examined the pits declare they were in a dangerous condition weeks ago.

GREENVILLE, Ill., June 16.—About two o'clock this afternoon a terrific cyclone passed over the northern part of this county, destroying property and injuring a number of people. The storm lasted about twenty minutes.

RICHMOND, Ky., June 16.—A cyclone today visited a point just above Doyleville and was the most destructive ever known in this section. During the cyclone hailstones as large as goose eggs fell, almost destroying the corn and other crops. Some of the icicles were so large and fell with such force that they cut through oak board roofs. No lives were lost.

WICHITA, Kan., June 19.—A cloudburst occurred in the southern part of this county last afternoon, but owing to wires being down only meager details can be secured from there. It is said seven feet of water were on the streets of Mulvane at one time. The big Arkansas bridge at Derby was swept away by the sudden rush of water.

SAN SALVADOR, June 16.—In a fight at Apeneca between Madariago's forces and a band of former government men the latter were routed, with twenty killed or wounded. The rest crossed the frontier. The new government is taking possession of the offices throughout the country peacefully.

CHRISTIANA, June 17.—The Storthin has concluded the debate on the report of the committee appointed to examine into the conduct of several high military and naval officers, who it was charged had, at the height of the conflict between the crown and the Liberal party, which resulted in the impeachment of the Conservative Cabinet, acted in a manner prejudicial to the safety of Sweden and Norway. The House adopted the report by a vote of 62 to 49. In substance the report says that at the time of the difference between the crown and the Liberals the officers in question deliberately ruined 30,000 rifles and got the guns at Christiana ready for service. In addition they had the warships at Horten, the chief naval station of the kingdom, cleared for action.

TACOMA, Wash., June 18.—The loss from floods near Cascade Locks, Oregon, is estimated at \$600,000. The uncompleted locks on which the United States has expended nearly \$2,000,000 narrowly escaped destruction, and, as it is, the works have been damaged to the amount of \$200,000. Work on the Cascade locks was commenced eighteen years ago. The work was to cost the government over \$3,000,000. The locks were intended to be 139 feet above sea level, and the Columbia rose to 145 feet above sea level. Had the locks been completed they would have been swept out of the river. This will necessitate a change in the plans for the work, and the post commanding officer is authority for the statement that the work will be projected on a basis of 150 feet above sea level. The change will make a total cost to the government for the locks when completed \$5,000,000.

NEW YORK, June 19.—A project to invite England's Grand Old Man to visit America has been afoot for some time. The idea is to have the invitation signed by a large number of representative men of the country. Judge Allison Brown is among the prime movers. Mr. Gladstone frequently has expressed his wish to call on his friends on this side of the water, but the opportunity never seemed to present itself.

TANGIER, June 19.—The Spanish warship which was sent with a treasury official to Mazagan, in order to receive the first install-

ment of the war indemnity which Morocco agreed to pay to Spain as a result of the rising of the Riffs and the attacks upon the Spanish troops at Melilla, has returned, having been unable to obtain any of the money promised. The indemnity which Spain agreed to accept from Morocco was \$4,000,000, or 22,000,000 pesetas.

VIENNA, June 19.—Reports from Galicia and Silesia show that the Waar Valley in Hungary, from Trencin north to Pressburg, has been badly inundated. Portions of the towns and dozens of prosperous villages in the valley are submerged. Railway traffic is suspended. Bridges have been swept away and crops destroyed in every direction. The damage amounts to many millions of florins. The rivers are full of carcasses of cattle and household property of every description is floating down stream. The rain ceased somewhat to-day, and there is a prospect that the floods will shortly subside.

Several watchmen have been drowned in the floods. Many dams have been undermined. Snow has fallen in the districts of Lipreschl and Liptau.

LONDON, June 19.—A meeting of members of the nobility was held Monday, at which the Duke of Westminster presided. A committee was formed to conduct the campaign against the government's proposal to disestablish the church in Wales. It was agreed to contest every constituency in Wales in the general election. The Duke of Westminster subscribed \$1,000 toward the expenses of the campaign, while other Lords subscribed £500 each. A total of £5,000 was raised.

Lord Chief Justice Coleridge, of England, died June 14.

OMAHA, Neb., June 20.—Rumors at the Union Pacific headquarters to-day were to the effect that the glacial action has in places moved the mountains down on the narrow right of way along the Columbia, where the cliff rises often 400 feet above the track, leaving now hardly a footing for the track. When the water subsides it is feared this will reveal damages which will require \$1,500,000 to repair.

SIoux CITY, Io., June 20.—A terrible storm of wind, rain, and hail struck this city at six o'clock this morning. The roof of the Illinois Central station was carried over the Union depot and dropped into Third street. The Peavey & Stevens wholesale furniture house was unroofed and the Gettysburg Cyclorama wrecked. It is believed immense damage was done in the surrounding country.

The stock in lumber yards was gathered up and sent whirling through the streets like so many straws, crashing in window glass and doing great damage. On West Third street a wing to a dwelling house was carried across the street and landed on top of some telephone poles. An operator in the Postal office opened the rear door to see the storm. The wind swept in and blew the front out. The theater pavillion at Riverside Park was wrecked. A large part of the Cable Street railway company's power-house was unroofed and the brick walls badly damaged. The big tank that supplies water at the Union Stockyards was wrecked. Reports show much damage to farm buildings. Great damage was done to buildings in South Sioux City and Dakota City, Nebraska.

It is reported to-night that the little towns of Tara, Clare, Moorland, and Callendar, a hundred miles east on the Rock Island, were in the path of the cyclone; that great damage was done, and that there were four fatalities.

The same storm is reported by numerous points in Nebraska, South Dakota, Iowa, and Indiana.

ATCHISON, Kan., June 20.—The Santa Fé railroad has abandoned its tracks between here and St. Joseph on account of the encroachments of the river. The company used the Rock Island track for a trip and then decided that the Rock Island was also unsafe.

This evening the Santa Fé is running over the Hannibal and St. Joseph line. At Winthrop Junction a brakeman on the Santa Fé can stand on the platform of a passenger train and dip water from the river. During the last two weeks fifty houses have been removed or torn down at East Atchison. Today two houses and an ice house filled with ice tumbled into the river and were swept away. The river is still rising.

Over 2,000 iron miners on the Gogebic range, Michigan, have quit work.

Ohio miners in convention condemned the agreement reached by officers of the General union, but decided that all return to work except the Massillon contingent.

Miners are returning to work at many points in Indiana and Illinois. Many miners have been indicted for acts of violence at Ottawa, Illinois, by the grand jury.

Labor and Alliance leaders are reported to have called a convention to meet at Springfield, Illinois, in July, for the purpose of merging into one vast organization the Knights of Labor, the American Railway Union, and the Farmers' Alliance.

Nicaragua and Costa Rica are preparing for war.

ATCHISON, Kan., June 21.—East Atchison is nearly depopulated by the river cutting away the town site and the residents moving away. The river is now high and will continue its rapid cutting for some time. All traffic over the four roads running into Atchison from the east will soon be cut off. Roads are moving their tracks from the bottoms to the bluffs on both sides of the river.

Destructive storms are reported from Minnesota, Wisconsin, Nebraska, Missouri, Indian Territory, and Illinois points on the 21st inst. The lightning was especially destructive, but wind and hail did much damage. Matured grain crops were greatly damaged in lower Missouri and Indian Territory.

General Kelly and his right hand man Baker were arrested as vagabonds at Louisville, Kentucky, June 21.

Hogan's navy was at Fort Sully, South Dakota, June 21. Citizens are talking of repelling them.

Cantwell's 250 commonwealers arrived at Racine, Wisconsin, on the 21st inst.

Commonwealers were arrested and confined at Topeka, Kansas, on the 20th inst.

Some time ago a prominent Roman Catholic died in Mobile, Alabama, and bequeathed \$2,000 to be used for the masses for his soul. The Supreme Court holds the bequest void because there is no living beneficiary of the trust endeavor to be created, the soul not being an entity in contemplation of the law.

VIENNA, June 21.—The damage by the floods in Hungary will amount to at least 60,000,000 florins. Many of the largest estates in the kingdom have been devastated and thousands of houses destroyed.

PARIS, June 21.—The *Temps* publishes a dispatch from Berlin declaring that in order to avoid the holding of an international conference, which, perforce, would occupy itself with the Egyptian question, Great Britain has conceded the demands made upon it by Germany, and has consented to renounce its claim to the strip of territory between the Congo State and the German sphere of influence in Africa.

The Hatch anti-option bill passed the House of Representatives by a vote of 149 to 87.

Several Spanish peasants were killed in an anti-tax riot in the province of Pentevedra.

Northern Illinois miners have rejected the late Columbus settlement. Miners at Decatur and Princeton have gone to work without recognition of their union.

Indiana miners in State convention accepted the Columbus agreement.

State troops have quieted warlike strikers at Punxsutawney, Pennsylvania.

ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

Senior temperance department, G. H. Gates, superintendent, No. 1001 Westminster Avenue, Providence, Rhode Island.

July, third week.—Song by Society. Invocation. Instrumental Music. Reading (Topical). Vocal Duet. Paper, "Moral Aspects of the Gothenburg system for the control of the Liquor Traffic." (Note a.) Instrumental Duet. Roll Call. Response: Bible quotations opposed to the use of Intoxicating Drinks. Recitation (Topical). Debate: "Have Prohibition Laws proved a failure?" Vocal Solo. Critic's Report. Closing Hymn. Dismissal.

NOTE (a).—See article in April *Arena*, "The Liquor Traffic Without Private Profits."

Junior temperance department, R. B. Trowbridge, superintendent, Parsons, Kansas.

July, third week.—Hymn. Responsive Reading, Psalms 1. (Note a.) Prayer. Declamation (Temperance). Papers, two, five minutes: "The best way to advocate Temperance." Instrumental Music. Discussion: "Who are most to blame for the intemperate condition of our country, the voters or the whisky element?" (Note b.) Scriptural Reading. Song. Commendations, and suggestions for improvement. Hymn by Society. Benediction.

NOTE (a).—These readings are for the benefit of the members, not merely to fill up the program. (Note b).—The Program Committee should appoint a member to sum up either side, after the general discussion. All should come prepared to take part in the discussion; give it careful consideration, and then voice your opinions.

Senior literary department, Dora Young, superintendent, Dow City, Iowa.

July, fourth week.—Song, Society. Reading, the thirty-seventh Psalm, by the President. Prayer. Music, Instrumental. Paper, "The Literary Merits of the Bible." Recitation. (Note a.) Roll Call. Response, The author I like best, and my reason for such preference. Music, Vocal. Essay, "The Story of Evangeline." (Note b.) Reading, Selection from Milton's "Paradise Lost." Music. Benediction.

NOTE (a).—Let this selection be from a standard author. Avoid all trash. (Note b.) Intersperse this essay with quotations from the poem. If rightly arranged, this makes an interesting article.

Junior literary department, Jessie Cave, superintendent, Lamoni, Iowa.

July, fourth week.—Song, page 158. Windowed Songs. Biography, Benjamin Franklin. Recitation. Song. Essay, "Duty of Children to Parents." Literary Queries. (Note a.) Music. Roll Call. (Note b.) Prayer. Song. Benediction.

NOTE (a).—This part of the program should be conducted by a committee appointed for the purpose. Their work is to arrange a set of queries to be answered by the society. If thought best, the members of the society can select the questions and hand them to this committee with written answers. (Note b.) Response: Give the title of a good literary production with its author.

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ABSTRACT of EVIDENCE
TEMPLE LOT SUIT.

This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church versus the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

The arguments of counsel for Complainant, three pamphlets, now in print, accompany the Abstract until the supply is exhausted.

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TEMPLE LOT SUIT
DECISION.

The decision of Judge Philips, of the United States Circuit Court, Western District of Missouri, Kansas City, awarding title and possession of the Temple Lot to the Reorganized Church as the true successor of the original Church of Latter Day Saints organized April 6, 1830, and setting forth the position of the Utah Church and other factions as departures from the true faith, and without right to the name or property of the Original Church.

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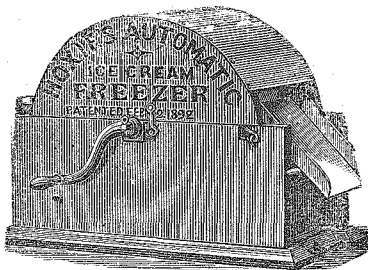
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Vol 41.

Lamoni, Iowa, July 4, 1894.

No. 27.

E. C. Scott

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RELIGION AND EDUCATION.

WE are indebted to Mr. Henry M. Taber in *The Freethinkers' Magazine*, New York, for a consensus of opinion regarding "Religion and Education."

Bishop Chatard, of Vincennes, says: "Six hundred thousand pupils are now receiving instruction, at an expense to the (Catholic) Church of \$9,000,000 a year, and I demand that this \$9,000,000 should be paid by the State out of the money raised by taxation."

Archbishop Purcell says: "We cannot approve of that system of education for youth which is apart from instruction in the Catholic faith."

Pius IX. declares: "Education of children in a knowledge of natural things, apart from the Catholic faith, is a damnable heresy."

Bishop Gilmour, of Cleveland, Ohio, says: "We solemnly charge and most positively require every Catholic to send his children to a Catholic school, and authorize confessors to refuse the sacraments to such parents as disobey."

A Romish Archbishop (Ireland) so insists upon the teaching of religion in the public schools that he expressed himself as favoring the teaching of the *Protestant*—rather than no—religion; and a Protestant clergyman (the Rev. Abbot E. Kittredge, of Chicago) has said that "if the position of the public school is to be . . . no Bible . . . then I stand with the Roman Catholics for religious schools."

The Rev. Joseph Cook, of Boston, of course, insists upon religious teaching in the public schools. He demands that education must be supplemented with "the theology of the fall of man, the immortality of

the soul, the judgment to come," etc. Dr. Shearer, President of Davidson College, N. C., denounces the common-school system of the country, advocating the education of children of Protestants in schools fostered by the church.

Ex-President Woolsey, of Yale College, denied the right of the State to teach the discoveries of science, "if theism and revelation be banished from the scholastic halls," and adds, "why permit evolution to be publicly professed more than predestination?"

The late Rev. A. A. Hodge, D. D., of Princeton Seminary, in insisting upon religious teaching in the public schools, says: "Christians have the power in their own hands. The danger arises simply from the weak and sickly sentimentality respecting the supposed equitable rights of an infidel minority."

President Seelye, of Amherst College, says: "The State must teach religion. If the consciences of its subjects approve, well; if not, the State must not falter."

On the other hand, the following distinguished ministers have expressed themselves strongly against State-aided religious education.

President Eliot, of Harvard University, has expressed himself in opposition to "imposing religious opinions upon the susceptible mind, not only in State education but in *all our colleges and universities.*"

President James C. Welling, of the Columbian University of Washington, D. C., argues that "public education should be confined to that modicum which may be necessary for the common defense and general welfare," his conclusion being, "the State cannot rightfully teach the tenets of any particular religious creed, whether it be Jewish or Christian, Agnostic or Atheistic. Public education, supported by public taxation, must needs be colorless in point of religion."

The late Rev. Howard Crosby, D. D., has said: "There is no safety for our country, but in nonreligious elementary education in the public schools. If the State is to teach religion, what religion is it to furnish: the Roman Catholic, the Jewish, the Chinese, the Agnostic? Why not these? If the State must furnish religion, it must also logically furnish the inquisition, and so the foundation of American independence must be destroyed. *Is it not better that the Atheist should make his children Atheists, than to break up the country and array men against each other?*"

Dr. J. G. Holland, in *Scribners'*, February, 1876, speaking of the compulsory reading of the Bible in the public schools, says: "It is to the Catholic, Jew, and Atheist, a grievance, a hardship, an oppression."

The Rev. Dr. S. H. Greer, of St. Bartholomew's Church, New York City, has expressed himself as opposed to allowing the Bible to be read in the public-schools, and added: "The charge that the schools of to-day are godless, is largely rhetorical."

The Rev. Charles H. Eaton, pastor of the Church of the Divine Paternity, New York City, says: "We would remove from the public-schools the Bible, and take away *all* religious exercises, and make the public-schools what they were intended to be—the foundation and beginning of knowledge, which shall be the best protection of the American Republic."

The Rev. Dr. Parkhurst says: "The reading of the Bible in the public-schools is a good deal of a 'performance,' and is conspicuous for nothing so much as for its *farical* features. It is more a 'fetich' than a moral agency."—*Literary Digest.*

BARE FEET AND HEALTH.

As to the healthfulness of going without shoes and stockings there can, says the London *Hospital*, be no question. Some of the healthiest children of the world are to be found in the Scottish highlands, where shoes are seldom worn at an earlier age than 12 or 13. The negro and collic laborers, who work barefooted, are usually in robust health. Brown, in the "History of Man," tells of an African monarch who suffered from what appeared to have been a cold in his head, besides other ailments, while his people were always as well as possible. Can it be that the reason was that by the laws of his kingdom he alone was permitted to clothe his feet, and that he gratified his vanity by always wearing gorgeous sandals? It is probably generalizing too much to state, as a medical fact, that the barefooted races are the healthiest. But it is certain that bare feet are healthier than badly-shod feet. In our English villages children are constantly sent to school in wet weather with holes in their shoes. They sit for hours with damp feet, and illnesses are the results. If their parents would send them off barefooted, as is done in Scotland and Ireland, their feet would dry by evaporation in a short time, and it would be found that no harm followed.

There are said to be only one hundred and forty of the ancient Samaritans. They live at Sychar of the Bible, now called Nablous. They are a tall, fair-haired race, and scrupulously obey the law of Moses and the Pentateuch as their only Bible.

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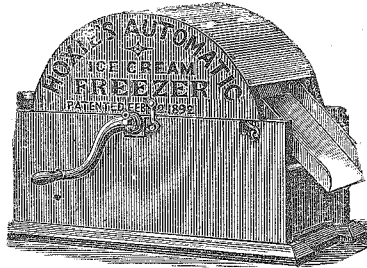
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, July 4, 1894.

No. 27.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 4, 1894.

BUILDING TEMPLES.

THERE was one tabernacle, temporary worshiping place built in the wilderness, by command of God. There was one temple built at Jerusalem, by command of God.

Why did not the Israelites on the forty years sojourn in the wilderness dot the land over with stone temples? Why did they not build a temple at Jericho, Nazareth, Bethany, and Tarsus?

If God's people are commanded to build temples always unto his name, why did so many hundred years pass before one was built in the far off East?

One temple was to be built by commandment at Independence; one was started at Far West; but neither of these was finished. One was commanded to be built at Kirtland, and was finished and stands to-day. Tokens of the acceptance of the temple at Kirtland were given at and after its dedication; and similar tokens have been given since the same temple has been repaired, rehabilitated, and re-occupied by the Reorganized Church. A command was given to build a temple at Nauvoo, and an effort was made to accomplish it; but it was never finished. It was used for the frolic and the dance, and things transpired in it that desecrated the fane, despoiling the spirit of worship which should have attended its altars.

Besides these temples no command from God to build one is on record that we have ever heard of.

The commandment found in Doctrine and Covenants referring to the building of temples, is peculiar, and refers to one house. The Lord said:—

And for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.—D. and C. sec. 107, (103 old Ed.)

This most clearly means that whenever God will have his people to build a temple, he will command the building of it, for his people when they build temples to him are always commanded to do it, and do not of their own will and purpose undertake such work.

No merit can necessarily attach to

the building of a temple, one or many, the building of which is without the command of God; hence when men claim great merit for having built temples, and condemn the Reorganization for having built none; we answer, We are ready to build when God shall signify that it is his will that it shall be done.

It may be that the Lord may say to those who shall say, We have prophesied in thy name; have done many wonderful works in thy name; have even built temples in thy name; Yes, you have prophesied in my name; have done many wonderful works, and have even built temples unto my name, but in none of them did ye have commandment from me; and with them and the things done in them I am not pleased, nor will I give reward for them, they were neither ordered nor sanctioned by me. It is better to be without temples, without condemnation, than to have many, and condemnation with them.

NOTHING TO LOSE.

It is intimated by our co-religionists in Utah, that those who are seeking discussion with them upon the identity of the church and the authority of the priesthood have nothing to lose, but all to gain, by such discussion, if it should be granted by them.

The reverse of this would be in a sense, that those whom we might challenge would have everything to lose, we everything to gain. The supposition that we might be successful in a controversy, thus gaining a victory on the position claimed, is one that these men seem to have contemplated as being possible. In such case they would indeed lose something; but, if they are in the right how can they lose? If wrong they ought to be defeated, and must be—is that what is feared by them? We think so.

LET YOUR LIGHT SHINE.

LAMONI was lately visited by Rev. Scott B. Jones, Pastor of the African M. E. Church, at Ottumwa, Iowa, himself of the Negro race, who delivered a lecture in the Saints' church, on Monday evening, June 18. His subject was, "The Negro in the Commonwealth of America, or Trials and Triumphs of a Nation Born in a Day."

There was only a fair audience. The evening was a typical one for June in this region and climate; hence

half of the animate creation was out of doors in the balmy air; and in the wondrous beauty of the hour forgot the lecture that was to be.

The subject matter of the lecture and its manner of delivery were a genuine surprise to the audience. The statements and argument of the speaker showed that he had not only tried to become acquainted with what he was saying, but had thrown his energies and deepest interest into the struggle into which his race was passing unto the right to self-existence and control.

Rev. Jones' parents were slaves in Alabama, before and during the war until the Emancipation Proclamation gave them political freedom, at least in name. He was born there, and came north to Ohio, as soon as possible after the war closed. He went to Cincinnati, where the boy of six years of age grew to manhood. Moved to it by personal ambition, and a desire to in some way help his own people by precept and example, the boy secured an education—how is not material—and took to the pulpit and to a limited interest in politics, as the best and most likely pursuits in which to reach his race, and the white race in their behalf. He sought and made acquaintance with Hon. Frederick Douglas, B. K. Bruce, Lynch, Langston, and others of the Negro race, who had secured recognition as leaders, and accepting advice and work in legitimate lines at their suggestion, he has gone forward hopeful of good results. He is located at Ottumwa, Iowa, but is a worker in every direction among his people; is a Republican in politics from conviction and is fairly well informed on general issues; is not so much concerned about the silver and tariff issues, as he is about the seeing the Negro established in the place in the American Commonwealth to which he is by the honest exercise of his faculties and a laudable ambition entitled.

Rev. Jones illustrated in his lecture and personal address the wonderful advancement that his race has made during the thirty years of nominal freedom accorded to that race as a "military necessity," but once conferred could not again be taken from them. The contrast sharply drawn between seventy-five years of bondage under the Federal constitution and thirty years of freedom under an amended bulwark of human liberty, showed the capacities of the race most remarkably and favorably.

We do not write of this man because of his religion, or his politics; but write of him as of one whose eyes "have seen the tokens of the coming of the Lord;" and who recognizes within his fellows of the Negro race, the possibilities of American citizenship and a higher development, which he feels within himself; and believing that it can only be accomplished by persistent and long continued teaching, he is devoting himself to that purpose. He is but thirty-three, of abstemious habits, good and pleasing address, and is sure to make his mark if he is faithful to his convictions. We feel sure that the HERALD readers will be willing, with us, to wish this laborer for his kind, success in his work as an educator and benefactor of his race. We ask the Saints to hear him if he should speak where they can attend his lectures.

VOLUNTEERS FOR MISSION LABOR.

SINCE the April session of conference, a call was made for volunteers for the Sandwich Islands mission. To this call we have some twelve or fourteen responses; all of them feasible; but of course, some are better qualified than others, all not being alike.

Several, and perhaps these most available, cannot well leave home till fall, which is just as well as earlier.

It may be that some of those who have written us may think that we are too slow in deciding on their application, but the mission is of some importance, and haste may be hurtful.

The Presidency will determine as soon as practicable and as they may be directed in the matter, and hope to be properly informed as to the most judicious selection to make from those offering to go.

JOSEPH SMITH, for Presidency.

LAMONI, June 20, 1894.

J. W. CUSHMAN, of Chariton, Iowa (whoever he may be), wrote the Chicago Times for June 20, in reference to the present condition of things, that possibly by the election of Judge J. C. Mitchell of Ottumwa, for president, taxing of capital, free trade, election by ballot of all officers in the employ of the people, taking the place power from the President, Senate, and Congress, and putting all power in the hands of the voters, it may not be too late to save the world.

He adds:—

But I fear you will hear from Gabriel inside of sixty days if the New Testament is true.

As it will be practically impossible to do what Mr. Cushman points out as salvation for the world, it may be just as well to make up our minds to take what comes and be contented. However, come to think of it, the New Testament being true, we will not

hear from Gabriel in the sense Cushman writes of him, in the next sixty days, so that need not frighten us. What with Col. Totten, Mr Buchanan, Flammarion, and now Cushman of Chariton, this poor old world has a hard time of it coming to an end.

NATIONAL SONG AND MUSIC CONTEST.

THE following songs have been accepted by the Musical Journal, *The Dominant*, of Philadelphia for the first and second prizes for national songs. The Judges were Col. John A. Cockerill, of the New York *Morning Advertiser*; Edmund Clarence Stedman, poet and critic, and Jerome Buck, poet, of the New York *World's* staff. These songs are now published and competition for music to them is solicited.

SONS OF AMERICA.

Songs of America! Heirs to the glory
God-guided patriots nobly have won;
Liberty stands on our mountain-tops hoary,
Lighting her torch from the fires of the sun.

CHORUS—Speed the message onward,
Strivings deep and long
Here at last are bursting
In triumphant song.
Liberty and union,
Set 'twixt sea and sea;
Blood-bought by our fathers,
Here shall ever be.

Liberty, dream of the Pilgrims' devotion,
Here to a stature heroic has grown;
Driving back foes that came over the ocean,
Crushing the enemies sprung from our own.

Fearful the cost, but how priceless the treasure!
Battlefields were but the altars to God;
War-clouds the incense and cannon the measure,
Lives, the free sacrifice redd'ning the sod.

Liberty, patron of cot and of palace,
May our devotion to thee never cease;
Long may we drink from thy heavenly chalice,
Deep to contentment, and progress, and peace.

Banner all glorious, float ever o'er us!
Every star shining there steadfast and true;
Holding the lesson of Union before us,
Written for aye in the Red, White and Blue.

Osman C. Hooper.

OLD GLORY.

Old Glory! Flag of Liberty!
In triumph wave o'er land and sea,
The pride of millions yet to be,
'Neath Freedom's glorious sway;
We gaze upon each starry fold
In beauty to the skies unrolled,
And link with thee in pride untold
Our land, America.

CHORUS—Unfurl thy grandeur to the stars,
Dear flag of many battle scars,
Renowned in hallowed story;
All hail to thee, O emblem grand,
The guardian of our native land,
Old Glory!

Old Glory! founded by our sires
Amid the flame of battle fires,
Thy gleam the heart of all inspires
With rapture, day by day;

The flag of the New World art thou,
To tyranny thou ne'er shalt bow!
Forever wave above the brow
Of free America!

Old Glory! for thy honored past,
Our hearts revere thee till the last;
Our dearest hopes are on thee cast,
To never fade away;
Triumphant, noble, brave, and free,
Still onward shall thy progress be,
For honor, peace, and liberty,
And for America!

Thomas J. Duggan.

We thought it possible that some of the musical Saints might wish to compete and so publish the songs.

The second part of the laudable contest, the effort of which is to secure to the United States a genuine, home-spun national anthem, has now commenced. Composers are invited to send musical settings of the two poems, in competition for a prize of \$100.00 for the best setting of each poem. We would advise any of our readers who contemplate competing to send to *The Dominant* for full particulars, as necessarily certain conditions are imposed by that journal, one of which we note is that American citizenship is a *sine qua non*.

This is commendable; give it a try, some of you.

THE Rockland, Maine, *Daily Star*, for June 8, has the following notice of the work of Bro. J. C. Foss:—

Elder J. C. Foss preached last evening in Armory hall to the many that came to hear. His subject was on the Godhead, and from a biblical standpoint. Mr. Foss said that God is a man, though immortal, and that he is seated in the heaven above, and that he has eyes to see, ears to hear, and a face. (1 Pet. 3:12; Ex. 33:11.) He has hands. (Ezek. 21:17; 2 Chron. 18:18.) He has a heart. (Acts 13:22.) He has feet. (Ezek. 43:7.) He is incorruptible and immortal. (Rom. 1:21-23; 1 Tim. 1:17.) Has a man's voice. (Gen. 3:9; 4:9.) Jesus looks like his Father. (St. John 14:9; Phil. 2:5; Heb. 1:3.) In fact he said that God made man in his own image, and after his own likeness. (Gen. 1:26.) That when he saw man he saw the image of his Creator, and that man must worship God in spirit and in truth and with faith, believing that God will reward him. (Heb. 2:6.) Hence God is a material being, and in some future time God's people will see him. (Matt. 5:6; Rev. 21:3, 4.)

Mr. Foss said that Jesus Christ is a separate person from the Father, as much so as any father and son, but Jesus formed a part of the Godhead. God will save as many in his kingdom as believe on him through his Son Jesus Christ.

Mr. Foss will speak this evening on the setting up of the kingdom of God on earth.

EXTRACTS FROM LETTERS.

BRO. A. H. SMITH reports from Cornerant, Minnesota, June 18:—

Attended conference at Omaha, Saturday, May 26. The session was good. I spoke Sunday evening in Council Bluffs. Met Bro. W. W. Blair and T. W. Williams and advised together about the debate with Elder D. F. Stout, of the Utah Church. Attended one evening's debate between Elder D. F. Stout and Bro. H. N. Hansen: was convinced that neither Hansen nor Williams had anything to fear,—all was going well. Met with the Des Moines district conference at Rhodes, Iowa, June 2; it was a royal good session; four baptized. The Protestant Methodist minister gave us the use of his church Sunday evening. I occupied for an hour or more. Fred A. and I stopped over night at

Marshalltown, at Sister Lou Berry's and looked up prospects in that city June 5. Next day came on. Fred left me and I came on to Pelican Rapids. June 9, met Saints in their tent, held five days' meeting with best of liberty. Two young men from Audubon were baptized; names Hawley; very promising young men. Yesterday spoke in Cormorant. Interest in this country good. Am booked for Wednesday night this week, at Nunn schoolhouse; Sunday at New Church, one mile north of Eunice Postoffice. Next week unless interest is exceptionally good will go to Audubon. Afterwards work my way to Minneapolis, and then southward, into Illinois.

Bro. Blair wrote card from Chatham, Ontario, June 19:—

Had fine conference at Wallaceburg 16, 17, and 18. J. H. Lake and I go to Lindsay tomorrow night, and to Blenheim Saturday next and will return here next Wednesday, thence on to London. The field promises well.

Bro. S. E. Flannigan, writing from McLeansboro, Illinois, June 22:—

I think brother Emsley Curtis will preach for us here soon. Send the elders here; I will take good care of all who come. I feel that you are engaged in a righteous work.

Bro. Joseph Ward, writing from Vera Cruz, Missouri, June 22, says:—

I baptized three more at Yonker in this month, making ten at that place, and more are very near the kingdom. I will go to Ottumwa to-morrow for a week's meeting; and from there will go to Falling Spring; and the second Sunday in July to Yonker. Calls are coming from cities, towns, and country in our mission field three times more than we can fill. I am feeling well in the work.

Bro. T. W. Williams writing from Council Bluffs, June 20; in regard to the proposed debate between himself and D. F. Stout, of the Utah Church:—

I suppose you have seen the "Card to the Elders" in *Desert News*. D. F. Stout, who was to meet me here, backed squarely out. I continued the investigation without him. Had large audiences and good liberty. Stout told me that he took the instructions from the headquarters as the word of God; and I told him that in that case I released him from his promise to debate, as I did not want to be the means of causing him to break God's law or disobey his word. God pity backslidden Israel.

What is that the wise man says about those who swore to their own hurt and changed not.

Bro. M. F. Gowell, Cutler, Maine, June 20:—

I am trying to push things as much as possible in this conservative and thinly settled country. Have felt strengthened since General Conference. The "brighter day" spoken of last year has surely dawned.

Bro. Eli Hayer, Head Grove, Iowa, June 23:—

Our two days' meetings passed off nicely. They were quite well attended and good attention was paid. Brn. C. E. Hand, D. M. Rudd, F. A. Smith, and F. M. Weld were the speakers. One was baptized on the 20th. Much good was done; people seem to be quite interested.

Bro. Heman C. Smith, Wilburton, Indian Territory, June 25:—

Bro. J. D. Erwin and I closed a series of meetings here last night, which resulted in the baptism of six, making twenty this month. Bro. Erwin returns to Standley to-day; I go to Rogers, Arkansas, there to meet Bro. S. V. Bailey.

Bro. John J. Cornish, from Reed City, Michigan, June 25:—

Over fifty-five persons have been baptized into the church in the Northern Michigan district since the last General Conference.

Bro. W. W. Blair, from Chatham, Ontario, June 23:—

Bro. Lake and I have held meetings here and at Wallaceburg and Appledore, nightly, this week, with fair success; and go to-day to Blenheim to preach until next Wednesday, and then go on to London and reach Grand Valley by the 30th inst. All goes fairly and prospects good. Saints are joyful and hopeful.

F. H. Brooks, McKinley, Michigan, June 25:—

The work is onward here. I was in the water baptizing on two different occasions last week. Have baptized forty since I came here. There is much opposition; I am told that I will be taken by a mob to-night and treated to a coat of tar and feathers. It does not trouble me; I know the work I am engaged in is of God.

EDITORIAL ITEMS.

BRO. T. T. HINDERKS is expecting to labor some among the Germans near Avenue City, Missouri, this summer and fall. It is to be hoped that he will be permitted to do considerable work among his countrymen.

Samuel E. Flannigan, attorney at law, McLeansboro, Illinois, is anxious to ascertain the whereabouts of Joseph Chambers, formerly resident at Burlington, Boone county, Kentucky. It will be of interest for him, or his relatives, to correspond with attorney Flannigan. Anyone reading this who knows anything of the man inquired after, please write at once, address as above.

Bro. William Taylor, Drain, Oregon, writes, suggesting that if the ministry in Oregon would write of their whereabouts the scattered Saints, of which he is one, could correspond with them to their mutual advantage and the good of the cause. He offers the hospitalities of his home to such as can visit that locality.

Bro. John Smith reports a successful series of meetings in the middle of June, at Plattsmouth, Missouri, in which he was assisted by Brn. Dice and Householder. Two were baptized and others favorably impressed in behalf of the work.

Letters are received from Brn. F. J. Pierce, Maurine, Missouri; A. Williams, Argentine, Kansas; J. T. Ford, Ravenwood, Missouri; W. H. Hickman, Marshall, West Virginia; Ira A. Field, Dow City, Iowa; and Sr. Flora B. Ervin, Leach, Ohio; all crowded out of this issue.

Bro. J. W. Wight and family are at Lamoni locating a permanent home. They arrived from the Little Sioux and Galland's Grove districts on the 27th inst.

Bro. L. L. Wight was at Cleburne, Texas, June, 12, where he held meetings in the house and yard of Bro. D.

S. Riley, after being refused use of the Christian church. He was well received by the people, whom he commends to the ministry in Texas.

Bro. E. W. Nunley made a tour of Brazos and Robertson counties, Texas, during the months of May and June. He reports encouragingly from Cook's Point, the 20th inst. Local ministers were actively supporting the efforts of the general ministry.

CORRECTION.—In HERALD for June 13, 1894, page 375, the dream of Bro. I. N. W. Cooper should read as follows: "And upon her forehead was stamped in beautiful letters the word 'Prayer,' with beautiful little children, all kneeling," etc.

Bro. C. W. Prettyman, formerly of Indiana, is located at Berwyn, Nebraska, where he is hoisting the gospel standard every Lord's Day. He would like to hear from the missionary in charge, also from conference appointees in that field.

Sr. Mollie Prettyman reports a good conference of the Northern Indiana district at Knox three weeks ago. The work done last winter by Brn. L. Scott and W. J. Smith continues to tell for the good of the cause.

"Sunday school convention of the Spring River, Kansas, district will convene at Sherwin Junction, Kansas, July 13. All come who can and aid in the Sunday school work. Mirtie Jones, Secretary." The above was too late for regular insertion.

Original Poetry.

LAMONI.

The skies are bright o'er Lamoni;
All nature is fair,
Sweet peace is there;
The peace of God and Moroni.

The fields are green at Lamoni;
The birds warble song
All the day long;
Sweet songs of the angel Moroni.

There's hearts ease and rest at Lamoni;
And surcease from sorrow
To-day and to-morrow;
Such hope gave the angel Moroni.

True words are taught at Lamoni;
God, Spirit, and Son,
The omnific One;
As given by Christ and Moroni.

May success crown the work at Lamoni;
The success of the just
Who in God put their trust,
And the blessings of Christ and Moroni.

LAMONI, Iowa, Sunday, June 17, 1894.

A bushel of corn makes four gallons of whisky, which retails for \$16. Out of this the Government gets \$3, the railroad \$1, the manufacturer \$4, the vender \$7, the farmer forty cents, and the drinker the *delirium tremens*.—*Methodist Recorder*.

The Cape of Good Hope General Mission was founded in March, 1889, and August 15, of that year, the first six missionaries and workers sailed for South Africa. Since then the progress of the mission has been remarkable. Over one hundred missionaries are engaged now.

Mothers' Home Column.

EDITED BY FRANCES.

"Then act to-day, O trembling, doubting one,
The kindly deed, and duty, nearest thee,
Through pain or loss; fearless of setting sun,
Or starless night falling along thy sea;
And know one hand that lifts the veil
Of Morn; and guides thy keel, and sail:
Or, on the shore, spreads greenest fields where spring
Renews the soul—brings back thy faith and peace,
And flowers all—and truer loves that sing
Some songs which never cease—
But murmur on in human hearts made good
By love and holy duty understood."

HELPING HAND.

SYNOPSIS OF READING, CHAPTER FIFTEEN,
HINTS ON CHILD-TRAINING.

TRAINING CHILDREN TO SABBATH OBSERVANCE.

HOW TO train a child to wise and faithful Sabbath observance is a question that puzzles many a Christian parent. The difficulty is not so much in securing the observance as in deciding what is the proper observance of the day for a child. If it were simply a question of compelling a child to observe certain rigid rules, any able-bodied and determined parent could compass the difficulties in the case. But when it is a question of bringing the child to enjoy the loving service of God on God's peculiar day, it requires other agencies than sternness and punishment to bring about the desired effect.

One must have a right apprehension of what is a wise and proper observance of the Sabbath before they can train children to such an observance. No service can be acceptable to God which is not prompted by love. Slavish, reluctant observance of God's commands is sure to lack his approval. The Sabbath is a sign of the loving covenant between God and his people. Accordingly, it is to be remembered and counted holy. One day in seven is to be given up to loving thoughts of God, to a loving rest from one's own work and pleasure, and to a loving part in the worship of God. On that day the thought of God's people should be:—

"This is the day which the Lord hath made;
We will rejoice and be glad in it."

How to train children to a joyous observance of the Sabbath is a weightier question with thoughtful Christian parents than how to make them conform to traditional ideas of what is proper for the day. Utter disregard of the Sabbath in the training of children is wrong, but it is even worse to cause them to count Sunday a day of irksome constraint instead of a delight.

As a child's occupation differs from that of his parents on other days, so it ought on the Lord's day. It would seem cruel to insist that on this day alone a child should be forced to do the same things that his parents do, thus making it above all others a day of toil and discomfort to him. For parent and child alike the day should be one of rest and worship; but simple inaction is not rest; nor is hard Bible study or mere sitting still in church time worship. Rest comes by change of occupation, and worship is in turning the thoughts God-ward. How to help children

to refreshing rest and joyous worship is the practical matter at issue.

A child can be trained to loving, reverent Sabbath keeping, and such training ought to begin very early and last through all the years of childhood. Long before a child can understand why the Sabbath is to be observed, he can and ought to be trained to perceive that it is different from other days of the week, its standard higher, its spirit more joyous, its tone quieter, and its atmosphere more reverent. Even some dumb animals learn to prize some of the enjoyments of the Sabbath, and a baby is not less able than they to learn concerning it; but in the case of either the infant or the brute all depends upon those having it in training.

This training is commonly not commenced in time. If the first attempt to show him that he ought to recognize a difference between the Lord's day and other days be made after several months or even years of his life have passed, he is fixed in habits which hinder him doing so, and the new call comes as an unpleasant one. A child's earliest consciousness of life should associate greater light and joy and peace with this day that is above other days, and his earliest habits should be such as to make this distinction. The child may be differently washed or dressed or cared for on that day. Omit some more disagreeable detail of his day's management; sing a sweeter song in his hearing; show him brighter things; grant some special favor which will connect a joy with that day that does not belong to the others. Keep a different rattle or toy to amuse him with on Sunday. Cause him by one means or another to look upon the Lord's day as his brightest memory and his fondest anticipation.

Loving Christian parents mark the Christmas anniversary as well as their children's birthdays with tokens intended as fresh reminders of their love which is unailing throughout the year. So on each Lord's day they ought to seek to make prominent the love of God which is the same at all times; and to aid in making this a better and brighter day than others, the best delights of the week may be saved until this time.

As a child's best clothing is usually kept for Sunday wear, it might be well also to keep the best toys, books, pictures, the best enjoyments for this day.

In every Christian home there ought to be a place reserved for the keeping of certain treasures which may be seen and used only on the Lord's day. Here may be stored bright-colored pictures of Bible scenes, Sunday school papers, books of attractive stories suited especially for Sabbath reading, dissected maps of Bible lands, dissected pages of Bible texts, models of the tabernacle or of Noah's ark and its inmates. The use of these things should be associated inseparably in the children's minds with the Lord's day and its privileges, thus helping to make the day a delight, as a day of God's choicest gifts to those whom God loves and who love him. By such means the very recreation of the children may be to them as truly a means of rest and worship as are Bible study or Sunday school teaching to the parents.

Even for the youngest children there may be a touch of Sabbath enjoyment in a piece of cake or candy of a sort allowed them at no other time.

If Sunday is made a day of peculiar delight to children, with the understanding that it is because it is the Lord's day, there is a gain to them. But if their impressions concerning the day are that it is a day of harsh prohibitions of dreariness and discomfort, they thus far dishonor the day and Him whose day it is; and of course the parents are responsible.

As children grow older and can comprehend more of the spiritual good of the Sabbath, they need more help—not less—from their parents that they may use the day wisely and gain its greatest advantages. The exercises at the hour of family worship should be ampler and more varied than on any other day. Some time during the day the Sunday school lesson for the week should be studied by parents and children together. In some homes the children have a Sunday school of their own, led by father or mother, or older brother or sister, with the help of maps, blackboard, or slates. In other homes the father leads a children's service of worship and reads one of the published sermons for children. In following either of these plans each child should take a part, not only in the singing and reading, but in asking and answering questions.

Aside from such exercises one child can show and explain a book of Bible pictures to younger children; one group of children can be arranging alphabetically, on slates or on paper, all the names of places or persons found in the late Sunday school lessons, while others are studying out Bible puzzles or curious Bible questions, which are so freely published. Methods should be varied from week to week.

Naturally more time will be given on the Lord's day than on any other to singing attractive songs of joy and praise. And parents ought to find time on Sundays to read aloud, or tell to their children, stories suited to their needs as well as to have familiar talks with them. For this mode of training there can be no satisfactory substitute. Of course it takes time and it calls for courage, high resolve, selfdenial, and faith. But it is worth more than all it costs.

When a child is old enough to have an intelligent part in Sunday school exercises, they should be made to him a means of sacred enjoyment. Later, when he can attend the general church service without undue weariness, his parents should make that a place of gladness to him whenever he is present there. Not wearisomeness but rest, not deepened shadow but clearer sunlight is fitting to the holiest services of the Lord's day. A reverent spirit ought to be carried throughout the entire day, but parents should understand that true reverence is better shown in gladness than in gloom. When children count the Lord's day a dismal one, parents have failed to train them to hallow the day as being sacred to the love of their Father in heaven.

One little fellow to whom the day had been made one of brightness and cheer, on hearing

a companion say on Sunday that he wished that it was already Monday, said, "Why! don't you like Sunday? I like it best of all the days." And so it ought to be with every child in a Christian home. The difference is not in the children but in the training when in one home the Sabbath is welcomed and in another dreaded. All children ought to be trained to find Sunday a day of delight in the Lord's service.

C. B. S.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

PETITION.

- "More holiness give me,
More sweetness within,
More patience in suffering,
More sorrow for sin;
More faith in my Savior,
More sense of his care;
More joy in his service.
More purpose in prayer.
- "More purity give me,
More strength to o'ercome;
More freedom from earth-stains,
More longing for home,
More fit for the kingdom,
More used would I be:
More blessed and holy,
More, Savior, like thee."

Thursday, July 5.—The church, its ministry, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Romans 15: 5-7.

Thursday, July 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—2 Corinthians 6: 14, 17, 18.

Thursday, July 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Corinthians 9: 6, 7.

Thursday, July 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 67: 3, 4.

PROGRAMME.

Programme for Daughters of Zion meetings:—

JULY.

- Opening hymn, 30 Saints' Harp.
- Scripture reading, James 2: 1-17.
- Prayer.
- Review of Chapter 15, Hints on Child-training.
- Reading and discussion of chapter 16.
- Reading of leaflet No. 9.
- Question box.
- General remarks on mothers' work.
- Reading minutes of previous meeting.
- Report of visiting committee.
- Miscellaneous business.
- Closing hymn, 1,978.

AUGUST.

- Opening hymn, 141.

Scripture reading, 1 Peter 3: 1-13.

Prayer.

Review of chapter 16, Hints on Child-training.

Reading and discussion of chapter 17.

Reading of leaflet No. 10.

Question box.

General remarks on mothers' work.

Reading minutes of previous meeting.

Report of visiting committee.

Miscellaneous business.

Closing hymn, 1,081.

SEPTEMBER.

Opening hymn, 1,068.

Scripture reading, Hebrews 13: 1-9.

Prayer.

Review of chapter 17, Hints on Child-training.

Reading and discussion of chapter 18.

Reading of leaflet No. 11.

Question box.

General remarks on mothers' work.

Reading minutes of previous meeting.

Report of visiting committee.

Miscellaneous business.

Closing hymn, 896.

Letter Department.

DIAMOND, Ohio, June 20.

Editors Herald:—We are holding forth in the rink at this place every evening. Came here from Conneautville, Pennsylvania, via Meadville, last Saturday, Bro. Garrett accompanying us as far as Warren, Ohio, where he left me: he going to fill his Sunday appointment at the latter place.

The two-days' meeting at Conneautville, June 9 and 10 was fairly attended and the meeting in the grove fairly successful, Brn. Garrett, Powell, and the writer being the speakers. The interest following during the preaching at the Saints' chapel last week was considered remarkable, and very gratifying, the congregation and interest increasing every night, although the season was very busy with farmers until Friday, when previous appointment made for us here brought the meeting then to a close, Bro. Powell having gone upon Wednesday to fill appointments at Tracy and to look after the two-days' meeting appointed for last Saturday and Sunday at that place. We regretted having to come away, but it may be all right.

Last Saturday evening through prior arrangement and kindness of friends we were permitted the use of the new Disciple church in this place. We met a good audience and was much blessed in the presentation of as much of "the word" as wisdom made allowable. Sunday morning we were invited by the pastor, Rev. White, to again occupy the stand, which we did and with good help from him who has promised and whose word is our strength. In the evening was "children's day." Bro. Stewart, who with Sr. Stewart is here from Youngstown, sought the use of the church for us to speak in this week, but it was refused after consultation with the directors. I asked the pastor afterward whether or no their refusal was based upon anything that was said in the preaching. He said, "O no."

He indorsed our preaching, but the directors didn't think it best—no one to take care of house, etc., and the church that's built upon the Bible, "and the Bible alone," finds it hard work to stand there sometimes when the light is turned on. We were not turned out, however, for what we did say so much as for what it was "understood" we "might," or "were going to say."

You see, the Kelley brethren and others of the ministry have been here in the past and have frightened them, I'm afraid; so I didn't hold myself responsible. Some of the members of that church, and of our friends felt indignant and secured the rink and announced our preaching there, and somehow I felt glad and the air seemed a little freer and farther away from the Pope, and nearer the rustle of the grand old American flag. We have held forth since to larger audiences and with good liberty and interest.

We are feeling well in spirit, though depressed somewhat bodily, but are glad to be able to testify to the truth of the promises made to the elders during the General Conference. There is no doubt about the divinity of the work or of the certainty of spiritual manifestation and supernatural assistance to the faithful defender of it.

In the one hope, Yours,

M. H. BOND.

WIRT, Ind., June 22.

Editors Herald:—Our conference that convened last Saturday morning at Union Chapel, and closed Sunday night, was one long to be remembered on account of the unity, peace, and love thereof. The holy brethren came in hope, and feasted on food divine while here, and have gone forth strengthened and rejoicing. There was not an unwise move, a knock, nor a jar; but all bent their mental energies in sanctified channels of thought and action. Such patience and forethought; tender care and kind consideration, were pleasing and refreshing to behold. Bro. L. F. Daniel was duly ordained to the seventy, and he baptized a young man at the Manville branch on the 18th inst., and some are to unite here Sunday; that is, one sure and perhaps more. Hot, long, busy days with cultivating and harvesting.

M. T. SHORT.

ST. JOSEPH, Mo., June 20.

Editors Herald:—Gladly I greet you this morning, feeling in my heart to praise Jehovah for his precious remembrance of the children of men in the latter days. If I had my choice I could not be suited better as to the age in which to live, this being the most momentous and interesting of all.

As a branch we are making advancement in the work and trying to keep abreast with the church in its onward march. We have been made to realize the existence of a strong and cunning adversary, yet by very faithful work of priest, teacher, and deacon, he has been held in check and is now being closely cornered, and we hope will soon be "cast out." A more diligent watch could not well have been had over a flock than over this one though all may not have known

it. About seventeen have been added to our number in the last quarter. Our quarterly conference convenes on Saturday next at Stewartville. A large delegation is expected. Elder D. F. Stout, of Rockville, Utah is with us *en route* to Kansas City and vicinity. He represents the Utah Church, and is the guest of Bro. E. T. Dobson, who is treating him with all the kindness possible. We invited him to remain over and occupy our church on Thursday night, but his previous arrangements seemed to forbid. He is a young man of gentlemanly appearance, the first we ever saw of that people.

Sr. Bronson still lingers, a marvel of physical endurance. Bro. William Hawkins is able to be up and is at work on his invention with full confidence of success. If success comes to him it will be the marvel of the world—perpetual motion.

With heart full of encouragement and mind of determination I still press onward and desire so to do to the end. May God bless the *Herald* and its thousands of readers.

J. M. TERRY.

BANDERA, Texas, June 19.

Editors Herald:—Since coming into this Southwestern district I am glad to report that notwithstanding the work had gone down some for the want of proper labor, it is looking up. Our district conference held at Crockett, Bandera county, was a success. Bro. J. A. Currie, Sr., and I continued the meetings over another week, and I had the pleasure of baptizing nine more into the kingdom, all grown people and some of them heads of families.

The Saints are greatly renewed and many friends made to the cause in that section of country. I go from here to Rossville, Atascosa county, Texas, to hold a week's meeting. Bro. O. D. Johnson, J. A. Currie, Sr., and W. H. Davenport are doing what they can and I learn that Bro. L. L. Wight will soon be on the ground. Hoping to see truth triumph, I am,

Yours in bonds,
T. J. SHEPPARD.

MALHEUR, Ore., June 14.

Editors Herald:—I take the pleasure to inform you that I am trying to do what I can for the advancement of the cause we love. I have distributed reading matter and done some fireside preaching and the result is a number are interested and some are near the kingdom; and I would like to have the address of the elders who are laboring in this State; or to any of the traveling brethren who may be near enough to answer a call in behalf of honest hearts, a home will be tendered, and we will do all we can in helping to bear traveling expenses. Some not of our faith are willing to put their hands in their purses.

We live ten miles in the mountains. Anyone coming should write one week before starting, and we will meet him at the stage station. Take rail to Hunting, Oregon, then stage to Malheur. I feel to rejoice in this grand work and ever pray for its progress. I am thankful for the light of the gospel with the many blessings which I have been blessed

with. And my heart is made to sing psalms when I feel that there are bright prospects in the future of a branch being raised up here, for I have often felt my lonely lot a great trial, being the only one of my faith here. There are two families here who in former days belonged to the Utah Church. A hall will be at the service of a speaker, also a team; and I trust some one will answer this call ere the summer is over. We have short seasons of warm weather. I remain ever firm in the work,

Your sister,

ELIZABETH WEISE.

WEBB CITY, Mo., June 23.

Editors Herald:—Inclosed find a note to Bro. R. Etzenhouser, which you are requested to publish. It is in part an answer to his recent letter correcting Voice of Warning, page 82. I am inclined to still think that the Voice of Warning is right, and submit this bit of proof in its defense.

All going well here. Good interest generally, and the work moving. My health seems to be fully restored. In bonds,

C. R. DUNCAN.

Bro. R. Etzenhouser:—If you will examine the American Cyclopaedia, Vol. 11, p. 700, Art. "Mohegans," you will find that there was a part of the Mohegan Indian tribe that was called the "Stockbridge" tribe. They resided at Stockbridge, Massachusetts, and were few in number.

There was also a part of the Mohegan tribe that was called the Brotherton tribe. This division existed for several years before the writing of the Voice of Warning and the name "Stockbridge Indians" was commonly applied to that part of the original Mohegan tribe. As that name was then in common use, we see no reason why the Voice of Warning should be condemned for such use of the word. This tribe was called the Housatonic or Stockbridge tribe, and is so referred to in the above-named work. (See Vol. 15, p. 387, Art. Stockbridge.)

Again in Vol. 12, p. 630, same work, the Brotherton and Stockbridge tribes are recognized in a treaty between the United States Government and the Oneida tribe.

With reference to this quotation on page 82 of the Voice of Warning containing this reference to the Stockbridge tribe, it would be well to give Mr. Boudinot's work a thorough perusal before reaching the conclusion that it is not there. A hasty examination might not be quite satisfactory. If you have the book in your possession, please examine further and report result.

Respectfully,

C. R. DUNCAN.

NEBRASKA CITY, Neb., June 21.

Editors Herald:—Our conference for the Southern district of Nebraska convened with the Palmyra branch June 17 and 18. We had but a small representation of Saints on account of the rains, but had a good turnout of outsiders. The house could not accommodate all who came; a good spirit prevailed throughout. Several citizens attended who had never before been present at a meeting

of the Saints. The meeting of the Sunday school association on Saturday evening of the 16th was a decided success. I think we have for superintendent of the association "the right man in the right place," M. J. Schafer; and though young in the work, he preached an excellent discourse on the evening of the 17th. J. W. Waldsmith preached in the morning and Joshua Armstrong in the afternoon.

The outlook in this district seems to be encouraging; there are a good many investigating and some obeying the gospel truth. The conference adjourned to convene with Nebraska City branch, October 14 and 15, and the Sunday school on Saturday the 13th.

Respectfully,

J. W. WALDSMITH.

PEA RIDGE, Mo., June 7.

Editors Herald:—The Saints of this place have been cheered by the presence of Elder Macrae among them. He preached at Schaffer, Plew, and Phelps, where he baptized some. In justice to this elder I will state that never did soldier on the field of Marathon do duty more faithfully than did he while in this, his late mission field. He charged right into the enemy's works, dismantling his fortifications and levelling them with the dust; and although the enemy raved and threatened his life; he went straight forward in the line of duty with that brave and dignified bearing that distinguishes the true soldier. Missouri is sending out into the field her noblest sons to do battle for the truth. Elder Macrae goes into his new field—an unbroken one—leaving the seed so faithfully sown for others to water. May God speed the gospel plow in his hand while engaged in the work of breaking up the fallow.

The life of a traveling elder is not a pleasant one. He starts out without purse or scrip, with barely sufficient to pay his traveling expenses. At every turn he makes he is confronted by a wall of prejudice, which he must batter down before the rays of gospel light can penetrate the surrounding darkness. He has different nationalities to deal with, whose manners, habits, and preconceived ideas are foreign to his own; and these things combined cause a feeling of homesickness to come over him; then, too, there may not be any of his faith living within a day's travel of his appointment, and if no one invites him home he must travel on, perhaps hungry, tired, and wearied, until in a distance a clearing points to the smoke from a friendly roof where he may find a hospitable shelter. He is a target for the missiles of the enemy, and for this cause he lives within an atmosphere of prayer, he cannot, he dare not live outside. No matter how pure his life may be, his motives are impugned and he is subjected to the calumny of an infuriated foe, who deals out expressions of hatred to him on every hand, thus fulfilling the words of the Master, "Ye shall be hated of all men for my name's sake." Then let us extend to him our heartfelt sympathy, and if within our province, let it be substantially.

We who remain at home know nothing of

the hardships endured by those who go out to erect the trident of the cross in the wilds of the West, in distant lands, and in the islands of the sea. We can, however, watch the tide of battle as it moves and surges; can view the battle field and hear the shouts from the victors as they display trophy after trophy; can gaze upon the standard bearers of Christ as they hold aloft the banner of truth; and we say, Let the battle rage until the last enemy's conquered, the last victory won; then we will hail our great Commander as he makes his triumphal entry into his kingdom, while the great arch above us is spanned by the shining retinue that accompanies him.

E. B. FARRAR.

LAMONI, Iowa, June 22.

Editors Herald:—Allow me space to set some right that may read Bro. Nutt's description of Douglas county, Missouri. A person living in Iowa, or Illinois, or Nebraska, or similar States where there is no rock or stone in the soil to speak of, will find Bro. Nutt's statement quite misleading; not saying or even thinking that he has written anything but what he thinks is correct. He states that the land is very good. I suppose he means the dirt. What little there is, of course, has to be very good to produce anything, as there is considerable more bulk of stone in and on the first six inches of the surface of the ground than dirt, and from appearances as you go deeper the stone increases.

I was at Bro. Nutt's place May 3, 1894. I saw some wheat that looked well and some that did not, and there was plenty of rain. I do not think a binder could be used in that part of the country on account of the stone. Neither do I think a mowing machine could be used to cut grass. The people did not claim they could plow more than a half acre in a day with a span of horses, the ground being so full of stone, with the exception of some small patches on the high ground and the small bottoms. The bottoms along the streams are quite narrow and the most of them overflow in time of high water; and the bottom land is not clear of stone, being a mixture of gravel and dirt; but I think the bottom land will produce well where it does not wash out.

My diary says: "We left Vera Cruz at half past six in the morning over the flint hills for Bro. Nutt's store, and after traveling about two hours over as rough and stony a country as I ever traveled over we arrived at the store and found him in front of it. After introducing ourselves we chatted awhile with him and a brother that came there that lived near by. They urged us to stay a few days with them, but we declined."

Bro. Nutt says they have no mud if it rains for a week. The reason is, there is nothing to make mud of—the roads are very stony and rocky. He says raw land is worth from two to three dollars per acre. Some of it might be worth that amount, but it will take a man twenty days to get the timber off an acre and it is worth nothing when it is off. Ties at Mansfield are worth only twenty cents each for the best of white oak, and it would

take a day to haul a load there from Bro. Nutt's place, and then the hills are so bad and steep that it would require a good team to haul ten ties at a load. All horses have to be shod in that country to do any kind of work, even to plowing corn. He says they have good out-range for stock. Well there is lots of ground lying out, but one acre of wild prairie in Iowa would produce as much feed as forty or fifty acres of the best land I saw lying out in Douglas county.

Of course an allowance should be made for Bro. Nutt, as I do not think he intends to mislead anyone; but I do not think he is acquainted with the land north of the Missouri River or north of the Ohio River. As for fruit, the land one hundred miles north showed better appearances for fruit than Douglas county did, but if there was an abundance of fruit ten miles from a railroad I don't think it could be got to market in shape to bring anything, except apples, or by drying it. One can buy improved land cheaper than to put the improvements on. I was offered one hundred and sixty acres of land for one hundred and sixty dollars, within five miles of the county seat of Douglas county and there was a hewed log house on it, log stable, five acres cleared and fenced, but not broken; and the land lay well, but was covered with stone, and stone apparently all the way down. To plow the five acres it would take a man and team twelve or fourteen days hard work, as it would have to be plowed with a bull tongue plow. It has a narrow shovel four inches wide and about ten or twelve inches long fitted to a frame similar to the old-fashioned shovel plow we used to plow corn with, only a great deal stronger, and some have a tongue to them. They hitch a span of horses and the man holds the plow as well as he can while it jumps around the stone and tears the roots apart. No sharp tool can be used in the ground, not for one minute. The country is healthy; water of the best; plenty of wood. Winters I think would be mild, but four or five times as much work to raise a bushel of corn as in Iowa, except on some small bottoms.

Yours in gospel bonds,

G. E. REYNER.

EAST PHARSALIA, N. Y., June 18.

Editors Herald:—Several years ago the Voice of Warning fell into the hands of George L. Rathbun of this place, and in reading it he was remarkably impressed with the truths it contained, and evidence was given him, that at some day an ingathering of the faithful would be realized at this point. The books of the church were sent for, also several copies of *Zion's Ensign* which were distributed among the people, and the doctrine of the church advocated and defended by the above-named brother, together with E. W. Griswold, who having received of the Spirit of truth, also advocated and defended the same. Credit is due these faithful workers for their persistent efforts to convey the truths of heaven to their neighbors and friends, considering the elements of opposition with which they had to contend, and yet having never seen a representative of this (to

them) new faith. Through the missionary in charge we were sent here the second of June. Have held about nine meetings, baptized and confirmed five, and believe others are nearly ready for the water. Those baptized, I am glad to say, command the esteem and respect of all acquainted with them; and for honesty, industry, and piety are unexcelled.

This is a thickly settled country of intelligent, well to do people, and we believe this little band of faithful workers will form a nucleus for the ingathering of many souls; and we thus commend them to the fellowship of the church and the traveling ministry. This is a little town of about two hundred inhabitants, located ten miles northwest of Norwich, the nearest railroad station on the Delaware, Lackawanna, and Western Railroad, is reached *via* Binghamton, New York on the south, or Utica on the north. We expect to leave here to-morrow for New York City, believing that we have done all that wisdom demands of us here for the present.

Yours,

HENRY C. SMITH.

APPLEDORE, Ont., June 21.

Editors Herald:—Bro. Blair and I came here last night from Chatham. We expect to hold two meetings here, then go to Blenheim for Sunday the 24th, and will remain there until the 27th, then on to London and to Garafraxa for the conference of the London district on the 30th. We had a good conference at Wallaceburg. The Spirit of the Lord was enjoyed by his Saints and love and union prevailed. The preaching was good, being done by Brn. J. Grant, of Michigan, W. W. Blair and R. C. Evans, of London, and the writer. Four were baptized, and Bro. E. De Long was to remain and continue meetings this week and over next Sunday. There were others near the door of the church, and I hope will obey before Bro. De Long leaves. Much prejudice has been removed and the citizens used the Saints well. Mr. Sommers, a hotel keeper, sent an invitation for the elders to come and stop at his place. Brn. Blair, Evans, and I went and remained all night, and in the morning we expected to go and get breakfast with the Saints as they had prepared for all, but Mr. Sommers said, "No, gentlemen; you will take breakfast with me." He said to me, "I have kept hotel for a number of years and I never charged a minister for a night's lodging and his meals, and I do not think I ever lost anything by it." And he said to Bro. Evans and I, "Elders, I want you to remember, that it is a standing invitation to come and stop with me whenever you are in town." Quite a change in five years! When Bro. J. H. Tyrrell was living here, and commenced to hold meetings there was strong talk of driving him out of town, but he held the fort and the Lord has raised up many friends, and several of the citizens helped the Saints to prepare for the conference; and they turned out well to the preaching meetings. If the Saints will live and serve the Lord and seek to live at peace with all, the day of persecution will be past. May the Lord help them to do so.

Bro. Blair seems to be enjoying himself

very well. He and I have just been out into a strawberry patch and ate until they did not taste good. It has been very warm, but some cooler to-day.

Mr. Editor, on reading the minutes of our General Conference, just received, I have felt it a duty I owe to all concerned, to place my testimony on record in respect to the revelation of April 15, 1894. When a copy of the revelation was placed in my hands, for examination, I went to my room (at Bro. John Traxler's where I was stopping), and I locked the door of my room and bowed before the Lord and sought earnestly for a testimony from the Lord as to the truthfulness of the revelation; and the Spirit of the Lord rested upon me, and I received as great a testimony of its truthfulness as I have ever received concerning the truthfulness of the latter-day work, (except one which I received shortly after I came into the church). Although the revelation is placed on probation for one year, *it will live*: "The grass withereth, and the flower fadeth, but the word of the Lord liveth and abideth forever," and will help to constitute the law of the Lord, to judge the Saints and the world by. *Amen.*

The frost has done some damage in this country, but the crops are looking well, with a fair prospect for fruit. Reports speak well for the progress of gospel work in the mission. May God bless the laborers in his harvest field is the desire of your fellow-laborer in the great conflict.

Yours in bonds,

J. H. LAKE.

CLAYTON, Ill., June 23.

Editors Herald:—The time since General Conference has been so crowded with work and duties that while I have frequently thought I would write, I have kept putting it off for a more convenient season, until I am fearful I shall intrude too much matter for your space.

After conference I began labors at Keb, Iowa, and had good interest. Baptized and confirmed four, and married one couple, the latter not members of our church. At this place I was greatly assisted by the exceeding liberality of the Saints. The coal strike came on and excitement consequent ran so high as to absorb attention. An affliction coming on the elder in the nature of erysipelas, a forced cessation of continuous work was had, so I went home, hoping that a few days complete quiet by the Lord's blessing would relieve the severity of this affliction that is chronic and a "thorn in the flesh." But I was allowed but a short respite; was summoned by letter to Burlington to unite in marriage Bro. Charles Bullard of South Omaha to Sr. Ruth Johnson of West Burlington. This happy event occurred May 21 at the home of Bro. Fred Johnson, where a splendid supper and pleasant evening was had by the guests.

Previous to and succeeding this I assisted Bro. J. C. Crabb in a series of meetings in Burlington, but affliction growing worse all the time, I was compelled to go home and go to bed where I remained almost continuously until May 26, when previous appointment compelled in spite of distress at the slightest exertion, to go to Bentonsport to preach a

memorial sermon for the G. A. R. Post of that place in the Presbyterian church, and in the evening by solicitation of Sr. Fannie Seward and Bro. John, whose guests we were, had permission to preach a gospel sermon at the same place. Had good liberty, and hope we "killed much" of that uncertain quantity, "prejudice." I returned home and went to bed again and remained until the 30th, when I compelled myself to go to the Grove and make the Decoration Day speech for the Farmington Post, and then went into retirement again, where I remained until time to go to conference at Burnside, where if it had not been for bodily pain would have had a most enjoyable time. As it was, we could witness the happiness of others, and endure in silence and with as much patience as practical our own suffering.

Here we had the pleasure of meeting and greeting Bro. George H. Hilliard along with our other helper, Bro. J. C. Crabb, and were all greatly edified and strengthened by their timely subjects and sermons. Here I assumed the role of general manager and advance agent for Bro. Hilliard, and made arrangements after consultation, for meetings at Keokuk. After speaking there I left Brn. Crabb and Hilliard to continue the meetings, and I went to Vincennes and Argyle and made arrangements and gave notice of meetings. We had but one meeting at Argyle, as the church was otherwise occupied. At Vincennes we used the schoolhouse first night and on the last occupied the new Union church, now just seated, and Bro. George H. has the honor of being the first to lift a voice in preaching in that house. Here he met and visited several relatives heretofore unknown to him; namely, the families of Mr. Andrew Wylie and Byron Scovena, where we found a welcome and plenty of good things to eat, and an invitation to come again; and when we left Mr. Wylie's, a large, nicely dressed fish fresh from the Des Moines River. After meeting Saturday night we went by train to Farmington and had the fish for breakfast. At eleven o'clock Bro. Hilliard delivered a discourse that was of unusual interest. (But then I don't need to commend his sermons; they are all able to speak for themselves.) We continued here until Wednesday night inclusive.

On Thursday he bade us farewell and started for Nodaway district. In the meantime I had made appointments for meetings at Keosauqua, Iowa, where Bro. Brown made me welcome. I arrived there and learned I had been made chaplain of the day for a meeting of Ohio Settlers of Van Buren county, so assisted in the exercises of the day consisting of speeches, picnic dinner, and speeches again, at the courthouse park. I took the opportunity to give notice of meeting in the park for Sunday and at the G. A. R. hall at night during the week. We continued here with good interest until the 21st inst., when we received a telegram as follows: "Emerson Brown: Send Bro. McKiernan at once, I am sick." Signed, J. C. Crabb. So we hastened here on first train that made connection, having to refuse a request to assist in dedication of the new Baptist church at Farmington and preach the funeral of Mrs.

Clara Pitman's child, regretting the latter very much.

Arriving here I found Bro. Crabb better, but with appointments on hand. So I took the stand in the park here last night and spoke to a good audience and together we will continue, "the Lord willing."

We have realized in a marked degree the fulfillment of the promise made at the General Conference; and so far as appearances go to show, can make a better report for the past two months' labors than for all of last year's toil. Thanking all who have so kindly ministered to our necessities, we shall continue to pray for the prosperity of the gospel cause.

Your brother in Christ,

JAMES MCKIERNAN,

Box 225, Farmington, Iowa.

P. S.—All in the String Prairie and Nauvoo district desiring preaching will receive prompt attention if they will write to the above address.

FREMONT, Neb., June 19.

Editors Herald:—The work in Eastern Nebraska is progressing as well as can reasonably be expected with the limited number of laborers we have. Bro. Whitman baptized four a week ago. He has also had a round with a Brighamite elder of late, in which he feels sure that said Brighamite came out second best. A branch was organized at Blair on the evening of the 15th by Bro. James Caffall, assisted by G. M. L. Whitman and the writer. We are sorry to have to say good-bye to so sturdy a soldier of the cross as Bro. Caffall, and especially as we need the services of such able men very badly at this time.

Your brother in Christ,

C. H. PORTER.

ROCKLAND, Maine, June 20.

Editors Herald:—I am holding forth each evening and twice on Sundays in Armory Hall to the few that come out. I attended the conference at Bray's Mountain on the 16th and 17th. We had a good time. On Sunday I baptized six. I will try and hold the fort and keep my powder dry.

Yours very truly,

J. C. FOSS.

GARDEN GROVE, Cal., June 20.

Editors Herald:—Since my report to General Conference, I have labored as circumstances permitted in Los Angeles and Newport branches; also made a four week's trip into San Diego county, preaching in three new places; also twice in Fallbrook, where Bro. and Sr. H. B. Root, Bro. A. J. Clark, and Bro. and Sr. Frank Bell, late of Lamoni branch, reside. These kind Saints all gave me a hearty welcome and are unsparing in their efforts to open up the work in their vicinity. I find some who seem willing to hear, and I think with persistent labor a good work can be done in that county. The Saints are looking forward with joyful anticipation to our reunion of Southern California district to convene at Downey, California, July 13. Able speakers are expected and a profitable time is looked for.

Altogether I think the work is onward and

improving in these parts. The missionaries are all in their field, trying to reach new places with the gospel message; and while many are indifferent and hard to reach, yet the Lord is blessing his faithful ministers and Saints. May the good work prosper.

Your brother,
W. P. PICKERING.

MORGANVILLE, Kan., June 21.

Editors Herald:—I am at present preaching in a schoolhouse two miles south of Morganville. Will preach in Morganville next week. Congregations small. I came from Hollis on the 18th. Preached a week at that place and baptized two, leaving others investigating. There have been twenty-two baptized since I left Blue Rapids, May 22. Bro. Resch five miles southeast of Minneapolis, baptized nineteen; thirteen on Sunday the 27th and six more on Monday June 4, making nineteen, and I have baptized three.

I had Bro. R. W. Davis with me two weeks. He has gone into Rooks county to labor. I think there will be a good work done in Northwestern Kansas this year. To this end I shall labor. In bonds,

R. L. WARE.

Original Articles.

LETTER FROM ELDER C. R. DUNCAN.

EDITORS HERALD:—It has been almost a year since I last wrote for publication in your columns. It is not because I am "dead in the shell" or asleep as to the interest of the great cause of truth. Poor health caused me to do very little gospel work from the 1st of September till the 1st of April, during which time I suffered a great amount with lung troubles. At times the chances seemed to be very much against me. Many fervent prayers went up to the throne of grace in my behalf, and when courage had almost failed me and I began to feel that I could not endure the trial much longer, that welcome message from the courts on high came through the gift of tongues informing me that my work was not yet done, that my health should be restored, and that my voice should yet be heard in foreign lands in defense of the gospel. Since the 1st of April I have been actively engaged in the work, and I think I am completely restored to health and soundness. I wish to place this upon record as one more evidence that the God of heaven is in this work.

I have purchased a home at Lebeck, in Cedar county, Missouri, and have moved there. It is a healthful location, and I like the country very much. Although I was born and spent my boyhood days in the northern part of Missouri, I had never traveled over that part of the State south of the Missouri River. The country had been very much misrepresented to me.

I expected to find a good many malarial "frog ponds" on the lowlands, and that when I got into the hills it would be so rocky and rough that it would be almost impassable. I find in the first few counties south and east of Kansas City a country very beautiful to behold; rich in agricultural products, and fully up to the best country I have seen in Iowa, Illinois, or Ohio. As we come farther south the soil gets lighter, and as we approach the hills and Ozark Mountains the surface of the country gets rough. It is not one fourth part as rough as it had been represented to me.

Land is very cheap in many places and a pretty good price in others. For parties who are able to pay twenty to fifty dollars per acre they can get good land; equal to that which would cost more than double that price in some places. In the rough or hilly part of the State land can be had as low as five dollars, which is good enough for the writer and on which a good living can be made. Land can be purchased in quantities of any size from a town lot to as many acres as desired. This is a good country for fruit and vegetables, as good as any I know of. Missouri produces a great variety of soil, etc., and it is therefore necessary that those desiring to locate here should come and look. This is the proper way to do and then you won't be disappointed.

I dislike to give advice to others in matters of business, but it seems to me that some people make a great mistake in staying in towns and depending on their daily earnings for a living, when a home can be secured for a few dollars and a little rustling that would make them independent all their days. I have noticed that some people live in town and work for a salary and many times get fifty or seventy-five dollars per month. They rent a good large residence, buy costly furniture, and keep up with the modern city style. I have frequently seen enough money invested in fine furniture to buy forty acres of unimproved land in Southern Missouri. If the same parties would make such an investment and use more wisdom as to where the nickels and dimes which they earn each month are invested they could soon have buildings, etc., erected on said land and be ready to move in and occupy.

I have also noticed that some who are not able to own a home, who have no tithing to pay, who are not able to buy the church books, or take the church papers, are able to attend theaters, buy pianos, organs, folding bedsteads, etc., of the latest styles, and spend a quarter most any time for candy, bananas, etc. Well, I have seen the same parties lose their jobs and have to sell their extra furniture at a sacri-

fice to the secondhand dealer, move into more moderate quarters, and use the most rigid economy. Now why not practice a little economy while times were good and secure a little home, even if it be in the hills, where you can have your own living almost independent of the rest of the world? Strikes may come and go, but you have no coal to buy; in fact they affect you very little. I hope that these few lines may cause some one to think a little.

We live in perilous times. There is no prospect of an adjustment of the present labor troubles for years to come. I do not believe we have even had a taste of what is to come in that line, and those who are wise will take advantage of the opportunity to place themselves in a safe condition while they can. I have said more on this subject than I intended to say, so I will let this suffice.

I like this field of labor quite well. The gospel seed sown years ago by faithful brethren who labored here is now ripening into a grand harvest. I recently passed the place where our worthy brother M. T. Short was buried beneath the liquid wave and I felt that I was standing upon holy ground, though I did not take off my shoes. Brn. Macrae and Maloney have left a good record behind them and the work is in a very prosperous condition. We have had the pleasure of seeing six souls inducted into the kingdom during our short sojourn of one week at Webb City and vicinity. Bro. A. H. Mills of Independence is with me and is doing well for first experience.

In bonds, C. R. DUNCAN.

BLEENSVILLE, Missouri, June 25, 1894.

THE APOSTASY AND THE RESTORATION.—No. 4.

BY ELDER C. SCOTT.

ORGANIC FORM OF THE CHURCH.

THE organic form of the Church of God is set forth in the revelations of God as follows:—

And I say also unto thee, That thou art Peter, and upon this rock *I will build my church*; and the gates of hell shall not prevail against it.—Matt. 16: 18.

To build the church, then, was our Lord's mission into this world. And Jesus further said of his church, or kingdom:—

My kingdom is not of this world —John 18: 36.

By this we learn that the authority vested in the king and the chosen and appointed officers of this kingdom does not *originate* with men in "this world." Nor do its laws thus originate. The citizenship of the citizens of this kingdom originates not with or by man; but all the privileges, rights, and authority come from heaven—from God; hence it is called "the kingdom of heaven" or "of God."

(Matt. 18:3; John 3:5.) Jesus, having been commissioned with the necessary authority or priesthood to set up the kingdom, or begin that work; at the time of entering upon his public ministry (John 12:49; 3:16; Mark 1:14, 15), made this announcement:—

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

Using the material prepared by the instrumentality of John the Baptist, his divinely commissioned forerunner, Christ began to give the organic superstructure visible form by placing the foundational pillars on that wonderful substructure, the “rock”—“God manifest in the flesh,”—against which “the gates of hell” never were to, never can prevail. Jesus being the Apostle and High Priest of our profession (Heb. 3:1), began by selecting others to take part of the ministry and to act likewise in the apostolic office, bestowing on them the authority to so minister. But he did not undertake this infinitely important measure till after consulting his Father (Luke 6:12, 13):—

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach.—Mark 3:13, 14.

Luke adds:—

Whom also he named apostles.—Chap. 6:13.

Thus was the organization of the church begun. It was not completed at once; it was a gradual development. Soon after this time the seventy apostolic assistants in the gospel ministry, the “seventy,” were chosen, and “sent them two and two before his face into every city and place, whither he himself would come;” to whom he said, “Go your ways: behold, I send you forth as lambs among wolves;” the burden of their theme to Israel being like that of Christ and the apostles, “The kingdom of God is at hand,” or, “is come nigh unto you,” (Luke 10:1, 3, 9.) What a wonderful message to bear to Israel, and to all nations! And as these representative ministers of the divine government went forth proclaiming the glad tidings, God’s power attended in signs and mighty wonders; for through them, in Jesus’ name, that is, by his authority, the sick were healed and devils were cast out:—

Lord, even the devils are subject unto us through thy name.—Luke 10:17.—

And so mightily were God’s grace, love, and power to be displayed through the operations of his government in vindication of its claims and in the behalf of fallen man that Jesus foresaw that the kingdom of Satan would be thrown down; yes, God “spake in vision to his Holy One;”—

And he said unto them, I beheld Satan as lightning fall from heaven.—Luke 10:18.

But they were to rejoice; not that devils, scorpions, serpents, diseases, and all the power of the enemy should be subject to them by virtue of the authority he gave them, “but rather rejoice because your names are written in heaven.”

Here is the church or kingdom of Christ, as it was represented to Israel: Jesus, the King, first or chief apostle, and High Priest, John the Baptist,—a “prophet,” and more than a prophet, he was, in fact, “the Elias,” the restorer of the gospel in that dispensation; he was an authorized, *official* prophet in the kingdom:—

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins.—Luke 1:76, 77.

What but the gospel of Christ will give to man “the knowledge of salvation” “by the remission of sins?”—

The *beginning* of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee, . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1:1-4.

“The word of God” authorized him. (Luke 3:2.) He came with “the counsel of God.” (Luke 7:30.) He was “in the kingdom of God.” (Luke 7:28.) Through his administration of the ordinances of the church men were inducted into God’s kingdom. (Luke 16:16); and then the Twelve Apostles, then the Seventy, three classes of the officers of the kingdom then all divinely authorized to administer the holy laws of life to man, “for the remission of” his “sins.” Hence it was that when the Pharisees demanded of Jesus “when the kingdom of God should come, he answered them and said, . . . The kingdom of God is within you,”—in your midst already:—

The kingdom of God cometh not with observation.—Luke 17:20.

Not with a crowned conquering king, with carnally armed hosts:—

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.—John 18:36.

But like the gentle but increasing light of day dawn, as the fading shadows of morning recede before the increasing splendor of the rising day orb, so the coming of the reign of heaven has appeared, and is now offered to you, Israel. But their eyes they had closed, their ears were dull of hearing, for their hearts were gross, fleshly; and although the kingdom of God came to them, they received it not. As a nation they rejected it. Individually, a few from time to time received the light of God sent, and the organic development of the kingdom continued. So, to the “first apostles,” including “the Apostle and High Priest,” “secondly prophets,” and

“thirdly teachers,” (1 Cor. 12:27, 28,) apostolic assistants or “seventies,” were added elders. (Acts 14:23.) Just to what extent organization had attained prior to the crucifixion of Jesus, the New Testament does not inform us, but subsequent scripture references disclose quite fully the extent and character of the organization of the church, as previously provided for in the divine constitution.

Local or branch organization was provided for as we learn from Matthew 18:15-18, and endowed with authority to deal with offenders, transgressors, and heretics. (See also 1 Cor. 5:4, 5; Titus 3:9, 10.)

In the organism of the church, official arbitration for moral wrongdoing is provided for, by that which is called by Jesus “the council” in Matthew 5:22; but the New Testament, so far as I am aware, does not define just the official gradation of the members of this body, nor all their duties; but it is evident from the designation “the council,” as given by Jesus, and the nature of such office, that it was a body to whom grave matters were referred for adjustment, and that its position was important in church organism. No doubt “the council” was included in the organic “helps,” and “governments,” which the Apostle Paul says “God hath set . . . in the church;” when he established it as it “pleased him.”

In Paul’s letter to the Ephesians, chapter four, he lays before us the seven great unities or *one-ities* that characterize the gospel faith: “There is one body, and one Spirit,” “one hope,” “one Lord, one faith, one baptism, one God and Father of all;” and gives us to understand that these unities are taught by the Spirit, are all “of the Spirit;” and, as if trying to convey to us the great truth that a right conception of the organism of “the one body” would necessarily carry with it proper conceptions of the other six, proceeds to set forth to quite an extent the official character of “the one body,” in its divine development, thus:—

And he [Christ] gave some, apostles; and some, [the gifts of] prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Eph. 4:11-13.

Thus the apostle sets forth that God gave to certain members of the church *gifts of office* in the body, and then endowed with divine “grace according to the measure of the gift of Christ;” and all this for the three general purposes of bringing all who become identified with “the one body;” into the one faith, and by the official “work of the ministry” to edify the body of Christ till the church attains “to the

measure of the stature of the fullness of Christ;" and which, of course, can only be when all the saved attain to eternal life; all of which go to show how long God designed the kingdom, as he organized it, to remain. And further; the wise provisions thus ordained were designed that the children of the kingdom be henceforth *no more* "tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."

Just here we may be pardoned for referring to an almost universal error now held in the popular religious world; it is this: That the classes of officers set in the church anciently, as here enumerated by the apostle, being extraordinary and supernaturally endowed, were temporary—not designed to continue with the church in succession down the ages; being the workmen by whom the church was to be brought into existence and established; and this being once accomplished, they were to cease forever, because no longer needed. Strange idea this to a Bible reader! It is here nevertheless. But is it not an assumption? Its origin must have been the fertile brain of some unauthorized, uninspired religious teacher. Surely it is not found in any revelation of God extant! If so, where? If the assumption were true, it would imply that those officers were not members of or parts of the great spiritual edifice any more than the architect's tools are parts of the house he builds. But the church is a living, progressive, and continually developing organism, like the human body, and God is the builder:—

Ye are God's husbandry, ye are God's building.—1 Cor. 3: 9.

In whom all the building fitly framed together *groweth* unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.—Eph. 2: 21, 22.

God representatively by the Holy Spirit dwells in this spiritual temple, animating it, and actuating and directing its members—officers—in their office work in harmony with the divine law given for its wellbeing, as the intelligent spirit of man actuates the human body and enables its members to fulfill their various offices for the wellbeing, health, growth, and development of itself.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the *measure* [office] of every part [member and organ], maketh increase of the body unto the edifying of itself in love.—Eph. 4: 15, 16.

The general sentiment couched in these words of Paul, is in exact accord with his statement to the Corinthians:—

But now hath God set the members every one of them in the body as it hath pleased him.

And again:—

Now ye are the body of Christ and members in particular.

An what are the offices or official names of the *particular* members?

And God hath set some *in the church*, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

The official members of the body of Christ, then, are as much integral *parts of the church* as the hands, limbs, ears, eyes, mouth, and nose, with their respective offices, are parts of the human body, and not mere provisional tools, — hammers, planes, chisels, and brace bits with which a house or church is builded and then no longer necessary; since, as plainly appears from the scriptures cited, these officers are parts of the body. To contend that they were but provisional, intended only as a means of establishing Christianity, — the church then to cease, is as inconsistent as to maintain that the body—church—of which they formed a portion was but provisional, merely temporary, and to be succeeded by a government, church, or body of another form. And further; that the law by which the provisional body with its officers is organized, is but provisional and to be displaced by another code. Ah! but you say that original law was the immutable law of God, the everlasting covenant ratified by the blood of Christ. Granted; that was the code under the operation of which the original body, with its offices and officers came into existence. Is not that law in the hands of the eternal, immutable, all-wise God adequate to the continued existence of that body, as long as it chooses to abide the conditions of the very law of its existence or being? This view of the "provisional," assumption logically considered presents the present state of the religious world in a strange predicament when contrasted with original Christianity, as viewed from a scriptural examination. Just think of the idea of a set of provisional officers in the kingdom of the infinitely wise God, and with an immutable, perfect law, originally designed for the eternal salvation of fallen man, of a world. Yet it is under the guise of this "provisional" idea, absurd as it is, that all the hundreds of religions, human institutions called churches assume to have place in the world.

It is doubtless true that out of this "provisional" assumption it is that that other recently developed, false, and absurd idea evolved as expressed in the words, "The church as left perfected by the apostles." Such an idea! There is no analogy to it in *any* organism of *any* character ever known to anyone, either natural or spiritual,

political or religious. Take any new-made church now in existence and it has always been considered *less* perfectly organized at its beginning than later along; it has added law to that existing at its beginning—has always *added organic functions*. Not so is it with God's doings. His organic law, in every department of his works is full and perfect before organization begins. No one who believes the direct operation of God will question this statement. All changes that occur to the organism produced by the perfect law of God come not by the operation of that law, but because the organism for some cause does not abide the law and the law is in some way transgressed.

A change, then, in the organism of the church of God, when once by the perfect law organized, could be made in only one of two ways; either God sees fit to change his perfect law, or the organism, for some reason transgresses and refuses to abide the law. Which is it? Change in church organization has come since the apostolic age. All Christendom says so. Has God seen fit to change his "perfect law of liberty," or has the church transgressed the organic law of its being?

For an organism to abide the conditions of an infinitely perfect law (code of laws) means perpetual unity and perfect organic development. To transgress the perfect law is to produce disease, division, and disorganization—the body ceases to exist. Since, then, it is plainly demonstrated that *man's* measures, after several hundred years experience, have signally failed to bring about the results God intended by his truth and kingdom; that is, peace, religious unity, spiritual, fraternal brotherhood, light, and assurance—certainty—religiously, why does it never occur to the minds of the religious masses, and especially to the leading reformatory minds to ask (yes, unitedly ask) God to apply the original, divine remedy to the case; and be restored to that divinely exalted religious plane formerly occupied by the children of God in the church, of apostolic days? "Awful!" cries the world. "Such a move, at one fell stroke, would obliterate all our grand creeds, our catechisms would go to the winds; and our renowned, antiquated, venerated theologies would dissolve into *mists and nothingness* before such floods of divine light as that!

If the creeds and theologies have led us away so far from light, and truth, and unity, and the gospel of Christ, and his salvation, and the blessings of the apostolic church as we now see that they have, let them go. They *will* go sooner or later anyway. The "Mene, Mene, Tekel, Upharsin" is now on their walls! Oh,

awful! an apostolic church again; how strange it would seem! And the gospel *again* as Jesus, and Paul, and Peter preached it! And our learned and pious ministers, our renowned doctors of divinity leave their high calling (?) of discoursing popular dogmas, learned disquisitions on science, and metaphysical, deep,—and to us,—incomprehensible, religious exegeses; and preach in their stead a simple faith in the unchangeable heavenly Father, and in the crucified, risen, and glorified Redeemer who is no respecter of persons. What! We be taught the essentiality of ceasing to sin, and learning “to do well,” as constituting the doctrine of repentance toward God? And to start out to be actual Christians in the same way the people did in Peter’s day? And the next thing we would be commanded to *do*, would be in the language, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call! Acts 2: 38, 39. And we would further be informed that the only way of getting *into* Christ, or becoming the children of God is by having this old *Bible* faith in God, repenting of or turning away from all sin and turning to God with all the heart, being *baptized* into Christ; for so the Bible reads, both in Romans 6: 3 and in Galatians 3: 27! And the Bible reveals *no other way* of getting into Christ. And as Christ is ‘the way, the truth, and the life,’ and as ‘no man can enter the life’ but by Christ, and as he who ‘climbs up some other way is a thief and a robber;’ it is clear that if the Bible way of salvation be restored, *our* ‘precepts of men,’ by which this Bible way has been made void for so many hundreds of years would ‘fade away,’ and our churches builded thereon would be found to occupy as a basis ‘the baseless fabric of a dream!’”

My friend, your reasoning is sound here, and, consequently, your conclusions are correct. Such would be the fate of the many forms of religion now existing that are not founded on the eternal rock of truth—God’s gospel, his power to salvation—were the people to lay them all aside as useless (and worse than useless they are), and all return to “the old paths” again and walk therein. And let me here state that such results as are here contemplated are to be realized more and more as we approach the end of the world; and the sooner we are apprised of the facts and leave these “poor old stranded wrecks” and the standing ones, and “pull for the shore” of eternal, divine truth, the better it will be for us. God will not

put the wine of pure gospel truth into these humanly instituted religious systems—“bottles,” nor sew the gospel cloth into the creedified religious garments. That is man’s way of doing. Man is forever trying to remodel old religious institutions, falsely calling the changes “reform,” “reformation.” But this is not God’s way. His mode is to apply original remedies; restore the new bottle; put therein the pure gospel truth; restore the new garment made from new cloth:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Isa. 55: 8.

But the restoration would not stop with the three gospel principles just referred to; they are but the doctrinal initials. The doctrine of the laying on of hands must follow; a gospel ordinance, a rite of or in the kingdom of God; an ordinance to be administered by the authorized ministers of the kingdom for the bestowment of blessings on those who obey the gospel.

This ordinance has ever attended the kingdom of God from the beginning of the world, when it has had an existence. Jacob, the patriarch, laid his hands on the head of the sons of Joseph when giving them their prophetic blessings relating to their future and that of their prosperity. (Gen. 48: 10-22.) Coming on down the ages till the days of Moses we learn that God “commanded” Moses, the authorized representative of his kingdom, to set Joshua before the congregation of Israel and lay his hands on him, and bestow “honor” on him, and God would give him wisdom. (Numbers 27: 18-23.) And subsequent Bible history informs us that “Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him,” and he succeeded Moses as the leader of Israel, approved of God. (Deut. 34: 9.) When the gospel was restored through the ministry of John the Baptist, our Savior, and his apostles, it included the laying on of hands for the gift of the Holy Ghost to those recently baptized, as well as for ordaining the ministry, administering to sick, and the blessing of little children. (Mark 3: 13, 14; 10: 13-16; Acts 8: 15-18; 13: 1-5; 19: 1-6.) Timothy was confirmed by the elders or presbyters of the church by which he received a spiritual “gift.” Paul was “filled with the Holy Ghost” because he obeyed the gospel, including the laying on of the hands of God’s servant, Ananias. (Acts 9: 10-17.) And this Paul, after having been called and ordained a “preacher, and an apostle, and a teacher of the Gentiles” (Acts 13: 3-5; 2 Timothy, 1: 9-11), also included in the gospel he taught and administered the laying on of hands *for the gift of*

the Holy Ghost. (Acts 18: 1-6.) And in after times, when giving his last charge to the Ephesian church, to whom he had taught the laying on of hands, he calls it “the counsel of God,” and states that for that reason he would stand justified at the great judgment.

Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you *all* the counsel of God.—Acts 20: 26, 27.

Reader, pause here and answer me honestly: If Paul could not declare *all* the counsel of God and leave out the laying on of hands, as a gospel ordinance, and be clear from the blood of all men, can we? David says:—

The counsel of the Lord standeth *forever*, the thoughts of his heart *to all generations.*—Psalms 33: 11.

Are we a part of the “all generations” here referred to? The Apostle Paul enumerates the laying on of hands among the six principles of “the doctrine of Christ” right along with faith, repentance, baptism, the resurrection of the dead, and the doctrine of “eternal judgment” (Hebrews 6: 1-3); and therefore any argument adduced bearing against this principle of Christ’s doctrine, bears with equal force against any or all of the other five principles mentioned. All the six are “the counsel of God” “to all generations.” All were ratified as fundamental, or foundation principles of Christ’s doctrine by his atoning blood. Faith in Christ’s atoning blood brings us to God; we repent because we believe he atoned for our sins.

For when we were yet *without strength*, in due time Christ died for the ungodly.—Romans 5: 6.

No man cometh unto the Father, but by me.—John 14: 16.

We are “baptized into Jesus Christ” “for the remission of sins,” because this is the “new and living way, which he hath consecrated for us, through the veil, that is to say, *his flesh*; . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our *bodies washed with pure water.*” (Hebrew 10: 20-22.) This is the manner in which the new covenant of Christ is applied; so Paul here explains. And, we are “buried with Christ by baptism into death,” because baptism is a part of the means of regeneration.

But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness [self-righteousness] which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Tit. 3: 4, 5.

Notice the distinction Paul makes here between the baptism in water and the giving or “renewing of the Holy Ghost” that follows. Again, we are baptized in water because we cannot be *born into* the kingdom of God, or be created anew, or become a new

creature in Christ without it. So we read that Jesus, in answer to the question, *How can a man be born again?* answered:—

Verily, verily, I say unto thee, Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God.—John 3: 5.

What is it that excludes these infinitely important truths of the gospel of Christ from the faith and practice of the popularly religious of to-day but the precepts of men that make void this beautiful law of God? By which do you expect to be judged at the great day of God, Christ's law or these human precepts? Having now quite fully before us, not only what the gospel church is when existing in an organized state, but also "which be the *first principles* of the *oracles* of God" (Heb. 5:12), we may properly conclude this part of the subject before us by referring to John's statement as to the essentiality of "the doctrine of Christ," to the salvation of mankind. It reads:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any [in the capacity of a religious teacher] unto you, and bring not this doctrine, receive him not into your house, [so far as receiving his message is concerned], neither bid him God speed.—2 John 9, 10.

By this statement we are informed that God is not in those systems of religion from which these principles of the doctrine of Christ are excluded. This is as we might expect, when we remember that Jesus promises to be with his worshipers only on conditions that they "observe *all things*"; that is, do "all things whatsoever" he commanded. (Matt. 28:20.) And the great, valiant, inspired Apostle Paul, after having faithfully advocated the gospel as herein set forth, certifies to its divinity, that he "neither received it of man," neither was he "taught it but by the revelation of Jesus Christ," and declares:—

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, *If any man* preach any other gospel unto you than that ye have received, let him be accursed.—Gal. 1: 8, 9.

The deepest borehole of the earth is the one at Poroschowitz, in the Rybnik District, Upper Silesia. It has been carried to a depth of something beyond 2,000 meters (about 6,700 feet), and the diameter of the tube at the bottom is seven centimeters. Boring to such a depth, and moreover, through solid rock, was almost impossible prior to the invention of the Mannesman tube. The greater strength of this tube, as compared with others, makes it possible to use tubes of thinner gauge. It is expected that a final depth of yet another 500 meters (some 1,670 feet) can be reached, and a number of interesting observations on temperature, etc., will be made.—*Engineering*.

Conference Minutes.

SOUTH SEA ISLANDS MISSION.

General conference was held on Takapoto Island, April 6-10, 1894. The conference opened by choosing Elder L. R. Devore president, and Elders J. W. Gilbert and Wm. Newton assistants; Elders D. M. Pohemiti secretary, and Tetuarea assistant, and Elder J. W. Gilbert English secretary; Elder Herman Jansson interpreter. Minutes of last April conference read, a correction was made and received. The secretary of the mission reported the total membership, as far as he has been enabled to reach the branches, to be 1,407. Thirteen Sabbath schools reported. Seventy elders reported having preached 1,572 sermons and baptized 122 since last April. Sixteen priests reported having preached 313 times. Twelve teachers reported 118 sermons. Ten deacons reported 50 sermons. Total number of sermons reported 2,053. No reports reached conference from Elders Hawkins and Tapuni, appointees from last conference. They went to their fields of labor as soon after their appointment as they could conveniently; viz., Tuboi and Raivoi. No reports reached conference from Johnny and Kehouri appointed to Vaitutaki. Petero Derrien reported by letter. A communication from the President of the mission was read before the conference requesting the conference to appoint Sr. Devore as superintendent of the Sunday schools in the mission. She was chosen to that position. The conference authorized the superintendent of the mission Sunday schools to appoint a day at each general conference for the Sunday school work. The Papaua *feast debt* was brought before the conference to consider. On motion it was decided to take sufficient of the money which had been raised hitherto for the building of a church in Fakarava and cancel the debt at once. On motion L. R. Devore and Bishop's agent Metuore were chosen to visit Mr. Goupil in Papeete, (the lawyer who has the debt in hand for collection,) and effect a settlement. The request of the president of the mission to hold a special mission conference in Papeete in November was taken up and lost. On motion the Papaua and the Maturaa branches were declared disorganized. Bishop's agents reported. An auditing committee was chosen to audit the Bishop's agent's books and report to the conference before its close. Elder Wm. Newton was authorized by the conference to write a letter of inquiry to the president of mission asking him to give an explanation of some money (\$58) that was sent to Papeete for four of the missionaries by Saints of Hukuero. A resolution concerning ordinations was presented by J. W. Gilbert and L. R. Devore. After considerable spirited discussion and an additional paragraph inserted, it was adopted. On motion it was decided to drop the January and July district conferences owing to the great cost and loss of time they incur. On motion it was agreed to leave the money raised (for building churches) during the past year by the two divisions in their hands, each division to use their own as they think best. A motion was sustained to hold the general conference of 1895 at Rairoa. On motion it was decided to raise funds by subscription to purchase a printing press for the mission. Auditing committee reported: Bishop's agent of Tahitian division: Tithes \$106.70; from Sisters' Prayer Union \$406; offerings \$16; conference money \$142.40; missionaries' fares \$124. Bishop's agent of Fakarava division: Conference money \$240; tithing \$195; Sisters' Prayer Union \$160; offerings \$24; total \$619; expenses \$50; balance on hand \$569. Report received and committee discharged. Appointments were made and sustained as follows: Elders Wm. Newton and Herman Jansson to Hao and adjacent islands; Elders J. W. Gilbert and Loui to Hukuero and adjacent islands; Elder Tepoitu to Marekau and adjacent is-

lands; Elder Pou to the Marquesas group; Elder John Hawkins to be continued in Tuboi; Elder Tapuni in Raivoi; Elders Johnny and Kehouri to be continued in Vaitutaki. A vote of thanks was tendered the sisters for their assistance in raising money for the missionary work. A hearty vote of thanks was tendered Bro. Jansson as interpreter and to the Tahapoto branch for their kindness to the visiting Saints during conference. All officers of the church entire from the highest to the lowest were sustained. The Sunday school work was sustained. Thanks were tendered Sr. Devore for her effective work in the mission. Also to owners of boats who had assisted the Saints to attend the conference, and a vote of thanks were tendered to the missionaries and clerks for their patient work. Preaching by Elders Wm. Newton, J. W. Gilbert, L. R. Devore, Metuore, Hotu, and others, and Sunday schools in charge of Sr. Devore. There was a very large representation present. The weather was delightful throughout. Adjourned April 10 to meet April 6, 1895, on Rairoa Island.

J. W. GILBERT.

P. S.—The interest and principal to the present of the Papaua debt was \$925.70, but by paying cash Mr. Goupil, the lawyer, threw off \$325.70 which was quite an item indeed. The debt is settled entire, valid receipts received, and we feel there is a great burden lifted from our brethren here.

Per L. R. DEVORE.

SOUTHERN MISSOURI.

Conference convened at Vera Cruz branch, June 2, at ten a.m.; C. J. Spurlock president, George Edwards secretary. Ministry reporting: Elders H. Sparling, C. J. Spurlock, J. Ward, C. M. Bootman; Priests A. M. D. McGuire, M. L. Davis, G. Edwards; teachers, W. N. Currier, T. Hamilton. Branches reporting: Willow Springs 69, gain 1; Vera Cruz 61, gain 10; Burnham 42, loss 51; Woodside 15; West Plains branch was organized a few days before the conference convened with a membership of 50, but did not report. The Bishop's agent reported and the branch clerks were prompt in reporting. Officers were elected as follows: H. Sparling president, C. J. Spurlock assistant, Joseph Ward secretary and financial clerk, H. Sparling Bishop's agent. W. N. Currier was ordained an elder, and much other important business transacted. The preaching was by Elders C. J. Spurlock, J. Ward, and George Edwards. Adjourned to meet with Woodside branch, Friday before the first Sunday in September.

SOUTHERN INDIANA.

Conference convened with the Union branch near Wirt, Indiana, June 16, 1894; James C. Scott president, M. R. Scott Jr., secretary *pro tem*. Branch reports: Union 39, 2 died, 2 removed. Byrnsville 24; 6 baptized. Eden 30; loss 1. Plainville 14; 2 baptized. Manville 20, organized February 19, 1894, by Elders M. T. Short and W. C. Marshall. Elders reporting: I. P. Baggerly, M. T. Short, J. M. Scott baptized 1, L. F. Daniel, J. G. Scott baptized 1, M. R. Scott, Sr., baptized 1, W. C. Marshall baptized 4, D. O. Stites, G. Jenkins baptized 4, D. Scott, A. Barmore, V. D. Baggerly; Priests T. Strange, J. Baggerly, S. C. Grover, J. D. Porter, J. T. King, and M. R. Scott, Jr., baptized 1. Bishop's agent reported: On hand last report 42 cents; received \$461.92; expended \$325.70; due church \$136.22. [Figures erroneous.—Ed.] Audited and found correct. Elders court appointed by conference held at Byrnsville, September 23, 1893, to adjust difficulties in Hope, Pleasant Ridge, and West Fork branches reported. Report received and court released. Washington branch requested J. T. King ordained to the office of an elder, which was referred to I. P. Baggerly, missionary in charge. M. R. Scott, Jr., elected secretary of Southern Indiana district. A motion prevailed to secure a new district record.

Secretary to solicit money for same. The Sunday school work considered. J. T. King elected district superintendent, James Baggerly secretary. Preaching by Elders L. F. Daniel, M. T. Short, and I. P. Baggerly. Adjourned to meet with the Byrnsville branch, October 27, at 10:30 a. m.

SPRING RIVER.

Conference assembled with the Angola branch, March 17, 1894; O. P. Sutherland president, A. H. Herke clerk. The president asked conference to consider the reappointment of a president for the Weir City branch. Ministry reporting: Elders O. P. Sutherland, T. S. Hayton, W. S. Taylor, G. W. Hobart, J. M. Richards, O. Baumgartel, R. H. Davis, W. S. Macrae, R. M. Maloney, A. C. Hart, A. H. Herke; Deacon B. J. Davis. Branch reports: Webb City 170, gain 11; Pleasant View 109; Keighley 20; Columbus 52; Angola 72, gain 10. Bishop's agent's report: On hand last report \$3.39; received since \$39.50; expenditures \$35; on hand \$7.89. Committee on Thos. Cheney's request reported not favorable to his restoration; report received. In answer to inquiries from missionary of Clinton district, clerk was instructed to inform parties that I. J. Young had been recommended for ordination from Weir City branch some eighteen months ago, which ordination was left to the district president. District president was instructed to attend to the ordination of Bro. Nels Abrahams. Committee of three was appointed to arrange for grove meetings and continue during the season; Lewis McCall, O. P. Sutherland, and Chas. Ryan, committee. A. C. Hart was appointed delegate to General Conference and fare paid, with instructions to vote for Independence. Resolved that at June 14, afternoon session we reconsider the action of the Webb City conference of March 3, 1893, which demands all reports from officers to be presented to the conference in writing. All the church authorities were sustained. Preaching by Elders R. M. Maloney, A. H. Herke, W. S. Macrae, and O. P. Sutherland. Adjourned to meet with the Columbus branch at Sherwin Junction, Cherokee county, Kansas, at nine a. m., June 14.

DECATUR.

Convened in Saints' chapel, Allendale Missouri, at ten a. m., June 16, 1894; William Anderson president, Edward L. Page clerk. Branch reports: Allendale 94; 2 removed. E. Keeler president. Leon 43; 3 baptized, 1 removed, 1 died, 16 absent from branch. John Denio president. Davis City 73; 1 baptized, 1 received, 1 removed, 16 absent from branch. James McDiffit president. Lone Rock 78; 1 baptized, 8 received, 8 died. Price McPeck president. Centerville 33; 5 absent from branch. David Archibald president. Cainsville 32; 2 baptized, 3 received. D. W. Wight president. Pleasanton 115; 1 removed, 36 absent from branch. Duncan Campbell president. Hiteman, a new branch organized May 30, 1894; with 21 members. William Loach president. Greenville 37; 2 baptized, 1 removed, 9 absent from branch. Joseph Boswell president. Wirt 46; 1 baptized, 1 certificate of baptism, 1 removed, 14 absent from branch. George Brown president. Lamoni 963; 6 baptized, 15 received, 1 removed, 1 died. Asa S. Cochran president. Ministry reporting: Elders J. R. Lambert, H. A. Stebbins, A. S. Cochran, W. Anderson, J. S. Snively, R. M. Elvin, G. Derry, R. S. Salyards, W. Thompson, E. B. Morgan, O. J. Bailey, E. L. Page, J. J. Watkins, M. J. Haskins, T. J. Allen, H. N. Snively, E. Keeler, A. Himes, M. H. Gregg; Priests, D. Archibald, J. A. Gunsolley, F. E. Cochran, E. Sparks, P. McPeck, J. Vinnerd, S. Pinkerton, H. Pinkerton, Sen., E. E. Marshall; Teachers, A. K. Anderson, W. Birk; Deacon, D. Husher. William Anderson, on the tent committee, reported that \$50.09 had been collected. Report accepted and committee

continued. James W. Johnson was expelled from the church for unchristianlike conduct. Resolved that we advise the branches of this district not to ordain priests, teachers, or deacons unless they are needed for active service in their branches, and that we further advise that great care be taken, that those who are ordained be wisely and prayerfully chosen. And if it can be, that the district president be consulted as to such ordination. The recommendation of Allendale branch that Bro. A. E. Shaw be ordained a priest and Bro. Hiram E. Pinkerton a teacher was approved and they were so ordained. It was voted unanimously that we hold the next district conference at Lone Rock; time to be appointed by the president. At the close of afternoon session one was baptized. Report of Lucas branch was not received until after conference. Preaching by Elders J. S. Snively, William Thompson, H. A. Stebbins, R. S. Salyards, and William Anderson. Adjourned as per resolution.

NORTHEASTERN KANSAS.

Conference met at Scranton, June 16 and 17, at 10:30 a. m.; Henry Green president, James Baillie secretary. Branches reporting: Netawaka, Fanning, Atchison, Scranton, Centralia, (referred back for correction), Baker not reported. The others accepted. Ministry reporting: Elders W. Menzies, J. T. Davis, J. B. Jarvis, J. A. Davis, W. Hopkins, H. Green, C. E. Guinand, W. Gurdwell, G. George, J. Buckley; Priest J. Cairns; Teachers J. Wise, W. Oxendall; Deacons J. Patterson, J. Baillie. Bishop's agent's report read and committee was chosen to examine books, and found them correct. John A. Davis, W. Hopkins, and James Buckley were chosen a committee to set in order Atchison branch as wisdom directs. All general church authorities and district officers were sustained. Resolved that Bro. John T. Davis write to President Joseph Smith concerning Bro. Richmond's ordination to office of elder; if approved, to ordain at earliest opportunity. Preaching by Elders John T. Davis, John A. Davis, and Henry Green. Adjourned to meet at Netawaka, on Saturday, October 13, at 10:30 a. m.

Miscellaneous Department.

NEW ENGLAND REUNION.

The New England reunion will be held at Tenant's Harbor, Maine, from August 10 to 20. Rates will be obtained from all points in Maine and Massachusetts. Fare from Rockland to Tenant's Harbor via steamer Silver Star will be seventy-five cents round trip. Jonesport to Rockland by steamer Frank Jones and return \$3. Surry to Rockland \$1.25. Sedgwick, Little and Big Deer Isle \$1. One half regular fare from Green's Landing. Those desiring tents can write George W. Robley, Thornton, Rhode Island, at once. Those ordering tents are expected to pay for them whether they use them or not. Those wishing board or rooms address W. W. Blanchard, Canton Point, Maine.

A large attendance is expected, and with a full bench of excellent preachers our reunion will be the best ever held. Come one and all. Expenses on the ground will be very moderate.

W. H. KELLEY,
GEORGE W. ROBLEY,
W. W. BLANCHARD,
WILLIAM G. PERT, } Com.

ADDRESSES.

J. Arthur Davis, No. 312 Newton Avenue, North Minneapolis, Minnesota.
J. C. Foss, No. 14 Hall St., Rockland, Me.
J. B. Roush, Box 232, Sandwich, Illinois.
M. H. Forscutt, No. 2080 Market street, San Francisco, Cal.

TWO-DAY MEETINGS.

Two-day meetings, Eastern Maine district, will be held at South Addison, July 14 and 15. At West Jonesport, July 18 and 19. At Jonesboro, July 21 and 22. Bro. J. C. Foss will be with us. Good times are expected.
M. F. GOWELL, Pres.

Jones schoolhouse, July 7 and 8, A. M. Fy-rando and D. Chambers in charge. Missouri Valley, July 14 and 15, Geo. M. Scott and D. Chambers in charge. Magnolia, July 28 and 29, Geo. M. Scott and D. Chambers in charge. Logan, August 4 and 5, Joseph Seddon and A. M. Fy-rando in charge. Six Mile Grove, August 11 and 12, D. Chambers and A. M. Fy-rando in charge.

D. CHAMBERS,
President Little Sioux District.

The two-day meetings in the Southern Michigan and Northern Indiana district this year will be as follows: Clear Lake, August 18 and 19; Diamonddale, August 25 and 26; Marcellus, September 8 and 9; Hartford, September 15 and 16; Galien, September 22 and 23; Buchanan, September 29 and 30; Knox, October 6 and 7; and the district conference at Cold-water, Michigan, October 13 and 14.

The missionaries will please take notice and try to attend and make those meetings a success. If those appointments are not satisfactory to all, please let me know and, if practicable, the necessary change will be made. Brethren of the missionary force, if you can't attend all of these meetings, please let me know which ones you can attend so as to have an understanding, and insure preachers for all. Address: Ray, Steuben county, Indiana.

ISAAC M. SMITH.

CONFERENCE NOTICES.

At the Spring River district conference, July 14, Bro. A. H. Herke will offer church publications at catalogue prices, orders also promptly filled. All presidents and clerks of branches are requested to write their post office address on the face of statistical report, as the name of a branch does not give addresses.

Presidents of branches, please remember that by action of last conference the district is in debt for the sending of a delegate to General Conference, so please gather means, if there is no branch fund already gathered, to meet this obligation. Scattered members are also requested to take notice of our needs.
A. H. HERKE, Clerk.

SECOND QUORUM OF ELDERS.

About the 30th of April I mailed to each member of the quorum a letter requesting a reply. There are over half the members that I have not heard from yet. If you see this please answer at once, as I cannot complete the new list for quorum until I hear from you. D. A. Hutchings, J. A. Read, W. Pickering, M. W. Culbertson, and John E. Rogerson were among the number received into the quorum. Will the brethren please write me at once.

ARTHUR ALLEN, Sec.
No. 2210 Wabash Avenue, Kansas City, Missouri.

BORN.

CURTIS.—Near Guilford, Missouri, November 6, 1893, to Bro. Joseph and Sr. Annie Curtis, a daughter, and named Josephine Alice. Blessed December 17, 1893, at Stanberry, Missouri, by her grandfather, Elder F. W. Curtis.

EDWARDS.—Eddie A., son of Bro. Cornelius and Sr. Charlotte Edwards, was blessed near Zanker, Douglas county, Missouri, June 10, 1894, by Elder C. J. Spurlock.

WARD.—Chloe, daughter of Bro. Charles L. and Sr. Minda E. Ward, was blessed June 11, 1894, near Prior, Douglas county, Missouri, by Elder C. J. Spurlock.

GRUBB.—To Mr. William and Sr. Stella Grubb, May 21, 1894, a son, and named Earl Delmer. Blessed by Elders J. W. Waldsmith and J. Armstrong.

DIED.

HAUKURA.—December 22, 1893, Tema Haukura, son of Temahaukura and Maitupara. Deceased was born at Tapere a Kaitupu, Niau, June 18, 1853, and buried at Tiona (Zion), on Tahiti, December 24, 1893. Funeral sermon by Mareko (Mark H. Forscutt). To die in the triumphs of the faith which anchors safely in God's haven of rest, is to enter a life of blissful peace.

AYERS.—At her home in Jonesboro, Maine, June 1, 1894, Sr. Louisa Ayers, aged 81 years.

AYERS.—Also at his home in Jonesboro, Maine, June 3, 1894, Bro. Charles H. Ayers, aged 81 years. Bro. and Sr. Ayers were baptized at Jonesboro, Maine, October 17, 1889, by Elder J. C. Foss. They were married in 1833, and therefore lived a long and happy life of sixty years together, and in death they were not divided. Funeral services by Elder J. N. Ames.

HAMILTON.—At Omaha, Nebraska, June 10, 1894, Mr. Samuel Hamilton, aged 49 years and 30 days. Deceased was born at Philadelphia, Pennsylvania. Funeral services at the residence at 1:30 p. m., June 12, conducted by Elder C. H. Porter. Interment at Forest Lawn cemetery.

RICHARDSON.—At Omaha, Nebraska, June 10, 1894, Ethel L., infant daughter of Mr. and Mrs. Thomas Richardson, aged 9 months and 16 days. Deceased was born at Omaha; blessed May 27, 1894, by Elders W. W. Blair and G. M. L. Whitman. Funeral services at the house at ten a. m., June 12, conducted by Elder C. H. Porter. Remains interred at Forest Lawn cemetery.

COULSON.—At Lone Rock, Harrison county, Missouri, June 8, 1894, Joseph Coulson. Deceased was born September 10, 1851, in Brown county, Indiana; baptized September 10, 1890, by Elder J. D. Bennett. He was a member of the Lone Rock branch, and lived a consistent Christian, and died in the Latter Day Saint faith. Funeral sermon by Elder John Shippey; text, Revelation 14:13. A wife and three children mourn.

BLAKE.—At South Kirtland, Ohio, June 11, 1894, Sr. Minnie P. Blake. Deceased was born May 27, 1864; baptized May 23, 1888, by Bro. W. H. Kelley. She lived a model life and was greatly beloved by all who knew her. Husband, a sweet little baby only a few hours old left in this cold world without a kind mother's care, father, mother, one brother, and two sisters mourn their loss. Funeral sermon by Bro. G. T. Griffiths; prayer by Bro. J. S. Parrish.

SHULTS.—At his home in Brinton, Michigan, January 9, 1894, Bro. Isaac A. Shults. Funeral sermon in the Saints' church at Brinton by Elder J. J. Cornish. He was a member of the church; had suffered considerable.

LEE.—At her home, at Winchester, Tennessee, November 4, 1893, Sr. Mary Lee. Deceased was born February 13, 1822, at Wabeatt, Lincoln, England. Baptized and confirmed July 12, 1868, at Willow, Richland county, Wisconsin, by R. W. Newkirk. Sister Lee was a member of the Sandusky branch, Sauk county, Wisconsin. She was a good Saint and mother.

ALLEN.—At Kirtland, Ohio, June 11, 1894, Mrs. Mary Jane Allen, wife of Bro. James Allen. Born September 13, 1861, at Greenbrier, Virginia. She was highly respected by all of her friends. She was a believer in God, but had not connected herself with any religious body. She leaves a husband, one son, two brothers, and three sisters to mourn her sudden departure. Funeral sermon by Bro. G. T. Griffiths; prayer by Bro. Steffe.

SAVAGE.—At the home of her brother, Wilber Savage, one mile south of Wilber, Nebraska, on June 17, 1894, of consumption,

Miss Anna M. Savage, aged 28 years, 1 month, and 29 days. She was baptized June 19, 1881, by R. C. Elvin. She lived a faithful life and died peacefully. The funeral took place on Monday afternoon, the service being conducted by Elder Thomas Nutt.

ITEMS OF INTEREST.

PARIS, June 25.—President Carnot was stabbed last evening in Lyons and died forty minutes past midnight without having recovered consciousness. As the President was leaving the banquet of the exposition at Lyons at 9:30 o'clock last evening in order to go to the theater he was stabbed with a knife in the stomach in the region of the liver. The assassin was arrested and was recognized as an Italian who had arrived in Lyons yesterday afternoon. He refused to answer any questions until he is brought before the Judges. The man's name is Pietro Santo.

The crowd that assembled as soon as the assassination of the President became known attacked and demolished three Italian cafés in Lyons. It was impossible, in spite of the intervention of the troops, to keep the crowd in check. The condition of the President was very alarming. The physicians succeeded in checking the hemorrhage, but at 11 o'clock it broke out again and the case became hopeless.

The political situation is very simple. Until the meeting of the Congress, which is composed of the Senate and Chamber of Deputies, the President of the Senate, Challemeil Lacour, is President of the Republic *ad interim*. The Congress will probably meet Wednesday. Two candidates remain—M. Casimir-Perier and M. Charles Dupuy. The election of the former is probable.

LYONS, June 24.—The most intense excitement has been caused everywhere in France by the assassination of President Carnot. The President was visiting Lyons in connection with the international exhibition. Upon his arrival here he was tendered a reception at the prefecture, after which he visited the exhibition. After spending some time at the exhibition he proceeded to the Palais de Commerce, where a banquet was given in his honor.

At 9:25 o'clock to-night President Carnot started for the theater, where a gala performance was to be given because of his presence in the city. Several carriages were in the procession, the first one being occupied by the President. M. Carnot's carriage was driven slowly along in front of the Palais de Commerce, and then turned into Rue de la Republique, still following the facade of the palace, when half way down the street, which was lined with enthusiastic crowds of people who were loudly cheering, a man rushed out of the crowd and sprang upon the step of the President's landau.

Just at this moment M. Carnot was waving his right hand and saluting with his hat in his left hand in response to the greeting that was being given him by the crowd. The people close to the carriage saw the man standing on the step had a knife in his hand. By the glare of the electric lights they saw the bright blade gleam in the air as the assassin's arm descended, and then President Carnot was seen to fall back in his seat, his face deathly pale. One of his hands was pressed over his heart, where the steel had entered the body.

M. Rivaud, Prefect of Lyons, who was seated beside M. Carnot, immediately struck the assassin a blow full in the face and knocked him from the step, thus preventing the man from again stabbing the President, which it was his evident intention to do.

The assassin was seized by a dozen hands and had it not been for several sergeants de ville his life would then and there have paid the forfeit. As it was the police had great difficulty in withdrawing him from the infuriated mob, which was determined to lynch

him. The President was hurried to the Prefecture where physicians were summoned who examined his wounds and pronounced the case almost hopeless. The President regained consciousness during the probing of his wound, and remained conscious to the last. He died about midnight.

LYONS, June 24.—After M. Carnot had been taken to the prefecture it became generally known that the assassin was an Italian and the feeling of deep indignation among the crowd found vent in the form of attacks upon cafés kept by inoffensive natives of Italy. Three such places in the vicinity of the Palace of Commerce were totally wrecked by the infuriated mob.

French flags which were in abundance were then procured by the crowd, and with cries of "Down with the foreigners!" "Out with them!" hundreds of men and boys marched to the Rue de la Barre, in which street the Italian Consulate is situated. There no doubt that the consulate would have been sacked had it not been for the prompt action of the police, who stopped the crowd and compelled its members to disperse.

The excitement continues at fever heat, and it would take very little to precipitate bloody anti-Italian riots. All over the city threats are made to take summary vengeance upon the countrymen of Santo, and the authorities, fearing that attempts will be made to put these threats into effect, ordered bodies of cuirassiers to patrol the city to prevent any outbreak. Everywhere the troops are greeted with cries of "Long live the army!"

PARIS, June 25.—Mme. Carnot, accompanied by her two daughters, left this city at one o'clock this morning for Lyons. The news of the assassination of her husband was broken to her as tenderly as possible. She was almost prostrated with grief, but gave orders for preparations to be at once made to convey her to Lyons.

An official note was issued this morning calling upon the Senate and the Chamber of Deputies to assemble in Congress at Versailles at one o'clock Wednesday afternoon for the purpose of electing a new President.

PARIS, June 25.—There no longer seems to be much doubt that the President's assassination was the result of an anarchistic conspiracy to avenge the deaths of Vaillant and Emil Henri, the two recently executed Anarchists.

French troops are protecting Italians in the cities of the Republic.

ROME, June 25.—King Humbert to-day gave an audience to M. Billot, the French Ambassador. His Majesty expressed his deep grief at the calamity that has befallen France. The interview throughout was cordial.

The Pope was painfully impressed by the news of M. Carnot's death. He at once sent a telegram of sympathy to M. Henotaux, French Foreign Minister.

Both the political and fashionable worlds are doing their utmost to attenuate the moral effect of the crime committed by an Italian. The members of the French colony have been the recipients of many tributes of sympathy and condolence. Diplomats and other officials have visited Count Lefevre le Behaine, French Ambassador to the Vatican, and expressed their deep regret and sympathy.

PARIS, June 26.—Mme. Carnot returned to Paris from Lyons early this morning with the remains of the President confined in plain oak. The civil and police authorities received her. About 7,000 persons, principally members of the working class, were massed outside the railway station.

The widow was accompanied by her three sons to Paris. The train was awaited at the terminus by a funeral wagon, two landaus, and a coup for the officers who went with the President to Lyons. The party was soon conveyed to the Palace of the Elysée. Troops were drawn out of the courtyard and saluted the funeral wagon. On alighting Mme.

Carnot was embraced by her daughter-in-law and mother-in-law.

Mme. Carnot has not touched food since Sunday, but she was able to-day to drink deep draughts of milk flavored with coffee. Her mental and moral vigor sustain her. She spent to-day ordering mourning, arranging for the funeral, dictating answers to the telegrams from Queen Victoria, President Cleveland, Emperor William, and Empress Augusta, the Czar, King Humbert, and others, and receiving the Ambassadors bringing them. Emperor William will send a Prince of his own house with two Prussian Generals to attend the funeral. Marechale MacMahon sent a feeling telegram, in which deep sorrow spoke to deep sorrow.

The lamentable affair has created a deep feeling of regret, and has called forth a general expression sympathy for Mme. Carnot and the French people from all parts of the civilized world.

PARIS, June 26.—At a meeting of all the Republican Senators this afternoon in order to decide upon a candidate for the Presidency a vote was taken with the following results: M. Casimir-Perier 144, M. Dupuy 15, M. Brisson 8, M. de Freycinet 4, M. Constans 2, M. Arago 2, M. Loubet 2, M. Cavaignac 1.

A Paris cablegram states that Great Britain has placated Germany by abandoning the strip of territory obtained by the Anglo-Belgian agreement.

CARDIFF, June 24.—The men who have volunteered to search the Albion colliery at Cilfynydd, the scene of the terrific explosion of fire damp last evening, have been at work all day, but no further rescues have been effected. All hope for those still in the pit has been abandoned. The number of the dead will, it is believed, reach 250.

Eighty-six bodies have been recovered.

Advices report 577 deaths from the plague in Hongkong, China, from May 1 to June 7, 230 being under treatment. The total number of cases since the outbreak is about 1,200. The new cases at Hongkong number about thirty per day, with a fearful death rate. The sanitary authorities attribute the outbreak not to bad sewerage, but to filth in the houses. Three British officers and three men are reported as attacked by the plague. In Canton, though, the plague claims less victims than for some time, it is causing much loss of life.

RICHMOND, England, June 23.—The Duchess of York, wife of Prince George of Wales, heir presumptive to the throne of the United Kingdom, was safely delivered of a son to-day. He will immediately be made a peer, probably receiving the title of Earl of Kent.

LONDON, June 23.—Sir John Lubbock, William Randall Cremer, Secretary of the International Arbitration League; and Sir George Baden-Powell, all members of Parliament, have jointly sent a cable message to United States Senators Allison and Sherman, saying that they are delighted with the resolution introduced in the Senate by Senator Allison for a treaty between Great Britain and the United States which shall provide that for the next twenty-five years all disputes which cannot be adjusted diplomatically shall be referred to arbitration. The senders of the dispatch urge the Senators to go ahead and inform them that 300 members of the House of Commons had just signed an address in favor of a treaty of arbitration between Great Britain and the United States.

WASHINGTON, D. C., June 22.—Richard C. Kerens of St. Louis, a member of the Inter-Colonial Railway Commission, who has been in the city for the last few days, speaks enthusiastically of the work which has been done on the proposed road, which he says "will open up the territory of fifteen republics south of Mexico to the trade and emigration of the United States, and the disposition of the people of that region has shown towards our engineers is an indication of the

favor with which the enterprise will be received. We have received assurance that every country through which the line has been surveyed will make land grants and other concessions to insure the building of the road. The United States will not find it necessary to grant any further aid than that necessary to make the facts known, as will be done in this case. The building of the road will follow as surely as it followed the publication of the reports of the Pacific roads." Mr. Kerens says the resources of the region which will be developed by this great line will be found to be marvelous and that a country sufficient to support a population of 200,000,000 people will be opened up. Mr. Kerens thinks it the place of all others for the United States to send its surplus immigration.

CLEVELAND, O., June 22.—The Rev. Father A. F. Kalaszewski, the Polish priest, late pastor of St. Stanislaus' Church and until recently the spiritual adviser of 16,000 people, was excommunicated by Bishop Horstmann to-day. The priest has incurred the displeasure of the Bishop by his recent secession, with some 1,200 families, from St. Stanislaus' church and by the establishment of the Church of the Immaculate Heart of the Blessed Virgin. Kalaszewski had been ordered by the Bishop to refrain from the celebration of mass or to exercise any priestly function in this city. He had been twice summoned to the episcopal residence to answer for his disobedience and had refused to appear. Great excitement prevails among the Slavonic people here as a result of the Bishop's course. The excommunicated priest is a man of great energy and ability and the greater portion of the Polish Catholics are loyal to him. He has established a church of influence and will doubtless use every effort to get the Polish Catholics all over the country to join his cause.

ROME, June 23.—There were turbulent scenes in the Chamber of Deputies Friday, during the debate on the government's financial measures. The radical leaders Cavallotti and Imbriani started the trouble by declaring that the Ministers should have advised the Crown to make sacrifices in the civil list. Sig. Imbriani made a vehement attack on the government and was called to order by the President. A heated discussion next occurred on the proposal to increase the salt tax. The proposal was finally adopted by a vote of 201 to 135.

CARDIFF, Wales, June 23.—A dispatch from Pont-y-Pridd, Glamorgan, says a terrible explosion occurred this afternoon in the Albion colliery near that place. Two hundred miners are buried beneath the debris of the mine. Their fate is unknown, but it is believed that a large number of them have been killed. It is estimated that eighty miners were killed either by the explosion or by the falling earth and rock. Every possible effort is being made to save the imprisoned miners.

Heavy rainstorms and cyclones are reported from Detroit, Michigan; Valparaiso, and Madison, Indiana; Yankton, South Dakota; also from points in Nebraska, Illinois, Iowa, Kansas, and Oklahoma, June 24.

Missouri, Kansas, and Illinois points were visited by another severe storm, which did great damage to town property on the 25th inst.

Sioux City, Iowa, will build a combination railroad and wagon bridge across the Missouri River at a cost of \$340,000.

ST. PAUL, Minn., June 27.—Twelve to fourteen people are reported killed in a cyclone near Sleepy Eye, Minnesota. There has been a cyclonic storm through Southern Minnesota. Loss of life and property is reported from Pipestone, Windom, and Collegeville, Minnesota.

CHICAGO, June 28.—The American Railway Union of railway employees became aggressive in its efforts to force a settlement between the Pullman Car Company and its

striking employees, and threw down the gauntlet of battle to the Erie, Grand Trunk, Monon, Eastern Illinois, Northern Pacific, Wisconsin Central, Chicago and Great Western, Baltimore and Ohio, Panhandle, and Santa Fé railroads, by ordering out all employees of those roads who belong to the union.

The blow against the Erie, Grand Trunk, Monon, and Eastern Illinois was struck through the Western Indiana Terminal system which handles the trains of these roads. Their switchmen, signal-towermen, roundhousemen, and all the engineers and firemen but two struck during the day. The Northern Pacific switchmen quit at six o'clock.

At eleven o'clock the Pan-Handle men walked out. This was a big surprise to the officials of the road.

The master stroke, however, occurred at midnight, when every employee on the Santa Fé belonging to the American Railway Union was ordered out. The switchmen quit; whether the other men will obey the mandate will be learned to-day. The officials of the road which is in the hands of the receiver, say that they will apply the first thing this morning for United States Court protection.

SAN FRANCISCO, Cal., June 27.—All overland trains are tied up owing to the refusal of men to handle the Pullman cars. Railroads will not send out trains without Pullmans and will make no attempt to send overlands until the strike is ended or until they can secure adequate protection.

Passengers en route to the East are thus blocked, with no assurance as to when they will be able to get away. It is probable that the Union Pacific, Santa Fé, and Northern Pacific, being in control of Federal receivers, will appeal at once to the United States courts for injunctions restraining the strikers from interfering with their trains.

The strike is general throughout Montana. Many other points also report a blockade of passenger service.

WASHINGTON, D. C., June 27.—The House Committee on Commerce approved to-day the Nicaragua Canal bill drawn by the subcommittee and ordered it to be reported to the House.

UNIONTOWN, Pa., June 27.—The cost of the coke strike is thought to aggregate \$1,000,000. It is broken and a general resumption is expected in a short time.

VERSAILLES, June 27.—Casimir-Perier was this afternoon elected President of the French Republic, in succession to M. Carnot, the victim of anarchistic hate. The election was by the Senate and Chamber of Deputies sitting as the National Assembly in the great hall of the palace of Versailles, that has been the scene of so many historic events.

PARIS, June 27.—It has been arranged that the funeral procession which will convey the remains of the late President Carnot to the Pantheon is to leave the Elysée Palace at eight o'clock in the morning. It will proceed through the Champs Elysées to the Place de la Concorde, and through the Rue Rivoli, reaching Notre Dame Cathedral at about noon. After the funeral services at the cathedral the procession will go to the Pantheon by the Pont Neuf and the Boulevard St. Michel.

LYONS, June 27.—The trial of Cesare Santeo, the Anarchist assassin of President Carnot, is to take place July 23.

Seventeen thousand men are said to be out, in the strike of the American Railway Union. Train service from Chicago west is badly interfered with on many roads. The General Managers' Association of twenty-one railroads have combined to defeat the strikers by employing new men.

The House of Representatives has passed the bill for the Admission of New Mexico.

President Cleveland has signed the bill which makes Labor Day a legal holiday.

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PRESIDENT HARPER ABLY DISCUSSES HIGHER CRITICISM

DR. W. R. HARPER, President of the University of Chicago, lectured at the Second Baptist Church on "Biblical Inquiry or Higher Criticism." Several weeks ago Dr. Harper was invited by the Rev. William M. Lawrence, pastor of the church, to speak in the church on the results of intelligent investigation into the Bible's authenticity.

Dr. Harper discussed biblical investigation dispassionately. He frankly admitted that higher criticism had been compelled to discard many portions of the Scriptures as either vague or erroneous, but insisted that the basic principles of Christianity had not been shaken in the least.

He said among other things:—

"The questions presented in the Bible meet us in almost every issue of life. No subject is so interesting as this great book which we love so much. No argument is needed to convince us that it is the nearest book of all to Christian mankind. Many are doubting, and I myself have passed through this severe experience. We meet men and woman every day who are thinking about these things. Deeper thoughts only will solve the questions.

"We often hear the phrase 'higher criticism.' What does it mean? About one hundred years ago learned men began an investigation of the Scriptures as to their source, truth, etc. Some of these men ruled upon the correctness of the text. Great differences were found between the original Hebrew version and the Greek translation. Verses and even whole chapters found in the

Hebrew had been omitted in the Greek. These men then decided upon what should be admitted.

"The text was naturally the first and principal thing. These particular investigators who decided this were 'lower critics.'

"Then there were other learned investigators who inquired into the literature of the Scriptures. These investigators examined into the authorship, the time of writing, the purpose, etc. They noted differences between old versions and newly discovered manuscripts. The latter are called 'higher critics.' Thus we can see that these critics first decided upon the material or the true text and then as to the source and purpose.

"Biblical inquiry is the simplest synonym for criticism. I may write a review of a book in which there is nothing but praise, yet it is called a criticism. Criticism does not necessarily mean hostility. Yet why is there a shrinking to-day by many good men and women when the subject of higher criticism is mentioned? The answer is, because many of the men who have been engaged in this work have not been in true sympathy with the grand old book. They have gone about it without heart, without warmth, just as if they were delving into a department of science. Their work raised questions, and these same men answered them.

"The answers have raised consternation in the minds of men. These investigators may be called destructive critics. Biblical scholars of all denominations have gone into the work. They have found some things claimed by the destructive critics to be correct but the great principles remain unshaken. The latter may be called 'constructive critics.'

"Let us take the histories of Israel as presented in the books of Kings and Samuels. In one book the prophets Elijah and Elisha play an important part. 'The man who sins must suffer.' The spirit of prophecy is breathed throughout. The higher critic declares that a prophet wrote this book.

"In the other chronicle the same time is covered but nothing is heard of the consequences of sin. The last work tells of the temple, of the priesthood, of the future greatness of Israel to be brought about by the priesthood. It is plain to all that a priest wrote this.

"Higher criticism has introduced much that is new and troublesome,

and it is difficult to make all things harmonize. But the man who can answer all questions has no business on earth. It is true we have been taught much by our forefathers which has no basis in fact. Why cling to error? Let us not go on the basis that what was good enough for our forefathers is good enough for us. That spirit does not prevail among thinkers to-day. Our desire is to study these books, throw the light upon them, and if the results differ from the belief of the past let us give up the belief of the past. What we want is facts. We cannot afford to bow at the shrine of Untruth.

"Higher criticism has shown us many things. It has taught us that there is very much question as to the real text of the Bible. It has shown us that the writings of the Bible reflect the literary style of the authors, and that the books were, in many instances, not written as a record of history but to serve specific purposes of the writers.

"Criticism has presented many differences in lack of harmony between the Bible and science. Yet we speak to-day of the rising and setting of the sun, though we know the sun does not rise or set. Can we blame the ancients for using similar expressions? For my own part, I think the harmony between the ancient writings and latter-day science is remarkable, convincing me that the knowledge of the old writers must have been from divine inspiration.

"Criticism shows us that the Hebrews refused to eat the flesh of a certain animal; that the Assyrians even refuse to mention the beast.

"And so on through a vast mass of detail. Yet the grand principles of the Good Book have stood as strong and rugged as the eternal hills. Let us thank God that men have been led to attack the book in order that other men should be led to staunchly defend it."—*Tribune.*

Professor Heindrich Hensoldt, Ph. D., who has spent years of research and study in Ceylon, Burmah and Thibet, contributes the third paper in a fascinating series, "Occult Science in Thibet," to the July *Arena*. Mr. Hensoldt has taken a high rank as a scientific writer, and he has the rare power of making very scientific subjects fascinating to the general readers. These papers giving glimpses of a strange world of life and thought which, while it was old when Homer sang, is new to us at the present day, are not only valuable to the special student of philosophy and religion and sociology, but are intensely interesting to all whose imaginations are cabined in our narrow Western world.

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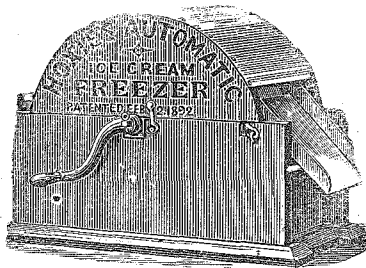
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Creston District Agricultural Fair, Creston, Iowa, August 27-31. Tickets sold August 27-31, returning September 1, at one and one third fare.

Iowa State Fair, Des Moines, Iowa, August 31 to September 7. Tickets sold August 30 to September 7, returning September 8. One fare for round trip.

St. Louis Exposition, St. Louis, Missouri, September 5 to October 20; tickets sold September 6, 10, 13, 17, 20, 24, 27, and October 1, 4, 8, 11, 15, and 18, limited for return 5 days from date of sale, rate one and one third fare.

St. Joe Fair and Races St. Joe, Missouri, September 10-15. Tickets sold September 8-15 limited for return September 17, rate one and one third fare.

St. Louis Fair, St. Louis, Missouri, October 1-6, date of sale September 29 to October 6 limited for return up to and including October 8.

Kansas City Interstate Fair and Priests of Pallas Parade, Kansas City, October 1-7. Tickets sold October 1-7 limited for return up to and including October 8, one fare for round trip.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, July 11, 1894.

No. 28.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUEF CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 11, 1894.

EXIT C. A. HALL.

C. A. HALL, ex-president of the Church of Christ (commonly called Hedrickites), late of Independence, but now of Centropolis, Missouri, who was the chief defendant, director, and manager for the said Church of Christ in the late suit against that church by the Reorganized Church, for the Temple Lot, has gone over, root and branch, to the Utah Church, which is quite a fitting climax to the part he has played against the church in that suit.

He possibly would have been better pleased himself and have been accorded a warmer reception into the rank and file of the Utah fraternity if he could have taken the possession of the Temple Lot at Independence with him; but this little plot was foiled we think. Elder David F. Stout, who so stoutly refused to continue discussion with Bro. Hans N. Hansen, of Crescent, and declined to meet Bro. T. W. Williams, of Council Bluffs, Iowa, has been deputized to wait on ex-president C. A. Hall and baptized him, which programme has likely been carried out ere this. So runs rumor.

DESERET NEWS IN REPLY.

THE *Deseret News* for June 26 has an editorial reply to ours on discussion, which we give our readers as a sort of finish to the instruction of the Utah Church leaders to their elders, not to discuss with us:—

SPOILING FOR CONTENTION.

As was to be expected, the organ of the Reorganized, or "Josephite," Church, the *Saints' Herald*, is amazed and confounded by the "Card to the Elders" recently published in these columns over the signature of the First Presidency of the Church of Jesus Christ of Latter Day Saints, advising our elders against entering into discussion with those who are anxious for the prominence and notoriety which a challenge and debate with them would afford. It is hardly necessary for us to republish the "Card" referred to, or to repeat the unassailable arguments and the good sense which fortify the position therein taken. Still less is it necessary to devote much space to the wandering logic with which the head of the Reorganized Church (as though the term "reorganization" were not of itself a confession of departure and apostasy from the original faith!) seeks to insist upon the gratification which the elders will henceforth deny him. Not with-

out amusement, however, we note the peroration of his epistle. In this he gives instructions that the opportunity for debate is still to be offered and insisted upon by his followers, and if it shall be refused, they are to solicit and, if possible, secure from those thus declining a written statement of refusal, or if that also shall be refused, their denial in the presence of a witness! This dramatic program would seem to indicate that Reorganized challengers are hereafter to go about accompanied by a witness and a notary public—as we presume to complete the case it will be necessary to have the documents and the evidence sealed and sworn to—and that controversy they are determined to have, if not on points of doctrine, at least on the privilege of minding one's own business.

Every discerning elder of the Church of Jesus Christ of Latter Day Saints will see without difficulty that in the "Card" of the Presidency he is completely relieved of the need of noticing such people in any way whatever. Surely he will have a better understanding of the importance of the labor devolving upon him than to waste any time in writing to or wrangling with those whose purpose now clearly exposed is to divert his attention from his legitimate duty and to annoy him. Their way seems to suit them, their claims seem to satisfy them; then let them enjoy them all to their hearts' content. On no account should the elders dignify them in their bravado or humor them in their whimsicalities; but in all respects observe the counsel of the First Presidency and "leave them severely alone."

INDORSEMENT OF LYNCHING BY CHURCHMEN.

RIGHT Rev. Hugh Miller Thompson, Bishop of Mississippi, has this to say in defense of the administration of "Lynch law:—

On this subject there is but one opinion in Mississippi. The people lynch for one thing, and one thing only. When it comes to such a pass that a girl six years old cannot go from one neighbor's house to another without danger of being carried away and torn to pieces by some negro brute, what else can we do? There have been so many terrible cases. I must say, too, that all the years I have lived in the South I have never known of a doubtful lynching. The negroes, when caught, always confess or are absolutely indentified. The laws are slow, the jails are full, and the lawyers are banded together to defeat justice, as they always are. The offense is a capital one all over the South. So the people save delay by simply suming their natural sovereignty delegated by them to the courts and hang the criminal.

Of this sentiment of the Bishop the Cleveland, Ohio, *World* has the following sharp criticism:—

These remarks, coming as they do, from the highest churchman in Mississippi and one of the ablest orators in the South, are naturally taken up by the newspapers and boldly urged as sufficient justification for the lawlessness that is constantly increasing there.

Just think of an alleged exponent of the teachings of the "meek and lowly" Jesus putting forth such doctrines as this. Think of a churchman who is supposed to be in

favor of law and order, and who is, or ought to be, a representative of civilization indorsing the taking of the law into the hands of the populace and abolishing courts, the only line of demarcation between savagery and enlightenment.

It is because the South has such teachers and such leaders as this churchman that it is found so far in the rear of the procession, and is certain to remain there. If, as Bishop Thompson says, the courts are slow and the lawyers are banded together for the purpose of defeating justice, then the courts should be accelerated and the lawyers should be punished. The way to remedy is not to return to the ways of the savage. If this learned bishop knows anywhere near enough to occupy the position that he now does he should have thought far enough into such matters to know that two wrongs do not make one right; that lawlessness on the part of a whole community only makes more lawlessness on the part of individuals; that just so long as lynching is tolerated and encouraged in the South just so long there will be plenty of victims to be lynched. History demonstrates beyond cavil that that is the way such things work. That is the harvest that is reaped from the seeding of wickedness which Bishop Thompson defends. The evolution of the South from darkness and savagery must indeed be slow so long as the religious teachers defend murder and admit that the courts and their administrators are corrupt failures.

The surprise manifested by the *World* that a professed Christian leader should express sentiments like this of Bishop Thompson's, is genuine; but, the experience of a lifetime in the gospel ministry has shown us that for real disregard for the restraints of law, there is no more dangerous element in society than a class of religious professors. The rod, the fagot, the fire, the rope, and the torture, are arguments with such men; and too frequently, far too frequently, prejudice, against color, race, or other religions stands for proof upon which the victims are condemned without trial and without defense.

Of all people who should be by precept and example the friends, advocates, and exemplars of law and order, and opposed to disorder and any sort of unlawful violence, the Saints can easily consent to stand first.

They have from the first been misconceived, misunderstood, cavilled at, lied about, abused, and persecuted for opinion's sake; and can appreciate the real value of a lynching. Some have been killed, and some imprisoned, and nearly all preachers have been in jeopardy to a greater, or lesser extent, for the sake of the faith they held.

Without saying anything as to the correctness or incorrectness of Rev. Thompson's statement as to the

guilt of all that have been lynched, we may state that we have no fellowship with the sentiment that punishes and kills without sanction of law. It is hard enough to sustain lawful killing, but to indorse unlawful murder is not to be borne by order loving people.

A CHURCH ROW.

It appears that some of the Catholic clergymen have been unnecessarily denouncing the members of the Polish Catholic "Church of the Immaculate Heart of the Blessed Virgin Mary," at Cleveland; in which the members have been stigmatized as "cattle, brutes, and dogs." This has called out a strong protest from the Trustees and the matter is to be presented to Bishop Horstmann, of Cleveland, and Mgr. Satolli, for the Pope.

The resolutions protest against priestly domination, and assert the rights of the church membership in a very emphatic way. We copy some of them, the first setting forth the grievance:—

Whereas, The people comprising the congregation of this church have been systematically abused and contemned by their spiritual superiors of this diocese and have been stigmatized as cattle, brutes, and dogs by said spiritual superiors, therefore be it

Resolved, That it is the wish and desire of the people of said congregation to be treated like men and American citizens by their spiritual superiors, and not as beasts and cattle.

Among these resolutions are the following:—

Resolved, that it is the sense of this congregation that there should be absolute freedom in secular education; that we are in accord with the apostolic delegate, Satolli, that the parents should be perfectly free to send their children to the public schools of Cleveland if they so desire; and that it is the sense of this congregation that secular instruction should be conducted in accordance with the plan of instruction adopted in the public schools, with American text-books, and under American methods; and we strongly condemn any action of bishop or priest in expelling parents from church societies and denying them the sacraments and Christian burial because of their action in sending their children to the public schools.

Resolved, That this congregation heartily sustains the freedom of the press, and strongly condemns the action of bishop or priest in denying the sacrament and Christian burial to those communicants who subscribe to and read newspapers that are not approved by bishop or priest.

Resolved, That it is the sense of this congregation that all cemeteries should belong absolutely to the congregation, free from any control of the bishop, and that burials in the cemetery lately purchased by this congregation should be within the means of the poorest member.

Resolved, That a copy of these resolutions be sent to the apostolic delegate, Satolli, Bishop Horstmann, and the public press.

Signed: Rev. A. E. Kolaszewski, Anton Rafalski, Joseph Pawlowski, Alexander Skarupski, John Kniola, Frank Lewandowski, Andrew Ruminski, Anton Falarski, Julian Bednarski, Jan Kotlewski, August Westfald.

The first of these signers states

that the spirit of independence in worship is increasing among the Poles; that "independent churches are springing up everywhere, and that a million Poles are already worshipping in this independent spirit."

This is the old way. Oppression in priestly rule in which the common rights of the people were infringed or invaded, aroused men to protest; this met with the assertion of dogmatic church authority by church authorities, and revolt resulted. It may be that the spirit of aggression that has urged the Catholic Church to push its seeming superiority in the United States, seeking for and demanding universal rule, (as some are urging,) its zeal has overstepped proper bounds for the safety of the movement; and, while urging its conquests in one direction, the ancient dogmatism has attempted to crush by the use of denunciation and the employment of harsh names in another; and this protest from American Poles may be but the opening of the way to the secession of many from the Catholic fold.

There is an era of great distrust and general upheaval in religious and economic circles in the United States, and whither it may lead none but the Master can know.

THE WORK IN WALES.

BRO. J. H. EDWARDS, of Old Castle Road, Llanelly, Wales, gets a column in the *Mercury*, newspaper, of that place, for an exposition of the faith, which is quite able. The same paper contains a characteristic criticism on Bro. Edwards' position, by the review of the week editor, in which the point is made, that while there may still be radical differences between religionists as to form and dogma, the days of the fagot and the knife for heretics is past; the world really does move.

Mercury sent us by Bro. A. H. D. Edwards.

THE following is part of a reported speech by Miss Frances Willard on the occasion of a reception tendered on her return from Europe. It contains some good points:—

Woman is ordained to lead the vanguard of this great movement until the American public is borne across the abysmal transition from the superstitious notion that alcohol is food to the scientific fact that alcohol is poison. It is my firm conviction that in the new adjustment of society, after having conquered a firm foothold in the trades and professions, women will gradually withdraw from mechanical work and devote themselves to the noblest vocations that life affords—motherhood, reform work, and philanthropy. Reform and philanthropic movements are but associated efforts to make the world more homelike. Society and government have long been fathered, but they have not been mothered enough to make them normal. One side in the development will not continue many generations longer. With equal

hands and equal pace, men and women will combine their efforts to develop in both law and custom, not the paternal but the parental quality, so that the kingdom of Mammon, of Bacchus, and of Venus may give way to that kingdom of home which is the best earthly representation of the kingdom of heaven. The armies of the present, with their munitions of materialistic warfare, must give way to the armies of industry. The practical mind seeks at once to know how a beginning can be made within its own environments.

THE following prison statistics from the last United States census show that crime is on the increase out of proportion to the increase of population:—

Year.	Prisoners.	Ratio of Population.
1850	6,737	1 out of 3,442
1860	19,086	1 out of 1,647
1870	32,901	1 out of 1,171
1880	58,609	1 out of 855
1890	82,329	1 out of 757

EXTRACTS FROM LETTERS.

BRO. W. C. CATHER, recently ordained to the eldership in the Texas field, is traveling and preaching the word as circumstances permit. He writes that his ministrations have been confirmed by the blessings of the Holy Spirit in healing the sick and cheering the hearts of the scattered Saints. He wrote from Bryson, Texas, June 18:—

The Lord is recognizing my efforts in the work and I have been speaking most of the time with splendid liberty. Fifteen miles west of here are two families of Saints, and twenty miles east there are five more Saints. We are to meet here next Sunday and have prayer and sacrament meeting. Some of them have never enjoyed a meeting of that kind and none of them have until this summer. I shall do all in my power to make the occasion a profitable one to those present. Since I came to this country the 1st of April I have preached thirty-six times and walked nearly four hundred miles. Have endured some hardships, but as long as I can see souls rejoicing in the light, or I am pleasing the Master, I care nothing for my own inconvenience.

Bro. W. W. Blair, from Blenheim, Ontario, June 25:—

Bro. Lake and I held 3 services here yesterday, and continue to-night and to-morrow night, then go to Chatham, London, and be at Grand Valley for conference the 30th inst. to July 2. All goes prosperously in church work and prospects excellent.

Sr. L. O. Dawson, Ellensburg, Washington, wrote June 24, as follows:—

Will you please mention in the *Herald* that we have one hundred and sixty acres of land and wish some good, reliable person to take a share of it and help improve it. My husband's health is poor and money is so scarce that he is unable to improve it. We would be glad to have an elder so that we might have some preaching. The prospects are now good for having the ditch put through. Would like to hear from some one who is anxious to have a home and also do some work for the Lord. The five years have expired, and now we have right to a deed.

Bro. Cornish, from South Boardman, Michigan, July 2:—

Our conference here in the Northern Michigan district is over; we had a good one. I resigned the presidency of the district; Bro.

J. H. Peters was appointed. Six more were baptized. Some opposition by those of other faiths here yet, otherwise everything moves on nicely. They have their church here inclosed, and are trying to finish it this fall for winter use.

Bro. George H. Graves, colored, reports from Streator, June 30:—

Since June the 9th I have opened three new fields. At Joliet I preached Sunday, the 10th, to a nice crowd of people at the colored Baptist church. Monday, June 11, I preached to a full house at Braidwood, promising to return soon to both named places. The evening of the 12th I arrived here; been here ever since preaching, and trying to build up a people here. I have been blessed with good liberty. I have delivered nine sermons to the colored people, and one sermon in the city park, June 24, to about five or six hundred white people. Friday, June 22, I delivered a gospel sermon at Young Men's Christian Association Hall, to a good house, and by request of the city people I will speak to-night on the resurrection of the dead, and July first again in city park; subject, "Will a man rob God?"—Mal. 3. Brothers, pray for me that I may be blessed in God's work.

Bro. J. C. Foss, from Rockland, Maine, July 2:—

June 17, baptized six; last Sunday three more. I never had better liberty in the gospel than now; health has not been so good for years.

Bro. M. T. Short, from Bedford, Indiana, July 1:—

Last Sabbath I was with the Saints at Union branch, baptized a male adult and organized a Sunday school, but now I am in the frontier, so to speak. I trust to abide diligent, hopeful, cheerful, and true.

EDITORIAL ITEMS.

BRO. DAVID SMITH secured an opening at Hubbard Lake, Michigan, a new place, early in June, and has continued to preach the word in the face of varied opposition, first in the form of Bible questions, which being ineffectual was followed by threats of violence, wordy abuse, etc. The sequel presented the explanation, however, for Bro. Smith baptized thirteen—all heads of families—and others promised to follow soon. A new church building is proposed by the newly baptized brethren. Bro. Smith was obliged to go elsewhere, but will return soon to follow up the effort. He says: "The good work rolls on and I am feeling well in it. Brethren, hold up the banner and all will be well."

One of the brethren sends us a clipping from a Centralia, Kansas, paper by which we learn that Bro. Joseph McDougal, living six miles south of that town was made the victim of a dastardly outrage. An incendiary set fire to his barn containing horses, grain, farming implements, wagons, harness, etc., all of which were destroyed, the horses miraculously escaping from the building, one being badly burned about the head. The neighborhood is aroused and steps are being taken to apprehend the incendiary. Bro. McDougal's loss was almost total.

Bro. Edson D. C. Smith, son of Uncle William B. Smith deceased, extends a cordial invitation to Brn. A. H. Smith, I. N. Roberts, and others of the general missionary force of that field to resume labor in the region where he resides. His post office address is Ben Franklin, Murray county, Minnesota; thirteen miles south of Walnut Grove on the Northwestern. It can also be reached from Avoca on the Minneapolis and Omaha road. He will meet at the train any who notify him of their coming. Allowance of time should be made for semi-weekly mail. Bro. Smith's letter indicates a hearty interest in the cause that he has spared no pains to bring to the attention of his friends and neighbors. As a result some desire baptism and others ministrations, and others await further preaching. He desires to hear from the missionary in charge.

The Herald Office is publishing a revised constitution and by-laws of Zion's Religion-Literary Society. Mailed to any address on receipt of stamp.

A letter from Bro. F. A. Smith dated Eagle Grove, Iowa, June 20, reports a successful series of meetings near Head Grove, where Brn. Hayer and Lewis, formerly of Mission, Illinois, and others of the Saints reside. One was baptized; others heard the word to whom the message was before unknown. Brn. Smith, Rudd, Weld, and Hand were the preachers. Bro. Smith reports numerous inquiries for Bro. I. N. W. Cooper and earnest hopes for his recovery and resumption of missionary labor. He made many friends, who desire his return to that field.

Bro. E. N. Beach, Flora Vista, New Mexico, writes requesting any of the elders who can to call on and administer to his mother, Sr. Mary M. Beach, who resides at Nederland, Boulder county, Colorado, about fifty miles from Denver, and who is seriously afflicted.

With ever increasing demands upon our space for the insertion of communicated articles and letters we are obliged to note or summarize the contents of letters that we cannot insert. Brethren and sisters whose letters do not appear will please remember that this is done only because of limited space. We solicit communications containing news of interest and will present the substance of those we cannot publish in full.

Bro. Hubert Case, writing from Smithland, Iowa, June 29, reports many believing and some near the kingdom in the field where Brn. Mintun, Montague, O. Case, and he are laboring.

The work is onward and the Saints moving upward at Boyne City, Michigan. So writes Bro. W. A. McClain.

The office cannot fill additional orders for the Intermediate and Primary grade *Quarterly*, for June, July, and August. All of the edition has been sent out.

Bro. I. P. Baggerly, from Mannville, Indiana, June 27, reports quite favorably of the work in the district. He states that the ministry, general and local, are doing nicely and are being quite well received. Bro. Baggerly was sent out as comparatively inexperienced, but earnest desire for the good of all, and a disposition to bear with what could not be helped and to learn by what he sees and hears, with the aid of the Spirit, are helping him to be a workman that "needeth not to be ashamed."

Bro. Richard Coburn wrote from Blenheim, Ontario, July 1, confirming the good reports of the late conference held at Wallaceburg, June 16-18 and the labors of Brn. W. W. Blair, J. H. Lake, and John Grant. Brn. Greene and Brown were holding grove meeting near Buxton.

Letters are received from Brn. J. S. Lippincott, Shelton, Nebraska; F. R. Tubb, London, England; A. H. D. Edwards, Pont-y-pridd, Wales; and will appear as space permits.

Bro. D. A. Huffhines is holding services at his home, Famous Post-office, Hamilton county, Illinois. He desires aid by brethren laboring in that field.

Bro. Marce Sorenson, who went into the Northern Texas field, came home on the 3d inst., accompanied by his eldest child. The sickness of his youngest child compelled him to return North.

Bro. J. W. Wight was the orator at Lucas, Iowa, July 4.

Bro. Robert Winning, of the College Committee, combined pleasure and business by spending the Fourth at Lamoni, remaining over until the 7th in the interest of the college movement. The work of laying out the college grounds goes forward.

Brn. Joseph Smith, William Anderson, and H. A. Stebbins held preaching services at Lone Rock, Missouri, on Sunday the 8th inst. Four were baptized and confirmed during the day, Bro. Stebbins officiating in the rite of baptism.

Bro. J. H. Bryce, formerly of Proton, Ontario, writes for printed matter for use in the lumber regions of Michigan. Hagenville, Michigan, is his post office address.

Brn. Duncan Campbell and F. E. Cochran held services with the Pleasanton, Iowa, Saints on Sunday, July 8. Obituaries and other miscellaneous matter crowded out of the present issue will appear next week.

The British Museum now has more than ten million books, and additions are being made at the rate of fifty thousand a year.

Mothers' Home Column.

EDITED BY FRANCES.

"The smallest effort is not lost;
Each wavelet on the ocean tossed
Aids in the ebb tide or the flow;
Each raindrop makes some floweret blow;
Each struggle lessens human woe."

"Live and take comfort, thou wilt leave behind
Powers that shall work for thee,
Earth, air, and skies,
There's not a breathing of the common wind
That will forget thee, thou
Hast great allies:
Thy friends are exaltations, agonies, and love,
And man's unconquerable mind."

HELPING HAND.

SR. CLARA FRICK writes from Independence, Missouri, that quite a number of the young sisters attend the meetings there. Those having them in charge are making every effort to interest all in coming. Not only those belonging to the church but any who are willing to attend. This is as it should be. God's blessings are free to all and his mercy is boundless. His gospel is intended to be the sovereign remedy for every ill of life.

A young friend writing us from the East says: "The Daughters of Zion is indeed a grand movement. The leaflets ought to have a wider circulation—be advertised and sold by the dozen as tracts are and never allowed to be out of print. The very idea of "Responsibility of parents" going at once out of print! I have agitated their reading among the Saints and have loaned them to refined, intelligent people out of the church and they are loud in their praise. A German professor of music that I loaned both 'Talks with Mothers' to thought they were splendid."

FULTON, Rock Co., Wis.

Dear Sisters:—We just received our *Herald* from the office this afternoon, and when reading the editorial of the Home Column, "Undone," and the verse above it, I wondered if those words did not apply to me too, and resolved "as the shades of evening close in around me" to take up my pen and add my mite to the others, to tell of the many blessings we have been enjoying here since I last wrote. Many times I have tried to find time to write but have been very busy, and tonight I scarcely know where to begin.

It was only two short years last Tuesday since my husband was born again of water and the Spirit and yet how much we have been blessed in that time. We used to pray so earnestly for him to obey the gospel, then after that for the privilege of attending church and communing with those of like precious faith, and then so earnestly that if there were any near us who would be faithful that they might be brought into the kingdom and we might rejoice in having Saints near us (for the nearest ones were about thirteen miles away). Now in those two short years all those prayers (with many others) have been answered. Bro. Dutton soon began holding meetings; a family of dear Saints moved into Janesville and threw open their house for meetings, and last August a branch

was organized. My husband was chosen president and ordained an elder, the Spirit being present in mighty power to acknowledge his calling, and since that time we have been able to meet together nearly every first and third Sunday of each month (although fourteen miles distant), and we have seen and felt the power of God in our midst in many ways. Truly we have reason to praise his high and holy name.

Last fall we had the privilege of attending reunion in Grant county, Wisconsin, and had a happy time. While there we saw Bro. W. S. Pender restored to health when apparently very near the other world, but I know many, many prayers ascended for him. He could not well be spared from the Wisconsin field, and God saw fit through his servants' ministrations to restore him to health. We had invited him here to rest and recover health, and he came in the early part of winter, but not to rest. He began at once to preach the word in two schoolhouses each about four miles distant from us, and when not called to other places from that time till General Conference (about two weeks in one, I believe and four in the other altogether), he presented the gospel from beginning to end, keeping back no part of it and left a number believing but not quite ready to obey. It was hard to reach them at first and allay prejudice, but when he left they were very anxious for his return. They subscribed for the *Ensign* and some went to reading the Book of Mormon, and when he returned after one week's preaching two precious ones were led into the water and entered by the door into the kingdom. One, a young married woman loved by all, who had formerly been a Baptist and who had told me when she was convinced she would obey if all alone. The other, a fine young man, a member of the Congregational Church, who saw how much better the gospel plan was than that which he had obeyed so left it, although hard to cancel such popular, pleasant church relations for one so unpopular, but he looks happy and contented although only in the work two weeks. Last Sunday after three more sermons, two by Bro. W. A. McDowell and one by Bro. Pender, he baptized five more, two young ladies who had been members of the Congregational Church and one man and his wife, she a church member but he had never been interested before (and his poor old mother was down to the water's edge on crutches to see him baptized and she was rejoicing though she had never been interested before). The other was a sweet, grey-haired old lady between seventy and eighty whose mother was an old time Latter Day Saint, all nice people and living from three to four miles from us. So have we not reason to rejoice? There are others very near the kingdom, so now we can have prayer meeting, and did last Thursday, and enjoyed it so much. Surely we have reason to believe God answers prayer and rewards as we journey on. I forgot to mention a young brother was baptized a year ago last January and went up in that neighborhood to live, and he too was praying for those people and trying to live his religion among them.

I think the Prayer Union a noble work but have not yet seen my way clear to join it.

And the Daughters of Zion I want to join, and so does a sister-in-law not in the church, and perhaps some of our new members will in time. I have not asked them yet, all is so new to them. I think the Leaflets so good and instructive and hope we can continue to profit by them. I have one little boy five years old whom I hope to see trained aright and I feel myself very weak and incompetent for the task, so I am watching, dear sisters, for all the good advice you can give. He is a wayward little fellow and I often get impatient and do what I am sorry for. We had a little girl intrusted to our care for a year, but the way was opened for her parents to take her again, so we gave her up, but I pray she may be a child of the kingdom. She was only a little over two years old when she left me, but says her little prayer and asks the Lord to bless Bro. Pender every night. She occupied much of my time was one reason I did not write. I must close. I fear I have been too lengthy already. I know Sister Mary Hinds will rejoice to hear we have more Saints. Wish she would answer my letter. Please pray for us here that the good work may go on. We are lonely now as the elders have left us, but hope they may return.

Your sister in the one faith,

MARY HOAGUE.

LONDON, England.

Dear Sisters:—It is with joy I feel led at this moment to write a few lines to the Column. I thank my heavenly Father that he has permitted me to know this gospel of Jesus Christ in these last days. Many testimonies have I had since I became acquainted with this work. It is nearly six years now since I was baptized. Although I have not done my duty as I ought to have done, yet withal the Lord has blessed me in very deed. God is ever mindful of his children, not only in the time of health, but also in the time of sickness. It seemed to be the will of the Lord that I should be laid upon a sick bed for over three months, with two children who could not help themselves. One day at noon I dozed to sleep, while pondering over the goodness and mercy of God. I beheld, as though in vision, some of the dear faces of the Saints in our branch, and they were standing around singing that beautiful hymn 711 in Saints' Harp, and when the voices ceased, a still small voice whispered to me, "I will never leave thee nor forsake thee."

When I awoke I saw the nurse and doctor gazing at my trembling form, as though in alarm. In very deed the Lord is good to his children. One of my children is now with the Lord who gave it. "Thy will, not mine, O Lord, be done." May we rely on his Holy Spirit to guide us to bring up our children in the gospel light is my prayer.

SR. HANNAH WELLS.

EXTRACTS FROM LETTERS.

SR. REBECCA SHIPPY writes from Grove Hill, Iowa: "We are striving to do what we can to keep the Grove Hill branch alive. We are so scattered but meet every two weeks

for prayer and testimony. It is quite encouraging when an elder comes and preaches a few sermons. It gives us strength in this latter-day work. Brother Roth was here three weeks ago. He preached twice at Grove Hill and on Sunday afternoon at the Methodist church in Fairbank, and he preached several times at Oran Center and baptized two there."

Sr. Jennie Barrett of Hardy, Nebraska, in writing says: "I do not know what I would do without the *Herald* and *Leaves*. They contain so many loving words of comfort and cheer. I know the prayers of the Saints are heard and answered and I ask an interest in them because I feel the need of them. I feel that I never can be thankful enough, nor do enough for the Lord to repay him for what he has done for me. He has always heard and answered my prayers, and no matter how dark or threatening the clouds, they always have a silver lining."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. CASSIE WILCOX of East Delavan, Wisconsin, asks your faith and prayers that her husband may overcome the habit of using tobacco.

Mrs. Burt of Beeville, Texas, earnestly desires your prayers in behalf of her little son, Morris, that if it be God's will his life may be spared.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

PETITION.

"More holiness give me,
More sweetness within,
More patience in suffering,
More sorrow for sin;
More faith in my Savior,
More sense of his care;
More joy in his service,
More purpose in prayer.

"More purity give me,
More strength to overcome;
More freedom from earth-stains,
More longing for home.
More fit for the kingdom,
More used would I be:
More blessed and holy,
More, Savior, like thee."

Memory Verses.—Romans 15: 5-7.

Thursday, July 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—2 Corinthians 6: 14, 17, 18.

Thursday, July 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Corinthians 9: 6, 7.

Thursday, July 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 67: 3, 4.

DAUGHTERS OF ZION.

Daughters of Zion, Webb City, Missouri: Sisters Emily Brown President, Florence Bloom Secretary, R. M. Bradley, Lettie Hartman, Ellen Black, Rebecca Dion, Emiline Davidson, Cora Brown, Armena Sutherland, Amerette E. Davis, — Carr, Dora Ruth.

Letter Department.

BYRNEVILLE, Ind., June 20.

Editors Herald:—Just home from the district conference. It was the grandest one we have had in this district for five or six years. Everything went off in the spirit of union and love. May the brethren ever remember that it is best to labor in union, if all things do not go at the present as we think they should. I can realize the great benefit derived in laboring systematically. There is no necessity in the elders running from one side of the field to the other in order to get to preach the gospel. This takes up too much time and money. I appreciate the way Bro. I. P. Baggerly has divided our field. It puts us in our field near home, giving to each one of us new ground to occupy. This will enable us to work in harmony with the revelation given to push the work into new fields. One will ask the question, What if I cannot get houses to preach in? What then must I do? We will let the Savior answer it: "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."—Matt. 10: 11.

If we can't get houses to preach in we can go from house to house and do fireside preaching; or if you meet a man on your journey, if convenient with him, just stop and deliver him the gospel message as the message is to every creature. We see that the apostles practiced this manner of getting the gospel before the world from the fact that we find recorded in Acts 2: 46 where "they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." In Acts 20: 20 Paul went from house to house. I do not think our day is an exception. We see further that the apostle went daily in the temple and in every house and ceased not to teach and preach Jesus Christ. The conversion of the eunuch—who was a man of great authority under Candace, queen of the Ethiopians, and so greatly did the queen esteem him that he had charge of all her treasure—when we realize that such men as that were converted to the cause of Christ, and especially men like Paul being converted to the Christian faith without a multitude being present, might we not try the same rule in our day and it prove beneficial now as well as then? We think so. I believe if we will seek to present the gospel to all whom we have a chance to speak to we will accomplish a great work and by so doing in many instances will get a house to preach in.

On my way home from conference on Tuesday I was found doing this kind of work on the cars. I became so much interested in telling the story when I arrived at the station where I was to get off that I was caught away with Nahum's chariot to the next station. What was the conductor's loss was my

gain; it brought me two miles closer home. So you see a man loses nothing in the service of the Lord. I leave on Saturday for Depau. I heard yesterday that a man there said he was going to debate with me at that place. I find debaters scarce in this part of the field. I guess he wants us to come in his den to hear him. If it is a case of note we will refer it to the missionary in charge and he can select a man to meet him.

In bonds and at work,

GEORGE JENKINS.

FLORA, Ill., June 29.

Editors Herald:—Bro. Morris and I closed our meetings last Sunday in the vicinity of Walpole and Cantrell. While there, being challenged, I arranged for a discussion with W. J. Moore of the Missionary Baptist Church to commence September 17 at Unity Church, three days to be devoted to each proposition. The proposition reads for each respective church as follows: "The church with which I stand identified has all the Scriptural marks of the church established by Christ."

The weather being extremely hot and the people so busy farming, I have concluded it wise for me to go home for a few days rest, as I find my health failing. Brn. Slover and Morris have been laboring faithfully and the Lord has truly blessed us. Certain localities are very dry and corn and pasture are needing rain badly. Apples and peaches are a failure in Southern Illinois. I hope the Saints will not lose sight of the reunion commencing on August 31 and holding over two Sundays, at Brush Creek.

Yours for truth,

EMSLEY CURTIS.

PLEASANT GROVE, Utah, June 21.

Editors Herald:—Permit me through your precious columns to appeal to the Saints in general for a little aid in this our hour of need. The Saints here number nine families all told, and all are poor. There are others who live in other settlements that belong to this branch who are poor also, but notwithstanding our poverty, the Pleasant Grove Saints have bought a church lot for which the Bishop holds the deed in trust for the church. I mention this so that all who may feel to contribute will know that it will be to the church and not to individuals. The lot cost two hundred and fifty dollars, which by hard work and sacrifice we have paid, and by the earnest and persistent effort of William G. Sterret, J. C. Jensen, and H. J. Radmall we have got the foundation in and the floor joists on ready for the brick and adobies which have been contributed and will be on the ground before long. We also have something like twenty dollars on hand with which to buy the lumber to make our door and window frames, which we expect to have made soon and ready for use. Our Sisters' Mite Society has done noble work by making quilts and selling them, which has furnished us with the money to buy the lumber for frames.

All the above a few of us in this place have done with the exception of five dollars sent us by Bro. John Grimmitt of Lander,

Wyoming, and as it is very hard times and we are all men of families and poor and have to work hard for what of this world's goods we get, having to fight against strong opposition to hold the fort against great odds, and when we are putting forth almost a super-human effort to build us a house wherein we can worship God according to the pure gospel without let or hindrance as do many of our eastern brethren and sisters, we therefore appeal to our dear brethren and sisters for a little assistance. A little from each of those who are able to give would be a big help to us and would not be felt by them. We intend to have our house ready for use this winter whether we receive any outside help or not, although it will require a big sacrifice and lots of hard work for us to do it; but where there is a will there is a way. All who may feel to contribute can do so by express or post office money order or registered letter. Make all remittances to Bro. J. C. Jensen, treasurer of building committee, or to Sister Chariotie Richings, treasurer of soliciting committee. All money received will be receipted for promptly. Your brother,

H. B. STERRETT.

INDEPENDENCE, Mo., June 20.

Editors Herald:—Good news from the church is like refreshing showers to the thirsty earth, so Saints thirsting for the good things of the kingdom should hear through the *Herald* when the Lord is remembering Zion.

"Children's Sunday" was the programme for Independence worshippers last Sunday. Upon entering the large auditorium we were surprised, dazzled, pleased, with the very genteel and at the same time elaborate preparation of the large gallery decorated with wreaths of oak leaves; the columns festooned with green garlands and flowers. A large arch was erected above the choir, while oleanders, ferns, lilies, and plants of varied hue and fragrance all blending together in one volume of harmony of colors. The artist who guided the decorations was not color blind.

We were told that the young ladies assisted by the boys did it all. This caused us to rejoice that our young people were developing taste for the grandeur of Zion.

Superintendent Wallace N. Robinson was in charge of the exercises. If Bro. Wallace will be able to present the gospel to the world as well as he can handle a multitude of children, then indeed will his power for good be blessed to the church. Singing and prayer by Bro. H. R. Mills opened the exercises; anthems by the choir, and also by the school, were the order of exercises; an address by the branch president, subject, "Train up a child in the way he should go." The pattern was the child of Nazareth; the burden of the address was to the fathers and mothers to educate their children, so that, "Jesus like," at twelve years of age the children of the Saints might hear and ask questions of the doctors of to-day.

After the morning services the Saints repaired to the font at Bro. Warnky's yard, where twelve of the children were buried in baptism, the president of the branch officiat-

ing. The day was beautiful and the assembly earnest and solemn. The order was perfect; joy filled all hearts. The afternoon service was a spiritual feast. Elders Franklin, George Harrington, Robert Parker, and W. N. Robinson confirming those baptized; while brethren Luff and H. R. Mills blessed a number of children.

The evening service was a volume. Music mingled with flowers and singing birds, the house being filled to the full; addresses by the children, anthems by the choir and Sunday school, with a short address by the presiding elder upon the responsibility of parents to their children, citing the evils of neglect, as that of the old priest Eli, and of the confidence of God in the man who would command his children as did Abraham. The day closed with joy and gratitude to the Giver of all good that the people were permitted to dwell in Zion.

Yours,

INFORMER.

RUSHVILLE, Neb., June 24.

Editors Herald:—The Lord is working in this part of his vineyard. On Sunday the 17th I had the pleasure of leading three more precious souls in the water. We had a joyful meeting; the Spirit of God was with us. There are several more near the kingdom. Would like to have some of the appointees that are to labor in Southwestern Nebraska call on the Elkhorn branch and preach for them. They will find a pleasant home with the Saints and friends. They have no elder with them at present, as the writer intends to leave for Minnesota.

I ordained one priest and teacher to take charge of the branch. It is in good condition now. Have baptized eight since February last. Felt more of the Spirit of God than ever before when in the work.

Yours in the work,

P. W. PREMO.

LOGAN, Utah, June 24.

Editors Herald:—The orthodox Mormons want nothing to do with the Reorganized Church nor the sons of Joseph. The wonderful weapon forged by Elder B. H. Roberts, "Succession in the Presidency of the Church," is not the formidable weapon they hoped it would be. Indeed, it is a kind of a two-edged sword, liable to cut two ways, or a sort of boomerang. Anyway, the Presidency have considered it a dangerous weapon to use and have forbidden the elders to debate the question it treats upon—but it is sold to church people to read. To them it is a clincher and needs no discussion, and just as long as they can keep the people from hearing the other side they are beyond the danger line; and that is the policy now and always has been. Elder Roberts gives their case clear away when he admits that the church was divided into factions, when he examines the claims of Rigdon, Strang, and others as leaders of the church. Of course they were all wrong in his estimation—all but Brigham and his successors. If President Woodruff has a few more revelations after the manner of his last one on the temple service in the valleys, there will be no need of discussing; for they admit they were

wrong in that to them all-important work. B. H. Roberts will have to revise his book and eliminate his chapter on temple work and President Woodruff's testimony in his book, or else go back on his last revelation on sealing and the adoption business. President Woodruff claimed to have a revelation commanding the people to stop the practice of polygamy; and now he calls a halt in temple work and says: "We have not fully carried out those principles in fulfillment of the revelations of God to us, in sealing the hearts of the fathers to the children and the children to the fathers. I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We felt that there was more to be revealed upon this subject than we had received. Revelations were given to us in the St. George temple which President Young presented to the Church of God. Changes were made there and we still have more changes to make in order to satisfy our heavenly Father, satisfy our dead and ourselves." Here is a frank confession that they have not kept the commandments of God: that changes were made and more were to be made; that neither they nor their dead were satisfied with their work from the days of Joseph till now. That just about scoops the whole thing. Surely those ordinations to the priesthood for the dead that Elder Roberts so confidently points to on page 109 of his book to prove they are right prove just to the opposite in the light of President Woodruff's revelation.

President Woodruff again says of President Brigham Young: "He organized these temples and carried out the purposes of his calling and office." That is just what we claim; that he changed the ordinances (as here admitted) and broke the everlasting covenant and led the people astray. President Woodruff says: "I have not felt satisfied; President Young was not satisfied in his mind with regard to this matter. President Taylor was not, neither has any man since the Prophet Joseph." Counselor George Q. Cannon in explaining the position now taken by the church tells what he saw and knew of in Nauvoo and says: "From that day until the present I have never thought of this subject of adoption without having a certain amount of fear concerning it." No wonder the presidents of the church in Utah have forbidden the elders to discuss the questions of succession and the gathering to Utah for Zion. With all these admissions the people are perfectly satisfied, or seem to be, but inside we hear of an internal working and spirit of discontent; but it has not yet got to the surface. Will it ever work out? *Quien sabe?* In the Doctrine and Covenants it is written: "The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught."—Sec. 2. So we must conclude that polygamy and the temple works were only works of men because both have been frustrated, if not brought to nought, according to their own admission.

Since my return I have preached in Salt Lake City, Pleasant Grove, Provo, Salem, Fairfield, Heber City, Ogden, and Plain City.

I have never seen our people feeling better than now. They exhibit a deeper interest in the church than ever before; while the people of the dominant party manifest no interest in our cause. The decision of the Temple Lot suit in our favor is regarded with disfavor and by many considered as next thing to a steal on our part. I have been told by several that they will get it yet; that the Lord will bring it about in time. From the present outlook here now the prospects are not at all flattering for missionary work. At Heber City I occupied the M. E. church for five evenings and had fair audiences. I there looked after the temple service here and the Methodist parson told President Hatch that I said the Lord did not sanction their temple work here; that it must be done in Independence. The president said they would have one of their temples moved down and set up on the lot for our accommodation. I told him that was very kind of him and I would not object to that.

I arrived here yesterday from Willard. I preached here and will speak to-night again. I am going from here to Soda Springs. I rejoice in the spread of the work by others.

Yours in bonds,

R. J. ANTHONY.

SHENANDOAH, Iowa, June 29.

Editors Herald:—Bro. Hilliard left the Nodaway district on the 26th inst. His work was a success; all believed and nearly all complied with the law; and the logical manner in which he presented the gospel was satisfactory to all, both members and non-members. He left for the Southwestern Kansas district. Long may he live to work in so noble a cause.

We hope the Saints of the Fremont district will not forget the two-days' meeting to be at Hamburg, Iowa, July 14 and 15. Turn out, brethren, and give the Saints and friends of that place all the encouragement you can. We hope the Saints of Plum Hollow and Shenandoah will not forget it.

HENRY KEMP.

FLORA, Wis., June 21.

Editors Herald:—After General Conference I left immediately for my field of labor, stopping over Sunday at Des Moines in company with Brn. J. S. Roth and J. B. Roush. On Saturday Bro Roush and I took a tour around the city; our special object being to visit the State Library to examine Boudinot's "Star of the West," a book on American antiquities; but we failed to find the book either in the State or city library. However, we obtained a good view of the Capitol, of which the Hawkeyes may well be proud. I preached in the Saints church there on Saturday and Sunday evenings to attentive listeners, not all of whom were Saints. While there I met Bro. Victor Gunsolley, whom I knew in Western Iowa.

Well, it was a treat to meet those whom in our boyhood days we knew as Saints or Saints' children, for in those days we lived twenty miles from a branch. It causes a peculiar feeling to come over one to look at the then and now. Then there were a num-

ber of boys of whom I was one, and among them Prof. Gunsolley of Lamoni, and his brother in Des Moines; also Bro. Goreham of Des Moines, and Bro. F. J. Chatburn of Denver; and not far away were the Butterworth boys, all of whom have taken a prominent part in the latter-day work. Little did I then think that one so worthless as I would ever be called on to help carry the gospel to others. But here I am in Wisconsin and my home five hundred miles away, where I have not been in three years. I fully intended to have visited my home after the General Conference, but in consequence of a lack of finances and a desire to be about the Master's work I sacrificed my personal enjoyment for the good of the work, which was the more of a sacrifice if I could tell you my love for home.

Not every one had so good a home and wise and careful parents, whose children's interests were their own; and when in older boyhood days a stepmother came to take the place of a mother whose good instruction I still remember and who so thoroughly accomplished her work that God released her from this world's care, there still remained in our home the same careful, peaceful spirit as before; and the good instruction and example still continued, for which I am grateful.

I parted with Brn. Roth and Roush at Des Moines and proceeded to Osterdock, once the home of Uncle William B. Smith; but the Cumberland Presbyterians were occupying the only suitable place in the town for holding services; and in consequence of Bro. Kephart's getting a dish of ancient eggs served in the usual style the week before, we occupied a schoolhouse six miles west of town with excellent attention and liberty. I hope the brethren will not forget that place. I preached in town, however, the last night in Iowa, and next morning I heard there were eggs on hand the night before, but for some reason they were not thrown. We were warned of the danger, but as we had met that argument before with a few bullets thrown in for seasoning, we did our duty anyway.

Arriving in the Badger State, May 7, I preached a week at Wyalusing and baptized a noted infidel by the name of John F. Ingerson, but who usually went by the name of "Ingersoll." While there I encountered a Congregational district convention. Space will not permit me to give you the particulars. Bro. Wildermuth arrived on the 15th of May and we commenced meetings at Bradville and continued until Decoration Day, when I had the privilege of correcting some misstatements concerning what I said there a year ago. As Bro. Wildermuth and I were appointed to operate the district tent this season, we laid aside our ministerial garbs for a week and donned the carpenter's apron and with hammer and saw worked at making camp stools, tent stakes, cots, table, and such necessary equipments as we needed to keep house with. Sr. Wildermuth joined us June 2 and the same day we moved eighteen miles, pitched our tent at this place, and had services that evening. This makes our third week here during which time we have baptized five, the last a young man of excellent

ability whose parents were bitterly opposed to his being baptized. I have noticed that the elders usually baptize only those of "excellent ability," but if I have baptized those of excellent ability, surely this young man was not one whit behind any of them. For a year he has been a very faithful attendant at the prayer meetings, taking part in them as faithfully as any of the members; but as he was not of age until recently, he delayed his baptism until now.

On last Friday night, by vote of the branch, we had an ice cream sociable in the tent, the proceeds of which went towards starting us out with the tent. We are now fairly equipped for work, and with the assistance of a few dollars we think to do much good this season. The Saints are getting along nicely here. The Spirit of the Master is with us and we feel happy. May Zion's cause prosper until it shall accomplish its purpose.

In gospel bonds,

J. W. PETERSON.

WEST MANSFIELD, Mass., June 26.

Editors Herald:—Bro. F. M. Sheehy and the writer came here on Saturday last and pitched a nice new tent. Our seats did not arrive on time, however, so we could not hold meetings on Sunday, but we met with the local church, attending three of their services at which we were invited to take part. The pastor also kindly gave notice of our meetings and requested his congregation to attend. The lines may be drawn a little closer before we are ready to move. Bro. Sheehy spoke to a good congregation on last night and many expressed themselves as pleased with the thoughts presented. Tent work is new for us, but we trust much good may be done.

Hastily,

GEORGE W. ROBLEY.

INDEPENDENCE, Ore., June 15.

Editors Herald:—I am in my field of labor. I left San Benito the 2d, stopping at Irvington and Haywards. At Haywards I met a small band of faithful Saints who are trying to keep a candle burning to give light to the people. Their work is good and their reward is sure. We spoke for them in the morning, and in the afternoon went on and attended meeting in Oakland, where we had the pleasure of meeting and hearing Bro. Mark H. Forscutt, who is doing a good work in his field both by his able pulpit work and in his social intercourse with the people. San Francisco and Oakland have now what those branches have long needed—an efficient man who can give his whole time to the work. The effects of Bro. Mark's work is being seen already in the increase in membership, attendance, and interest. On Thursday we took train for this land of mud and rain to find the rain pouring down and mud everywhere. I have taken a very severe cold, which totally unfits me for speaking; but it is of no consequence—only the suffering one has to endure, for so far I see little opportunity for preaching, but hope to as soon as I get acquainted with the situation. I have it all to learn—one of the hindrances and mistakes of being sent into a new field. But I trust obstacles may be removed in time and

some good be done. I am stopping at the hospitable home of Bro. J. J. Leobo, a convert of Brn. Daley and Haws. Himself and family are strong in the faith; may God bless and keep them so. Bro. Jaspersen and wife are still holding the fort in Independence. I find Brn. Daley and Haws' work here highly spoken of by the Saints.

It is an unusual wet summer here, and that is saying a great deal for this country. I am afraid it is going to be bad for ministerial work. So far it has been very unfavorable. We will hope for the best and pray God to hasten the day of deliverance.

Address: Sweet Home, Linn county, Oregon.

Yours in the faith,

HIRAM L. HOLT.

FRESNO, Cal., June 22.

Editors Herald:—I wish you would print the following request as soon as possible after it comes to hand as we are very much in want of reading matter to give away here and in other places:—

Request: I wish all those who have a lot of printed sermons on hand who do not want to keep them would send them to us. It will require only a two cent stamp to send a dozen of them, and we can do a great amount of good with them. I ask the Saints of California especially to remember this request. Send as soon as possible, to Fresno, Fresno county, California, all the extra reading matter that you have.

We are holding the fort every night and having very good attention with as many turning out as could be expected under the circumstances. Bro. D. Brown is with me at present, but I expect Bro. J. H. Lawn here on the 29th, when we will try to make a little more stir. We do not expect to set the world on fire, nor do we see such a wonderful increase of interest in this State as some others may in other parts of the State; but we expect to have to work hard, faithfully, and long to open new places and get up the interest that others so much appreciate. This is a very hard field with but few Saints anywhere in this part to help sustain the tent.

Your brother in gospel bonds,

A. HAWS.

OSTERDOCK, Iowa, June 17.

Editors Herald:—I have recently returned from a trip to Brush Creek where Elder J. S. Roth and my husband (W. H. Kephart) have been holding meetings. This is the first I have met with any of the Saints outside of our little branch, and I find it is not only "good to be a Saint," but it is also good to be among them.

We made our home with Bro. and Sr. B. F. Miller, who did all they could to make us comfortable and to feel at home.

Elder Roth held meetings in the town, and my husband held the fort four miles from there. Bro. Miller succeeded in getting the U. B. church, and Elder Roth's preaching did much good in removing strong prejudice and changing bitter enemies into firm friends. One Christian and two U. B. ministers came out to hear him preach and they had to acknowledge that he preached the

gospel in all its fullness. Bro. Roth was permitted to baptize two precious souls, one the head of a family, the other a young man sixteen years of age; and so the work goes on.

It is not quite a year since I left the Baptist Church and stepped into a higher and clearer atmosphere by obeying *all* the gospel and thus receiving twofold more blessings in this world and if faithful a full reward in the life to come. O how many times a day I thank my Heavenly Father that he permitted me to hear the restored gospel and led me by his Holy Spirit to obey the same! God grant that I may so *live* this gospel that I may be found among those that shall come forth at the first resurrection, and share the joys of those who shall be heirs of his celestial kingdom is the prayer of your sister in Christ,

FLORA KEPHART.

PIPESTONE, Minn., June 30.

Editors Herald:—I continued the work in Magnolia for three weeks with fair attendance and good results. Many there believe the doctrine, but for popularity's sake stand back, which makes others stand out. Some good, noble souls gave their names for baptism, but their husbands would not allow them to be baptized. God pity them, I pray!

I left Magnolia and went to Salem, South Dakota, and began work in my new field. I found many waiting to hear the gospel. Found Bro. F. M. Campbell very low, two doctors attending him, the trouble being cold in the head. The doctors bored a hole in his head and took out a large amount of pus, after which he began to recover and at last accounts was doing well. I held a number of meetings while there, baptizing and doing other church work belonging to a missionary. I went from there up into Miner county and stirred up a few. Some were baptized; others investigating. From there I started *en route* for North Dakota. Stopped at Magnolia; spoke there on Saturday night and Sunday morning. In the afternoon Mr. Poket drove me to Valley Springs, South Dakota, where I was greeted with a large crowd of people. I spoke to them again on Monday night, and a good work is started there. I left on Tuesday morning for this place, only to stop off and get my mail and make a change in my clothing; but I am here yet.

On my arrival here at Bro. A. F. Henderson's I found Sr. Henderson's brother, William H. Gordon, slowly passing away. Their wish was for me to stay, so I did. On Thursday morning he breathed his last, and on Friday the 28th I preached his funeral sermon to a large crowd of friends and relatives. Thirty-one teams followed to the cemetery. He leaves a wife, father, one brother, and six sisters to mourn his decease. He was a believer in the latter-day gospel and had he not been taken away so soon would have obeyed it. I will stay here over Sunday and then go north to assist Bro. Sparling in a debate that is pending between him and a Congregational minister. The question to be discussed I am not advised of. The Methodists are holding a camp meeting in this city. I have attended some, but have never been invited to take part in the exercises. There is a goodly number of ministers here and as

usual after the sermon these men go through the crowd trying to pull some forward to the anxious seat, and of course as I was in the crowd I had to share that part with the rest. One young preacher came up to me and asked me if I was a Christian. I told him I represented the Church of Christ. He stammered and said, "What church is that?" I answered, "Are you a minister of the gospel and don't know which is Christ's Church?" He left me then and I had no more visits from them. They know me; he has pointed me out to the rest.

I have baptized twenty-five since General Conference and a number of others are near the kingdom. O, that I had some help! I pray the good Lord to send more laborers.

In bonds,

I. N. ROBERTS.

CHICAGO, Illinois, June 29.

Editors Herald:—Our district conference at De Kalb on the 23d was a success. A good representation from the branches of the district was present and the best of unity and peace prevailed. All the services were well attended. The speakers were Elders A. J. Keck, W. Vickery, T. Hougas, and the writer. On Sunday evening the hall was well filled principally by strangers to the faith. The best of attention was paid and a deep interest was manifest.

The De Kalb branch is less than a year old, but is making for itself an excellent record. It has a good hall where regular services are held and its influence is felt for good among the citizens of the town, a number of whom very kindly entertained some of the conference guests. Three were confirmed, two of whom were baptized a few days before conference, and one during conference. Others are investigating—all excellent people.

The officers of the district were sustained. Our next conference convenes at Mission. "Zion prospers, all is well." Yours,

F. G. PITT.

CLIFFORD, N. Dak., June 27.

Editors Herald:—I have pleasure in reporting the liveliest interest there has ever been at this place, and this applies to others besides the Saints. There is a wonderful activity among the "shepherds" (?). When I just struck these parts it pained my heart to see the sheep wandering on the mountains of sin, in danger of the "roaring lion;" so I undertook to feed them a little of the "milk of the word," as they were rather weakly. Now a person would suppose that the former shepherds would have been glad, but, lo and behold, when they eventually awoke (for they had evidently been sleeping) they unitedly assisted in endeavoring to drive me off. But the sheep evidently liked the milk because it was pure, and a few are following and staying by me.

Of course the first thing was to wash them. I have now got nine in all; five of them on Monday the 25th, and I expect to dip again in a few days. Bro. Swen Swenson is now here assisting with all his heart, and I am no little indebted to his wise counsel and more extensive experience; also to Bro. I. N. Roberts, who was here last fall and who is to

be with me again in a few days, the Lord willing.

Rev. Gillespie of the Congregational faith challenged me twice in a very peremptory manner to come forward and he would show the people, etc. I sent the gentleman a copy of the Epitome of faith and doctrine, offering to affirm all or any part of the same on condition that he would affirm the "Congregational" faith an equal number of sessions. Since then, however, all is quiet along the Potomac. Congratulations to comrades all along the line.

Yours to the end of the war,
WILLIAM SPARLING.

BROOKLYN, N. Y., June 29.

Editors Herald:—On the 2d of the present month I went into the Wyoming, Pennsylvania, district; Bro. Henry C. Smith accompanied me as far as Binghamton, where, by agreement, we separated; he going to East Pharsalia, New York. At Scranton I met with Bro. H. H. Robinson and we decided to hold a few meetings there. Bro. Robinson secured the use of the cooperative hall where we held six services. The attendance was not large, but those present manifested an appreciative interest in what was said, and contributed cheerfully to pay the hall rent.

There are a number of the church membership residing in and about Scranton, but not in sufficient force and influence to hold meetings. All manifest a commendable zeal for the work in point of profession of faith, at least, and would like to see it brought to an influential and practical working prominence in the community. To accomplish this some are willing to aid, but they need the assistance of a strong and influential helper to reside there and be ever present with them. Those who take the church papers keep along fairly well with its progress.

We visited a number of the Saints and friends both in Scranton and in and about Plymouth, making ourselves as useful and agreeable as we knew how. Sisters Isaacs and Jones spent a day in calling on and presenting us to a number of their acquaintances, whom we tried to impress favorably with the thought that there is some good fruitage among the inhabitants of Zion. At Bro. Baldwin's we met in a prayer service one evening by chance, but there were only a few present. At Locksville the Presbyterians and Campbellites rejected our proffer of service by not permitting us the use of either of their churches, yet no service had been held in the Presbyterian church for a long time. These assumed leaders of the people presume to think, it would seem, that they possess a kind of preferred right or patent on the Almighty and the gate of heaven, and that they are the exclusively appointed sentinels to determine as to who shall enter there. To hear them talk sometimes, however, one might easily be led into the error of believing that they are the incarnation of all that is humane, tolerant, liberal, progressive, and Christlike; but, as of old, the tree is known by its fruits. So far Sr. E. Blowers and friends appear to be the salt of Locksville.

Through the kindness of Bro. William J.

Thomas in permitting us the use of his horse and buggy, we visited Bro. and Sr. Van Why, and Bro. and Sr. Williams, at Bald Mountain. They appeared zealous in the work and are trying to enlighten their neighbors. With a favorable opportunity and the cause may find a footing there.

The Scranton *Tribune* gave a favorable notice of our presence in that city and faith, over a prominent heading and containing two thirds of a column of space. The closing paragraph reads as follows:—

"They believe in the laying on of hands and all the other practices of the apostles, claim to be endowed with the gift of tongues at their gatherings, reject polygamy, but profess to believe in direct revelation from God as in days of old. In fact, they claim to have gone back to the belief, purity, and practices of the church as they existed in the time of the apostles."

Bro. Robinson went into Southern Central Pennsylvania, and on the 19th inst. I came to this city. The following day I met with Bro. Henry C. Smith. He had arrived from East Pharsalia, and reports a good work done in that place. Bro. Smith is improved in health and is feeling well in spirit. We have joined with the brethren here in holding meetings with every opportunity since our arrival. The brethren have secured a commodious and attractive place for holding meetings. They need an efficient, constant helper for a time; but he is not at hand. Bro. Smith's efforts on Sunday were excellent and well received. The hard times press down heavily here; the poorer classes are driven hard to keep the wolf from the door. There is much unrest and disquiet. The unearthing of the sins of Tammany, the police frauds in New York City, the assassination of the President of the French Republic, Senator Hill's speech against the income tax, what will be the effect of the workings of the present tariff bill when passed, are the sensational and interesting topics of the hour.

Brn. A. H. Parsons and Alfred Kent are testing the practical workings of tent work at New Park, Pennsylvania, with a hopeful beginning; and Bro. F. M. Sheehy *et al.* are doing likewise in Massachusetts; so we are marching on.

On the evening of the 26th, the writer united in marriage, Mr. Holly Truman and Miss Elizabeth Mary Caroline Herbert, at No. 230 Pulaski street, Brooklyn, New York. Invited guests spent the evening merrily with the happy pair.

Our reunion is to be held at Tenant's Harbor, Maine, beginning on the 10th of August.
WILLIAM H. KELLEY.

Mohammedanism is largely on the increase in the British West African colony of Sierra Leone, one tenth of the population now being of that faith. A State-aided branch of the Church of England exists there, and practically all denominations of Christians have missionaries in the colony.

Mrs. Claudia Herrera, a Mexican woman, died in San Francisco the other day at the age of 120. Her acquaintances are positive that there is no mistake about her age.

Over three thousand Hindoo temples in India are supported entirely by charitable donations.

Original Articles.

THE APOSTASY AND THE RESTORATION.—No. 5.

BY ELDER C. SCOTT.

THE LAYING ON OF HANDS, ETC.

THE laying on of hands for the gift of the Holy Ghost and the office work of the Holy Ghost in the church or kingdom of God embraces a highly important chapter in their relation to the restitution of all things spoken of by all the holy prophets, being some of the chief elements therein (Acts 3:19-21), one that cannot be omitted and the subject yet be clearly set forth. The ordinance of the laying on of hands for the reception of the Holy Ghost is either a gospel ordinance or it is not; if it is, the gospel is not fully administered when this ordinance is omitted; if it is not, the doctrine of Christ contains one "principle" too many! If not a gospel ordinance, Christ revealed to Paul one principle of doctrine too many (see Gal. 1:11, 12; Acts 19:1-6; Heb. 6:1-3); and the same mistake occurred in the administration of the "keys of the kingdom of heaven" by the other apostles of Christ. (Matt. 16:19; Acts 8:14-17.) If the wise of the present age who reject this ordinance are correct in their conclusions, the apostles of Christ were wrong; and with all the inspiration of the Holy Ghost possessed by them were mistaken. We can reach no other conclusion and believe the New Testament to be the word of God. Were the ancient apostles with the eternal Godhead to guide them mistaken? Is God's eternal word, or some poor, fallible human interpretation of it, to be our guide? Reader, render here a righteous judgment.

The gospel, as we have before observed, consists not of "word only, but [it comes] also in power, and in the Holy Ghost, and in much assurance." (1 Thess. 1:5.) The primary office work of the Holy Ghost in the church seems to be to dwell therein, as the spirit in man; to animate, be the life, light, and power of the body of Christ. The church is to be "for a habitation of God through the Spirit." (Eph. 2:22.)

The temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—2 Cor. 6:16.

The Holy Ghost thus directing the church, in accordance with the law of God, enables it to carry into effect the Savior's prayer: "Thy will be done in earth, as it is in heaven."—Matt. 6:10. It is the office work of the Holy Ghost to open the understanding of God's children, to give them a true conception of its intent, to be God's interpreter of his will and law:—

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 26.

Paul prayed for the Saints:—

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand. Eph. 1: 17-20.

What a scene this "spirit of wisdom and revelation" presents according to this statement! what privilege the church enjoys! to know the hope of God's calling, and the riches of his saintly inheritance! and to know of God's power wrought in Jesus' resurrection—the greatness of it! What a wondrous office work the Holy Ghost performs in the Church of God! what a mighty rock the gospel is on which to build, to found the church—the gospel that contains the righteousness of God, that embraces the revelation of that righteousness! The gospel reveals perennially the righteousness of God "from faith to faith."

By this all-essential element of the gospel, the Holy Ghost, the "spirit of wisdom and revelation," in his various gifts, are the children of God confirmed in the faith and hope of the gospel; for thus saith the Scriptures:—

How shall we escape, if we neglect so great salvation; which began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?—Heb. 2: 3, 4.

It is in accord with God's unalterable will that the church should be confirmed with gifts of the Holy Ghost, as the above passage of scripture shows. A similar statement is made by the Apostle Paul, when treating of the essentiality of the variously operating gifts of the Holy Spirit, in its divine office work in the church. It reads thus:—

But all these [gifts of the Spirit] worketh that one and the selfsame Spirit, dividing to every man severally as he [God] will.—1 Cor. 12: 11.

As the gospel is but the expression or revelation of God's will relating to man's eternal salvation, the fact and its mode of saving, we can but believe that this confirming element of that "will," based on the character of the immutable God and ratified by the atoning blood of our blessed Lord, is yet and ever will be an essential element of that will; and therefore, the confirming power of the Holy Ghost holds good as long as the offer of salvation to man by the gospel is open to him. The revealing, confirm-

ing power of the Holy Ghost attends the acceptance of the gospel by man still, and should be expected and realized in the gospel "restored." Since it is clearly seen that the office work of the Holy Ghost is to "teach" the church, and also to "guide" the church—its members—"into all truth" essential to their well-being here and salvation hereafter, it is equally as plainly to be seen that it becomes the divine, spiritual, religious educator to the Saints. By its enlightening power we may be taught right conceptions of God's "perfect law of liberty," as relates to their privileges, standing as children of God, and their holy duties before him. By its guiding, directing, revealing power, as manifested in the teachings of the authorized ministry of God, and its direct teachings to themselves, children of the kingdom, may "grow in grace, and in the knowledge of our Lord Jesus Christ." By its divine influence and operation in their minds and hearts they learn to distinguish, in that godly and higher sense, the distinction between right and wrong, and have aid to gradually overcome the low and carnal, the evil and corrupting, the Adamic nature and the desire to do wrong dies; and thus we become "partakers of the divine nature" (2 Peter 1: 4), and we are enabled to live the higher life exemplified by our Savior, and set forth in his holy word. That the office work of the Holy Ghost, in its gifts as bestowed through the ordinance of "laying on of hands" (Acts 8: 17, 18) "through Jesus Christ" (Tit. 3: 6), is part of the doctrine that saves (Tim. 4: 14-16); it follows that it is essential to salvation, and therefore cannot be dispensed with. And as it is part of the plan of salvation as set forth by Jesus and his apostles anciently, it must be included in the "all things" to be restored, just a little while before the second advent of our blessed Lord as predicted by himself. (Matt. 17: 10, 11.)

It will do no good to apply this prophecy to the mission of John the Baptist of eighteen hundred years ago. John at the time of this utterance had finished his work and was sweetly resting from his labors. (John 3: 30; Math. 14: 3-12.)

Jesus' prophecy here confirms the prophecy of Malachi, last chapter, relative to the mission of Elijah or Elias, which is to precede "the great and dreadful day of the Lord," and is to result in the salvation of the Jews, by turning of their hearts "to their fathers," Abraham, Isaac, and Jacob, also the other prophets, and consequently to the Messiah of their fathers, their Savior.

For, notwithstanding their blindness of eighteen hundred years duration, and though their hearts were

not turned to the fathers by the ancient missions of John and Christ, yet, are they "beloved for the fathers' sakes" (Rom. 11: 25-28), and when the "covenant" of God as once offered to them but rejected (Matt. 23: 37; Luke 21: 24; Rom. 9: 30-32; 10: 1-3; 11: 20, 25-28), shall be offered to them again, after the specified time of their blindness shall have terminated, they by the gospel will "be saved," and not burned or "consumed":—

I am the Lord, I change not, therefore ye sons of Jacob are not consumed.—Mal. 3: 6.

And when the prophecy is fulfilled, "Elias truly shall first come [before Jesus' second coming], and restore all things." "All Israel shall be saved," for so New Testament prophecy declares. It will not, it cannot fail. The prophetic word relating to this theme, is to a great extent fulfilled.

The gospel and the gospel church began to be restored by angelic ministrations as early as 1827-1830 A. D., being attested by many infallible proofs as predicted by John (Rev. 14: 6, 7), and is now being declared in all fulness to the people—nations "as a witness," and as a "sign" of the soon coming of the Savior, to judge, and reward, and reign in glory. (Matt. 24: 14.) The fact that the great bodies of religious Christendom are dissolving, subdividing, and falling to pieces, and that confusion and uncertainty prevail and are the crying complaint of the times, is an incontestible evidence of this claim. (Rev. 14: 8; 18: 1-8, 21-24.) The day hasteneth greatly!

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth . . . and the foundations of the earth do shake.—Isa. 24: 17, 18.

This claim to the opening up of the restoration of the gospel, as the remedy for the great world's moral malady, was set forth by Joseph Smith, the Palmyra Seer, and those associated with him in the work, in 1827 and onward. And this is what the true Latter Day Saints have been trying to tell the world ever since, but the people have not been willing to hear. But the day is not far distant when they will see. The world is becoming sensible of the fact that it has no remedy within itself, for its grievous spiritual ills. Its creeds are a failure, and it will yet have to accept of God's remedy in his own way, or spiritually die. Aside from the gospel as originally ordained there is "no remedy" for the world. A sad comment this, but facts cannot be forever ignored.

Great Babylon is now being remembered of God (Rev. 16: 19), his judgments are speedily to be visited on her, her "hour" of judgment is at hand (Rev. 14: 7), her "fall," is near and hasteneth, and the gospel restored by angelic ministration and its divinely authorized declaration among the na-

tions attended by the power of God confirming it to those who honestly receive it, are evidently the fulfilling of the statement of John:—

And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Therefore shall her plagues come in one day, death, and mourning, and famine.—Rev. 18: 4, 8.

Yes, the gospel call of the "eleventh hour" dispensation was actually begun in 1830, or thereabout. As the people become united in one fold, the church develops and organizes, thus bringing about the "marvelous work and a wonder" of Isaiah's notable prophecy, chapter 29: 13, 14. And in just "a very little while," or in 1853, "the former and latter rains" (Isaiah 29: 17; Joel 2: 23; Ezekiel 36: 1-7) were "restored" to Lebanon—Palestine—and the ancient covenant people, Israel, "are at hand to come." God has also graciously "restored" to us the holy record and history of his dealings with his people, the descendants of Joseph of Egypt, who anciently inhabited the western world, as indicated by Jacob's prophetic blessings on Joseph's sons. (Genesis 48; 49: 22-26.) Also by Moses (Deuteronomy 32: 7, 8; 33: 13-17), who denominated this country [Joseph's] "his land." This record, "the stick of Joseph" (Ezekiel 37: 19), containing "the great things of" God's "law" "to Ephraim" (Hosea 8: 11, 12), but so long buried in the earth, to be brought to light by revelation, and "read"—translated (Psalms 85: 11-12) in the day of Palestine's regeneration (Isaiah 29: 11, 13, 17, 18), has been read by the unlearned man. And on these prophecies, to so many so dark and mysterious, light has shone forth, the way once so obscure is now made plain so that all may run who read it.

By this record, the Book of Mormon, is revealed the account of the "other sheep" of Israel not of the fold at Jerusalem, and how they were visited by the Savior after his resurrection from the dead, and who were permitted to "hear" his "voice" (John 10: 16) while the Gentiles were denied this sacred privilege (Matt. 15: 23, 24), because his mission at that time was not to the Gentiles, even of Palestine, so far as it related to his personal ministry. (Matt. 15: 24; 10: 5, 6; 11: 21.) The Gentiles never received the personal ministry of Christ, or heard his "voice," therefore, the "other sheep" must have been Israelites.

The tenor of many of the Scripture citations in this investigation goes to show quite positively and incontrovertibly, that God designs that all who come to the light of his truth in the great restoration should be *united in one*, not only in spirit, but also in

doctrine and faith. Without such unity there can be no concert of action on the part of those through whom God works, as instruments in his hands in the accomplishment of his purpose in the great restoration. It is not enough that the true worshipers of the Father worship "in spirit" alone, they must worship him "in truth" also. (John 4: 23.) The baptism "by one spirit" "into one body," depends altogether on whether the unity of faith in the doctrine of Christ is attained. A very few moments' thought on this topic, and a comparison of the idea of Christ and Paul (1 Cor. 1: 10; 12: 1, 3; Rom. 16: 17) with the present state of the religious world will convince us that this statement is true. When such unity as God designs is brought about in the one great body of Christ, and the relation of children of God is formed, all members of the body of Christ will "have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored *all the members rejoice with it.*" (1 Cor. 12: 25, 26.) Will anything short of the condition of the holy, exalted unity here set forth conform to God's law? Will any condition of the church less unified than this fulfill God's will on earth? Does a less sense of responsibility or holy care for each other exist among the angels of heaven, who do God's holy will than is here described by the apostle?

This high and holy ideal of church relationship never can be attained by a *doctrinally-divided* religious world. It never has been. It never will be attained either, so long as men continue to mix their doctrines, or doctrinal interpretations with the doctrine of Christ. Nothing short of an absolute forsaking of human doctrines and traditions, and a united effort on the line set forth in the doctrine of the gospel of Christ will bring us into this high relationship. Nor will anything short of this eternally save us, unless it can be demonstrated that we can be thus saved contrary to God's will.

We assert, therefore, that unless the religious world lays aside its human dogmas, doctrines, and traditions, and accepts of the doctrine of Christ as set forth in the gospel, its prospects of unity and eternal glory are absolutely hopeless. And with the human experiences of six thousand years before us we may safely and fearlessly challenge proof to the contrary hereof. Theories must stand aside when conditions and facts to the contrary rise and confront us. The truth we here wish impressed on all minds is that the wondrously divine religious unity and glory longed for will never be accomplished by the trivial, narrow, short-sighted, and petty schemes of

men; but only by those great, glorious measures contained in the gospel revealed from God. With God the conception of salvation and glorification of man originated. He ordained the way and means of its accomplishment. He revealed the measure by which it is to be done. He alone could do all this. How foolish, then, must be the devices of men when contrasted with the immutable and eternal plan of the infinite God!

It is time for thee, Lord, to work: for they have made void thy law.—Ps. 119: 126.

Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law—Mal. 2: 9.

Here is the prophetic complaint against man: Partiality in God's law, rendering it void. Man's devices come to naught. God's counsel stands to all generations; but few men at a time give heed to it.

Having now learned of the rise of Mystery, Babylon on the organic dissolution and downfall of the ancient church of Christ along during the second to the end of the sixth centuries of our era, also of its reign, glory, and intolerant domination, and that the time of its downfall as declared in the sure prophetic word (Rev. 14: 7, 8; 18: 1-8; 19: 1, 2), is at hand, and further, that by the restoration of "the keys of the kingdom of heaven" (Matt. 16: 18, 19; 24: 44-46; 1 Thess. 1: 5, with Rev. 14: 6, 7; Matt. 24: 14), we can see plainly how that by these keys or this power or authority, the "servants whom the Lord hath made ruler over his household," may by his direction proclaim the gospel "as a witness to all nations," and that thus is ushered in the "dispensation of the fulness of times" (Eph. 1: 9, 10), during which and by which all in Christ are to be gathered in one, not only of those "in heaven," but likewise those "in earth." It is God's "will" and "pleasure," and he hath "purchased" it. And we are especially interested in that part of this work now being done on earth. (Verses 9, 10.)

By obedience to the gospel restored we are brought into harmony to God's will, are made one in Christ; and by the gospel restored the kingdom is rebuilt, the church organized again as originally established, and thus the unity contemplated in the gospel is being to an extent realized. What a wondrous announcement is this we make to the world! The means to demonstrate its truth is being hereby extended to all. Without testing these things by trial you never can know. This is a wondrous privilege God now grants to all, but he has "granted" it. This is the age "before appointed" for this grant to be bestowed. And as the work goes on, gathers numbers and strength as the church augments and spreads abroad,

and because of faithfulness of the converts the beautiful songs of Zion now offered by the congregations in humble, reverential praise to Zion's God, will, ere long, swell out into a grand and mighty chorus, reverberating along earth's plains and mountains, its hills and flowery vales, and the electrifying, melodious strains will ascend the ether plains "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth," and why this wondrous symphony of rejoicing?

Because that just before this omnipotent reign began, God had "granted" to the "bride, the Lamb's wife" or the church, "that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19: 5-9.) The fine linen represents righteousness. The righteousness of God is revealed in the gospel. (Rom. 1: 17, 18.) By obedience to the gospel we become Saints (1 Cor. 1: 2), by obeying and faithfully observing all its requirements, put on righteousness, the righteousness of God. (Rom. 9: 30-33; Phil. 3: 9.) As it is the saints who put on righteousness, and as the fine linen represents that righteousness, and, as the saints enrobed in the fine linen constitute the church, it follows that the church as thus arrayed is "the bride, the Lamb's wife,"—wife or bride elect.

But the church arrayed herself thus in righteousness, after "to her was granted" so to do. The arrayal of the bride takes place before the marriage ceremonies and the supper,—always does.

Reader, the "grant" has been received. Will you now accept the privilege, put on the robes of righteousness, have on the wedding garment (Matt. 22: 11, 12), join in the victorious, triumphant alleluia, and enter into the marriage supper of the Lamb?

May God be so glorified!

ADIEU.

HAVING visited as many points as possible in my former field, since the adjournment of April Conference, and there being but a few days before the time of my departure, a cessation of hostilities this side of the Atlantic is one of the inevitables to which I submit; so I bid adieu to the Saints of America with whom I have essayed to cooperate in my former field, assuring them of my appreciation of all their kind acts. I regret my inability to respond to other calls from other points I have not visited, and fear I shall be necessitated to forego the pleasure of responding to invitations from brethren east and west of Chicago.

A backward glance startles me with the fact of the passage of more than two decades since I was placed among the general representatives of the church. How long, and yet how short! And the query crowds itself to the front, demanding recognition as to what I have done. But why essay a lengthy response, since it is known to the righteous Judge. And though it were written across the sky and engraven on plates of gold, and sent to every nook of earth's domains, it would neither add nor detract therefrom. But I am persuaded it will add to my life's record for weal or for woe; and whichever it may be, God's justice will be palpable; and the requirement of a full conception of this justice is a part of my life's work. But how often I am confronted with the fact of my slow progress, which greatly tends to lessen the pleasure arising from its study!

Studiosness is as essential with a view to a spiritual development in Christ as is warmth and moisture for the growth of vegetation, which is preclusive of the thought that religion consists in sensationalism. This studiosness is indispensable with a view to a conviction which stimulates action whether good or evil. Hence our responsibility for the use or abuse of our will power. If an evil design is contemplated, our convictions will be in accord, and future action will be stimulated by convictions thus obtained; and if divine assistance "is guaranteed in the event of studiosness being prompted by pure desires, conviction and action being in accord therewith; why should it be thought strange if Satanic influence assists in work prompted by impure desires, especially so if a choice is made between the evil and the good?"

I think Christ's instructions relative to tradition give a basis for belief as to the necessity of a discrimination between tradition and God's revealed and accepted truths; but I don't believe that such discrimination necessitates a total rejection of tradition as to preclude its use in any manner whatever; but I do believe that it should preclude efforts to make tradition of equal importance with God's laws whether used by angels, men, or devils. Otherwise Christ's teachings were purposeless. See Mark 7. And in my opinion it were well to pay due attention to the first nine verses of Ezekiel 14, I. T., and Doctrine and Covenants 46:7; 50:1, 2, 3, 7; Revelation 16:13, 15; 13:16, 7; John 4:5; 2 Thess. 2:3-11. And I am inclined to think that if we have indulged the thought that the mere fact of having obeyed the gospel is a sufficient preventive against receiving other impressions than those of the Holy Spirit a due study of the above, with others similar in character, will prove

corrective and perchance lead us to see that we are very largely what we desire to be; and if we cherish idols we may be answered according to the multitudes of the idols of our heart. And if thereby deceived, the Lord has not deceived us, but we shall have deceived ourselves; all of which is supportive of the thought that self-government is a most essential study, which may lead to the discovery of the fact that between feigned piety and true loyalty to God, there is a difference. The latter may beget an unfeigned piety, but the former will never beget the latter. The realism of God's revealed method forbids such a thought; for when duly considered no guaranty is given of God's favor, unless we in our rectitude evidence a corresponding realism.

The regret I experience in giving evidence of my inability to please all is, I think, made tolerable in the appearance of having premeditated mischief against none, which I think a reasonable service. For it were strange indeed to preach peace and at the same time be a plotter of mischief.

I make no special promise to the church (to which I think myself amenable) as to my procedure in my newly appointed field; but believe the path of duty is the road to fame, though to-day and to-morrow, it may be the same. "Watch and pray;" "he that endureth to the end shall be saved;" "examine yourselves;" "let him who thinketh he standeth take heed lest he fall;" are excellent reminders while seeking the immortal prize, etc., and may greatly assist in self-abnegation, and if thoroughly done, will leave little time to prate about or exult over some one's probable fall. I may also say that I know no warrant for spiritual inactivity official or nonofficial; and believe that God has placed every member in the body as it has pleased him as a preventive to schism in that body, which presupposes diversity of gifts, calling, duties, prerogative, etc., differing as gifts and callings differ, God's revealed and accepted law being the polar star reflecting light to the various members desiring the same by which to acquire a needed proficiency for the work imposed. Thus the Infinite has revealed several distinctive features, which would ill become the finite to eliminate. I believe the Infinite will, and may do as he pleases; but I have never indulged the thought that he will please to deny himself, dictate, or set his seal to that which would antagonize that which has gone before.

I go forth as an integral part of the body; not to infringe on or lessen, but to recognize and foster the rights of others; which if righteously done I

can afford to be at ease as to my own rights. Christ came not to speak of himself but ever explanatory of the fact that the Father had sent him, which fact was rendered more formidable by his example, declaring that the works his Father had sent him to finish and the works he did, were greater witness than that of John. (John 5:36.) A proper conception of gospel modesty is an effective preventive to self-laudation.

The necessity for a proficiency by study is made most conspicuous in the very inception of the latter-day work. (See D. C. 10.) And a proper appreciation thereof might choke down vain ambition for place or position, while an acquired conception as to the significance of D. C. 104:44 might help to the belief that the occupancy of an official position in the church of the living God does not mean being a mere cipher, neither being unduly officious, but a proper activity in the position one may be placed. And as I by request of a branch official at—visited Mrs. —, and heard her express her surprise at being confirmed by the laying on of hands after being baptized by Elder—, I thought a better study and observance of Doctrine and Covenants 17: 7, 18; 42: 20, might not be amiss. It may be gratifying to report large accessions, but as knowledge marks our progress rather than material strength, it may be well to labor that conviction may be the result of baptisms rather than sensationalism. Effective labors with few baptisms is sometimes better for the cause than ineffective labors and many baptisms. May all go well that Zion may prosper. In bonds,

JAMES CAFFALL.

COUNCIL BLUFFS, June 28, 1894.

Conference Minutes.

FAR WEST.

Conference convened June 23 and 24, 1894, with the Stewartsville branch; Joseph Luff was chosen to preside, T. W. Chatburn to assist; C. P. Faul secretary. Reports of branches: German Stewartsville 72, De Kalb 35, Pleasant Grove 80, Stewartsville 104, Kingston 79, St. Joseph 314, Delano 88, Edgerton Junction 34, Wakenda 38, no report from Alma branch. Ministry reporting: Elders T. W. Chatburn baptized 2, T. T. Hinderks baptized 1, J. M. Terry baptized 11, J. Lampert, R. Archibald, J. T. Kinnaman baptized 1, J. Rounds baptized 3, W. Kinney, F. C. Graham, A. W. Head, B. Dice, J. C. Elvert baptized 1, J. Snider, D. J. Powell, J. D. Flanders, J. Cato, A. J. Cato, L. L. Babbitt, C. P. Faul, W. Lewis, E. Binstead, W. E. Summerfield baptized 1; Priests J. S. Constance, C. Householder, J. Fisher, D. J. Krahl, J. Burlington, F. Uphoff, P. Peterson, A. Nesser, Jr., C. Hinkerks, H. T. Curtis, J. Hardacre; Teachers G. W. Wilcox, J. Butler, R. Garlich, W. Worden, C. Cravens, J. Limb, L. Hovenga, W. Haman; Deacon L. Neidorp. Committee on tent purchasing made a report and were continued with the power when sufficient money was raised to purchase a tent. Bro. T. W. Chatburn offered his resignation as district

president. On motion it was accepted and a vote of thanks was tendered him for his faithful services in the past. A request came from the St. Joseph branch asking for the ordination of Bro. John Burlington to the office of an elder. On motion the request was granted and he was ordained. T. T. Hinderks was chosen president of district, W. E. Summerfield vice president, C. P. Faul secretary. Wm. Lewis was sustained as Bishop's agent. A committee consisting of T. W. Chatburn, T. T. Hinderks, and C. P. Faul was appointed to define the limits of the several branches in the district; to report at our next conference. The reunion committee made a partial report. It is understood the committee will notify the readers of the *Herald*, shortly, of the place and date of holding the reunion. Preaching by Elder Joseph Luff. Adjourned to meet with the Kingston branch September 15. At the close of the conference a young man from Ray county was baptized.

GALLAND'S GROVE.

Conference convened at Deloit, June 1, 2, and 3, 1894; C. E. Butterworth president, W. W. Whiting, assistant; J. Pett and Sr. Nellie Rudd secretaries. Branch reports: Galland's Grove 268, gain 2; Boyer Valley 107, gain 1; Coalville 39, no change; Harlan 73, gain 7; Mason's Grove 135, gain 2; Salem 71, loss 1; Camp Creek 36, no change; North Coon 49, no change. Ministry reporting: Elders C. E. Butterworth, B. Salisbury, E. Ford, J. R. Rudd, J. F. McDowell baptized 1, C. J. Hunt, J. T. Turner, H. M. Daniel, W. W. Whiting, J. M. Baker, W. N. Booth, J. P. Knox, J. A. McIntosh, J. M. Simmons, J. Pett, W. A. Carroll, G. Hawley, and B. F. Wicks; Priests J. Pearsall, O. Brewster, W. McKim, C. Williamson, R. Wight, and J. Dobson; Teachers L. Butterworth and N. Brogden; Deacon F. Taylor. Bishop's agent's report: On hand at last report \$26.95; received since, including \$25 from the Bishop \$227.18; paid out \$229; on hand \$25.13. John Pett, agent. The following request was presented by the Dow City Sunday school: That the conference give the usual hour for holding Sunday school at such place in the district as the conference may be held. The request was granted. Resolved that the grounds whereon camp or grove meetings are held within this district be under the control of the elder in charge, and that nothing shall be sold on the grounds during service, and on Sunday only eatables shall be sold. The tent committee reported \$28.40 due on the tent. A collection was taken up amounting to \$9.84, leaving a balance due of \$18.56. The report was accepted and committee continued. Brn. William Bullard and William Smith of Persia were on motion requested to labor as much as they could in the southern part of the district. C. E. Butterworth was sustained as president of the district with W. W. Whiting as assistant. J. Pett was sustained as secretary till after the close of the next conference. The general church authorities were sustained. Preaching by J. M. Baker, J. F. McDowell, W. W. Whiting, Jno. A. McIntosh, and C. E. Butterworth. Adjourned to meet at Galland's Grove, Iowa, on Friday, November 16, at ten a. m.

LITTLE SIOUX.

Quarterly conference met at Moorhead, Iowa, Saturday, June 2, at 10:30 a. m.; D. Chambers, W. W. Blair, and J. W. Wight were chosen to preside; A. M. Fyrando and J. F. Mintun secretaries. Branch reports: Union Center, Missouri Valley, Spring Creek, Little Sioux, Woodbine, Magnolia, and Logan. Bishop's agent's report read and auditing committee reported same correct. Ministerial reports: Elders D. Chambers, J. W. Wight, J. F. Mintun, G. Montague, T. W. Williams, M. Jansen, H. Garner, H. Case, D. K. Dodson, R. Farmer, C. Downs, D. A.

Hutchings, A. M. Fyrando, W. R. Davison, B. Lewis, A. Johnson, G. Outhouse, A. Ballantyne, J. C. Johnson, A. A. Baker, J. Donaldson, J. Conyers, W. Cowlshaw; Priests J. D. Wiltfong, S. C. Diggle, F. E. Cohrts; Teachers S. B. Kibler, E. C. Outhouse, C. Kennedy, J. M. Case, W. Knider. Resolution of Missouri Valley branch requesting appointment of A. M. Fyrando as assistant branch president was granted. On motion each branch president was requested to solicit funds to liquidate indebtedness of Valley branch. Council in appeal case of W. C. Cadwell was released. Union Center branch recommended that Bro. Oscar Case be ordained an elder, and it was decided to so ordain. Resolution presented that we recommend Brn. Hubert and Oscar Case to the First Presidency as duly qualified for Sandwich Islands mission. Resolution carried. On separate motions George, Catharine, and George E. Bell were expelled from church. Tent work was continued under direction of district president and missionary in charge. Question was asked: What is the territory over which a branch president has jurisdiction in controlling services, and what are limits of branch in which they should be authorized to deal with scattered members? On motion above questions were referred to General Conference of 1895. Adjournment was made to meet at Little Sioux, Iowa, first Saturday and following Sunday of September.

EASTERN MICHIGAN.

Conference was held at Bay Port, Michigan, June 8, 9, 10, and 11; R. E. Grant president, W. J. Smith assistant; J. A. Grant secretary, Sr. Emma Benedict assistant. Ministry reporting: Elders L. Phelps baptized 18, W. J. Smith baptized 8, A. Barr baptized 2, W. M. Dowker baptized 2, R. E. Grant baptized 21, R. Davis baptized 2, J. A. Grant baptized 3, Wm. Davis baptized 4; Priests P. W. Surbrook, T. Rawson, W. Jenkinson, T. S. Brackenbury, C. K. Green, H. Hocknell; Teachers A. E. Hicks, G. Burget, C. E. Grant; Deacons R. H. Huston, E. Hinds, W. Edwards. Branch reports: St. Thomas 28, German 23, Evergreen 54, Pigeon River 27, Forester 26, St. Gideon 43, St. Johns 42, Five Lakes 73, Buel Center. District secretary's report: Number of branches in district 18; average membership 47; number of elders in district 11; priests 23; teachers 16; deacons 12. Bishop's agent's report: total receipts \$571.60; expenditures \$589.60; balance due church \$18.10. [Report erroneous.—Ed.] The Bishop's agent was sustained, R. E. Grant was sustained president, Wm. Davis assistant president, and A. E. Hicks was chosen secretary. The next conference will be held at Buel Center on the second Saturday and Sunday of October.

CHATHAM.

Conference was held at Wallaceburg, Ontario, June 16, 17, and 18, 1894. Elders J. H. Lake, W. W. Blair, and G. Green presided; S. Brown and R. Coburn clerks. Visiting brethren accorded liberties of conference. Bishop's agent's report read, as follows, and approved: On hand last report \$31.37; received since \$540.02; paid out \$494.53; on hand \$76.86. Branch reports: Blenheim 51, 1 baptized, 1 died. Battlehill 28. Buxton (new branch) 8. Chatham 67; 1 baptized. Baddertown (now Dentville) 23; 9 baptized. Ridgetown 34. Lindsay 43; 1 died. Wabash 29; 4 baptized. Longwood 27; 4 baptized. Petrolia 44; 4 baptized, 1 died. Zone 55. Tilbury Centre 42. Wallaceburg 33; 4 baptized. Olive 11; 4 baptized, 5 died. Report of district secretary: There are 15 branches in the district with a membership of 511; seventies 1; elders 11; priests 18; teachers 12; deacons 5; 15 baptisms have been reported from June to October, 1893; 5 marriages, 3 removals, and 1 death. Resolved that the name of Baddertown branch be changed to Dentville. Ministry reporting: Elders G. Green, E. DeLong

baptized 6, S. Brown baptized 19, R. Coburn baptized 5, G. Hampshire baptized 5; Priests J. H. Tyrrell, R. J. Smith, and A. Miller. District treasurer, H. Atkinson, reported: Total receipts \$13.23; total expenditures \$9.53; balance due district \$3.70. Audited and found correct. Bro. A. McKenzie's confession and apology accepted and he was forgiven. He is now in the hands of the Eastern Michigan district to give him a license as they think advisable. A copy of the above was sent to the president of the district by Bro. John Grant. On separate motions George Green was sustained president of the district, R. Coburn vice president, J. H. Tyrrell Bishop's agent, H. Atkinson treasurer, S. Brown clerk. By resolution secretary was granted \$1.25 to defray expenses. A motion passed by conference of June 9, 1888, respecting members leaving the district with unpaid debts, etc., was expunged from the record. Bro. George Green was ordained a high priest, Samuel Brown and Edward DeLong were ordained to the office of seventy, and John Dent, Sr., was ordained an elder. Preaching by Elders John Grant, J. H. Lake, W. W. Blair, and R. C. Evans. Four were baptized. The collection, amounting to \$16.81, was paid to the president of branch to defray expenses of hall, etc. A vote of thanks was tendered to the Saints and friends of Wallaceburg for their kindness and hospitality. Adjourned to meet the first Saturday and Sunday in October at Petrolia.

Sunday School Associations.

SUNDAY SCHOOL WORKERS.

In your efforts to advance the Sunday school cause, please do not forget the committee you have appointed to provide a Sunday school song book. The committee is anxious to accomplish its work, but it must have material to work with. We want those who are educated in music to compose good, lively, spiritual songs, expressive of our faith and adapted to the capacity of the young. The church does not lack congregational hymns, but we do lack Sunday school songs. Has the church the ability to furnish these? Some think it has, others think it has not. Let us go to work, then, and see what can be done, and perhaps if we have not the talent now, we can develop it if we try; and, at any rate, let us try and flood the committee with your productions or selections, so that they will have something to work on. Talk this matter up in your Sunday schools, in your teachers' meetings, and especially in your district conventions. See that every Sunday school worker becomes interested in this branch of work, then we may hope to obtain a book that will satisfy all. Send in your productions to A. H. Mills, secretary of the committee, Independence, Missouri.

F. G. PITT, Chairman.

NOTICES.

To the Sunday School Scholars of the Gal-land's Grove District; Greeting:—I take this method of informing you that at our last Sunday school convention I was chosen superintendent, and as I want the hearty cooperation of all the teachers and scholars throughout the district I am in hopes that we may all work in harmony together. And in order that we may all do this and do it successfully let us realize our weakness and pray to him who is strong, and our Father will hear us in secret and reward us openly. I am well pleased with what has been done in the past, but let us not slacken our efforts but renew them daily.

My address is Earling, Shelby county, Iowa. If any of the schools throughout the district need any assistance, write me and I will respond cheerfully to the best of my ability. If there is any place where an organization can be effected let me know at once. We would like to double our membership this

coming year if possible. To this end we must work and pray. We especially invite the active missionary force to assist us in this department of church work. I am trying to make arrangements to visit all the schools in the district this summer if possible, but if I do my traveling expenses will have to be paid. Let the watchword be, Onward.

Yours for the spread of gospel truth,
R. WIGHT, Supt.

EARLING, Iowa, July 2.

Miscellaneous Department.

REUNION NOTICE.

The third annual reunion of the Northwestern Kansas district will be held at Blue Rapids, Marshall county, Kansas, commencing August 9, 1894, at 10:30 a. m., and continuing over two Sundays, or according to the interest. The conference business of the district will be transacted on the 11th at 10:30 a. m.

There are two lines of railroad running through the place; viz., the Missouri Pacific, running east and west, and the Blue Valley branch of the Union Pacific, running north and south, so that those desiring to come by rail can do so. The camp ground will not be far from the business part of the city, so that campers can supply themselves with provisions at any time between services. There will be a stove or two and fuel on the ground for campers, also hay for those coming with teams.

It is earnestly desired that all of the Saints of this and adjoining districts, who can, will make arrangements to attend this reunion, and come prepared to bear a part of the burden, and enjoy their part of the spiritual blessings in store for the faithful. It is also desired that all who possibly can will come prepared to camp on the ground. Several speakers from abroad are expected to be present, besides those belonging to the district. Those expecting to come by rail and desiring hotel accommodations can address Bro. Mahlon Smith, or Bro. William Scott, who will make arrangements for them. Come, then, Saints, at the beginning of the meeting and stay till the close. Come praying, that a good meeting may be had and that much good may be done for the cause of Christ.

HENRY RESCHE, Chairman of Com.

CONFERENCE NOTICES.

A conference of the Ohio district will be held with the Highland branch, beginning at ten a. m., Friday, August 10, 1894. It is expected that the missionary in charge, G. T. Griffiths, will be present; also of the traveling ministry, Elders R. Etzenhouser, H. R. Harder, Thomas Matthews, J. L. Goodrich, and H. E. and J. Moler, also of the local ministry, S. J. Jeffers (Bishop's agent), A. W. Kriebel, C. Cooper, A. B. Kirkendall, A. B. Ervin, S. D. and D. J. Hannah, and all others who can come are wanted. Branch officers are expected to see to it that there is a full report of their branches in due time. Parties going from east will get off at Bainbridge on the O. S. R. R., and those going from west will get off at Hillborough on the B. and O. S. W. R. R. All persons wishing conveyance from railroads will please notify either Owen or J. C. West, Turkey, Highland county, Ohio, in due time. Those failing to do so will either have to pay hack fare to Sinking Springs or walk. Come, one, come all; and that we may have a good time let us come praying for the blessing of the Holy Spirit.

JAMES MOLIER, Pres.

LIMERICK, Ohio, June 26.

NOTICES.

By some misunderstanding, Elder J. M. Stubbart was appointed to labor as circumstances permit in Western Nebraska. It should have been Eastern Nebraska, as the brother's home is in that part. By agree-

ment between the missionaries in charge of Nebraska it has been decided to transfer the appointment. Bro. Stubbart and others concerned will, therefore, by this announcement, know that Eastern Nebraska is his field from this date.

Respectfully,

A. H. SMITH,
JOSEPH LUFF.

June 29, 1894.

Sr. Martha E. Decelle is hereby notified to report to me on or before August 20, 1894, or her name will be entered on the scattered list. By order of branch business meeting held May 30.

W. A. BRONER, Clerk.

BURNHAM, Missouri.

TWO-DAY MEETINGS.

A two-day meeting will be held in the grove east of the Green schoolhouse, six miles southwest of Lamoni, on Saturday and Sunday, July 14 and 15; services each day as follows: Prayer meeting at nine a. m.; preaching at 10:45 a. m., and at 2:30 and 7:30 p. m.

ASA S. COCHRAN,

Pres. Lamoni Branch.

BORN.

ROGERS.—Near Simeon, Cherry county, Nebraska, May 25, 1894, to Bro. S. A. and Sr. F. D. Rogers, a son, and named Sylvanus Alma. They desire to have him blessed the first opportunity, and would be more than glad to have an elder call and stop a week.

MARRIED.

BULLARD—BLACKMAN.—At the home of the bride's parents, near Persia, Iowa, June 27, 1894, Amy L. Bullard, daughter of Bro. and Sr. W. D. Bullard, to C. H. Blackman, of Magnolia, Iowa, A. M. Fyrand officiating. Many guests were present to bid them a joyous journey, partaking of bounties of life, and leaving them beautiful and useful tokens of esteem.

DIED.

HASKINS.—At her home in Burnham, Michigan, October 6, 1893, Sr. Almira C., wife of Bro. Haskins. Sr. Haskins was born July 31, 1848; baptized by J. J. Cornish, August 14, 1892. She was a good, consistent member of the church for the short time she was permitted to live in it.

CROUCH.—At her home in Grant, near Canboro, Michigan, November 10, 1893, Sr. Eliza Jane Crouch. She was baptized by Arthur Leverton, August 3, 1882. Bro. William Davis preached the funeral sermon from Job 14:14. She was a kind wife, and loved this latter-day work, and cared much for the elders in their laboring in the ministry. She leaves a husband, a large family, and many friends to mourn.

STONE.—Bro. Thomas Stone died at Lucas, Iowa, June 22, 1894, aged 41 years. He was born in Dudley, Worstershire, England; baptized July 7, 1890, at Lucas, by H. A. Stebbins. A wife and sisters mourn. The funeral discourse was by Father Watkins on Sunday night at the church.

LEE.—At her home at Winchester, Tennessee, December 20, 1893, Sr. Jane E. Lee. Sr. Lee was born June 7, 1858, in Washington, Sauk county, Wisconsin. Baptized and confirmed October 9, 1870, by Z. H. Gurley, at Willow, Richland county, Wisconsin. She was a member of the Sandusky branch of Sauk county, Wisconsin.

ITEMS OF INTEREST.

French police have become satisfied that the assassination of President Carnot was the result of a carefully arranged conspiracy of anarchists.

The funeral of President Carnot took place on Sunday, July 1. The remains were first taken to the cathedral of Notre Dame where Cardinal Richards, Archbishop of Paris, pronounced the absolution and delivered an allocution. At the conclusion of

the religious exercises the funeral cortege proceeded to the Pantheon where Premier Dupuy delivered an oration and M. Challe-mel-Lecour and others delivered addresses. The remains were then placed in a vault near those of the grandfather of the late President and Victor Hugo. The funeral was the most lavish exhibition of public mourning ever witnessed in France, surpassing the funerals of Thiers, Gambetta, and Victor Hugo.

Count von Munster, the German Ambassador, informed Prime Minister Dupuy and M. Hanotaux, the Minister of Foreign Affairs, that upon the occasion of M. Carnot's obsequies Emperor William had granted a pardon to Lieut. Dagonney and Lieut. Malevas, the two French officers who were convicted in December last at Leipsic of being spies. M. Dupuy at once informed President Casimir-Perier, who begged Count von Munster to thank Emperor William for his noble thought and to assure him that his graceful act would go to the hearts of the two great nations.

The strike inaugurated at Chicago last week, under the auspices of the American Railway Union, has spread throughout the greater portion of the West and to some portions of the East, including other organizations of railroad employees until it has become one of the most general that has yet taken place in the United States. Railroad centers, such as Chicago, Decatur, Indianapolis, etc., have been the scenes of violence, strikers shooting into passenger coaches, ditching engines, pulling fires, etc.

CLEVELAND, O., July 2.—In reply to numerous letters and telegrams received from engineers and other railway employees throughout the West asking that the Brotherhood of Locomotive Engineers participate in the big strike movement, Chief P. M. Arthur of the latter organization has sent out a general reply covering all such communications. He cautions the engineers not to let the prevalent strike "fever" overcome their better judgment and reminds them that they are, as a rule, working under an agreement with the various railways for a stated period. He says the engineers have no grievances and should not be influenced by strikers to take part in a contest with which they are not concerned. Chief Arthur, however, will uphold engineers who refuse to go out with green crews where they believe their lives will be placed in jeopardy by so doing. He advises the engineers in such cases not to strike, but to notify the company that they cannot run under such conditions and to furnish their reason for such refusal.

WASHINGTON, D. C., July 3.—At a meeting of the Cabinet, this afternoon, instructions to Gen. Miles were discussed and acquiesced in by the President and his advisers. Attorney-General Olney had some interesting dispatches from Chicago which he submitted to the President, and the result was made apparent in an order issued at the War Department this afternoon directing the troops at Fort Sheridan to proceed to Chicago and assist the civil authorities in carrying out the law. This order was delayed until a definite and explicit request was received from the civil authorities at Chicago stating they were unable to execute the United States statutes in the transmission of mails and other public property. The troops of the United States will be utilized to assist the Marshal in carrying out the orders of the courts.

It is not intended to allow the troops to act at the whim of a deputy or marshal who might "lose his head" in the face of danger, and therefore, while assisting in the discharge of judicial processes, the troops will be kept strictly under military command in the first instance, and, secondly, under the control of the President.

SIoux CITY, Io., July 3.—The sheriff and police here are powerless to prevent the mob

from spiking switches, holding trains, and ditching cars.

The Fourth Regiment of the State militia has been in the barracks since last night ready to move, but Gov. Jackson has so far refused to order it out.

SACRAMENTO, Cal., July 3.—Sacramento was the scene of a violent demonstration on the part of the railroad strikers this afternoon. The Southern Pacific attempted to break the blockade here and send the west-bound overland train to San Francisco. As soon as a start was made a mob of 3,000 strikers who had been removed from the immediate vicinity of the train previously, swept down upon the train and dragged United States Marshal Baldwin from the cab of the engine. The strikers knocked him down and the deputies and police who tried to interfere were powerless. Many in the mob cried, "Kill the Marshal," but the latter drew his revolver, and several deputies, who had forced their way through the crowd, did the same. The strikers were obliged to fall back and the Marshal finally escaped to the railroad office. The attempt to move the train had to be abandoned for the time being.

ST. LOUIS, Mo., July 3.—Except on the Iron Mountain road the tie-up here is worse to-day than it has been at any time since the strike was begun.

In East St. Louis matters assumed a more serious aspect this morning, and at noon every road terminating there sent word to Mr. Gays that it could not handle a pound of freight.

Not a train will get out to-night for Chicago, as the St. Louis, Keokuk and Northern is now tied up.

The militia evidently has received an intimation that it may be called on.

SACRAMENTO, Cal., July 4.—The celebration of the National holiday has been completely overshadowed by the desperate struggle between the Southern Pacific and the A. R. U. At ten o'clock this morning two regiments of State militia from San Francisco and two companies from Stockton marched into this city, having abandoned their train two miles out. The troops marched direct to the armory, around which the local militia companies had established a strong guard.

At one o'clock the troops moved toward the depot where a large force of police, deputy sheriffs, and deputies, under United States Marshal Baldwin, were already on guard. The strikers and sympathizers to the number of several thousand had preceded the troops. When the soldiers arrived they were greeted with derisive yells and harsh comments, and the strikers at once became demonstrative. Chairman Frank Knox, the leader, addressed the men, urging them not to molest the militia. Notwithstanding his conciliatory talk, the strikers loudly declared no Pullmans should be moved. Finally three companies of militia were ordered to drive the strikers from the depot. The scene was at once tumultuous and the situation threatening. For a few moments the soldiers hesitated, then they wavered, and then came a blunt refusal to move against the excited strikers. A few minutes later all the troops turned their backs upon the turbulent mob at the depot and quietly withdrew to the armory.

SAN FRANCISCO, Cal., July 4.—Yesterday morning Marshal Baldwin found himself unable to do anything with the strikers. He telegraphed a request to Gov. Markham to call out the State troops. Maj. Gen. Dimond was given power by the Governor to call out what troops he pleased.

The national troops are at Los Angeles, the State troops will be at Sacramento early this morning, and over 100 deputy sheriffs and marshals are guarding the dangerous points in Oakland. The strikers have not as yet lost a point in their original position of advantage. The excitement here and in Oakland yesterday was intense. The departing

regiments were hissed on their way to the water front and a great crowd of people gathered at the pier. In West Oakland there was almost a riot. Two trains were seized at Sixteenth street and a fight between the deputy marshals and strikers followed. Cars were run off the main line. Trains were cut and every effort made to blockade the line. Shortly before midnight the National Guards arrived at the pier. Rails are said to have been torn up and strikers preparing a warm reception along the road for the troops.

CHICAGO, July 3.—In the United States Circuit Court yesterday Judges Woods and Grosscup issued the expected order commanding Debs, his associates, and followers to desist from interference with the railways. Its provisions extend their protecting force to all the railroads in the transmission of mails and the operation of inter-State trains. Copies of the order were at once made and deputies were sent out to serve them upon Debs and others.

CHICAGO, July 5.—The injunction issued by the Federal court was served on Debs yesterday morning. It had previously been served on other members of the union. Asked as to his opinion of the injunction Debs said: I have heretofore expressed my opinion of the injunction. I cannot see the necessity for serving an injunction on me commanding me not to do that which the statutes of the State also require me not to do. It is an assumption that I am ignorant of the law. I again say I have done absolutely nothing prohibited by the law. I shall not do so, nor will I countenance others doing so. The railroad managers have imported a lot of thugs and detectives whose business it is to violate the law and charge us with it. If there is any violence, if there has been any violence, if law has been outraged, the railroad managers and not the American Railway Union are responsible. If they will utilize the troops to suppress their own thugs they will do the community and the A. R. U. a service. If the troops are only here to protect these thugs in their depredations against law and order then the responsibility lies with the men who imported them and who now protect them. We hold the position that we can win without even the semblance of violence and if we cannot I prefer to lose rather than tolerate violence. Let me repeat: There is but one well defined estimate of the situation and that is, we hold the railroads cannot get men sufficient to run their trains. On that proposition we win or lose. We shall not interfere with any man who wants to work. We have not done so and shall not. A man has a legal right to quit work, and it is not the part of the troops or the civil officers of the law to arrest them for so doing, though I am informed such an arrest was made to-day. The American Railway Union will protect its men from the penalties of such arrests.

To-day, it is expected will witness the crucial test of strength between the railroads and the troops on the one hand and the strikers on the other. John M. Egan, managing the association, said: "We shall inaugurate passenger and freight service this morning. We shall try to perform our duty to the public by running trains. We shall expect the Federal, State, and municipal forces to afford us protection while we make the effort. We can do no more than this. If sufficient protection is not afforded I suppose we shall have to quit. The matter now rests between the government and the strikers. We will furnish the men to prepare the trains and men who will run them if permitted to do so. How adequate the protection will be will be shown in the morning. We are ready to begin.

Without any blare of trumpets or firing of cannon the Northwestern celebrated the Fourth by an almost complete resumption of passenger service. The striking engineers and firemen returned to their posts to a man,

and the only difficulty experienced in handling the passenger business was in the yards. This morning the officials claim that they will be able to proceed without any difficulty, and it has been given out flat that the men called upon to go to work at seven o'clock who refuse to respond will be forever dismissed from the service of the company.

The authority of Uncle Sam, as represented by the United States Army, was defied and resisted at the Stock-Yards yesterday by a mob of 25,000 riotous and drunken followers of Dictator Debs. Nothing but extreme forbearance and patience on the part of the officers who commanded the 150 men who fought from morning until night with the rabble, prevented a great loss of life. Dozens of times soldiers stood with their rifles to their shoulders, their fingers on the triggers, waiting for the word to fire. Strikers stood against box cars with the points of the bayonets pressed against their breasts, and to the coolness of the soldiers alone do they owe escape from death. At night, however, a new order was issued, and if the proceedings of yesterday are repeated men will be fired upon, they will be bayoneted, they will be ridden down by cavalry, and mowed down by artillery if they exhibit the same defiance for law and count on the same forbearance on the part of its constituted upholders.

While Uncle Sam's troops were devoting their attention to the lawless train wreckers of Dictator Debs at the Stock-Yards, Blue Island, and Grand Crossing yesterday, about 5,000 strikers congregated at Fifty-first street and the Rock Island railroad tracks. They side-tracked several passenger trains, upset a dozen or more freight cars, ran day coaches and chair cars off the track, stoned the police, deputy marshals, and railway employees, and committed other acts of violence. Another mob somewhat smaller than that at Fifty-first street assembled at Forty-seventh and still a third at Forty-third street and the Rock Island tracks. In addition to running trains off the track these mobs crippled three or four railroad engines.

PARIS, July 3.—In the Chamber of Deputies Premier Dupuy read President Casimir-Perier's message. The document was also read by the Premier in the Senate. It is as follows: "I have been summoned by the National Assembly to be first Magistrate of France. I am no party man, I belong to France and the republic. An odious crime, which the national conscience repels, has robbed the country of the upright citizen who has been the vigilant guardian of the constitution. May the memory of such devoted duty inspire and guide me. The act of the National Assembly, which in a few hours assured the regular transmission of power, is fresh confirmation of the stability of republican institutions in the eyes of the world. I am resolved to foster the methods necessary to uphold the republican democracy, and it is my firm purpose to commit to other hands the destinies of France at the expiration of my seven years' term of office. Trustful in its own resources, France, which has received the government's and the people's touching proofs of sympathy has, with uplifted head, affirmed its love for peace. It is worthy of its past and will remain the great intellectual light of toleration and progress." The President concluded with appealing for unity of efforts in insuring public order and social peace. Mme. Carnot has refused a pension offered her by the Cabinet.

RIO JANEIRO, July 3.—A committee of citizens of Brazil cables the following message to the people of the United States. It is the spirit of the hour in Rio. Nowhere will the Fourth of July have heartier honor than in this capital. The message says: To the Government and People of the United States of America: The citizens of the Republic of Brazil present their compliments and felicitations upon the anniversary of tomorrow. Your dignified attitude during the

recent revolt thrilled the republican hearts of the whole of Brazil, causing the formation of a committee to manifest our gratitude for the sympathy of the great Northern Republic. It has been resolved to erect a monument commemorative of the union of the entire continent represented by the Monroe doctrine. On the anniversary of the freedom of the country of Washington and Jefferson, Brazil compliments and congratulates it through a worthy representative. The Monroe doctrine defends American autonomy against insolent and ambitious intervention of foreign powers on our continent. To perpetuate noble feeling the citizens of Brazil have resolved to raise a monument to the Monroe doctrine, a new proof in the name of the people of Brazil of the peace, concord, and sympathy of both nations. We honor and salute you on this Fourth of July! May both nations ever march in unison, in conquest, peace, and happiness! Long live the United States and unity!

It has been decided that the corner stone of the monument will be laid in September next.

July 5.—Chicago and its suburbs was the scene of a series of conflicts between strikers and rioters and police and soldiery from early morning until night, when a reign of terror was inaugurated, of which various acts of incendiaryism was a marked feature. From morning till midnight mobs ranging in size from 2,000 to 10,000 patrolled the tracks of the Rock Island road, ditched and burned cars, spiked switches, tried to set signal towers on fire, and drove men from their posts of duty. Car after car was dumped on the tracks and blocked the movement of mail and passenger trains for hours. The mobbers were more bold and defiant than on yesterday, but no shots were fired by the soldiers. They fought off the soldiers in the yards and blocked the passage of the only train they tried to move during the day.

Mayor Hopkins has issued a peace proclamation and adopted drastic measures to enforce it. New policemen are enrolled and the force will be required to preserve peace.

General Miles, of the United States forces, stationed at Chicago expresses the opinion that if the police fail to meet the crisis martial law should be declared and the mob dispersed.

OMAHA, Neb., July 5.—Grand Master Workman Sovereign wired President Debs at Chicago last evening: "Neither make nor accept any compromise. Nothing but complete victory would satisfy our people." He has gone to Chicago by request of Debs. He further stated the willingness of the workmen to cooperate in the strike. It is stated that local organizations of the United Workmen in Chicago are moving with a view to supporting the strike.

Interruptions to train service continue at many other points, but on the whole the general situation is improving and train service is being resumed.

INDIANAPOLIS, Ind., July 5.—All members of the Knights of Labor in the different trades in this city are expecting to be called out on a sympathetic strike to back up the American Railway Union. The Knights of Labor here has perhaps 1,000 members and has been growing rapidly in the last month.

PARIS, July 4.—The Brazilian Legation in this city has received a dispatch reporting a battle fought June 27 between the insurgent forces under Gen. Saraiva and the government troops under General Lima near the Pass of Undo. The rebels lost over 1,000 men, including several officers. The correspondent of the *Temps* at Rio Janeiro writes that the situation in the Brazilian Capital was never darker. He says President Peixoto has the fate of the Brazilian people in his hands. He takes nobody into his confidence.

CHICAGO, July 5.—The White City was almost wiped out of existence last night by fire. The Terminal Station, Administration

Building, Mines and Mining Building, Electricity Building, Manufactures Building, Agricultural Building, and Machinery Hall were destroyed. The Government Building was saved.

BERLIN, July 4.—The Cologne *Gazette*, commenting upon China's appeal for Russian mediation of the questions between it and Japan in regard to Corea, says:—

It may be hoped that both China and Japan, before taking final steps, will seriously reflect upon the dangers of Russian mediation, which might easily lead to the intervention of France, Great Britain, and Germany, and the United States, and the creation of an East Asian Egypt, with Russia for a neighbor. Under such conditions the proposed reforms in Corea would certainly not be executed under the exclusive supervision of China and Japan.

ST. PETERSBURG, July 4.—Russia has urged China and Japan to withdraw their troops from Corea and endeavor to amicably settle their dispute regarding that country.

Cholera has reappeared in Russia.

CHICAGO, July 7.—Instead of martial law being declared, the police force has been increased to 3,300 men, 3,000 State Militia have been ordered out, 1,000 United States regulars are in camp, and 500 deputy sheriffs and 1,000 deputy marshals are present, making a total force of 8,800 to resist the mobbers and restore order.

From Brighton Park to Sixty-first street the yards of the Panhandle road were put to the torch by the rioters. Between 600 and 700 freight cars have been destroyed, many of them loaded. Miles of costly track are a snarled tangle of heat-twisted rails. Cars, signal towers, switch posts, and tool shanties were burned. The loss to property is estimated at \$750,000 to \$1,000,000. Two men were killed by a special officer of the Michigan Central.

Switchmen have gone on a strike at St. Paul and Duluth, Minnesota, but trains continue to run.

Troops and strikers are likely to meet at Ironwood, Michigan, if an attempt is made to resume work.

City labor leaders will meet in convention in Chicago, on Sunday night and decide upon a course of action relative to the present strike.

Railroad men at Detroit are in readiness to quit work. Cleveland roads are practically tied up—only passenger trains are running and they are likely to be blockaded. Buffalo, New York, promises to become a strike center, and Pittsburg railroad men are reported as getting restless. Other points report a similar condition of actual trouble or uneasiness.

Men of the Southern Pacific have control and traffic is completely blocked in California. The present outlook indicates no relief.

Mobs hold trains at Spokane Falls, Washington. The United States Marshal has asked that the city be put under martial law.

ROME, July 6.—The authorities are in possession of proofs of an Anarchist plot directed against Premier Crispi of Italy, President Carnot of France, Alexander III. Czar of Russia, and other heads of European governments. All were to have been killed in the same week.

LONDON, July 6.—A special dispatch from Liege, Belgium, says three cases of cholera, one fatal, have occurred in that city within the last twenty-four hours. The same number of cases and one death are reported from Angleur, three miles from Liege, and one case, also fatal, from Jeysille.

ST. PETERSBURG, July 6.—During the twenty-four hours ending at noon Wednesday there were eighteen new cases of cholera and five deaths in this city. Since July 1 there have been eighteen cases of cholera at Cronstadt and four deaths.

A striking full-figure portrait of Captain Alfred T. Mahan, U. S. N., on whom Cambridge has recently conferred the degree of Doctor of Laws, forms the frontispiece of the *Review of Reviews* for July. This number contains many other interesting portraits—Populist Senators and Representatives at Washington, Mr. John W. Goff, the successful counsel of the New York Senate's Police Investigation Committee; Sir George Williams, the founder of the Y. M. C. A.; the late William Walter Phelps, Professor William D. Whitney, the Hon. George Peabody Wetmore, Rhode Island's Senator-elect; M. Casimir-Perier and Charles Dupuy, the French statesmen; Samuel Gompers, President of the Federation of Labor; the Coxeyite leaders, Professor Henry Drummond, Governor-elect Lord of Oregon, and other people prominently before the public.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, July 18, 1894.

No. 29.

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BREAD REFORM.

AN English writer says: Bread is looked upon as the "staff of life," and such it should be and is when properly made and containing the needed elements. By the majority of people it forms the principal article of diet, and many of the poorer classes live upon it almost wholly. But the bread in common use by the English people to-day falls far short of containing the nutritious properties that should constitute a staple article of food.

It is a scientific fact that the refining device known as bolting cloth, used in the flouring mills in the manufacture of fine white flour, removes important nutritive ingredients of the grain. These removed materials, known as bran, shorts, and middlings, contain the saline and mineral elements of the grain—substances which are essential to the proper nourishment of all the tissues of the body, but more especially of the dense structures as the teeth, bones, hair, and nails. After being prepared in the popular manner, and then undergoing a process of shortening, salting, and fermentation, that it may come out white and spongy, wheat is robbed of the essentials to maintain life.

To supply nourishment and support the body in a healthful condition, our food must be such that the vital force within us can transform it into its own structure. Food must furnish new material and furnish good facilities for removing waste.

Wheat is the best grain grown for this purpose, but it is a mistake to

think that fermented fine white flour bread is its best representation as a food.

Several years ago, Magendie a French physiologist, fed dogs on fine white flour bread and water, and they actually starved to death in from thirty to forty days. He also fed others on whole wheat bread and water, and they thrived fairly well for an indefinite length of time. This proves conclusively the superiority of the latter kind of bread. The ultimate elements contained in fine flour, according to the latest chemical estimates, are only three, while the grain, or whole wheat meal, contains fifteen.

Whole wheat meal, to be nutritive, does not need to contain the whole of the grain of wheat. Indeed, the rough outer coat, which is removed by the scouring process before the grain is cracked or pulverized, contains only coarse woody fibre, that would many times prove too irritating to the delicate lining membrane of the intestinal tract. Too often in endeavoring to get rid of this, a large portion of the bran is removed, thus making the preparation minus an important element.

The bran has attached to it a mucilaginous substance, which, in a mechanical way, facilitates the vermicular and peristaltic action of the intestinal tract. No device has ever been invented which would separate this substance from the bran. If for no other reason than this, the bran should not be rejected from the flour. The bran should be thoroughly pulverized as other portions of the grain in the making of a good article of whole wheat meal.

Ordinarily bread, to be considered good, must be soft and spongy. It is almost impossible to thoroughly masticate this; besides, the flour is deprived of the mineral and saline substances essential to good teeth; it is little wonder that to-day there are so few adult Englishmen with good, sound teeth, aside from the injury done to the general health. From the hygienic standpoint the ideal bread should be made with only air for leavening, whose expansion in a hot, quick oven insures lightness and sweetness as well as healthful bread. A thin batter made of flour slowly sifted into wetting during constant stirring, and baked quickly makes delicious breakfast bread, or stirred thick and baked as rolls.—*Peoples' Health Journal.*

The Chinese have forty-seven temples in America.

THE SIN OF FRETTING.

THERE is one sin which it seems to me is everywhere, and by everybody is underestimated and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and we see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably every one in the room, or the car, or on the street corner knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye put on that side of things. Even Holy Writ says we are born to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Helen Hunt.*

The July *Cosmopolitan* marks the close of the first year since the revolutionary announcement was made that the price of that magazine, already low, had been cut to one half of three dollars a year. All sorts of predictions have come to be unfulfilled during the year—it would be impossible to maintain the rate—the quality would be lowered—the size would be decreased. But even severe critics admit that with each succeeding number there has been a betterment in the quality of articles and illustrations, and the size has remained unchanged, except the always growing advertising pages. The magazine printed, for the six months embraced in Volume XVI, one million four hundred and nineteen thousand copies, an entirely unapproached record, and has doubled its already large plant of presses and binding machinery. The walls of the magazine's new home are rapidly rising at Irvington-on-the-Hudson. Artistically designed by McKim, Mead & White, the new building, with its eight great porticos, will be 279 feet long by 76 feet wide, and one the most perfectly lighted buildings in the world, having 160 large windows, each nearly double the size of the ordinary window opening.

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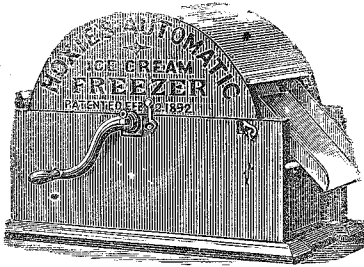
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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, July 18, 1894.

No. 29.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 18, 1894.

QUESTIONS AND ANSWERS.

THE instruction in the Doctrine and Covenants, section 119, paragraph 5, contains the following concerning the sacrament:—

To avoid confusion let him who presides in the sacrament meeting, and those who administer it cause that the emblems be duly prepared upon clean vessels for the bread and clean vessels for the wine, or the water, as may be expedient.

The question is, in the absence of wine, would not dried raspberry juice do just as well?

Answer.—The law given to the church requires that the liquid used in the sacrament should "be wine; yea, pure wine of the grape of the vine, of your own make." (Doc. and Cov., sec. 76, par. 1.) And this should be made new among, or by the Saints. (Doc. and Cov., sec. 26, par. 1.)

The material to be used as the drink for the sacrament should be wine, grape wine, where it can be had. In the absence of this wine, any other wine, or water is permissible. It is an easy matter, however, in most branches for the Saints to arrange in the fall of the year, to make a sufficient quantity of wine, of the grape of the vine, to last the year, or until the recurrence of the harvest and the vintage, brings in again the new wine.

It may be considered a matter of expediency what may be used in the absence of wine; some using water poured hot upon raisins, allowed to stand until cool then poured off and drank; others use the blackberry, and the raspberry, or the currant, from which to make the wine; or, having dried them, to pour water on, as suggested in the question. Personally we prefer the wine, which the Lord states should be used; others, of course have their preferences; and, so long as the Lord has also said "that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory," it may safely be concluded that it is the act performed in humility and the just recognition of the Lord in the sacrament that gives it worth and makes it acceptable to God, and not the material used. Nor does it mean that

anything will do, by deliberate intention and preparation on the part of the Saints.

2. Should the one administering hand the bread and the wine to every one to whom he administers; or may he hand it to the one at the end of the row of seats and let him pass it to the next, and so on to the whole seat full, from hand to hand one to the other until it comes back to his hand again?

It should be presented to each individual by the one who is passing the emblems. The Twelve lately decided that passing the emblems, the bread and the wine was a part of the administration; and the conference indorsed that decision; hence, as neither teacher, deacon, nor lay member can administer the sacrament, it requires the officer, or officers who are in charge and administering to pass the emblems personally to each one partaking. If the rule is observed uniformity of procedure is secured, and no harm is done to any; if it is not observed, then there is room for question, faultfinding, and bickering; if not downright contention.

The branches at Lamoni and Independence, the two largest branches of the church, observe the rule as herein stated; and as this is within the law, we deem it the safest and best course for all to pursue.

TWO ADMONITIONS.

LADY HENRY SOMERSET relates in her autobiography that upon one occasion when placed in severely trying conditions in an important stage of her life work, under which she was led to doubt the existence of an overruling Providence, she distinctly heard a voice above her say: "Act as if I were, and thou shalt know that I am." The words were accompanied by a peculiar calm and strength of conviction that energized her for the performance of duties and rekindled and increased her convictions concerning God and his interest in the moral and spiritual government of the world.

To act as if God were is the only way to knowing that he is. Knowledge of God is cumulative, progressive knowledge, and is based upon continuous and progressive doing. We cannot know God perfectly in a day nor in a year. We can know that he is and that he rewards the patient seeker after him; but the perfect knowledge is attained in eternal progression by those "who by patient

continuance in well-doing [good doing—"doing good"] seek for glory, honor, immortality, and eternal life." The gospel is therefore the truest and grandest philosophy; it is the only philosophy that embraces within its scope the complete theory and accompanying power of divine knowledge and growth, both of which are coequal in the divine order. It is therefore the message of life to man and to be declared in "all the world." For that reason it was preached "in the beginning," and all the subsequent vicissitudes of man but serve to demonstrate its divine harmony and absolute necessity. To attain to the divine is realized only by becoming divine—by being in fact what one believes in principle.

It will be well for us all when we become fully conscious of the demands made upon us as covenant makers—that the twofold character of that covenant requires the fulfillment of our part of its obligations. The Lord has said that he would try and would prove his people whether they would abide in his covenant. For all to act according to the profession that God is, is to know that he is. The trying conditions now upon and increasing in the world will try the people of God—will test the character of their faith in God and measure the extent of their love for his work. The true in heart will find comfort in larger opportunities of doing, of sacrificing and toiling to advance the interests of the salvation of man. The question practically resolves itself into this: "What am I doing that men, women, and children may be enlightened and comforted by the light and power of the gospel?"

Not long ago we heard of an experience of one of the Bishop's agents; while contemplating the difficulties caused by lack of funds in the treasury and his inability to meet existing and increasing demands, he heard a voice above him say, in about these words, "What mattereth it to me if the thousands are offered when it is too late!" The demand is upon the church now; now is the golden opportunity. The now must be improved to guarantee the future condition of promised increase and attainment. It is to be hoped that not merely a part but all who profess discipleship will heed the universal call for more laborers and replenish the treasury of the Lord that they may be sent to the great harvest of souls.

We have referred to two voices, one

of which proves that God is at work in the world, preparing the conditions that increase the opportunities for the preaching of the gospel; another which indicates his solicitude that his church as individuals do their part according to the terms of their covenant with him. We present two statements in apposition:—

Act as if I were, and thou shalt know that I am.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

There will be something wrong somewhere if increasing demands do not call forth increasing supplies. The demand should regulate the supply. There will be a great wrong and consequent loss if the supply of laborers is diminished.

CHURCH DECAY.

THERE is a disposition among the preachers of nearly all classes of religionists to hunt for and locate what has caused the falling off in attendance at religious services in the churches, and the general manifest apathy on the subject of religion and the future of souls.

Not many of them, however, are willing to admit what Rev. A. J. Gordon, of Boston, alleges as one, if not the chief reason for this decadence in interest in religious thought; hear him:—

Dr. Gordon referred to the many New England towns where empty churches are found. How did they get in this condition? he asked. In my boyhood days the preachers in the country towns, up among the hills farmed it during the week and preached on Sundays, receiving only a small salary. Their sermons were made up almost wholly of scriptural quotations. The whole community was a church going people. By and by, when the colleges and seminaries sent out educated young men the people called and wanted these educated young men for pastors. But the men who had paid a thousand dollars for an education wanted good salaries and the country people couldn't afford to pay them. That is the reason why there are so many churches deserted and abandoned. The only way to reopen these churches is to go back to the old way. We depend on the country to a great extent for our missionaries and future ministers, and what are we to do. Send out young men and women to take up the work and spread the gospel. The sending out of women has my heartiest approval. New England is fast becoming a heathen field. The gospel has completely died out in rural New England, which seventy-five years ago was considered the most religious community in the country. Many famous ministers have come from the country and it is important that we see that gospel does not completely die out in this portion. It is not literary training or eloquence, but the Holy Ghost is essential in those who go out. The Evangelistic association does not depend on the learned, but on those young men and women who will work for the welfare of men.

This, plainly stated, is, that stilted and elegant culture took the place of earnest piety and heartfelt devotion.

The teaching and sayings of the schools of theology became the stock in trade of the pulpiteer, and the word of God, the teaching of the Scriptures, a secondary affair.

Why could they not see that Paul had predicted precisely the conditions that Rev. Gordon now states prevails; "they shall be lovers of pleasure more than lovers of God; heady, high minded; they shall heap [build up] to themselves teachers, having itching ears," and "will not endure sound doctrine."

The teaching of doctrine, no matter though it was couched in the words called "holy writ," has been either tacitly, or actively forbidden in the churches for fear of the consequences of inevitable discussion. There could be but one result, that one was foreseen by Paul; and no doubt by Jesus, who mourned that when the Son of man should come, he would hardly find faith on the earth.

Sensationalism, that which will attract the crowd, it is almost immaterial what it is so that it will draw, that is sought after. The shekel gatherer, that is the thing for the average church in city, or pretentious village. Aside and apart from these things there is little to be found in the average church—it is this that Rev. Gordon deplures.

The remedy is a return to primitive ways; the preaching of the gospel—the everlasting gospel, the gospel of a laboring, sober-living, soul-burdened preacher, a risen, glorified Redeemer in primitive fashion, without purse or scrip, the full-toned charity in the love of God. That is the remedy; brethren, let us try it.

THE MURDER OF PRESIDENT CARNOT.

THE recent killing of President Carnot, of the French Republic, by an anarchistic fanatic, is only a part in the great world drama now being played on the universal stage. Of this wicked and most inexcusable deed the *Cleveland World* has this to say:—

It is a singular fact in human history that tyrants and lords of misrule scarcely ever meet with violent deaths. The martyrs are invariably those who, at the very time of their untimely taking off, are doing the most and the best for the race. Socrates, of all the Greeks, one would have supposed would have been spared the drinking of the hemlock. Cæsar was the wisest and best Roman of his era and was doing most for his country at the time he was slain. The tyrant Louis XIV. ruled and almost ruined France and was undisturbed, to be followed by the corrupt and outrageous Louis XV. But Henry IV., the great and good king, and Louis XVI., the gentle and good, who desired to do the best he knew for a country that was plundered by the tyrants who had gone before, were slain as a sacrifice and offered on the altar of human progress. William of Orange, the great and good prince, was assassinated while many bad ones were permitted to rule and plunder the human species. In America of all the presidents the wise, the kind, the gentle, the philanthropic, would, it seems, be the man who

would not have an enemy. Because he was so good and great the assassin seems to have selected him as a shining mark and he was murdered. James Abram Garfield, of all the men in time of peace, would seem to be the ideal president, whom all would honor and whose administration would be a joy and a pride. A devotee to literature and the liberal arts, his administration, if it had gone on to its close, would have been one of the most brilliant this country had ever known. But the assassin's bullet put an untimely end to both the administration and the man. If God manifests himself in these doings in history certainly it is in "a most mysterious way."

The world is ripe, apparently, for the great slaughter, the final struggle between law and order and the spirit of disquiet and anarchy. No one can tell just where it will break out, nor can anyone tell when it will end. All should live so that come when it may, all will be ready to go hence.

THE REASON OF IT.

OF the liberality and fairness, the toleration of the late Congress of the World's Religions, a late exchange has this to say:—

Apropos of Dr. Haweis' second paper on the Mormons in the *Contemporary Review*, I would say that I addressed a letter to the authorities of the World's Parliament of Religions, asking if Dr. Haweis had made a mistake in supposing that the Mormons had been excluded from the deliberations of that body. The reply, published in the *Chicago Unity*, comes from Charles C. Bonney, President of the World's Congress Auxiliary. Mr. Bonney says that no application was received from the Mormon Church for participation in the Religious Congresses until after the plans for these congresses had been arranged and the World's Congress season opened. The application therefore, was too late for the course pursued in relation to other denominations. Permission was given, however, a representative of the Mormon Church to prepare a statement of its faith and progress for any such presentation or publication as the general congress should deem wise to make. Permission was afterwards given to have it read at the "Scientific Section" of the Parliament of Religions. The Mormon representative very naturally declined to be pushed on to this side track, and complained because he was not allowed to read it in the general parliament. Mr. Bonney met the representative of the Mormon faith, and said that there was no disposition to sit in judgment on the Mormon Church, but "that as we all know there had been a long-standing and violent prejudice on the part of the general American public against the Mormon Church and people, on account of their practice or supposed practice of polygamy, and that I seriously feared the admission of the Mormon Church into the Religious Congresses of 1893 would excite that prejudice and thereby work great harm, even if we should agree that the renunciation of polygamy had been made and was kept in perfect good faith."

Mr. Bonney, at the conclusion of his communication, expresses the hope that his action in relation to the Mormon Church will commend itself as both considerate and fair. Practically, the question as to when the Mormon Church made an application for admission to the Parliament cuts no figure. There was scarcely a day during the proceedings of the Parliament when a place could not have been conveniently made for a paper upon the Mormon faith. The representative of that faith was excluded because the prejudice of the American people was so strong against

polygamy that they would not listen to a man who had once possibly believed in and practiced polygamy, even though they accepted his assertion that he and his co-religionists had abandoned the system. This, be it remembered, when the platform was crowded with picturesque representatives of Oriental systems that never made any pretense of having abandoned polygamy. When this "bitterly prejudiced" audience was rapturously listening to a brand new Mohammedan convert, who had already stated in some fugitive newspaper interviews that he would advocate the system of polygamy in this country when we were decent enough to adopt it. I had supposed that the very purpose of this Parliament was to courageously meet and rationally dispel the very prejudice which had grown up among American people concerning faiths foreign to their own. But this very faith, which is the only one likely to come into close contact with the current form of American belief, is the only one that is tongue-tied in the Parliament. We may say, in the spirit of the Admiral in "Pinafore," that religion, like love, levels all distinctions "to a very considerable extent." But that in the only case where the Parliament was obliged to deal practically with the questions of religious freedom and fellowship it failed to display its boasted cosmopolitan inclusiveness.

INTERESTING READING.

The following from the journal of Hon. Schuyler Colfax, as published in the *Western Galaxy*, for April, 1888, is interesting reading just now in view of the late decision of the Utah Church leaders to leave us "severely alone."

Sunday, midnight, June 18, 1865.—I have but little time to keep up my journal, being kept on the go incessantly and calls constantly at our parlor when we are in, the rest of the party slipping off to write letters and leaving me to entertain; but I must write a few hurried notes, as we start for Austin, Nevada, in the morning.

Yesterday morning we called on Brigham Young to return his visit, and found him in his office. Several of his leading apostles and counselors came in a few minutes afterwards. He is a heavy-set man, with sandy whiskers round his chin, 64 years old, quite hale and hearty, and not fluent or very easy in conversation. His lips, when he closes them, and his chin, show great will and determination; that is the secret of his controlling 100,000 people here. After an hour's general conversation on the extent, settlements and resources of Utah, and of farming, etc., he asked me plumply the question what we intended to do about polygamy. I replied very frankly that I thought it about time to have another revelation abolishing it. All present smiled, and he said he would be glad if it could be so; that it had been a great trial for him to submit to it; that the revelations of the Doctrine and Covenants declared for monogamy, but that polygamy was a later revelation commanded by God to him and a few others, and permitted and advised to the rest of the church: but he said it was often abused.

I told him it was contrary to the civilization of the age, and if right in Utah, it was for all the world; and if men should have from three to fifty wives apiece, Providence would have provided for the birth of three or four girls to every boy; while in the thousand millions in the world, in all nations, the births of the sexes were nearly equal. He and his counselors then defended it from the Bible and revelations to them, when Bowles asked Carrington, who made this point, the editor of the *Deseret News*, and very sharp, if he had a revelation to go out and sacrifice his son, as in the case of Abraham, what he would do. He said he would obey, if he was

certain it was a revelation, when Bowles told him just then the civil law would step in and stop or punish him. This was a poser and apropos.

They then denounced the anti-polygamy law as unconstitutional, in that it interfered with their religion. I replied that we did not regard it as religion at all; and that it was opposed to the common law, and the practice of all civilized nations.

Richardson told them that when the Puritans hung witches they claimed divine law for it, although it was really murder. Bross argued the question also, and I told them that I trusted they would rid themselves of it as Missouri and Maryland did of slavery, voluntarily, although they had declared it theretofore so interwoven with their social system, and so necessary to their labor, that they could not abolish it.

This is a very hurried abstract of a long talk frankly conducted and clothed on our side in the plainest, squarest, Anglo-Saxon. One of the Mormons, when we came out, said there never had been such plain talk in that house before, but that Brigham liked my frankness. As we parted, after conversing about rebels and slavery (he don't want the former hung, though he said Mason and Sidel and others should have been during the war,—he justified slavery as biblical, though not a separation of families, etc.) I told him I hoped he would have that new revelation soon, and end this system. In our talk, he asked me if they gave up polygamy, if they would not be required to give up their religion, Book of Mormon, etc. We all said, "No, they had a right to worship God as they pleased." But I told him, while their ecclesiastical system was the strongest I knew, polygamy was the weak point in it, setting the whole world against them.

The conversation impressed me with the belief that they see their system cannot stand; and that they have contemplated the possibility of some time or other stopping this practice by a new revelation. There are but few contented and happy Mormon wives where there is plurality, I am convinced; the first wives look down on the extra ones in their own families and in those they visit as concubines lower in rank than themselves.

THE Rockland, Maine, *Courier* for June 26, has a good notice of Bro. Foss' work in that town:—

Rev. J. C. Foss, who is laboring in this city, is an elder of the Reorganized Church of Jesus Christ of Latter Day Saints. These people believe in the doctrine promulgated by Joseph Smith at Nauvoo, Illinois, but have no affiliation with the Brighamites and their doctrine of plurality of wives, which they claim is a departure from the original faith as taught by Mr. Smith. The Latter Day Saints, as represented by Rev. Mr. Foss, believe in "God the Eternal Father, in Christ his Son, and in the Holy Spirit." They believe in baptism by immersion for the remission of sins, and in confirmation by the laying on of hands, as in the Episcopal Church. The Book of Mormon, found by Smith, is used as supplementary to the Bible and not as a substitute for it. The Book of Mormon states that "man shall have but one wife, and concubines none."

There are some fourteen churches in this State, the ones in this locality being at Green's Landing, Little Deer Isle, and Brooksville. All of them have settled pastors. Rev. U. W. Greene is elder at Green's Landing, John Billings at Little Deer Isle, and William G. Pert at Brooksville. The Green's Landing society owns its church and is soon to build a larger place of worship, while the Little Deer Isle branch is soon to erect a house for itself. Sunday of last week a conference meeting was held with a branch of the society at Bray's Mountain, Deer Isle,

where Rev. Mr. Foss baptized six converts. The schoolhouse, where the services were held, was crowded full of interested listeners.

BE natural, in the pulpit as well as out of it. Nothing wearies an audience of Latter Day Saints so quickly as to see the preacher affected, stilted, or putting on airs.

Be careful to avoid contracting the habit, poses, manner of speech, or trick of voice that you may have noticed in others, and admired. Such things are easy with those to whom they are natural, but soon fall flat on an audience when they are but an imitation.

Close connected speech though it may appear to be slow, and in fact may be so, will go further than rapid utterances, disjointed sentences, and frequent repetitions.

EXTRACTS FROM LETTERS.

ONE of the ministry writes from Bedford, Indiana, July 6:—

I have just been notified that I cannot have the opera any longer for the lady is sick in part of the building. I worked long to get this opening, and spoke only last evening, and now it is closed, and for me for all time to come, I do think. My very heart is sick over this humiliating defeat, and my head hurts and my brain fairly reels; but such seems to be for my thorny pathway. I wish the church would tell me to go home and stay there till I die. I do think the cross is heavy to be borne where nothing scarcely but blind, cruel hate, and dark suspicion throng my way. I trust everybody, and especially all the vigilant ministry, are all faring far better than myself; for, of late, it is an up-hill business I assure you.

Sr. Mollie Transue, Barnes, Kansas, July 7:—

We have had a visit from Bro. R. L. Ware, who preached four sermons in the Christian church with good liberty. But few came to hear, yet we think some good was done. The people were very much prejudiced against the gospel, but some say they will investigate.

Bro. D. A. Hutchings, Little Sioux, Iowa, July 6:—

I moved here from the Moorhead branch and have plenty of places to preach. I have had the best of liberty. I am holding regular preaching services at River Sioux and at two schoolhouses south, with good interest, and have many calls that I cannot fill. We have some noble workers in the branch, but some of the Saints are asleep, and I feel that they should be awake to their duties, especially the ministry—those placed in the church as watchmen; for the enemy is trying to cause division, and if we neglect to warn the Saints we will be found wanting. No need of any servant being idle; the field is white, the laborers few.

Bro. Richard Maloney wrote from Norman, Oklahoma, July 5:—

I have been in this field about two weeks, but have nothing of importance to report except that the Utah elders have been preaching in the neighborhood and have greatly aroused the people, causing much prejudice. We held one week's meeting with but fair attendance, but are hopeful for a brighter day. The Brighamites will have a conference on Saturday and Sunday, which we intend to visit. We hope to enjoy the blessing of God so that we can care for the work in a proper manner.

Bro. T. K. Ferrell, Big Bend, West Virginia:—

The notice in a recent *Herald* applies to the undersigned, therefore I respond. I don't want the *Herald* to stop coming to me, for it is the only preacher we have here since Bro. D. L. Shinn has been out of the work. He doesn't come any more, so we don't often hear the gospel preached, though there is a branch of about thirty members. If the *Herald* can assist us in getting an elder, please do so.

Bro. J. S. Roth, Grinnell, Iowa, July 9:—

I came home on the 3d and intended going away again on the 5th, but here I am yet. I tried to go to-day, the 9th, but no train. I spoke here in the Advent church yesterday. I will be out in my field again as soon as I can go on the train. I am getting very uneasy. I feel like Paul, woe is me if I preach not the gospel!

Bro. Peter Anderson wrote from Dame, Moen, Denmark, June 27:—

I have baptized one in Aalborg and one in Malmo lately.

EDITORIAL ITEMS.

THE edition of the *Gospel Quarterly* for June, July, and August—including both Senior and Intermediate grades—is exhausted and orders cannot be filled unless some sent out are returned to the Herald Office by those who may not have use for them. Hereafter a larger edition will be printed and those whose subscriptions have expired will be dropped from the list unless the office is notified to continue the quarterlies. Delinquent subscribers are requested to examine subscription labels and renew, or give notice that subscriptions will be renewed.

Bro. J. F. Potter wrote from Clinton, Iowa, of labor already reported by Bro. J. S. Roth. Bro. Turner had gone to Amber, Iowa, to do tent work.

Bro. J. B. Roush had pitched the gospel tent at Marseilles, Illinois, on the 6th inst. Bro. J. S. Kier was to assist him but was detained by the railroad strike.

Families of Saints and members of the church who do not take the HERALD will be furnished sample copies of the church organ on application. By action of the Board of Publication ministers are requested to send the addresses of newly baptized persons to the Herald Office with request that copies of the church paper be sent them. Will the brethren of the ministry general and local please comply with the request.

A two-days' meeting was held at Greene schoolhouse, six miles west of Lamoni, on Saturday and Sunday, July 14 and 15. Bro. J. S. Snively, H. A. Stebbins, and R. M. Elvin were the speakers. Four were baptized on Sunday by Bro. Elvin.

One was baptized near Lamoni, on Tuesday the 10th inst., Bro. R. M. Elvin officiating.

Elder M. B. Williams occupied the pulpit in the morning service and Elder J. W. Wight in the evening, at Lamoni, on Sunday, July 15.

NOTICE.—Received too late for regular insertion: "Conference of the Central Nebraska district will convene at the residence of J. H. Jackson, five miles northwest of Battle Creek, Madison county, Nebraska, on Saturday, July 28, 1894, at two p. m. We hope for a large attendance and good time. Levi Gamet, secretary."

"It must be because God is always with us that we sometimes imagine he is nowhere to be found."

Mothers' Home Column.

EDITED BY FRANCES.

"Some murmur when their sky is clear
And wholly bright to view,
If one small streak of dark appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

"In palaces are hearts that ask,
In discontent and pride,
Why life is such a weary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made."

GOD'S CHILD.

"If you are God's child, work and act like one of his children. Never allow people to think less of him for what you do, or fail to be and do," we read in the golden light of the Sabbath morning, then leaned back and instinctively closed our eyes that the inward vision might be clearer.

God's child! Oh! how holy and sacred this privilege and how blessed they who in reality sustain this relationship to him, and yet more blessed are they into whose souls has entered a full conception of all which this relationship implies.

It is not alone the conformity of our lives in outward appearance, in act and word, but the peace, the trust which springs from *implicit confidence* in God. Confidence in his wisdom which cannot err; in his justice which is perfect; in his mercy which is unfathomable; and above all, confidence in his love which is boundless; in our knowledge that we are his children and that his wisdom, justice, mercy, and love stand pledged that "All things work together for good to them that love God." The world has no peace to give his children, and he warned them that in the world they should find tribulation, but in him peace. It is possible despite every cloud which may lower, every storm which may surge around us, to rest in this peace—the peace which Jesus gave to his own and left with them.

Dear Home Column:—In a recent issue of the *Herald* there appeared an article under the heading, "Bear ye one another's burdens," and as I read I asked myself the question, "What am I doing to help the cause of humanity?" not in the way of letter writing, for I have no special gift in this line, but in my daily life am I helping to bear the bur-

dens of others, or living wholly unto myself? I, too, looked in upon Bro. Joseph, in his sanctum, during my stay in Lamoni, and that visit, though short, revealed to me the kindness and unselfishness of his nature. His face wore a troubled look and his general appearance was one of extreme weariness, and suddenly there came to my inner consciousness the fact that burden bearing was a part of the mission of the prophet of the latter days; and while I looked upon his troubled countenance with unspoken sympathy I placed him in the category with "the Man of sorrows, acquainted with grief," fancying that I beheld self placed in the background, and in the foreground the image of One whose "visage was marred more than the sons of men." As we conversed upon different topics the careworn expression gradually left his face and the genial smile which supplanted it was a pleasure to see. As I returned to the place where I was stopping I meditated on my own bitter complainings and wondered if I had ever forgotten my own trials long enough to speak a kind word or perform a kind deed which would count for anything in the great reckoning day. Prior to my visit to Lamoni I had regarded Bro. Joseph somewhat in the light of an ambitious leader, eager to please the majority and oblivious to the rights of the oppressed, but I have met him at the church, at the houses of the Saints and in his own home and can testify that to know him is to love him.

Now, I have asked myself again and again the questions, "What good will the Daughters of Zion accomplish?" "Why should Sr. Walker and other brave sisters burden themselves with the follies of this generation?" "Who will believe their report?" Since the Daughters of Zion Leaflets began to be published I hear cries of "obscene literature" from the narrow minded, and timid Saints almost faint at the mention of our boys and girls being taught the needs and uses of their bodies. Satan has his emissaries at every post to thwart the good which might be done and to make an opening for the entering wedge of vilification and slander. Moral degradation will exist until the "earth reels to and fro like a drunkard" and God smites this nation with the wrath of his indignation. Then why should brave and good women burden themselves with the work of moral reform and lay themselves open to ridicule, to censure, and to vilification? I'll tell you why. It is because the hidden mysteries of life and degeneration are being perverted by the evil one and revealed to this generation as principles of truth. Occasionally a mother is reached to whom the dangers that lurk all around us are apparent and who recognizes the necessity of thus teaching our little ones. Those whose lives have been protected by pure home and church influences do not realize the need of this. but go into the world, into society, into the streets, yea, into thousands of homes and families. All along the line marriage is losing its sacredness, the doctrines of psychic force and sexual magnetism are being taught as the saving powers of the race, and a covering of sham virtue hides the corruption which vies with the iniquities of Sodom. History is repeating itself. The

condition of our nation to-day is not one whit different from the conditions of dead nations; this nation is inundated with wickedness in all the loathsome aspects which characterized the fallen nations of the past.

Again I ask, "What can the Daughters of Zion do?" It is their work to preserve the sanctity of the home, to defend the cause of motherhood and childbearing, to guard the young from the follies and excesses of ignorance and false doctrines, to teach the "way of life" to the rising generation, to combat the evils that meet us everywhere, to fight for the purity of Zion.

SR. HANNAH.

A SONG OF THE BURDEN BEARER.

"I'll drop my burden at his feet, And bear a song away."

Over the narrow footpath That led from my lowly door, I went with a thought of the Master, As oft I had walked before.

It was more than I could carry, If I carried it all alone; And none in my house might share it— Only One on the throne.

While yet my courage wavered, And the sky before me blurred, I heard a voice behind me Saying a tender word.

Nothing that hour was altered, I had still the weight of care; But I bore it now with the gladness Which comes of answered prayer.

-M. E. Sangster.

MONEY PAID BY SISTERS OF THE SOUTH SEA ISLANDS MISSION.

HUKUERO ISLAND.

Up to April 6, 1894.

Table listing names and amounts for HUKUERO ISLAND, including Terai Vahine, Kapeke, Tehopai, Temuna, Poimata, Mat igo, Mari, Teoro, Vehi, Tutamahine, Tena, Telope, Hui, Fana, Tatehau, Tep vai, Tameru, Tevaitau, Karere, Pipi, Teapehu, Raginanao, Tutekavarao, Tehetu, Gnahei, Hau, Tuhitata, Arurau, Ue, Hio, Tinaitoga, Hiria V., Kuehara, Tehura, Kapua, Tenini, Tapuni, Tena, Tehui, Tehura, Kaiariki, Tinihia, Putahi.

TIPUTA BRANCH, RAIROA ISLAND.

Up to April 6, 1894.

Table listing names and amounts for TIPUTA BRANCH, RAIROA ISLAND, including Tuterua, Mani, Maniu, Hate, Roroata.

AVATORU BRANCH, RAIROA ISLAND.

From October 6, 1893, to April 6, 1894.

Table listing names and amounts for AVATORU BRANCH, RAIROA ISLAND, including Teiri, Ella, Teata, Teava, Teare, Makei, Tekanea, Tohu V., Tafai, Tevavaro, Ahutiare, Vehiatini, Tahuri, Faurae, Tepoe, Teuru.

TAKAROA ISLAND BRANCH.

To April 6, 1894.

Table listing names and amounts for TAKAROA ISLAND BRANCH, including Kapua, Kapeke, Terai V., Taharua, Tekonea, Tutamahine, Terorokapua.

MANIHI ISLAND BRANCH.

To April 6, 1894.

Table listing names and amounts for MANIHI ISLAND BRANCH, including Taitua, Puahi, Mani, Hau, Terika, Karoariki, Mataigo, Tegahe, Ruargi, Mariia, Marutake, Teata, Hio, Taurua, Teuru, Faga, Teura, Huarei, Tekiri, Teio, Gaki Tena, Teu, Tehuihui, Teana, Aru Rau, Tekahipo, Tutamahine, Manava, Punau, Teagai, Tekava.

TAMARIA BRANCH, ANAA ISLE.

To April 6, 1894.

Table listing names and amounts for TAMARIA BRANCH, ANAA ISLE, including Taurua, Peketue.

NIAU ISLAND BRANCH.

From October, 1893, to April 6, 1894.

Table listing names and amounts for NIAU ISLAND BRANCH, including Unu, Terava, Retere, Teapehu, Teupoo, Ave, Tirahau, Putake, Korikori, Teare.

ARATUA ISLAND BRANCH.

From October, 1893, to April 6, 1894.

Table listing names and amounts for ARATUA ISLAND BRANCH, including Terea, Tehuihui, Temarua, Porori, Kaogo, Poimata, Fana.

APATAKI ISLE.

From October, 1893, to April 6, 1894.

Table listing names and amounts for APATAKI ISLE, including Tegahe, Teparo, Huauri.

TUHOA BRANCH, ANAA ISLE.

To April 6, 1894.

Table listing names and amounts for TUHOA BRANCH, ANAA ISLE, including Manava, Tahiapure.

TAKAPOTO ISLAND BRANCH.

From September, 1892, to April 6, 1894.

Table listing names and amounts for TAKAPOTO ISLAND BRANCH, including Matahiapo, Tefira, Temarama, Tebaha, Tepagi, Tegi, Temuia, Tenanui, Tarava, Taha, Taturu, Pepe, Tahuri, Tini, Teata, Mauria.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

PETITION.

"More holiness give me, More sweetness within, More patience in suffering, More sorrow for sin, More faith in my Savior, More sense of his care; More joy in his service, More purpose in prayer."

"More purity give me, More strength to overcome; More freedom from earth-stains, More longing for home, More fit for the kingdom, More used would I be; More blessed and holy, More, Savior, like thee."

Thursday, July 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Corinthians 9: 6, 7.

Thursday, July 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 67: 3, 4.

A man named Winks recently denounced the Bishop of Manchester, England, for accepting a princely income while so many better men were starving. The Bishop has just made the following answer to him: "You taunt me with the amount of my income. Perhaps it may astonish you to be made acquainted with the following facts: I live as plainly as any workingman, and I believe that I work harder and more hours than nine out of ten workingmen, and yet I am compelled, by the expenses incident to my office, to spend £1,000 a year more than my official income."

Letter Department.

BELLSGROVE, W. Va., July 5.

Editors Herald:—I have just got home from a two month's tour in the State of Kentucky; from preaching the restored gospel in new fields. There are but two Saints in Eastern Kentucky to my knowledge. I met with a great deal of opposition and was laid for and rocked from the brush, but knowing it was done by the baser sort I bore it with patience. I preached the gospel as best I could and left a great many of the best citizens investigating who will soon obey.

This place is only thirty miles from the Centerville branch of Wayne county, West Virginia, where our next district conference will be held, commencing on Saturday before the fourth Sunday in August, and many of the people from Kentucky said that nothing but sickness or death would keep them away, and some of them are preachers from the sects.

On my arrival home I found Priest G. W. Moore waiting to join me in the work. We will remain here a few days with the Buffalo and Union Grove branches, and then go to Mason county, West Virginia, where we will remain until our district conference. On my way to Kentucky I baptized an old sister sixty-eight years of age and another sister gave her name for baptism at conference. I cannot say that the Saints are alive to the work as they might be. There is no one laboring in the district that I know of but myself, and the locals are doing nothing. It is hoped that some of the Seventies appointed to West Virginia will drop in and do some work. It is badly needed.

G. H. GODBY.

LATAH, Wash., June 27.

Editors Herald:—I think it due that the *Herald* should hear from the extreme Northwest at least semi-annually. Since last writing, December 9, I went to McMurray, then to Arlington, thence to my home; and in February started for Spokane. I spoke twice while there and baptized a young man in the icy stream of Hangman Creek on the 5th of March. Had a very pleasant stay while there with a few of the scattered sheep of the house of Israel. I tried to comfort, strengthen, and cheer them. It is a stiff-necked and a crooked generation, for most every time one gets straightened he breaks off.

Leaving the few Saints there, I went to Fairfield, preached twelve times, and on the 19th baptized three, Bro. Tupp and his son and daughter. They did all they could to make my stay pleasant. Here Bro. Story met me with his always smiling face, his team and hack, and we started on a muddy ride for Latah, and found the Saints fairly well, Bro. Wall's children being a little under the weather. I baptized their oldest daughter, spoke a number of times, then went to Walla Walla, where I met and conversed with a Mrs. Jensen who first belonged to the Brighamites then the Morrisites, then the Davisites, and learned that if the Brighamites have gone to original sin, the Davisites are past redemption. O, the darkness of

latter-day Israel! I went from there to Heppner, Oregon, where I found a band of sisters doing all that lies in their power to serve the Master, with Sr. Rush in the lead. I preached a number of times. Would have preached a few times more, but it was reported that an elder of the Christian Church was on hand, so I went to hear him. He had quite a reputation as a speaker so I went to hear him with this proposition in hand: "Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is identical with the Church of Christ in organization and doctrine, and is in harmony with the Scriptures; King James' Translation the only evidence to be used in discussing the above proposition." I asked permission to read it, and being granted the privilege, I read it. The elder jumped off his chair and came as near as he could, so I could hear, and delivered the following in italics: "Reorganization, apostles, high priests, elders, bishops, and priests. I have no time to talk foolishness with fools; but if you put up two hundred dollars and come up to Dayton, Washington, I will meet you or any other man, and I will feed you well; it takes money to go into a discussion." Then I delivered the following quotation from the Scriptures: "That God had chosen the foolish things of this world and things that are not to confound things that are;" then I gave him a little advice and sat down, when the one that presided gave him a scolding, and it was worded well. I would rather have been absent if I was to be talked to as he was. The elder's name is Baineby. So it seems that one challenge put ten thousand challenges to flight, "and the end is not yet." Was treated very kindly while there by all.

I went from there to Condon, and preached quite a bit. I went there by invitation of Bro. Goodwin who is very anxious for the spread of the truth. I left there, and arrived home on the 3d of May, and after a few weeks' stay I went again to Spokane, and by invitation to Deep Creek, where I spoke a few times and baptized a young man. Returning to Spokane was met by Bro. Tripp with team and buggy, and with him went to Fairfield, twenty-five miles away, still continuing to talk publicly. There I baptized a lady named Olson, making seven since my report to the conference, with fifty-three sermons preached. So to-day finds me with Bro. Story again.

I have seen the letters in the *Herald* and *Ensign*. I have written the writers, and will visit them as soon as possible. Am anxiously waiting to hear from Bro. Holt; will know then what to do.

To-day is the twenty-seventh day of June. Fifty years ago our prophet was slain for the truth of God. Although truth was crushed to the earth it did not remain there, but its banner floats on high. Among the many sayings he said, was this one: "Two and two let them be sent," but it is one in Washington. No district conference to meet with, no branch to visit, to have our weary souls refreshed, not even a companion to accompany me; but still, conquer we must, for our cause is just and this is our motto: "In God is our trust." How I will welcome the day when

the Twelve will see fit to send one more into this part of the field. I am still hopeful and will patiently wait. I have implicit confidence in the work. This is why I go telling the story of the cross, leaving home and dear ones to the watchcare of our heavenly Parent who doeth all things well. I will not preach in Latah this time, as the building that we had before was burned with four others. I go from here to Palouse, and thence to W. R. Holden to make known to him his dream, with the expectation of his uniting with the church. May success crown the efforts of all.

Yours for the truth.

JOHN DAVIS.

NORTH PONT-Y-PRIDD, Wales,
June 17.

Editors Herald:—The editorial in the last *Herald* dated May 30, under the heading, "Read this and respond if it means you," in which the editor shows the great work done by the Board of Publication and the seeming indifference of some of the General Conference appointees to assist the work by soliciting new subscribers for the *Herald* and exerting their efforts to sell the publications issued by the church, has affected my mind; but for all that, though I do not wish to excuse or justify myself, I must say that more could be done in that direction in Wales; not only by those who are sent out to labor by conference, but by the locals also, providing there was an agent for the *Herald* Office in this country who would manifest a desire to further the work by keeping a stock of the church publications on hand, that we might be able to send for any of them right away and get them in two or three days at least; but unfortunately for the church and for the souls of many, we have not such an agent in Wales.

I might mention right here that on June 3 I was preaching in Llanelly, the subject being the Book of Mormon. After the close of the meeting a lady interested in the work asked if I had the book for sale, whereupon I had to answer in the negative; but I promised to get it for her. Now I knew there was no one in Wales to write to for one, so I wrote to Bro. Taylor of Birmingham, and having to leave Llanelly, I do not know whether Bro. Taylor has replied as yet; but I left it in charge of the president of the branch. There could also be many copies of the *Voice of Warning* sold here, providing they were at hand, as they are not very dear; and they would be such an excellent aid to those who would read them to become interested in the work. But I suppose we must be patient for awhile and await further developments.

I am happy and thankful to be able to say that we are in a far better condition now than we were before the appointment of Bro. G. T. Griffiths and J. R. Evans to Wales, though we cannot boast of a great ingathering; but I can truly say that those brethren have done a work that will last. They have been teachers and leaders indeed; not in word only, but by example also. I do not like to speak too much in praise of any person, but when I contemplate and consider the patience and humility, especially Bro. Griffith's, being an apostle, how he humbled him-

self under certain circumstances to do the work of a deacon, I can say they have shown themselves to be men of God in every respect; and I feel to say further, may they long live to roll on the glorious work of Jehovah. Their instructions, and their teachings, and the organizing of the young people's society and Sabbath school at Llanelly have been moves in a good direction; and although we have been edified by and through their labors and our minds have been opened in regard to the wants of the work in this country, yet we feel sorry that they have not been reappointed, and that we have been left out in the cold this year again; but I am pleased to say, with Bro. G. T. Griffiths in his pastoral letter, in which he asks the locals to do their utmost to keep moving the work onward. It has had a good effect, especially at Llanelly and Pen-y-graig.

The Llanelly branch is doing well under the presidency of J. H. Edwards, and has hearty support in L. Bishop, priest, and A. J. Edwards, teacher; and in the last business meeting of the branch Bro. W. Lewis, who has lately been ordained a teacher was chosen to act as presiding deacon; and I am confident he will prove a good worker. All the members of the branch seem to have renewed their determination to serve the Lord, and due respect is given to the officers. If the latter will seek to be directed in wisdom's way they will continue to have the full confidence of the Saints, and as a consequence the work will prosper. On May 27, I had the great pleasure of leading five precious souls into the waters of regeneration, three of whom will in the near future be of great benefit to the church; that is, by their service; the other two being the young son and daughter of Sr. Lewis, who with her family were formerly members of the Morriston branch. There are others that take an active part in the young people's society at Llanelly, and in the Sunday school who will not be long before they become one with the Saints in the Lord. May God help them to decide soon. There are some interested in the work here, also, who will soon unite with the church if the Saints act wisely and discreetly and do not be a hindrance to them.

One great drawback in this country is that we have no English tracts. We have plenty in Welsh, but the majority of the people here cannot read Welsh; hence the necessity of having English tracts. I am convinced by the reports from various parts that the work is in a better condition everywhere than it is in Wales, and I feel sometimes to leave and seek to share the good times experienced by the Saints in some of the large branches of the church. Before I conclude my letter I earnestly desire the Saints everywhere to let their prayers ascend for the prosperity of the work in Wales, for the Lord to open the way before his servants to do a mighty work for him, few as they are, and to be able to bring many sheaves into his garner. My earnest desires are for the spread of truth, the redemption of Zion, and the consummation of the marvelous work.

Yours in bonds,

A. H. D. EDWARDS.

BLAKE'S MILLS, July 9.

Editors Herald:—Two were baptized here yesterday—two precious souls. They were converted, too. I was alone at the two-days' meeting here, but I requested the assistance of the resident ministry, and their efforts were blessed. Their prayers and testimonies, and the love beaming from their faces, as also the Saints, cheered and blessed me. I cannot now remember when I experienced such an outpouring of the Spirit; it came to the Saints' meeting yesterday afternoon almost as a rushing power. It melted nearly the whole assembly to tears. Many were too full to speak. The gift of prophecy was present, but was not manifested. I hope it is not boasting to say that the Saints here and I have jumped forward to a higher place in the kingdom. At the water the Spirit was present, too, in a great degree. At the close of our meeting we sang the best song for the circumstance, "Praise God, from whom all blessings flow." Our meetings have all been well attended both by Saints and unbelievers. The Spirit removed some prejudice. The sisters are thinking of forming a Prayer Union. I have encouraged it. I have also been asked as to the Sunday school joining an association and have encouraged them to join our association first. The teaching of the children the true way is very near my heart.

While detained at home for the past month and a half I had charge of the Temple. That grand old building stands square and plumb yet. Dedicated sixty years ago last March, it lifts its lofty tower one hundred and twenty feet as a sublime monument to truth and the restored gospel sent by God to the Seer. The showing of visitors through it is undoubtedly accomplishing much good. I had the pleasure, on a day, of conducting Rev. Dr. Sprecher of Cleveland, a very broad-minded gentleman through the Temple. He listened attentively to the basic ideas revealed in these last days, and purchased a copy of the Book of Mormon. Next Friday I hope Bro. Francis Ebeling and I shall be privileged to carry the "burden of the Lord" into Hunter, Ohio. Still in hope,

JOHN S. PARRISH.

MINNEAPOLIS, Minn., July 7.

Editors Herald:—I wish to express my appreciation of the joyful reports and words of wisdom that come through your columns; also to do that which is clear to my mind to be duty—to contribute for value received.

After my mission was changed from Kansas to Minnesota for the summer months, I came to the city of Minneapolis on the 8th of June where I found all the Saints glad to see me and desirous to see the truth prosper. The work in the main is onward; one was baptized last Sunday and there are others near. The railroad strike makes things look extremely dark at present. The Saints, of whom many are railroad men, are using good judgment in not going to extremes for which I am thankful, and believe that I can see that the hand of the Master is over them. Whatever the end may be we know that all things work together for good, with good on our part, for those that love the Lord.

I have something that might be of interest to some—that I will tell; it was very interesting to me at the time; a Rev. J. Wesley Hills, who has been working in Utah for four years in the interest of M. E. Church, has been delivering lectures at the Y. M. C. A. building in this city. Thinking he might harm our work by not properly drawing the lines between the Utah Church and the Reorganization, in company with Bro. Charles Shallbetter, I called on Mr. Hills at his home, stated my business, and asked if he understood that Joseph Smith was not the author of the evils of Utah and that he was no more responsible for what Brigham Young did than Jesus Christ was responsible for the wrong deeds of the Roman Catholic Church. He answered me by saying that "Old Joe Smith was the author of the degrading system." I kindly asked for the proof that Mr. Smith taught polygamy. He said the Book of Mormon taught it. After showing him the mistake he had made the reverend gentleman admitted that he had not examined the matter very closely. However, remember, he was exposing Mormonism. After I had drawn the lines fairly and in a good spirit; and allow me to say that all the time I was talking to Mr. Hills I felt the presence of the promised Spirit—and I did use him kindly; but on the other hand, as soon as he could see no way out by using his old proofs, he grew angry and told me he would do everything in his power against us. I then challenged him for debate, and he then ordered me out of his house. I told him I should hold him responsible for all that was said about the church. I try always to keep my Christian clothing on and trust that I may never get so forgetful of the golden rule as this reverend did.

I never had as good liberty in my work as at present. Yours for truth,

J. ARTHUR DAVIS.

CHASE'S MILLS, Maine, June 27.

Editors Herald:—Feeling to rejoice in the work of God, I wish to let the church know that I am not one of the "sleeping soldiers," though seldom heard from, but in this eastern corner of Uncle Sam's domain I am trying to be faithful over a few things.

This is not a growing country like much of the West, the tendency being to emigrate. Young folks have to go away largely to get work. The agricultural interests of this part of Maine are light, and shipping has greatly declined of late years. Yet there are many things to interest and make home sweet to those who live here. The grand old ocean has its charms. It's fish for taste are far ahead of those caught in fresh water. The scenery along the coast, dotted with islands, invites many summer visitors. The granite quarries are a source of wealth; the sardine, lobster, and clam canning factories are also important industries.

In regard to the work of the church, indications are hopeful, though perhaps no large accessions may be looked for; and with the constant disposition to emigrate it is hard to keep up the branches. I feel well in the work; better in fact all the time, and especially since the last General Conference; and

my desire is to be diligent and faithful in proclaiming this gospel of the kingdom to every hamlet and place around that will at all receive it, until this section is sufficiently warned. I think I feel the spirit of the hastening time and the realization that it has come. I am preaching this week at Chase's Mills, where four or five members remain out of what was once a large branch. It is practically new ground, so long is it since any labor has been done, or meetings held here. The message is new to some at least who seem to be much interested. I came here from Cutler Harbor where I preached in Wilder's Hall four evenings, furnished and lighted free by the owner. The business and leading men of the town were quite pronounced in their remarks favorable to what they had heard, and desire my return soon. The hospitality and kindness of Mr. and Mrs. J. E. Davis are gratefully remembered. Have baptized none of late, but indications are that there will be an ingathering in this district ere long.

Hopefully,
M. F. GOWELL.

CLINTON, Iowa, July 3.

Editors Herald:—The conflict is still on. Bro. B. F. Miller got the United Brethren church in Brush Creek, which I occupied for one week, with good interest. Several asked me home with them; two of their preachers were out several times, also a Christian minister, and some asked them what they thought of it. They said, "Well, if we fight him we must fight the Bible." The Christian minister asked me to visit him when I returned. I will do so. I baptized two in that vicinity. I hope many more will follow soon.

On the 16th I began a two-days' meeting here, and on the 18th our new tent came from Chicago, and it is a good one. I ordered it through Bro. F. G. Pitt. On the 20th I dedicated it to the Lord, and held forth in it till last night, with good interest and an increasing crowd. The last night there were, I think, more than twice as many there as could get in. We had the use of chairs, which made it very pleasant. All passed off nicely. One Sunday night a noted Greek and Hebrew M. E. minister asked the privilege, after I got through, to make a few remarks. I invited him on the stand to do so. He then told the people, that he didn't want them to go away deceived with false doctrine and side issues, such as "water baptism." "Why waste time on that when Christ *never* baptized *one*?" And that if we had only time enough before we drew the last breath to say, "Lord, remember me," we should be saved, etc. After he got through I referred him to John 3:5; 4:1; 1 Peter 3:20, 21; 2 John 9, 10, 11; Gal. 1:1-10; with some others. Well, it would have done a blind man good to have seen him change color, and twist, and try to apply his *eis* which did not mean *into*. I insisted on him to apply his *eis* to John 3:5; Col. 2:12; Rom. 6:3-5. Here his Greek failed him and he tried to get away; and I kept him on the stand; but he utterly failed to answer. I invited him to attend my meetings for a week and if he was not satisfied now that he

should have an hour every night to set forth his claim; stating however, that I would be there to answer him. But no; he never came again. All saw his folly, except one good old Free Methodist sister; she shouted "amen" while he was talking, then after he was done, she bore testimony to his statement. She said she staid in the cornfield three weeks, praying, and then came out and told the Lord if he didn't convert her that night and forgive her sins she would tell him it was all a lie; so the Lord had to forgive her sins and she was not baptized either and now she is "so happy." Well, that almost changed my faith you see! But she looked awful lean from having been in the cornfield three weeks.

I want to go to Davenport to-day, but no trains—all dead. Terrible perplexity and distress of nations here; people's hearts failing them for fear. O, how true these times fill the prophecies of the Scriptures.

Bro. Kephart is in Floyd county, and Bro. O. B. Thomas in Clayton county, at work. Many more calls for preaching than we can fill.

In bonds,
J. S. ROTH.

ROCKLAND, Maine, July 9.

Editors Herald:—The cause is looking up very well in this city. We met yesterday and effected a temporary organization of a branch so we can move along. The officers are, Elder J. C. Foss president, H. R. Huntley priest, George W. Newcomb teacher and clerk, J. C. Foss treasurer. I have reported to Bro. William H. Kelley, president of my mission, and I suppose he will organize us into a branch after awhile. I found yesterday that there were twelve Saints now living in Rockland, four of which I have baptized since I came here; others are near the door. One lady gave her name for baptism last evening. I leave the work in charge of Bro. Huntley and will go to help Bro. M. F. Gowell, in two-days' meetings in the Eastern Maine district. I can stop but a few days, for I will look after the work here at present.

Yours truly,
J. C. FOSS.

TUTNALL, Eng., June 24.

Editors Herald:—I thought I should like, through your pages, to let our brethren and sisters know what the Lord has done for us; he has blessed us with many blessings. A little while since my wife was dangerously ill. A doctor had been attending her, but she was gradually getting weaker and her strength and very life were issuing from her. She had lost all faith in the doctor, and we felt that unless something was done she would die; so I called for the elders of the church, and on the following Sunday Elders Taylor, Caton, and Webb, together with Sr. Taylor, drove over from Birmingham, fifteen miles away. We had a grand prayer and testimony meeting; after I had borne my testimony and expressed my hope and desires before the Lord, Sr. Taylor had a powerful gift of tongues, and immediately after, the interpretation, and the gift of tongues and the interpretation was accompanied with such a manifestation of power of the Holy Spirit

that we wept for joy and in gratitude to our heavenly Father for being so mindful of us. Blessings rich and rare were promised me conditionally so long as I did my duty, but what most made our hearts to leap with joy was in regard to my wife. With force and great power came these words: "Thus saith the Lord, from this hour she shall begin to recover." Brethren and sisters, that promise was true and has been realized. On the following morning I left home on a long journey, but O, with what blessed assurance, for I knew it would be all right with my wife; the promise had been given and we knew it was sure to be fulfilled!

On the following Friday the sickness culminated, and after that health came back in leaps and bounds. Since then one of our children has been very sick. We did not, however, call in a doctor, but earnestly prayed for her, and she is now out of danger and will soon be quite strong again. We thank our heavenly Father for these good gifts to us, and we think it our duty to speak of what the Lord has done that it may encourage and help to make glad our brethren and sisters.

My desire is to go on in this glorious latter-day work. Thank God for the privilege of being identified with it. And, O, I pray and hope that we may all continue faithful and worthy till the Master comes, who cometh quickly! With love to all the Saints,

Yours in the faith,
FRANK SWANN.

VALE'S MILLS, Ohio, July 9.

Editors Herald:—The two-days' meeting here on the 8th and 9th was well attended by Saints and others and a good interest manifested. The friendly criticism of Bro. C. R. Duncan is appreciated, but the fact *remains* while the American Encyclopedia may say all Bro. D. furnishes. Mr. Boudinot in his table of names of tribes gives *no Stockbridge*, and while my examination of the work was limited to the few hours I had in Cincinnati between arrival and departure of trains, I considered it sufficient to write as I did. I would rather be found *wrong* than right in this case, *especially* as the quotation was used in the "Book Unsealed," and Bro. D. may rest content that I will examine Mr. Boudinot's work from "A to Z" at the first opportunity. Let this case eventuate as it may I hope that *our contributors* will give page and title of works instead of "Mr. Boudinot says" or "Mr. Brown says" and then examinations will be readily made. Let criticism with a view to secure the right continue.

In bonds,
R. ETZENHOUSER.

SAN BERNARDINO, Cal., June 26.

Editors Herald:—I send you two dollars to renew my subscription to the *Herald*. I have to thank our heavenly Father for that as well as many other blessings. It would be very hard for me to do without the *Herald*. Bro. Joseph Smith's reply to the card issued by the presidents of the Utah Church did me more good than two dollars spent in any other way I know of. Truly the Lord is

hastening his work in many ways. I had some sympathy for the Utah elders when they were here, thinking they were deceived by their leaders, but can have no more for them than I have for any other people who are in darkness, if they stay with a church when their leaders forbid discussing the doctrine they are sent to teach. How thankful we ought to be for this gospel of Christ that none need be ashamed or afraid to advocate or discuss with all men.

It may be some encouragement for you to learn that our elders of this branch are in the field doing what they can to present the gospel to the world, and the Saints here realize that it is necessary for each one to do what he can to let others know the truth. That every one who has taken hold of this work may have faith, and knowledge, and strength to so live and talk that many others may be brought to embrace the gospel of our Lord, is my prayer. I wish all the Saints were able to take the *Herald*.

Yours truly,
JEPHTHA SCOTT.

WEBB CITY, Mo., July 9.

Editors Herald:—I rejoice at the onward and successful march of truth as recorded in your pages, and that many are not only declaring their intentions, but also being initiated into the kingdom. It seems but a few years since there was not a member of the church at Webb City, where there is now a branch of two hundred or more, with others about ready to enter.

In the latter part of May Brn. Richard Maloney and W. S. Macrae gave us a call as they were en route for Oklahoma, their field of labor, and preached several times. Then Brn. White and Heman C. Smith gave us a call; the first returning home to Texas, the other going to his field of labor. They also preached some very interesting sermons.

About the 18th of June, Bro. Mills, fore-runner of Bro. Duncan, who came in a few days later, arrived and began blowing the gospel trumpet here and in the vicinity adjacent. On June 25 at eleven we had preaching services in Bro. Parker's grove on Turkey Creek, followed by dinner, served by the good sisters, who had not failed to bring their baskets along. At this service all appeared to be of one heart and mind. After dinner we wended our way to the water's edge and five were baptized, Elder S. Maloney officiating, and after a short recess we reassembled in the grove for confirmation and prayer service, Bro. Duncan having charge, assisted by the elders present. There were also several sick administered to and two children blessed. The after part of the meeting was occupied by the Saints in prayer and testimony and nearly all of those baptized and confirmed had a word to say for the Master. A good time was had and many felt to rejoice that they were Saints in latter days.

Brn. Duncan and Mills have been holding a series of services at Blendville, closing just before July 4, after which they will continue their efforts in the branch and vicinity until the convening of our district conference at Sherwin, Kansas, beginning Friday the 13th inst.

We have three or four families of Saints living at Blendville, about eight miles southwest of here, who are building a house of worship.

This spring while Bro. Macrae was holding a series of meetings there quite an interest was manifest, and Mr. Cunningham (banker), who resides there, offered to donate a suitable building lot, providing the brethren would erect a church; and also offered a very liberal donation towards purchasing material for the building; the same house when not occupied by the Saints to be open for other denominations to use. The subscriptions soon ran up to between one and two hundred dollars, and the brethren in very short time had lumber on the ground and a building under way, so that on Sunday June 24, they were able to hold preaching service in it, Bro. Duncan preaching the first sermon. These brethren showed considerable mechanical ability, for they did most if not all of the erecting of the house themselves. Its size is about 24 x 40 feet; so we can see what a few brethren may accomplish when they work unitedly. They expect to have the house plastered and finished by fall.

On the 28th ult., the Daughters of Zion organized at Webb City. We believe they will accomplish a good work if faithful.

On the Fourth of July the Sunday school children and many of the Saints had an enjoyable picnic on Center Creek, and report having a good time. There was a grand celebration held at South Joplin (or Blendville) in the Cunningham Grove. This is where the Saints have put up their new church. The attendance was estimated to be near fifteen thousand. The Saints improved the opportunity by opening up a refreshment stand at their new church where the public were able to partake of a good substantial dinner for twenty-five cents. The Saints were very successful in their enterprise. The Master is blessing every effort put forth by his people unitedly for the advancement of his truth. The local brethren are doing considerable missionary work in the vicinity of Webb City and have seven or eight places to preach at besides the regular services at the Webb City church. May the good work still roll on.

In bonds,
T. S. HAYTON.

ONE VIEW OF HIGHER EDUCATION.

When a girl is making good, wholesome bread, digestible pies and cake, and keeping a house homelike and comfortable for her father, mother, and brothers, it is said she is missing the "higher education" necessary to a woman's life. This "higher education" is one of the mushrooms that grow in the brain of poets, spiritualists, theosophists, and fools. It means that her father, mother, and brothers should be content to eat soggy bread and grow dyspeptic on canned goods while she sits on the bank of a stream and reflects upon a lot of things that do her harm. Every good and useful woman avoids what is popularly known as the "higher life," the literal meaning of which is the higher foolishness.

The thermometer registered 112° in the shade in some parts of Texas yesterday.

As a rule a man's hair turns gray five years sooner than a woman's.

Original Articles.

STOCKBRIDGE INDIANS.

I HAVE read Bro. Etzenhouser's strictures on the reputed quotation from Boudinot concerning the "Stockbridge tribe" of Indians, as found in the *Voice of Warning*; also the statements and evidences furnished by Bro. Duncan. Investigation for the purposes of learning the exact truth, and testing statements and claims made, is good and commendable. Let the investigation continue until all possible facts are brought to light, whether they tend to confirm or destroy the validity of the quotation referred to. But it is well, as Bro. Duncan intimates, not to be hasty in coming to final conclusions.

That there was a small body of Indians called the Stockbridge tribe, must be conceded; and this of itself is a partial vindication of Parley P. Pratt's claims as set forth in the *Voice of Warning*. In corroboration of the evidences adduced by Bro. Duncan, I call attention to Johnson's *Encyclopedia*. From a short article called "*Mohegans* or *Mohicans*," we learn that a tribe of Indians by this name formerly inhabited "a considerable part of New England and part of what is now New York as far west as the Hudson River." After the advent of the Europeans they were broken up into small bands. The statement is also made that "relics of the Mohegans are found also with other tribes, especially at Green Bay, Wisconsin, and among the Munsees in Kansas."

In volume 7, article Stockbridge, we have the following statements:—

Originally called Housatonic, this township was the chief residence of the tribe of Indians of the same name, also called Stockbridge Indians, who were Christianized in the eighteenth century by the labors of John Sargeant, Timothy Woodbridge, and the celebrated Jonathan Edwards (1751-57), to whose memory a monument has been erected here. The tribe, numbering 400, removed after the Revolution to Madison county, New York, afterward to the vicinity of Green Bay, Wisconsin, and subsequently resided near Fort Leavenworth, Kansas.

I am not prepared to pass upon the genuineness of the quotation from Boudinot, as a whole, but with Bro. Duncan I am inclined to believe that it is authentic. It may be (though I do not know) that there is more than one edition of Boudinot's works, and that the supposed discrepancy can be accounted for upon the grounds that the work which Bro. Etzenhouser consulted is a revised edition. Or, as Bro. Duncan suggests, it may be possible that the quotation of the *Voice of Warning* is found in another part of the work. I am not willing to believe, as yet, that Parley P. Pratt willfully made a misquotation. However, it is no part of my work to stand against well-established evi-

dence no matter who is convicted by it. "To this end I was" not "born," nor "for this cause did I come into the world."
J. R. LAMBERT.

THE HIGHER CRITICISM.—No. 4.

BY T. W. WILLIAMS.

LAST summer, I wrote three articles on the above subject, but being busily engaged in other matters and fearing that the readers of our valuable church paper would not be sufficiently interested to warrant its continuance, I discontinued them. This spring while in attendance at the General Conference I was approached by several of our active ministry and urged to continue the articles. Should an explanation be necessary for my appearance before you again, let this suffice.

Proposition ten:—

"God is just and impartial." Psalms 92: 15; Gen. 18: 25; Deut. 32: 4; Rom. 11; Ezek. 18: 25; and Deut. 10: 18, 19 are quoted, and with which we are satisfied both as to the matter and its use.

God is unjust and partial. "Cursed be Canaan: a servant of servants shall he be unto his brethren."—Gen. 9: 25.

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation."—Ex. 20: 5.

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand . . .) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. 9: 11-13.

"For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."—Matt. 13: 12.

"Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien."—Deut. 14: 21.

"And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done?"—2 Sam. 24: 17.

As to the curse pronounced upon Canaan, it did not apply exclusively to an individual but to Ham's posterity, for it says in verse 18, "and Ham is the father of Canaan." His posterity, or a part thereof, has always been called Canaan. (See Smith's Bible Dictionary and Encyclopedia Britannica.) It could not have applied solely to Canaan the fourth son of Ham, for we are assured from profane history that the curse herein portrayed has extended farther. The descendants of Ham have been inferior to those of Shem or Japheth, and have acted as servants unto them. While Noah pronounced a curse upon Ham and his descendants, or Canaan, on account of Ham's act, we are not acquainted with all the conditions connected therewith. We have no evidence that Noah was a habitual drunkard, but the record

says, "And he drank of the wine, and was drunken." A circumstance of this kind may occur with a man entirely free from the debauchery of habitual drunkenness. In the acts of the three sons were shown their natures and proclivities. Two of them, when they saw the uncomely attitude in which their father was placed, did not prostitute their sonship, but demonstrated their superiority over their Brother Ham, whose acts were anything but commendable. Hence from a natural standpoint they demonstrated superior characteristics, and, as man's traits whether good or bad are to a greater or less extent stamped upon posterity, it is reasonable from a human standpoint that Shem's and Japheth's descendants would be superior to Ham's. Noah could readily forecast the condition of these three sons and especially so if God had revealed it unto him. I do not understand that all that has come upon Ham's descendants has resulted from this sole act of his, but that a chain of circumstances, of which this is but a prominent one, led to the conditions which make the descendants of Ham inferior to those of his brethren.

In dealing with Exodus 20: 5 it will serve our purpose to quote the entire clause:—

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of *them that hate me*; and showing mercy unto thousands of *them that love me, and keep my commandments*.

What is partial about this? Those who continue in sin and hate God are left to suffer the penalties attaching to inherited and acquired habits, while those who will forsake their evil ways and love God and keep his commandments are the recipients of God's interposition and mercy, by which many inherited evils are averted and they are spared from that which they otherwise would have to suffer. In this passage is shown the merciful kindness of God in that it promises redemption from sin and its effects, providing the creature will take advantage of the proffered terms and turn and love God and keep his commandments.

The case of Jacob and Esau is similar to that of Noah's sons. Their individual natures placed them in their particular spheres of life, and while it is reasonable that God by his foreknowledge was able to forecast their conditions, still he permitted them to exercise their agency by which they became subject to the conditions which they had by their own acts brought upon themselves. The statement which Paul refers to, "Jacob have I loved but Esau have I hated;" was written long after the birth of these boys. The first record we have of God speaking this is in

Malachi 1: 2, 3; over fourteen hundred years after their birth. God did not hate Esau until he had done that which merited his hatred. The discrepancy of Matthew 13: 12 is made clear in the Inspired Translation. It reads thus:—

For whosoever receiveth, to him shall be given, and he shall have more abundance; but whosoever continueth not to receive, from him shall be taken away even that he hath.

Deuteronomy 14: 21 is thus rendered in the Inspired Translation:—

Ye shall not eat of anything that dieth of itself; thou shall *not* give it unto the stranger that is in thy gates, that he may eat of it; or thou mayest *not* sell it unto an alien: for thou art an holy people unto the Lord thy God.

As to the circumstances which led to the punishment of Israel, you will recall a time when they had no king and the people with one accord besought Samuel to appoint unto them a king. The Lord, through Samuel, showed them the consequences of having one, and urged them to desist from their demands, but they unitedly demanded a king. *In this they sinned.* They brought themselves into subjection. God told them they would suffer because of this act, and this is an instance when it was fulfilled. You will notice that it is recorded in the first verse that before David numbered Israel, God's anger was kindled against them for what they had done previous to the numbering. In a sense David was their representative, so when anything of such a national character as this occurred it is reasonable to suppose that it met with the hearty support of the people. It is recorded in the sixteenth verse that when the angel was about to destroy Jerusalem the Lord stayed his hand and told him it was enough, for *the people had repented.* How could they repent if they had done no wrong? If they had done wrong, then God was justified in punishing them.

Proposition eleven:—

"God is not the author of evil." (See Ps. 19: 7, 8; 1 Cor. 14: 33; Deut. 32: 4; Jas. 1: 13.)

God is the author of evil: "Out of the mouth of the Most High proceedeth not evil and good?"—Lam. 3: 38.

"Thus saith the Lord: Behold, I frame evil against you, and devise a device against you."—Jer. 18: 11.

"I make peace and create evil: I the Lord do all these things."—Isa. 45: 7.

"Shall there be evil in a city and the Lord hath not done it?"—Amos 3: 6.

"Therefore I gave them also statutes that were not good, and judgments whereby they should not live."—Ezek. 20: 25.

As there is no conflict in the first part of the proposition, we proceed to the consideration of the second. Jeremiah says:—

For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth,

to turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the Most High proceedeth not evil and good? Wherefore doth a living man complain, a man for the punishment of his sins?"

It is not clear whether Jeremiah intended this as a question or rather intended to affirm that evil did not emanate from God. As Jeremiah did not put the interrogation point after his writing, the reasonable solution would be that it was an affirmation and not a question. But even if it was only a question, if it is answered at all it applies to the rewards given the good and the punishments inflicted upon the wicked: "evil" pronounced upon the sinner and "good" upon the righteous.

The context to the quotation from Jeremiah 18 reads as follows:—

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Now therefore go ye, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

Because of their sin God had decreed to punish them unless they repented and he had framed (decreed) evil (or punishment) against them; but if they would return from their evil ways he would avert the evil consequences of their acts. The Inspired Translation gives the word *withhold* for *repent* in this passage.

Isaiah 45:7 portrays the unlimited power of God and the results brought about by conditions. So with the the righteous; God brings about peace, while upon those who do evil he brings evil.

The Inspired Translation renders Amos 3:6 thus:—

Shall there be evil in a city and the Lord hath not known it?

Had the context of Ezekiel 20:25 been given it would have changed the meaning of the quotation materially. Why was it that the Lord gave them statutes that were not good? Verse 24 says:—

Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols.

This was the cause. They did not keep the perfect law, and God gave them one that was not perfect. The institution of the Mosaic ritual is an illustration of this. The gospel was given Israel, but they failed to comply with the demands (Gal. 3:1, 2; 4:6), hence God instituted the inferior law which can be termed "not good"

in that it was not perfect as that of the gospel.

We shall in the future consideration of these "self-contradictions of the Bible" only investigate and explain those which are seemingly contradictory, and shall only note the many glaring perversions of scriptural texts which largely compose the work.

T. W. WILLIAMS.

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COLLECTIONS.

WHY any person should object to collections in aid of church work in any of its forms is passing strange, for certain it is that such work cannot be done without the use of money and other suitable means. Shall anyone who partakes of the blessings of God's preached word, and of the ministrations of his church refuse to help forward and sustain such goodly, profitable, saving work? May those blessed by the church and its ministrations fail and refuse to support it with their temporal means? Is that just and equal? Is it honorable? Is it manly and womanly to obtain favors and benefits of the highest importance for this life and the life to come and yet make no returns for them, if able? Shall the ministry labor, and toil, and bless the people, and the latter have no care and make no proper effort, when able, to assist in supplying their wants and needs?

Christ said to his ministers: "Provide neither gold, nor silver, nor brass, in your purses; neither scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat" (Matt. 10:9, 10), by which we may learn that the Lord intended they should be provided for by those for whom and among whom they ministered, thus making the ministry dependent upon God and those for whom they ministered, and also making the people ministered to responsible to God and their own souls for the manner in which they supplied the proper wants and needs of the ministry.

Of these matters St. Paul says:—

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the

altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—1 Cor. 9:7-14.

St. Paul says further on this matter:—

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.—1 Tim. 5:17, 18.

From the foregoing texts it is seen that the Lord has ordained that his ministers shall be aided and sustained, by those ministered to, at the times and places where they minister, and that, too, in proportion to their diligence and faithfulness, for:—

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward.

And to this it may be added that the Lord promises reward "to every man according as his work shall be," and has ordained that he who is faithful with the "talents" committed to him shall be aided and rewarded in proportion to his devotion, and diligence, and faithfulness, as see Matthew 25:14-30, etc.

The Lord has restored his gospel in these latter days, and with it came the divine order for supplying the wants and needs of the ministry when in their missions. Here is what he said to Joseph and Oliver:—

And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip.—D. C. 23:7.

And here is what he says to the ministry:—

And again I say unto you, my friends (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these: for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry), from this hour, take purse or scrip, that goeth forth to proclaim this gospel of

the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also; for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels around about you, to bear you up.

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples.—D. C. 83: 13-16.

It is seen by the foregoing that the aid given the ministry under the order of God, should be supplied *when* the minister is in the field of gospel work, and *where* he is doing his work, and be supplied by *those* who receive of his ministrations, whether they be members of the church, or nonmembers.

Now in order to carry this order into effect, opportunities must be afforded *when* and *where* the people may contribute of their means to aid the minister in his legitimate work, and how can that be done better than by taking collections, directly or indirectly? Paul instructed the churches, in what was evidently a common usage, when he directed them to make collections for needful church purposes; as see 1 Corinthians 16: 1-3. During the lifetime of Joseph the Prophet, collections were taken to help forward the work of the church. In the Reorganized Church the most successful ministers have made collections for legitimate church work in ministerial labor abroad, such as advertising, paying hall rent, procuring clothing, paying traveling and other incidental expenses. And much of the means so obtained has been given cheerfully by those not members of the church. It is often the case that, if opportunity is offered, those not members of the church have contributed liberally to aid the ministry and help forward church work. But if no opportunity for giving aid is offered them, it must not be expected they will aid. And if proper opportunities are not offered, how will the Lord "prove" them and either reward or condemn them in this matter? The Lord will prove the minister as to whether he will go forth in gospel work in the manner he appoints; and he will also prove the people among whom and for whom the minister labors as to whether they will aid and sustain him. Responsibilities are in these things mutual as relating to both the ministers and the people. And if opportunities are not given for the people in and out of the church to render such aid as is needed, how shall the Lord judge and either reward or condemn? Who has authority to pervert the order ordained of God in these matters? And who can expect the favor of God if they

do not comply with that order?

Many persons not of the church esteem it a duty and a privilege to aid the ministry and the church, and will cheerfully do so if occasion is offered them. Some, indeed, feel hurt and neglected if occasion is not offered. The writer has known of cases where non-members have complained when opportunity to aid has not been offered them. They attend services, are interested hearers, and not wanting something for nothing, desire and expect to assist paying all proper expenses. Shall not these have the needed opportunity and be courteously invited to aid? If these non-members render aid, they then feel a personal interest in, what they aid, and to the extent they aid. All this has a tendency to interest them in the work of the church and draws them to further inquiry and to unite with the church. But when the ministry and the Saints by their acts exclude non-members from contributing aid to the missionary, or toward building churches, or for other proper purposes, they appear unsocial, exclusive, and entirely too independent. This works harmfully to all, shuts out the kind providences of God, and prevents the nonmember from doing what the Lord requires of him, and thereby perverts and hinders the order of God. The same rule applies to members, for the Lord requires of them to aid, in a reasonable way, the faithful ministry traveling by authority and laboring among them; and the member who can, and will not aid the worthy diligent minister, when needful, is not fit for the kingdom of heaven.

All these things should be done wisely and in order. But they should be attended to, and that in their season, and not grudgingly. If any minister abuses the confidence reposed in him and the kindnesses bestowed, he should be promptly reported to those in authority. The abuse made in the matter of collections by others is no valid excuse for not complying with that practice. There is no good rule or good principle but what is subject to abuse. Wise dealing in the matter will be sure to result well to the church, honor to God, and to bless those rendering aid. Will the ministry and the membership uphold and honor the order ordained of God now under consideration? All should do as provided in God's word, and then they can claim his blessings. Then the church will move on with accelerated speed and increased power, for the Lord is bound to bless and prosper his people when they do what he commands. God is wiser than man; his power and favor are needed by the church, and without these the efforts of the wisest and strongest will fail.

WATCHMAN.

Conference Minutes.

ST. LOUIS.

Conference convened in the district tent June 30, 1894, at Cheltenham, Missouri; C. H. Jones, president, J. G. Smith clerk. Branch reports: St. Louis 263; 13 baptized, 2 received, 1 expelled, 1 died. Belleville 59; 1 received, 1 died. Whearso 46; 9 baptized, 1 died. Moselle, no changes. Cheltenham, no report. Elders reporting, C. H. Jones, W. T. Bozarth, R. Archibald, A. S. Davison, J. E. Betts, Sen., and J. E. Betts, Jr.; teachers reporting, J. C. Hitchcock and F. Wiley. The boundaries of the St. Louis district as defined by the General Conference were read, and the clerk instructed to record them. Bro. J. E. Dawson, of the tent committee, reported as follows: Moneys collected \$94.51; expended: for one tent 24x40 feet, \$60; for one tent 14x16 feet \$19; for incidental expenses \$33.95; July 1, 1894, balance still due \$18.44. This report was approved, the committee continued, and authorized to collect donations to meet current expenses of the tent, as well as to cancel present indebtedness. Bishop's agent's report from March 1, 1894, to June 30, 1894: March 1, 1894, balance cash, corrected, \$98.04; received tithes and offerings \$77; paid out \$144.40: June 30, 1894, balance on hand \$30.64. N. N. Cooke, agent. This report was audited and approved. The district officers were reelected to serve for another year. Bro. R. Archibald was elected vice president of the district. Preaching by Elders R. Archibald and W. T. Bozarth. Adjourned to meet at 2518 Elliott avenue, St. Louis, Missouri, Saturday evening, September 29, at eight o'clock.

SOUTHWESTERN TEXAS.

Conference met at an arbor near the Crockett schoolhouse, on the west prong of Medina River, Bandera county, Friday, June 8, 1894; Elder T. J. Sheppard president *pro tem*. W. H. Davenport secretary. Elder J. A. Currie, Sr., was elected president of the district, W. H. Davenport secretary. Branch reports: Oak Wood 65; 2 removed, 1 died. Bandera 43; 5 received, 1 died. Medina City 33; 2 removed, 1 died. Elders reporting: J. A. Currie, Sr., baptized 1, T. J. Sheppard, O. D. Johnson. W. H. Davenport; Teacher W. L. Clark; Deacon R. A. Chipman. Bishop's agent, O. D. Johnson reported: Received since last report, including balance, \$83.70; paid out \$42.65; balance due church \$41.05. Preaching by Elders J. A. Currie, Sr., and T. J. Sheppard. Adjourned to meet at Pipe Creek, September 21, in Bandera county, Texas.

POTTAWATTAMIE.

Conference convened with the Council Bluffs branch, May 26, 1894, at 10:30 a. m. C. Derry was chosen to preside, W. W. Blair associate; Thomas Scott secretary, T. W. Williams assistant. Ministry reporting: Elders C. Derry, J. Carlile, D. K. Dodson, J. P. Carlile, C. A. Beebe, C. Casterson, H. N. Hansen, C. G. McIntosh, T. W. Williams, S. V. Pratt, B. Harding, W. Cook, Bro. Liles, F. Peterson, S. C. Smith, H. Hansen, D. Parrish; Priests G. W. Needham, S. Wood, S. Underwood, T. Scott, C. Larson; Teachers I. Carlile, Jr., O. Jones, R. Kirkwood; Deacon C. Lapworth. Branch reports: Council Bluffs 241; 13 baptized, 4 received. Crescent 136; 1 died. Hazel Dell 61; 9 removed. Wheeler's Grove no change. Boomer 15. North Star not reported. J. P. Carlile, Bishop's agent, reported: on hand last report \$104.45; receipts \$758.45; paid out \$725; on hand \$137.90. Auditing committee reported having corrected the Bishop's agent's report and submitted as correct the report of auditing committee, which was adopted. The following were sustained: T. W. Williams; C. Derry, president of district and missionary in charge; Joshua Carlile as-

sociate president, to extend his labors into Cass county and eastern part of the district; S. Butler to labor in Adair county; Robert McKenzie and Samuel Harding in the vicinity of Boomer; C. G. McIntosh and D. K. Dodson in Crescent and vicinity; Frank Peterson and Marion Liles in Council Bluffs and vicinity; J. P. Carlile, Samuel Underwood, and William Chapman in Neola and vicinity; Calvin A. Beebe at Council Bluffs and Underwood; S. C. Smith, G. W. Needham, and Samuel Wood at Wheeler's Grove and vicinity; C. Casterson at Crescent; L. P. Jensen among the Danish people in Council Bluffs; J. P. Carlile Bishop's agent; Thomas Scott district secretary. All the authorities of the church were sustained. Conference adjourned to meet at Wheeler's Grove the first Saturday in September at ten o'clock. Preaching by Elders W. W. Blair and Charles Derry.

WESTERN MAINE.

Conference convened with Bray's Mountain branch June 16, 1894; W. G. Pert chosen to preside, E. H. Pert secretary. Officials reporting: Elders J. C. Foss, U. W. Greene baptized 6, G. W. Eaton, J. J. Billings, S. S. Eaton, W. G. Pert baptized 2, J. B. Eaton; Priests S. G. Cunningham, E. E. Holman, D. H. Eaton; Teachers A. Hutchinson, E. H. Pert, P. Eaton, J. E. Eaton; Deacon H. E. Saunders. Branches reporting: Bray's Mountain, West Surry, Little Deer Isle, Dixfield Centre, Green's Landing. Bishop's agent's report read and referred to an auditing committee and found correct: On hand last report \$59.68; received \$95.40; paid out \$146.69; on hand \$8.39. Resolved that we establish in the district a storehouse that the Saints may bring in their produce as they see fit. To be sold and the proceeds go for the benefit of the church. J. J. Billings, S. G. Cunningham, W. G. Pert chosen as a committee, they to make such inquiry and obtain such instructions as may be necessary and report to next conference, September 15, 1894. Moved that the Charles Gray case be extended to next conference. Resolved that the next conference be at West Ellsworth, September 15 and 16, 1894. W. G. Pert was sustained district president and E. H. Pert secretary. Preaching by Elders J. C. Foss and U. W. Greene. During conference six were baptized.

FREMONT.

Conference convened at Farm Creek, ten a. m., June 8, 1894; Bro. D. Hougas in the chair, T. A. Hougas secretary. Brn. W. W. Blair and H. Kemp were associated with the district president to preside over the conference. Reports read and approved from Farm Creek, Elm Creek, Shenandoah, Plum Creek, and Keystone. Glenwood and Union not reported. Reports were received from Elders W. W. Blair, H. M. Liles, G. Needman, H. Kemp, A. Badham, D. Hougas, J. B. Heide, N. L. Mortimore, W. D. Leadingham, S. Orton, T. A. Hougas, H. Hershey, W. C. Matthews, J. B. Cline, G. Kemp, W. Schick, W. Leeka, J. W. Calkins; Priests H. F. Duffey, L. C. Donaldson, S. Roberts, F. G. Dungee, R. Hillyer, G. Walling; Teachers J. C. Moore, W. M. Fitter, F. B. Knight, J. Goode, S. Dyke. Resolved that we request all branches of the district to make out their reports in duplicate and to send the original as per the law in Doctrine and Covenants 17:25 and forward duplicate by mail at least one week before the time for conference to convene to the president of the branch where the conference is to convene. A recommendation was received from the Glenwood branch asking conference to provide for the ordination of Bro. Garrett Walling to the office of elder, and Bro. Warren Walling to the office of priest. Recommendation received, ordination provided for, and licenses ordered granted. Bishop's agent's report received. Moved that the district president provide for

a two-day meeting at Hamburg during the coming quarter. District officers were sustained. Motion prevailed authorizing president and secretary to provide a new record for district. Resolved that conference recommend the camp meeting committee to grant the Sunday school association of Fremont and Pottawattamie districts whatever time may be asked for by them for Sunday school convention work. Resolved that the president be requested to visit in person or by letter each officer not reporting to conference for the purpose of inducing him to do so. Preaching by Brn. Blair and Kemp. Five baptized. A session of unusual interest was enjoyed. Adjourned to meet at Plum Creek, October 13, at ten a. m.

Sunday School Associations.

CONVENTION NOTICES.

Convention of the Decatur district will convene at Davis City, Iowa, Saturday, August 4, 1894, at ten a. m. Reports are expected from all the schools. A large attendance is desired.

Programme: Saturday, ten a. m., business session. Two p. m., unfinished business, class work; primary class, Sr. L. L. Resseguié teacher; intermediate class, Sr. M. B. Ewing teacher; senior grade, Sr. Adiene Hansen teacher. At 7:30 p. m., song, male quartette; prayer; song by convention; paper, Minnie B. Nicholson, How to gain attendance in the Sabbath school; discussion; solo, J. T. Evans of Lucas; paper, Elbert A. Smith, How shall we feed the lambs; discussion; exercises by Davis City little folks, 20 minutes, Adiene Hansen in charge; recitation, Miss Ada Hopkins; song, male quartette, followed by, "Tis a glorious thing to be in the light," benediction.

Sunday, 9:30 a. m., Sabbath school session, blackboard exercises by Anna Stedman; eleven a. m., address on Sabbath school work, R. M. Elvin; two p. m., prayer service; 7:30 p. m., experience meeting in Sabbath school work. D. A. ANDERSON, Sec.

LITTLE SIOUX.

Report of Little Sioux district from March 2, 1894, to June 1, 1894: Convened at Moorhead, Iowa, June 1, 1894; number of schools reporting 10; schools represented 11; delegates present 13; schools in district last report 9; schools organized or received since last report 4; present number 13; total membership of district last report 432; present membership 451; gain in membership 19; on hand last report \$2.14; received since \$1; on hand \$3.14. Officers appointed for ensuing year: J. W. Wight superintendent, W. R. Davison assistant superintendent, Nellie Ballantyne treasurer, Nannie Seddon secretary.

J. F. MINTUN, Supt.,
NANNIE SEDDON, Sec.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

To the Saints of the Northwestern Kansas district:—Having been appointed Bishop's agent for this district I ask the cooperation of your assistance in doing our part of the work in helping to assist the Bishop in caring for those families who are depending upon us for their support. On examining the Bishop's report for the past year I find that our district has had to draw on the Bishop for over half of the money that was paid our ministers. Saints of the living God, this ought not to be. Let us arouse to a sense of our duty and put forth our best efforts in these trying times to sustain the ministry, as there are many in this district that have not heard the sound of the gospel trumpet. And

how are they going to hear it if we withhold our support from those who are called to labor in the vineyard? May God bless us all with understanding that we may all see the necessity of complying with all the requirements of God's law. In bonds,

JOHN CAIRNS.
Lock Box 11, SCRANTON, Kansas, July 9, 1894.

TO THE HIGH PRIESTS.

In order to have a correct record of all the high priests in the church, to place upon the book of that quorum and upon the general records of the church, as also upon the general quorum record, it is necessary that an account be sent in of the ordinations of high priests since the April Conference, as authorized by that body. Some of them have been ordained, and perhaps all of those in America have been. The names of those selected, who were not ordained at the time of the conference, are as follows:—

William Lewis, J. M. Terry, Temme Hinderks, J. P. Carlile, J. M. Baker, W. C. Nirk, W. Vickery, G. H. Hulmes, George Green, R. C. Longhurst, and Joseph Dewsnup, Sr.

If these brethren (or the branch clerks) will send me the time, place, and by whom they were ordained, these facts will be placed upon the three records named. And if any of them desire licenses from the quorum and will inclose five or ten cents in stamps such licenses will be issued. Be careful to underscore the name of the brother who acts as speaker in your ordination, so that it may be known on the records.

As soon as all these ordinations are reported there will be issued a circular letter and list to each member, which list will contain the names of all who are now or who have been members of the quorum since the beginning of the Reorganized Church, together with an account of all the deaths, and the dates thereof, as a history of the quorum in brief. I await the facts in order to have the list published in full.

HENRY A. STEBBINS,
Secretary of High Priests Quorum.
LAMONI, Iowa, July 10, 1894.

SOUTHWESTERN IOWA REUNION.

At a meeting of the committee June 30, 1894, it was decided to change the date of meeting from September 1 to August 18, 1894. The meeting will convene in the grove of Bro. S. Wood in Wheeler Grove. All please take note of change.

By order of committee.

NOTICES.

To the Massachusetts Saints:—The fare to the reunion and return, to be held at Tenant's Harbor, Maine, will be \$3.75. The boat leaves Foster's wharf at five p. m., August 9. It will be necessary for those intending to go to notify me as soon as possible so that the number of tickets necessary may be known.

Yours in bonds,
GEORGE W. ROBLEY.
THORNTON, Rhode Island.

MAYSVILLE REUNION.

The second reunion of Northern Missouri and Southern Iowa will convene on Friday, the 24th day of August, 1894, at 10:30 a. m., at Harvey's Grove, near Maysville, Missouri. Meetings will continue over two Sundays, or as long as the interest will justify. The grounds have been improved in many ways the past year, and Mr. Harvey is sparing nothing that will contribute to the pleasure and happiness of the campers.

It is earnestly desired that all the Saints in this and adjoining districts will make arrangements to come and stay from first to last, prepared to share the burdens and also the blessings that may accrue during the term. Tents will be on the ground, pitched and bedded with clean straw, at a nominal

price for the term. Those desiring tents should at once notify T. W. Chatburn, Kingston, Missouri, that a sufficient number may be in readiness. Several speakers will be present from abroad and the prominent ones of the reunion district will also be with us.

The grounds are situated on the Rock Island railroad, accessible from all points. The usual reduction in fare will be granted. Come one and all from far and near; you will be made welcome. Come, praying that a good meeting may be had and that great good may be wrought for the cause we love so well. By order of committee,

T. W. CHATBURN, Chairman.

CONFERENCE NOTICES.

The conference for the Eastern Iowa district will convene with the Canton Saints, August 17, 1894, at 7:30 p. m. All coming on the train from the east or west will be met at Onslow on the noon trains the 17th if they will drop a card to O. E. Green, Onslow, Iowa. All come who can, and bring the Spirit of the Master with you, and then we will be strengthened in the Lord. The conference will be held in our new tent, at or near Bro. O. E. Green's.

J. S. ROTH, Pres.

BORN.

HARTSHORN.—To Bro. and Sr. Sherman Hartshorn, November 18, 1893, a son, and named Richard Allen. Blessed February 11, 1894, by Elders D. M. Rudd and Eli Hayer.

HARTSHORN.—To Bro. and Sr. H. A. Hartshorn, January 10, 1894, a daughter, and named Ada Maud. Blessed February 11, 1894, by Elders Eli Hayer and D. M. Rudd.

WARD.—Artemus, son of C. L. and Minda E. Ward, was born August 7, 1893, at Prior, Douglas county, Missouri. Blessed June 6, 1894, by Joseph Ward.

MARRIED.

CLARK—HANSEN.—At the home of the bride, nine miles southeast of Council Bluffs, June 25, 1894, Bro. John Clark and Sr. Carrie Hansen, T. W. Williams officiating. Nearly a hundred guests were present and an enjoyable time was had. Both parties are well known and they enter on their wedded life with the well-wishes of all.

DIED.

DICKSON.—At his sister's home in Freesoil, Michigan, William B. Dickson. He was born in New Vernon, Pennsylvania, January 22, 1857; died December 17, 1893. Elder J. J. Cornish preached the funeral discourse.

DELONG.—At Andover, Missouri, July 2, 1894, Vernon Claude, son of Mr. John and Sr. Nellie Delong, also grandchild of Bro. Peter Harris, aged 1 year, 5 months, and 11 days. Although he had been ill for some time yet death came suddenly. The parents were greatly stricken by the unexpected blow. Funeral sermon by Elder H. A. Stebbins.

DURRETT.—Sr. Agnes Waller Durrett was born in Wilkes county, Georgia, September 22, 1808; was baptized into the Church of Jesus Christ about 1842; died December 11, 1893. She fought a good fight and kept the faith.

ITEMS OF INTEREST.

CHICAGO, July 8.—A battle between the strikers and the troops took place yesterday afternoon at the Grand Trunk crossing, corner of Loomis and Forty-ninth streets. The strikers had the hardihood to attack the troops, not only stoning them, but firing over a dozen pistol shots before the soldiers fired upon them. Captain Kelly's company fired to save the men's own lives and was fully justified in doing so. The attack of the strikers was bold and desperate, and made in a vicious mood. Captain Kelly was returning to the camp of the second regiment on a wrecking train when met by the Loomis street mob of 2,000 or more howling men,

encouraged in the attack by shrieking and wildly gesticulating women. The troops had already withstood the brunt of one attack earlier in the day. Discovering some of the mob in an effort to overturn a burning box car on the track ahead, the train was stopped. Hastily dismounting his men from the train Captain Kelly formed by company front and with fixed bayonets charged upon the car burners. The rest of the mob, lining each side of the track showered stones, brickbats, pieces of iron, and every conceivable missile upon them, but the militia pressed forward and with fixed bayonets drove the car burners before them; but they suddenly stopped a few yards away. The soldiers were hissed, stoned, and pelted with dirt and gravel. Then from out the dense crowd came a pistol shot, rapidly followed by others. Realizing it to be the supreme moment and that to longer hesitate jeopardized the lives of his men, Captain Kelly gave the order to fire and followed it with a charge upon the mob. With the volley of musketry the mob seemed startled, surprised, and shocked into dumb silence, and to a standstill, and then gave way and fled in all directions before the charge of the soldiers. The latter then returned to their train and proceeded to camp. With the disappearance of the troops the mob returned and proceeded to attack the twelve policemen remaining at the crossing. The policemen stood together and bravely withstood the onslaught, firing in the face of the strikers until the mob again broke and fled. Again the rioters formed and renewed the attack, the police in the meantime being reinforced. Again the mob fled. As a result of this conflict one man was killed, two fatally wounded, and forty-one injured.

The neighborhood in which the conflict occurred is most notoriously bad in the Stock Yards district. It is peopled by a class of foreigners, filled at all times with anarchist ideas. Poles, Bohemians, and Italians populate the neighborhood, men who do the dirty work of the Stock Yards; while their women and children live no better than scavengers. They huddle together by the dozen in a single room, men, women, and children promiscuously; and their only luxury is beer. There are saloons by the dozen in the neighborhood, famous for broils and wrangling. The neighborhood is the resort and haven for desperate men, among whom the dead striker, Burke, was champion and leader. The region, and its beer shops, and its people compose the St. Antoine quarter which has been striving to inaugurate a reign of terror in this section of Chicago.

Inspector Hunt, in speaking of the battle said: "I have expected this fight and right where it occurred. It is a desperate neighborhood full of anarchists. These very people, I am confident, have been doing most of the car burning wherever plunder was promised. I have no doubt they fired the cars on the Grand Trunk and Panhandle last night and burned up the Panhandle yards, and their women helped do the plundering there.

At Forty-Ninth street and Center avenue last night another attempt was made by a mob of foreigners to burn freight cars. They were charged by United States troops, who fired upon them. Nobody was hit, but the police arrested four men and locked them up at the Stock Yards police station.

From Grand Crossing to Harvey the Illinois Central bristles with bayonets. Fordham, Burnside, Pullman, and Riverdale are military camps in waiting for and expecting an engagement any moment. An almost continuous line of pickets patrols the tracks from Seventy-ninth street south to Kensington. Posts of ten men are established along the right of way within plain sight and easy hailing distance of each other. With a signal corps in operation, ample telegraph facilities in his headquarters, Col. Turner has complete control of the situation and says he is prepared to meet any unorganized mob that may attempt to invade his territory.

All regular passenger trains entering and departing from the city over this route passed back and forth unmolested, and some had Pullman cars as a part of their equipment. A movement has also been made to resume freight traffic.

Major Tolman has five posts in and about the Pullman shops and pickets entirely around the place.

Marshal Arnold has now a force of 3,000 deputy marshals sworn in to protect mail trains.

Two onlookers were shot by United States soldiers who fired upon a mob of car burners in the Panhandle yards to-day. The police arrested five of the mob and extinguished the fire.

SAN FRANCISCO, Cal., July 7.—In Northern California the blockade is more complete tonight than it has been any time since the inception of the trouble. Out of Oakland and San Francisco not a train is running. The Southern Pacific managers have apparently thrown up until a settlement of the trouble shall be arrived at in the East. The strikers at Sacramento are as determined as ever. Many of them are heavily armed with rifles, and openly threaten to resist any efforts to move trains. An afternoon paper here states the labor organizations of San Francisco are quietly organizing militia companies and arranging to assist the strikers in the event of a conflict here or in Oakland.

Strikers are losing ground in Denver.

Strikers gathered at West Superior, Wisconsin, and hurled stones at the cabs of passing engines and committed other acts of violence. The Mayor instructed the police to arrest all persons assembling on railroad property or insulting those engaged in lawful employment, and appealed to the citizens to use their best efforts to preserve order and peace.

SPRING VALLEY, Ill., July 7.—Two stores were thoroughly looted here to-day and a dozen others compelled to give up part of their merchandise to a mob of 2,000 striking coal miners. The mob was made up wholly of non-English speaking men, the leaders being Lithuanians, Belgians, Poles, and Italians.

When the Governor was called upon for troops to quell the mob, he declined to furnish them because the sheriff of the county had made no effort to restore order. He, however, agreed to furnish them arms, if needed, and at the request of the sheriff of Bureau county, seventy-five rifles and seven hundred and fifty rounds of ammunition were forwarded.

PITTSBURG, Pa., July 7.—The reports of bloodshed from Chicago caused great excitement in Pittsburg to-night. The opinion was freely expressed that the battle this afternoon will have considerable effect on the Pittsburg men and they may be expected to quit at any moment. No through trains are coming in from Chicago on any of the Pittsburg lines.

CLEVELAND, O., July 7.—Freight traffic here is still dead, and industries in Cleveland are in a bad condition. Every road is quiet and the managers seem to be making no effort to move freight. Passenger and mail trains are still operating. The strikers are peaceable thus far. They held a big meeting, attended by 500, for a discussion of the situation.

EVANSVILLE, Ind., July 7.—The local situation of the strike grows more serious daily. The Peoria, Decatur, and Evansville is the only line on which the strike has not been organized, and the employees on this road are daily looking for orders for a walk out.

GRAND RAPIDS, Mich., July 7.—The freight business on the southern division of the Grand Rapids and Indiana road was tied up at this end early this morning by an order

from Fort Wayne. The crews quit work when they reached the end of their run here.

TRINIDAD, Col., July 7.—Santa Fé engineers are being arrested here for refusing to run their engines. Women and children are threatened with arrest for cheering prisoners.

NEW YORK, July 7.—The mail service of New York City was badly demoralized to-day. No mails from the Pacific coast were received. The last mails from Salt Lake City arrived July 2. Chicago mail arrived to-day, but it contained none of the matter mailed in Chicago between 10:30 a. m. and 4:30 p. m., July 5. That is missing and no man knows where it is. Mails due here this morning from Detroit were not received, while mail from Missouri, Arkansas, and Southwestern points came in all right over the Pennsylvania road. No mail arrived from Memphis, Nashville, Milwaukee, or Omaha.

President Gompers of the American Federation of Labor was in a cautious mood and expressed himself with unusual deliberation. In response to request, he was going to Chicago to take part in the conference of labor leaders. He was decidedly in sympathy with the strike, and if the American Federation of Labor could be of any assistance in bringing it to a successful termination it would undoubtedly do so.

HAMMOND, Ind., July 8.—Since 11:30 o'clock this forenoon this place has been the scene of the wildest rioting, of anarchy gone mad. The United States troops sent from Chicago have been assaulted, and of course a battle resulted. It was but a handful of troops, twenty-five sturdy regulars, that faced a mob of thousands of frenzied men and women, and they made a fight worthy of their reputation. It was only when the howling, cursing, shrieking mob rushed to arms with the avowed intention of annihilating the gallant little band of blue-coated fighters, and when the mayor of this city declared himself on the side of the strikers and ordered the troops away, and when a warrant was actually secured by the local magistrate for the arrest of Uncle Sam's troops that the commanding officer ordered them aboard the train and departed amid a shower of stones.

In the engagement this afternoon only one man was killed, and one was fatally wounded, but many of the rioters were struck by bullets and carried away by their friends. Of these no record can be had at present.

In the rush that followed scores of women and little children were trampled under foot and half a dozen women fainted on the tracks. The soldiers then abandoned their engine and took up a position on the track at the Russell street crossing.

Three thousand men responded to the general call "to arms" to annihilate the soldiers, but before they could get in readiness the engine and cars pulled out and were soon safely across the line in Illinois.

Immediately after this occurrence ten carloads of troops from Illinois arrived at Hammond and were met by a mob of 7,000 and the scene became tumultuous and threatening, but the wrecking train was put to work guarded by the soldiers surrounded by the infuriated mob. All this time there was a constant inpouring of excited and desperate men from Illinois.

CHICAGO, July 9.—President Cleveland issued a proclamation at Washington declaring martial law in Chicago from noon to-day. General Miles and Federal troops are in full control. All people are warned to avoid mobs and assemblies of a like nature.

Poles and Bohemians continued to evince a riotous disposition and as a result many skirmishes took place in the Stock Yards district. The troops and police were alert, however, and quelled all attempts to collect large crowds.

Train wreckers were foiled in an attempt

to destroy the bridge over the drainage canal near East Chicago.

Illinois and Indiana militia will cooperate at Hammond; they will recognize no State line.

Pittsburg men took action against joining the strike. Quiet also prevails at Fort Wayne, Indiana, where the Pennsylvania company has trespassers on its tracks arrested.

Labor unions at Milwaukee, sympathize with the Railway Union, but will not strike.

Michigan Central men at Detroit will resume work. Trains on all roads there are running near schedule time.

President Debs has wired Toledo authorities of the A. R. U. to assist the Chicago strikers by tying up all roads at Toledo.

Passenger traffic is uninterrupted at Cleveland, but freight business is at a standstill.

Governor Matthews has ordered fifteen companies of militia to Hammond, Indiana.

PRINCETON, Ill., July 7.—The general merchandise store of the Whitebreast Fuel Company, at Ladd, was looted last night by a mob of 1,200 alien miners from Spring Valley. The stock was valued at \$30,000 and will be a complete loss. The mob was composed of Lithuanians, Poles, and Italians, being of the same class that has caused the depredations at Spring Valley, and most of them the same men. The attack upon the company store last night was not only for the purpose of securing plunder, but with a view to entirely wipe out the property of the coal company.

The sheriff of La Salle county, has an armed force at the Bureau county line to resist invasion.

Women at Oakland, California, in sympathy with the strikers, have prepared a hospital in view of possible conflicts between strikers and troops.

Strikers have committed acts of violence at Kansas City, burning cars of the Chicago and Alton road.

Striking miners wrecked the electric light plant with dynamite at Wardner, Idaho.

ROME, July 8.—In the chamber of Deputies to-day the bill regulating the manufacture, sale, and possession of explosives passed its third reading. The house also adopted the bill providing punishment for the owners and editors of papers which publish articles inciting to murder and outrage.

PARIS, July 8.—A special Cabinet council, presided over by Premier Dupuy, was held to-day. There was a complete discussion of the anti-anarchist measures decided upon by the council of ministers the day after Carnot's murder. These measures will be introduced in the chamber to-morrow, and the government will insist upon their being adopted before the close of the session.

The measures provided for the removal to the correctional tribunals for trial of offenders who hitherto have been sent to the assizes for trial before juries. Among the offenses covered by the measures are incitements through the press to outrage or crime, speeches advocating theft, murder, robbery, incendiarism, explosions, crimes against the state, and the defense of such crimes. The publication of reports of anarchist trials is forbidden under heavy penalties. The reason for dispensing with jury trials in the case of persons charged with the above offenses is that juries have always hesitated to convict because the judges are empowered to inflict the heaviest sentences.

PALERMO, July 8.—Seven anarchists were arrested here to-day on the charge of being concerned in a plot to murder influential citizens. Among the men selected to be killed was Governor Lafarina, who was the promoter of the popular address of sympathy presented to Prime Minister Crispi after Lega had attempted to assassinate him.

July 10.—The people of Hammond, Indiana,

met and passed resolutions demanding that the soldiers of Company D, United States infantry, be indicted for murder because of the late firing upon the mob in that place. A jury brought in a verdict of "death caused by wanton and careless shooting into a crowd of peaceable citizens."

President Cleveland has issued a proclamation enjoining cessation of unlawful assemblages in the far west and northwest.

A rumor prevails that President McBride of the miner's union will order out 45,000 miners engaged in furnishing coal to railroads involved in the prevailing strike.

Negro miners became restless at Scottdale, Pennsylvania. One of their number was killed.

The Pullman Company declined the proposition of Chicago authorities to arbitrate the differences between them and their men. Fears are entertained that the town of Pullman may be destroyed.

Obstructions of Stock Yards traffic are now removed. Thirteen rioters were arrested yesterday.

General Miles has fixed a dead line and troops have instructions to fire upon all violators of public law who resist the work of traffic resumption. Trains are now on time and there is marked improvement in the general situation.

Three men were killed in a conflict with troops at Grape Creek, a mining town near Danville, Illinois, July 9.

CHICAGO, July 11.—Eugene V. Debs, President, George W. Howard, Vice President, Sylvester Keliher, secretary, and L. W. Rogers, director of the American Railway Union, and fourteen of their followers are in the toils of the United States Court. Yesterday the special grand jury impaneled before Judge Grosscup returned an indictment against them for conspiracy to impede the United States mails. They were arrested, but were released on bail.

Rioting miners attacked a train guarded by United States regulars at Spring Valley. They were fired upon and two were killed and several injured. A reign of terror exists in this region and the people fear the militia. The situation in that region becomes more complicated every hour. Miners have destroyed or carried off \$65,000 worth of property. Bureau is put to the expense of \$1,000 per day in maintaining the deputies, and should arrests be delayed until it is impossible to get evidence to convict the rioters, or the deputies be withdrawn, it would mean the destruction of \$3,000,000 worth of mining property in this county and the pillaging of many towns.

The effort of Chicago local labor leaders to induce local workers to go out on a sympathetic strike was a failure.

Grand Master workman Sovereign of the Knights of Labor has appealed to all members of that organization to strike.

Men are resuming work at Cleveland, Toledo, Terre Haute and many other points, including those in Colorado and New Mexico, and traffic is approaching its normal condition.

SACRAMENTO, Cal., July 11.—Central Pacific passenger train No. 4, which left this morning for San Francisco under a heavy military guard, was wrecked, presumably by strikers, at a trestle two and one-half miles west of here. Three artillerymen were killed, also the engineer; and a soldier named Wilson was shot in the arm. The wreckers sawed the supports of the trestle, but left the rails untouched, so to all appearances the bridge was sound. The moment the train struck the weak point it went down with a crash. Immediately a band of men, presumably strikers, opened fire upon the wreck from an ambush. Four passenger coaches and the engine lay in a heap in the shallow water thirty feet below the track. No bodies have been recovered.

The situation at Oakland continues warlike, but the strike is broken at Los Angeles.

FARGO, N. D., July 11.—The bridge over the Buffalo River, east of Fargo, was burned at two a. m. It was 200 feet long and will take several days to repair. Transfers are now being made around the bridge. It is supposed to have been set on fire.

An attempt was made to wreck a train with a dynamite bomb at South Chicago on the 11th inst.

Troops swept down on Whiting, Indiana, near Chicago, because of an attack made upon a brakeman but shortly afterward returned to Chicago.

The proposed Knights of Labor strike in Chicago was a failure. The men with few exceptions continue at their work.

A plot to destroy the Illinois Central shop, opposite Burnside, the headquarters of Col. Turner, with dynamite, was discovered and frustrated.

WASHINGTON, D. C.—The Mc Rae land grant forfeiture bill passed the House today. It restores 54,000,000 acres of public lands to the United States. The bill passed extends the forfeiture to the portions of the several railroads to aid in the construction of which the grants were made which were uncompleted when the required time expired. It involves portions of the grants of twenty-five roads. It does not affect their right of way or station grounds, nor the titles of settlers who purchased in good faith, to the extent of 320 acres each.

NEW YORK, July 11.—Sovereign's strike order has fallen flat in the East, and seems to be disobeyed or ignored everywhere.

Philadelphia Knights of Labor are preparing a memorial to congress, asking for the impeachment of Attorney General Olney, because of his alleged advice to the President to introduce Federal troops into Illinois.

Men are returning to work at Cleveland. Toledo strikers are gaining in strength.

Deputies have arrested twenty-two rioters at Ladd, Illinois.

A Washington dispatch of the 11th, reports strong criticism of Mr. Pullman by many public men, because of his refusal to arbitrate the present labor difficulties with his employes. A scheme is hinted at for the passage of a law looking to a reduction of rates on his cars. The consensus of opinion is that such a statute would be constitutional.

CONSTANTINOPLE, July 11.—Four fresh shocks of earthquake were felt here to-day. Up to this morning many houses have fallen at Stamboul. At the grand bazaar the jewelers' quarter fell to-day, occasioning great confusion. The merchants fled in terror, leaving their valuables behind. Many shopkeepers and passers-by were buried beneath the ruins. It is impossible as yet to give the number of people killed and injured; but it is known that in this city five were killed, and that here and in the suburbs over 150 people were buried beneath the debris.

A tobacco factory and other houses at Djouvali have been seriously damaged and several persons have been killed in that quarter. The shock was very severe at the Princess Islands. At Prinkipo the orthodox church and many houses and villas were destroyed. At Galata ten people were killed and great damage was done to property. At the Village of Stefano the Catholic church and monastery fell, burying eleven persons. No news is to be had from the provinces, as the wires are all down.

It is reported that the village of Adabazar has been completely wiped out of existence. In Scythe and Missi four persons were killed.

On the Island of Halki nearly all the houses were wrecked. A portion of the Ottoman Naval College fell, killing six people and injuring several others. At Monastir the Orthodox church and a portion of the seminary fell, killing one of the priests and

injuring several others. On the Island of Antigoni all the buildings except the monasteries were wrecked.

WASHINGTON, D. C., July 12.—The President has decided that he will appoint an arbitration commission, under the provisions of the O'Neill law to investigate the strikes at Chicago. It is announced that the members of the commission will be named as soon as the disturbances subside and peace is restored. Commissioner of Labor Wright will head the body. The President decided upon the commission after consulting labor leaders and congressmen. The House committee on Commerce will also endeavor to secure immediate action by an investigation.

CHICAGO, Ill., July 13.—President Gompers and other prominent officials of the American Federation of Labor are in consultation in this city, making a general investigation of the strike. President Cleveland has been wired requesting him to be present or send a representative. President Debs of the A. R. U. has made a statement of the strike by request.

The General Railway Managers Association has decided not to discharge any new men who are competent, hence many who went out must suffer. Firemen and engineers will fare the worst. There is a scramble for work by strikers. Roads report a general return to normal business conditions. There are some minor outbreaks, but the situation is hourly improving.

A dangerous guerilla warfare has been commenced on Colonel Turner's men in the Pullman district. The belief grows with the soldiers that a plan of assassination has been decided on. Mob leaders are exasperated because the troops remain so long. Grave fears prevail that dynamite will be used. The Illinois Central has moved engines, fearing explosives.

CHICAGO, Ill., July 13.—Over a thousand experienced stock yards butchers have gone on a strike as a result of Grand Master Sovereign's work in Packingtown. Packers say their places will be filled at once by new men who will be retained permanently.

WASHINGTON, D. C., July 12.—The house to-day agreed to the Senate amendments to the bill for the admission of Utah as a State. This passes the bill and it goes to the President.

The day the President's signature is affixed to the Utah admission bill will see the launching of the greatest railroad enterprise of the year. The Mormons will build a new line from Utah to the Pacific coast. Los Angeles will be the terminal point, unless an arrangement can be concluded with the Santa Fe. With the quietness characteristic of the Mormon leaders the surveys have been made, the estimates compiled, and the resources of the country carefully investigated. They have laid out a route which is a marvel to the engineers who have seen the profiles.

In Southern Utah are anthracite coal beds which exceed Pennsylvania's by one half. These will be pierced by the new road. Bishop Clawson of the Mormon Church is the active representative of Zion in this project. He is here in charge of the lobby which has put through the Statehood bill so smoothly.

St. Louis business men are organizing a new sleeping car company.

ODESSA, July 12.—One hundred persons lost their lives to-day in a collision between the steamer Vladimir and the Italian steamer Columbia. Nine passengers were crushed to death.

YOKOHAMA, Japan, July 12.—The government has chartered sixteen steamers belonging to the Yusen-Kaisha company with the intention of landing 10,000 troops in Corea. Strong reinforcements will also be held in readiness in Japan. Japan has refused to withdraw its troops. War is regarded as inev-

itable, and the Japanese Government has forbidden the native press to make mention of events happening in Corea.

LONDON, July 12.—The Earl of Kimberly, Secretary of State for Foreign Affairs, has proffered Great Britain's good offices with the view of bringing about a settlement of the Korean dispute. Japan has accepted the offer and there is every reason to believe China will do likewise.

CONSTANTINOPLE, July 12.—There was another earthquake shock this afternoon. A great amount of damage was done to property and the panic among the people was renewed and an exodus from the city. A shock was felt throughout the Peninsula of Anatolia, 236 miles distant. Many railroad stations have been damaged, and the town of Jalova, on the Gulf of Ismid, is almost totally destroyed.

At the village of San Stefano the sea suddenly receded for a distance of 200 yards, then returned as suddenly, hurling boats violently over the quays, doing much damage. The number of killed reported to date is 110.

The executive officers of the American Federation of Labor, in session at Chicago, after deliberating upon the causes and effects of the late strike, have recommended that those engaged in it return to work. In their address issued to the American public they recommend that labor continue to compact its organizations with a view to bringing about a better industrial and political condition of public affairs by use of the ballot.

SACRAMENTO, Cal., July 13.—Regular troops while supporting a train were fired upon to-day. The soldiers returned the fire, killing two and wounding others. Martial law has been proclaimed in this city, and troops have cleared the streets of unlawful assemblages.

SAN FRANCISCO, Cal., July 13.—The Second Regiment, National Guard of California, numbering six hundred men, left for Oakland on the steamer Piedmont this morning. Twenty men from the naval reserve with a Hotchkiss gun accompanied them. The regiment is to help preserve order when the Southern Pacific resumes train service. Trouble is expected at any moment.

Railroad strikers are anxiously seeking for work at Chicago, Cleveland, and other points; work is being generally sought by strikers.

The Geneva rifles quelled a riot of ore handlers at Conneaut, Ohio. Twenty shots were exchanged and thirty strikers arrested.

Striking miners caused a serious wreck at Fontanet, Indiana, on the Big Four road on the morning of the 13th. A number were killed. Governor Matthews may send troops to that point.

An Eastern Illinois train was wrecked by an open switch near Menominee, Illinois, July 13. The coolness of the engineer prevented a large loss of life.

Riots occurred in the cities of Glasgow and Philadelphia during the Orangemen's celebrations of the Battle of the Boyne, July 12.

Anarchists attempted to blow up the French man of war Carnot at Toulon, July 13. The French police claim to have unearthed an anarchistic plot in which the simultaneous destruction of the Elysee, the Senate Chamber, and the Chamber of Deputies was contemplated.

Prendergast, the murderer of Carter Harrison, was hanged at Chicago on Friday, July 13.

A train was wrecked near Enid, Oklahoma, on the 13th, by tampering with a bridge. One thousand people are engaged tearing up the railroad track near that point.

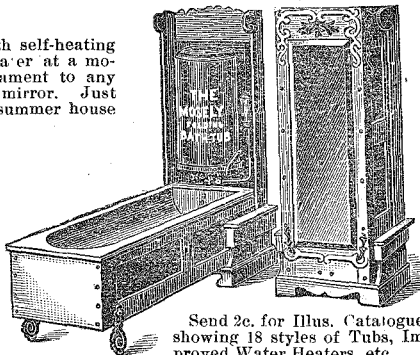
A freight train was derailed and the engine overturned on the Rock Island, at La Salle, Illinois, on the 13th. One was also derailed near Seneca, Missouri, on the Gulf road the same day.

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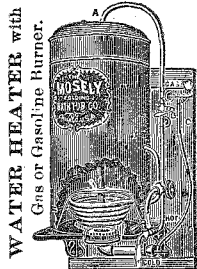
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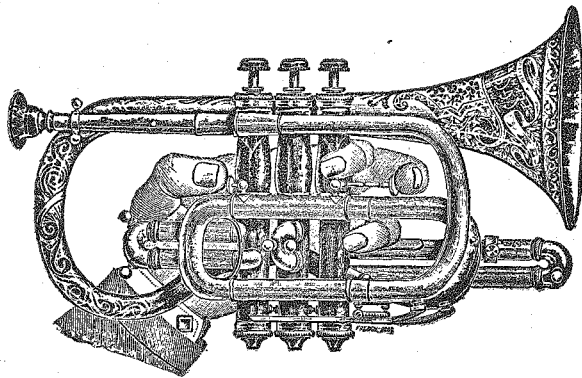
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Vol. 41.

Lamoni, Iowa, July 25, 1894

No. 30.

F. C. L. Scott

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CURATIVE POWERS OF THE SUN.

The direct influence of sunshine on the circulation in paralysis, insomnia, nervous diseases, and internal disorders is beginning to be known and acknowledged.

If I wanted to restore a withered arm, a palsied or rheumatic limb, or to bring a case of nervous prostration up speedily, a most efficient part of the treatment would be to expose the limb or the person as many hours to direct sunlight as the day would afford.

I knew a delicate lady who had gone insane, through mental trouble, loneliness, and seclusion, part of whose tender nursing by the friend who brought her back to reason and ease was daily to have her bed, freshly made, drawn where the full sunlight from a broad window fell warmly upon her. Fresh flowers were placed where her eye could linger on them, a small music box played a tune or two, and the invalid lay for hours in blissful repose or softly sleeping, her couch gently wheeled to follow the sunshine, every nerve drinking the refreshment till from a brooding, sleepless melancholy her days were full of happiness and rest.

I know, too, of a case of painful tumor in its early stages which nothing seemed to relieve and penetrate like an hour with direct sunshine falling upon the swelling.

For nervous debility and insomnia, the treatment of all others is rest in sunshine. Draw the bed to the window and let the patient lie in the sun for hours. There is no bromide, no tonic like it—provided the good effects are not neutralized by ill-feeding.

The effect of sunshine is not merely thermal, to warm and raise the heat of the body; its rays have chemical and electric functions. A clever physician lately explained that it is more than possible that sunshine produces vibration and changes of particles in the deeper tissues of the body as effective as those of electricity.

Many know by experience that the relief it affords to wearing pain, neuralgic and inflammatory, is more effective and lasting than that of any other application whatever. Those who have face-ache should prove it for themselves, sitting in a sunny window where the warmth falls full on the cheek. To lie on a lounge and go to sleep in the sun is so much the better. Two conditions are necessary—an agreeably warm room and pure air. One may be dressed or undressed; clothing as light as will preserve comfort admitting swiftest effect. With the rheumatic tinge which calls for a shoulder wrap or the sciatic touch which always makes one limp after being on a marble floor a few minutes, let the hip or shoulder be exposed, not uncovered, to the heat of the sun's rays and remain there till the sun leaves. It is finer stimulus than wine, electricity, massage, and we are on the verge of delightful therapeutic discoveries concerning it.

Dr. Thayer of San Francisco, as reported in the medical records, has come to the conclusion that the sun is the most efficient of all surgical methods in the treatment of "capillary aneurisms, varicose veins, indolent and eating ulcers, epithelial cancers, birth, India ink and powder marks, hemorrhoidal and erectile tumors, morbid growths, as warts, moles, small wens, and all parasitic skin diseases."

Dr. Thayer is candid enough to admit he is not the first to discover the surgery and dermatology of the sun. Some years ago a London surgeon, by using the sun's rays, presumably with a lens, removed a wine mark from a lady's face and destroyed a malignant growth in the same way.

Says Dr. Thayer, "During a practice of more than a quarter of a century I have found no caustic or cautery to compare with solar heat in its beneficial results. Unlike other caustics it can be applied with safety on the most delicate tissues and the system receives this treatment kindly. The irritation and inflammation

following are surprising slight and of short duration, the pain subsiding immediately on removal of the lens. There is a curative power in the chemical rays of the sun yet unexplained."

With weak lungs, let the sun fall on the chest for hours. If internal tumor or ulceration is suspected, let the sun burn through the bare skin directly on the point of disease for hours daily. There will be no doubt left in the mind that there is a curative power in the chemical rays of the sun.

Women especially need to make systematic trial of the sun's healing and rejuvenating powers.

For that nervous depression which results in shedding hair, in sunken features, and ushers dread tuberculosis, tumor, and internal inflammation, sun is the specific—sun and rest together.

For the chilliness which causes blue hands and bad color, resort to the sun; let it almost blister the skin and the circulation will answer the attraction.

For falling hair and baldness, try the sun on the scalp for lesser periods—ten minutes often repeated. The woman who wants a cheek like a rose should pull her sofa pillows into the window, and let the sun blaze first on one cheek, then the other, and she will gain a color warranted not to wash off. The sun draws the blood to the surface better than a hot bath, and exhilarates rather than weakens.

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SURPLUS OF LAWYERS AND DOCTORS.

The professions at Chicago are being ridiculously overcrowded, according to report, particularly those of law and medicine. The ranks of the lawyers are increasing at the rate of 400 a year and of the doctors in a larger proportion, if anything, and many practitioners are being obliged to resort to outside employments to gain a living. President Eliot of Harvard; speaking of the question, observes that the, rich doctors should retire to give room for their poorer brethren. This would be excellent advice, if we are to suppose that experience in the profession counts for nothing; otherwise the patients might object. But it is noticeable that with all the congestion in the ranks, fees do not come down.—*Springfield Republican*.

The feelings of the people in Cawnpore, India, concerning Christianity have changed. Fifteen years ago it was difficult to collect fifty boys in a Sunday school; to-day 3,000 children are enrolled, and there might be 10,000 more if there were funds to rent the rooms.

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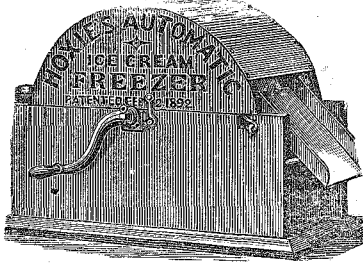
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Creston District Agricultural Fair, Creston, Iowa, August 27-31. Tickets sold August 27-31, returning September 1, at one and one third fare.

Iowa State Fair, Des Moines, Iowa, August 31 to September 7. Tickets sold August 30 to September 7, returning September 8. One fare for round trip.

St. Louis Exposition, St. Louis, Missouri, September 5 to October 20; tickets sold September 6, 10, 13, 17, 20, 24, 27, and October 1, 4, 8, 11, 15, and 18, limited for return 5 days from date of sale, rate one and one third fare.

St. Joe Fair and Races St. Joe, Missouri, September 10-15. Tickets sold September 8-15 limited for return September 17, rate one and one third fare.

St. Louis Fair, St. Louis, Missouri, October 1-6, date of sale September 29 to October 6 limited for return up to and including October 8.

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Meeting, Order of Mystic Shrine, Denver, July 24-25. Tickets sold July 21 and 22, good returning leaving Denver on following dates only: July 27, August 2 and 25.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, July 25, 1894.

No. 30.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 25, 1894.

UNCHRISTIAN (?).

THE following letter was received at the Herald Office; and of course tells its own story:—

YOUNG MEN'S CHRISTIAN ASSOCIATION,
ATCHISON, Kansas, July 12, 1894.
THE EDITOR *The Saints Herald*,
Lamoni, Iowa:

Dear Sir:—You may take the name of the Atchison Y. M. C. A. off your mailing list, for your paper does not reach our files. The reason for this is that we do not believe your teaching to be Scriptural. Yours,
A. S. HOPPER.

The right to conduct the affairs of the Young Men's Christian Association at Atchison, Kansas, is conceded to the officers of that institution; and that in so attending to their duties, they may exclude from their files, or their tables, the HERALD, or any other paper, magazine, or journal, is conceded also.

The question of Scriptural teaching is, of course, a matter of dispute, and we may be pardoned for stating that while the Y. M. C. A. of Atchison may believe what they please in regard to what is Scriptural and what is not Scriptural in teaching, we are quite sure that their belief as stated in the letter is not founded on an acquaintance with what we do teach; but on the casual deductions drawn from misunderstandings, possibly from the prejudices of denominational sectism.

We had supposed that the Y. M. C. A. was intended as an association open to the coming of all classes of men that believe in God and Christ, the word Christian being understood to mean those believing in and following, or striving to follow Christ. We confess that Jesus has come in the flesh, and believe that he will come again. It was at one time believed by many sects from which the Y. M. C. A. is largely recruited that the second coming of Jesus was unscriptural; but some years ago quite a number of delegates from these same sects met in solemn conclave in Chicago, and there decided, after much deliberation, that the second coming of the Savior, was not only a wholesome, comforting doctrine but was Scriptural.

It may be that these especial officials

in charge of the local association at Atchison have not yet taken in the significance of that resolution, and do not yet concede that such doctrine is Scriptural.

It may be that the Y. M. C. A. at Atchison have become converts to the Higher Criticism, and are hedging against a too strong reliance on the Bible and its teaching concerning the Messiah; if so, we can appreciate how easily and properly Mr. A. S. Hopper, General Secretary, could write, "We do not believe your teaching to be Scriptural."

But, be all this as it may, the fact remains that our HERALD must not be laid on that association table because it is not in harmony with the belief of the men looking after its interests. We wonder if all the conflicting teachings of the different denominations chiefly composing the association are considered by Mr. Hopper and his co-workers as Scriptural; if so it is a curious patchwork of beliefs and creeds.

Will our Atchison brethren please to lay on the table of the Y. M. C. A. of that city a copy of the Epitome of Faith, with the request that the association will be kind enough to point out the unscriptural items of teaching it contains.

LAMONI is quite remote from the centers where the great strike of the American Railway Union was, yet there was quite a noticeable difference in the train service over the Chicago, Burlington, and Quincy road which is the only artery of the commercial system running through or near the town. It is true that there was the usual everyday train service; but the passengers were few, and the freight cars few. The removal of the embargo put on traffic by the strike, renewed the train service in the strength of its usual activity. The locomotive engine is the type and embodiment of energy and pushing activity. The necessary promptness and stick-to-it-iveness that accompany the railway service, not only mark railway men, but they put push and drive into everybody along the lines.

The railway corporations may be called huge monopolies, and other hard names, but there would be dull times if this western world was to be compelled to do without them.

One of the morals of the strike seems to be that the American Railway Union, was to outnumber all the

other industrial corporations, and in time to so far absorb them as to dominate and control them. This seems to have been made apparent to chiefs of labor organizations, Gompers, Sovereign, and others and was one of the things which prevented the unity of these organizations with Chief E. V. Debs, and helped to end the strike, with less accomplished than the American Railway Union intended. Labor should agree with itself before it can successfully enforce its demands on corporations which it deems at war with its interests.

LETTER from Bro. E. L. Kelley, dated June 28, delayed by the strike, reached us on the 17th July, from San Francisco. He reports fair progress with the gospel boat. It will be complete in a few weeks. And now, quite a number of our young men volunteered to go to the Sandwich Islands, and as only two are needed at present, are any of those who were willing to go to the Hawaiian group willing to go to the Society Islands to labor with Bru. Newton and Gilbert. It is an excellent field, in some respects preferable to the Sandwich Islands, but it will require courage and a disposition to be patient and persistent.

We will at an early date correspond with those whose names we have and see who is likely to be ready to go. Let us hear from you brethren, if any are willing to take this Society Island trip. The gospel boat will take you down to the Islands and the experience will be new and instructive.

All cannot go whose names we have, hence it will be needful that some shall be chosen; "many are called, few are chosen." One brother, a seaman, is all ready to go with the boat, and a navigator will be secured to take the boat down to the Islands. Who is willing and can be ready to go?

ANOTHER OBJECT LESSON.

THE *Nauvoo Rustler* of July 10 states that Quincy has forty thousand inhabitants and one hundred and forty-two saloons. This is one saloon for each two hundred and eighty-one of the citizens. With five to the family it gives one saloon to each fifty-six families, one to each fifty-six producers, if each head of a family is counted as a producer. Apply the rest of the calculation and see what a useless burden the citizens of Quincy carry.

BATTLE FLAG DAY.

GOVERNOR JACKSON, of Iowa, in pursuance of his duty as the executive of the State, has issued a proclamation setting apart Friday, August 10, as a holiday and asking the citizens of Iowa to observe it as such. The occasion for this is disclosed in the proclamation, which we print below.

The Saints are a loyal people, and it is for that reason that we publish the proclamation officially sent to the HERALD.

We do not love war, nor carnage; but believing that the nation could not have taken the place among the nations of the world past, present, and to come without the answering in battle for the wrong from which the war referred to by Governor Jackson freed it, we acquiesce in the preservation of the battle flags which will mark to children and children's children, and to all strangers that may visit the Capital of the State, the part taken in the conflict by those who bore those tattered emblems amid the din and fury of the fight, and endured the toil, privation, distress, sickness, imprisonment, and death incident to the march and the camp.

Another conflict now pending before the Nation, may not be so successful as was that last fought out on the bloody field, but its issues are as momentous, its decision in accord with righteousness just as important, its triumph for peace, and right, and justice as desirable as was the one secured in the contest to be commemorated August 10, in Iowa; that is, the conflict now pressing before the American people in which the questions of the proper status of the negro in the political economy of the commonwealth, and the just solution of the relation of the wealth of the nation and the laborers whose sweat and toil are said to make wealth, to each other, are to be considered and decided.

We trust in this as in the other crises through which the United States has passed in this experiment of a government by the people, the same guiding genius that devised and authorized the national institutions will counsel and direct the conduct of those upon whom may rest the right and duty of administering the affairs of the Nation when the crisis comes. To this end let us hope, watch, and pray.

A PROCLAMATION.

The Twenty-fourth General Assembly of the State of Iowa enacted a law providing for the better preservation of the colors, standards, and battle flags borne by Iowa regiments and batteries during the War of the Rebellion. In compliance with the provisions of said law hermetically sealed glass cases have been provided and placed in appropriate positions in the corridor of the Capitol, in which the battle flags will be preserved. The 10th day of August, 1894, has been selected as an appropriate day for

the transfer of the battle flags from the State arsenal to the Capitol building. This great occasion, one of the last official acts of our State in patriotic remembrance of that heroic army which she sent forth to defend the flag while yet in the very infancy of her statehood, is one in which every true citizen of Iowa will be deeply interested. The hardships and sacrifices, the alternating victories and defeats, and the final triumph and after glory of that army are matters of history; but the battle flags around which our Iowa soldiers rallied, and under the folds of which they marched through smoke of battle to victory or death, are left to us, a precious heritage toward which the hearts of all Iowans go forth in grateful remembrance.

Now, therefore, I, Frank D. Jackson, Governor of the State of Iowa, do hereby recommend that the 10th day of August, 1894, be known and referred to as Battle Flag Day, and that it be observed as a public holiday consecrated to the memory of the patriotism and valor of Iowa's soldiers, living and dead.

Let the subject of patriotism, as represented in the one hundred and thirty-three flags that led the seventy thousand Iowa soldiers into battle, be the inspiring sentiment of the day, and I hereby request that all the people of this commonwealth refrain upon that day from unnecessary labor and join in appropriate exercises in commemoration of this patriotic occasion.

Let as many as possible of the surviving members of Iowa regiments take a personal part in the exercises of this day. Let regimental reunions be called to meet at the Capital City on the day previous, so that as far as possible these battle flags may be carried by their own respective color bearers, surrounded by the broken fragments of regimental organization.

With a spirit of reverent solemnity, let the people of Iowa devote this day to the consideration of the relations of the citizen to the flag; of liberty as distinct from license; of loyalty, patriotism and heroism. Let us again renew our devotion to the flag; our fidelity to the law.

In Testimony Whereof, I have hereunto set my hand and caused to be affixed the Great Seal of the State of Iowa.

Done at Des Moines this twenty-eighth day of June, in the year of our Lord, one thousand eight hundred and ninety-four.

[Seal.] FRANK D. JACKSON.

By the Governor:

W. M. McFARLAND, Sec. of State.
By C. S. BYRKIT, Deputy.

EXTRACTS FROM LETTERS.

BRO. JOSEPH F. BURTON, from Dos Palos, California, July 2:—

I am having excellent liberty here again. The Disciple minister was out last evening while I discoursed from, "I will build my church;" and after talking of the doctrines Christ taught I shewed the organization, officers, etc., and kept before the people the fact that we must follow the "Testament" and so clearly were these points shown that he was completely headed off, and at the close of the meeting with a number of his people around him he said, "I could indorse all you have said to-night." But I guess after he meditates upon the matter he will back out from that statement. Quite a number of his people will hold fast to the truth they have heard. It is a blessed thing to preach the gospel under inspiration; the message is so clear to the preacher, and I think then it is made clear to the hearer. I have great hopes of building up the work here if I can only keep the place worked.

Bro. Henry Kemp, Hamburg, Iowa, July 16:—

Our two-days' meeting at this place was good. Bro. D. Hougas as president of district, and T. A. Hougas secretary were both present and did excellent service in present-

ing the word of life to the people, and T. A. gave the school all the instruction needed to help them on in that laudable department of our work. I came here on the 12th and will continue until the 18th. There is a good interest here; the Saints and friends turn out well, notwithstanding the nights are short and warm, many are apparently very near the kingdom and we think will soon obey the work. We have calls for preaching the gospel from all parts of this district from Saints and friends. Shall keep on the move and do what we can.

Bro. R. Etzenhouser wrote from Creola, Ohio, July 14:—

A meeting in progress over July 8 at Pine, held by H. R. Harder and H. E. Moler resulted in three baptisms. While at Vale's Mills the two-days' meeting resulted in the baptism of four, Bro. James Moler administering the rite.

Bro. L. C. Donaldson, Riverton, Iowa, July 13:—

The work of the Lord is moving onward in this vicinity. Bro. J. B. Heide has lately baptized three. Bro. James Comstock was ordained an elder and chosen to preside over the branch.

Bro. Levi Gamet, Clearwater, Nebraska, July 13:—

Bro. W. E. Peak is preaching at Clearwater this week. He will continue until Saturday and will then occupy the Saints' church two miles out of town. Attendance small, but attention good. Bro. Peak is cheerful and in fair health.

Bro. Joseph Squires, Jr., wrote from Brooklyn, New York, July 15:—

Bro. James Caffall has been with us a few days and preached two excellent sermons for us, Thursday and Friday evenings, and was appreciated by those present. He sailed Saturday the 14th on the Campania, all in good spirits.

Bro. E. T. Atwell, Rich Hill, Missouri, July 18:—

Bro. John Rounds has been with us and preached a week in our church in Rich Hill. Better interest could not be asked for. He has now gone to the Nevada branch, but expects to be in Rich Hill in the future again. I am making an effort to plant the truth in the vicinity of Rich Hill. Bro. F. M. Sharrock is now the president of our branch. The work is not discouraging here. Health of all the Saints good.

EDITORIAL ITEMS.

THE Saints of Alpena, Michigan, spent the Fourth by picnicing at the farm of a blind brother and cultivating his crop. The labor was begun at early morning and closed at five o'clock in the evening, interspersed with a feast and social season at noon. They enjoyed the day, and were happy in the satisfaction of having helped a worthy brother.

Bro. R. L. Ware was at Scanda, Kansas, July 16, preaching in a tent and having fair attendance. He had labored previously at Barnes, Morganville, and Hollis. At the latter place there is some interest. He hopes for the presence of Brn. Luff and Hilliard at the Grand Rapids reunion.

Letters are received from Bro. George Shearer, Little Sioux, Iowa, and Sr. Belle Crippen, of Cherokee, same State.

Bro. Emsley Curtis reports July 10, the labors of himself and Brn. I. M. Morris and F. M. Slover, since April conference. Their baptisms aggregate sixty-nine. Bro. Curtis held a six-day debate at Oblong, Illinois, with W. A. Inman of the Disciples; the meetings being held in the Universalist church house there. They will have a reunion at Brush Creek, last day of August to last over two Sundays. Bro. Curtis is to hold a debate with Elder W. J. Moore of the Missionary Baptists, to be held at the Unity church, Hamilton county, Illinois, commencing September 17.

Sr. Pauline Higgins, of No. 649 N. 1 Street, Salt Lake City, Utah, has sent us two pieces of music composed by herself, "Happy Days" and "Mignonette Waltz." Sr. Higgins is quite talented, of a musical family, the Brownings, and composed the waltz when but fifteen. Both are excellent compositions and show fine taste in music. Sr. Higgins has our thanks for her remembrance of the HERALD.

Bro. L. L. Wight, on his way home to Beeville, Texas, was recalled to Taylor county, and found opportunity to preach eight times and baptize one at Sweetwater. He was ready to again start for home when some one attacked the work at a schoolhouse some eight miles away, to which attack Bro. Wight responded by appointments for the 7th and 8th of July. Bro. Wight writes July 4, "If I survive the battle you will hear from me again."

Bro. J. R. Lambert has been preaching at the Oak Grove schoolhouse near Reger Mineral Springs, Missouri, and had appointments for the 21st and 22d for himself and others at New Zion schoolhouse and the Springs. The brethren of the Decatur district are doing well; prospects good in the region in Missouri where Brn. Lambert, Anderson, and others are at work.

Bro. James H. Bryce, formerly of Proton, Ontario, now of Hazenville, Michigan, wrote from the lumber woods July 1st. He is aware temptations lie in wait for the feet of the unwary in lumber camps and forest glades as in the towns and cities; and desires the prayers and sympathies of the faithful as do others who are in the wilds of trial and danger.

Bro. Alexander H. Smith reports the mission work in his field, from Minneapolis, Minnesota, July 18. Baptisms aggregate nearly one hundred, the greater number, thirty-four, being in Wisconsin. The traveling and local ministry are quite actively engaged in spreading the gospel word.

Brn. Wm. Anderson, R. S. Salyards, and J. S. Snively went to Reger Springs, July 20, in the interest of the work.

ERRATUM.—In HERALD of July 18, page 465, Miscellaneous Department, Bishop's Agent's Notice of Bro. John Cairns should read, "To the Saints of the *Northeastern* Kansas district," etc. Erroneously printed *Northwestern*.

Sr. Sarah M. Ray, of Braden, Illinois, desires the prayers of the Saints for her restoration to health.

It is stated that the English courts have decided that a wife is not a necessity but a luxury. What luxuries some men have, to be sure!

Bro. A. C. Geer of Lamoni has on sale some specialties of interest to those afflicted with defective hearing. Persons desiring to communicate with him will receive prompt replies and businesslike treatment. See his advertisement.

A BROTHER in the field says:—

Brethren, let us sow in faith, and we will reap in joy.

How true that is. The preacher has said:—

In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

The ministers are the sowers; they do know that they can sow, but they also know that they may not, though another may reap. "It is God that giveth the increase." "Now is the seed time of life and of peace," therefore sow, leave the increase in God's hands no matter whether you or another shall reap.

Mothers' Home Column.

EDITED BY FRANCES.

"TAKE MY HAND!"

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly,
"O, mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before:
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.
—J. G. WHITTIER.

WHAT TO DO WITH THE CHILDREN DURING VACATION.

FIRST PAPER.—THE OPPORTUNITIES OF VACATION.

WHAT to do with the children during vacation is a question that perplexes thoughtful mothers at every recurring time. For eight or nine months life has been so busy and so systematic that sudden release from all the duties and associations of school life plunges the child into a condition of vagueness and aimlessness. Unwilling as we may be to admit the fact, it is nevertheless true that a large majority of children are permitted to remain in such a state until the bells in September call them out of it again. The foolish mother, as soon as she begins to feel

the added weight of the responsibility of entertaining her children during this period, declares impatiently that she "wishes school would last all the year round to keep the children out of mischief." It is not much wonder that children who are so unfortunate as to have such parents generally do that very thing, fall into "mischief."

Feeling restless and dissatisfied, not knowing what to do with themselves; too young to have a conscious aim in life, and having no one to sympathize with them or guide them, the children naturally drift along as fancy or accident steers their frail barques.

Forced to rely upon his own discretion, the boy spends his time on the streets with associates of his own inexperienced choosing. He grows up accomplished in the arts of vice, with an indifferent regard for the sacredness of the home, or anything pertaining to home life.

The girl, not knowing nor being taught what better to do, idles away her time, and, completing school, marries, maybe, with but limited knowledge of the requirements of a home keeper. Amid the difficulties, and the worry over unusual duties, she finds no time to keep up early culture. Some day she sits down to rest and thinks it all over. But life seems an inextricable tangle to her. She wishes she had never married; she doubts herself, blames her education, and gives up the problem in despair.

The world is viewing such cases every day, and, in endeavoring to provide a remedy, has created an endless number of theories that are interspersed with clashing extremes. Here and there some one seems to realize the true cause, and cites us back to parental neglect in childhood, where the trouble first began.

Vacations are the choicest times in children's lives to instruct and train the mind and hand to do the practical things that are so essential to happiness and success in future life. A mother's opportunities are necessarily limited when her children are in attendance at school. The youthful spirits and active bodies must have liberty after so much mental application and being pent up within four walls all day. It is unwise to exact too much of children when school is in session. School life has its worries, its hardships, and they should not be enhanced by severity or lack of sympathy at home.

But when good-byes to teacher and schoolmates have been said, and the armful of books are brought home and thrown upon the table with a little sigh of relief and yet of dread, and the ejaculation comes, "O dear! I wanted school to let out, but I don't know what I'm going to do now. I'm almost sorry."

When she hears that plaintive cry mother has the way opened for her to step in and become at once the loving guide and teacher of her child. The course she would have her children pursue should be previously fixed in her mind, and the performance of it should begin the very moment the child exhibits its perplexity. It is very easy to gain their ready acquiescence to her plans then.

But youthful nature is elastic. It quickly adapts itself to changes. Before you are

aware of it the demon of idleness has woven his spell around the child, and the good effects of the discipline learned at school have been lost. A mother has these difficulties to overcome, if, through negligence, she has permitted these habits to get the start of her.

We by no means wish to be understood as advocating that a child should be left to its own inclinations. While, as a last resort, it becomes a mother's duty to insist upon obedience to her will, surely it is wiser and more conducive to happy results if she has managed so tactfully that her authority needs make no demonstrative showing.

Of course all true mothers are well-meaning towards their children. But that is not enough. We have heard mothers say to their children, "When school is out you have just got to pitch into the work: it's not going to be play and run about all summer." In reality they mean to do nothing so desperately terrible. Often mothers that make so much bluster do the least, and are the most indulgent.

But how is the inexperienced child to read the parent's nature, and to know that back of such spasmodic outbursts only the kindest of intentions exist? To the sensitive imagination the meaning takes on a real and forbidding cast, and under such a course of treatment a child will grow to dread and despise the very mention of work and duty.

A mother has made a great mistake when she has created any such impression in a child's mind. It will result in more or less trouble for her, and she will have to pay dearly in having to contend with a perversity that she herself engendered. Even in cases where firmness and severity must be exercised, it is folly to make use of exaggerated threats, for, in addition to an inherent weakness, the mind is prejudiced and the feelings are antagonized.

When it is possible to a child's disposition, his liking should be won first. Every observing teacher knows that a child whose interest has been excited does far better than one with whom coercion has been the incentive.

Never, by the slightest word or act should a child be caused to regard an industrious life as an unhappy one. A child may be taught to notice in his own experience that idleness and selfishness do not bring joy. Among the chiefest mottoes that should be held up to a child's mind is this one, that that life is not full and rich that is not useful.

LOUISE PALFREY.

EAST DELAVAN, Wis.

Dear Sisters:—On reading the article "Undone" in last *Herald* I thought I would write a few lines. I have often thought of doing so before, but feeling my inability to express my thoughts in words have left the space for others. I feel to thank all the sisters who have written such encouraging words and given advice to mothers. I have five little ones left to my charge and I feel a great responsibility in raising them in the way the Lord wants us as Saints to raise our children. I feel as mothers we should give more time to training and teaching the little ones than is generally given. We can teach them

many things in a simple way which they will remember as long as they live. I am very thankful for the work the Daughters of Zion are doing. I wish we could have an organization here. We have lately organized a Prayer Union; have felt blessed every time we have met. I am glad so many of the Saints are keeping the Word of Wisdom. I think if we would observe it more perfectly we would be healthier. If we wish to raise up a generation free from the many habits practiced now, we must commence while they are young. We can train their tastes in many ways so they will not have those habits to overcome in after years, and in this way we as mothers can do a work which no one else can do for them. I ask an interest in your prayers, for I know prayer will help us in the right, and without it we will not be able to accomplish much.

Your sister,
C. R. W.

SOLITUDE.

Laugh, and the world laughs with you;
Weep, and you weep alone;
For the sad earth must borrow its mirth,
But has trouble enough of its own.
Sing and the hills will answer;
Sigh, it is lost to the air.
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad and you lose them all—
There are none to decline your nectar's wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give and it helps you to live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow isles of pain.
—ELLA WHEELER WILCOX.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

PETITION.

"More holiness give me,
More sweetness within,
More patience in suffering,
More sorrow for sin;
More faith in my Savior,
More sense of his care;
More joy in his service,
More purpose in prayer.
"More purity give me,
More strength to overcome;
More freedom from earth-stains,
More longing for home.
More fit for the kingdom,
More used would I be:
More blessed and holy,
More, Savior, like thee."

Thursday, July 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 67: 3, 4.

There has recently been started in Jerusalem a Young Men's Christian Association. Its headquarters are just outside the Jaffa gate. A special section of this remarkable Y. M. C. A. is for the Arab converts.

Letter Department.

SHERWIN, Kan., July 16.

Editors Herald:—In company with Bro. I. N. White I attended grove meeting at a point about six miles from Maurine, Missouri, on the 7th and 8th inst. An arbor had been built by interested ones who are not yet members of the body, but who seem to love the good wherever they find it. The attendance was quite large and the interest excellent. Four preaching services were held and appointments left for services one week later by local brethren.

On the 9th I returned home and on the morning of the 10th left for Webb City, Missouri. On the way, Bro. Hilliard joined me, as per former agreement, at Nevada, and together we journeyed to our destination. Meetings had been announced ahead, and I was assigned the duty of representing the work at night, in town, while Bro. Hilliard was hurried off by Bro. C. R. Duncan to fill an appointment four miles away.

On the two following evenings we occupied at Webb, in turn, and on the following day left for this point to attend the conference of the Spring River district. Quite a large number of Saints gathered here, and at the close of the sessions we report them as having been orderly, enjoyable, and profitable. Some serious trouble has been disturbing a part of the district for a long time, but after mutual counsel and deliberation the case was put in a fair way for speedy adjustment, and we hope that anticipations may not fail of satisfactory fruit. The preaching work was divided between Bro. Hilliard and myself, and the Master stood by us. To him be praise.

From here we go to Weir, Pleasant View, Angola, Webb, Blendville, and other points as the way opens and the Spirit directs. Bro. Hilliard expects to start for Kentucky and Tennessee in about three weeks, while I expect to keep moving within the limits of my little field (comprising only five States). Expect to be constantly engaged in the field.

On the wing,

JOSEPH LUFF.

CENTRE JUNCTION, Iowa, July 10.

Editors Herald:—I have just closed a series of meetings in Clayton county, where Bro. W. C. Kephart of Osterdock had previously openly the work, awakening a good interest and promising a return. We held meetings in three places, which were well attended, notwithstanding the long days, short nights, and hard work of the present season. Many were interested; one was obedient to the faith, and others are very near the kingdom. In each place, kind hearts gave us homes and contributed to our wants. The promise of the Master to reward even the gift of a cup of cold water will certainly be made good to them.

The Saints should pray fervently that all such may come into the fullness of gospel light.

Eastern Iowa has purchased a new tent, first occupied by Bro. J. S. Roth at Clinton, from whence it has been shipped to Amber,

and erected for a series of meetings begun Saturday, the 7th, by Bro. Warren Turner, holding over Sunday. We take up the work there to-night, and will continue while the interest warrants. We left the people of Clayton county with a promise to return soon as possible.

When I view the many towns and vast country in which the gospel trumpet has never been sounded, I am led to exclaim, "The harvest truly is great, but the laborers are few," and to wonder will the work ever be accomplished? If it were not for the words of the Savior found in Matthew 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness, unto all nations," I would give up the undertaking as too great. Again when I see precious souls rejoicing in the light which had never dawned upon them before, I feel that I have too little of life left in which to labor. Only for the remembrance that I have tried for twenty years and more to "preach the word" as best I could while providing for temporal necessities, (in a poor way,) I should feel deep remorse of conscience for neglect of duty. But I can only now regret that I could not as many others have done, have let go of temporal occupation entirely and devoted my whole life to spiritual work. While I dare not mourn the past I am more and more anxious that my days may be lengthened out to bring "good tidings of great joy" to many people. God speed the message of life to the ends of the earth.

Yours in gospel work,

O. B. THOMAS.

Editors Herald:—Will you kindly allow me space to make an explanation in answer to a letter from C. E. Butterworth in the *Herald* of June 20. Although he writes in shadowy initials, many who read his letter will know that H— means Harlan, that Mr. S. means J. B. Swain, and that Elder C. means old Grandfather Chatburn. As I was present I can not allow the true state of affairs to go untold. A few days before J. B. Swain and wife were leaving Harlan after a residence of twenty-five years, they were surprised one night by many of their old neighbors, old settlers and friends, who had gone through the hardships of early frontier life with them, coming with well filled baskets—a merry lot of old, middle aged, and young. The evening was spent up to one o'clock in serving supper, conversation, and speeches of farewell and good wishes. As they were preparing to leave one old friend, who years ago had added to the fair pleasures of the mild frontier life by playing on his violin many a lonely evening, was asked to play one farewell tune to Grandma and Grandpa Swain, and some one laughingly suggested that we finish the evening in true old time style by dancing a quadrille to Grandpa Chatburn's "calling" as they had done many years before. It was no sooner said than done, and with much laughter they danced for not more than five minutes and many there had not danced for over fifteen years. They then departed, and as we

noted the fervent handclasp and the tears from those friends of near a lifetime, we felt that not only as neighbors were they loved, but as upright Christian workers in the Church of Christ, who for years had battled against bitterness and prejudice and had gradually but surely overcome them!

Now you have an *exact* account of that that has made Mr. B. "to blush with shame," his "heart to ache," and according to his statement, "renewed a prejudice which" he "thought had so far given way in H— that" he "might do some good." And lastly (I fail to understand the speech), he "has had this thing dumped from the Devil's shoulder into his face." While it ill becomes me to criticize so eminent a minister as Mr. Butterworth, I really think if he had stopped to think of those two old white-haired Saints at whose tables he has so many times had almost the last crust divided with him, he would at least have made sure of the truth of what he was writing. If the prejudice be removed then give the credit where it belongs. These men have fought almost single-handed for the truth for over twenty years, both in the manner of their living and by supporting ministers from abroad when they could ill afford it; and now I understand that in spite of all the brother says that a true minister of the gospel is now laboring there and doing much good. If the brother will make *sure* of the *truth* of his statements hereafter, it will save him many blushes and *other* people heartaches!

A SISTER.

DENVER, Colo., July 12.

Editors Herald:—On Sunday the 8th, four were added to the church by baptism, three of them adults. Bro. Gillen will remember two of them: Srs. Brewer and Fishburn. They are a credit to any organization. We baptized in the swimming pool, corner of Thirteenth and Broadway, a very nice place indeed. Being Sunday it was hard to keep the swimmers out of the pool long enough to attend to the ordinance. The manager made all due apologies and promised that when we wanted to use the pool again he would exclude all but those invited. We will likely use it again soon.

At the Sunday school election of officers, June 25, Sr. L. A. Schmutz was again elected superintendent. The school is gaining in interest all the time. At the last meeting of Zion's Religio-Literary Society it was decided to continue our sessions through the summer. We cannot afford to relax any effort for the spread of truth. On June 29 the Zions' Religio-Literary Society gave a musical and literary entertainment which was a success financially as well as a credit to those engaged. The Woman's Political Club and the Ness Mandolin Club assisted with some fine selections.

Bro. and Sr. Chatburn are enjoying better health than when they first came. Elder G. E. McConley, of Sterling, assisted in the confirmation services Sunday afternoon and was the speaker at the evening service. Wednesday the 11th was a fast day for the blessing of health for Sr. Smith. The evening prayer meeting was well attended, and a good feel-

ing was manifest. And so the good work goes on slowly but we think surely, although Satan tries to stop up our path, we are striving to drive him out of the way and press forward, realizing that there is work for all in such a city as this, and that if we all do the work allotted to us we will have no time to find fault with our brethren or sisters.

Yours for the spread of truth,

E. F. S.

MILLFIELD, Ohio, July 13.

Editors Herald:—I wish to express my gratitude for the glad tidings and good food the *Herald* has brought to me these last six years that I have been permitted every week to peruse its, to me, sacred columns. I cannot see how any Latter Day Saint can do without it and be ignorant of what is going on in the church and its progress. In the Items of Interest we are informed of what is going on in the world, in a condensed form, and that is worth the price of the paper to have important matter cleanly and truthfully selected.

I rejoice in the late activity and harmonious success of the restored gospel and thank God that it has been my privilege to listen to it, although it came late in life. A few weeks since I was about my work and singing, when almost unconsciously something said, "That promise is to you; it is to *you*." Then I thought of what I was singing,

"I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

It seemed to come in answer to prayer, for I had had a great spiritual struggle; and I thought, "What more could I ask than to be upheld by a righteous, omnipotent hand?" I was immediately filled with joy and peace, and it continued. I have often wished to write to the *Herald* but feared to expose my ignorance. Perhaps it is the best way to get knowledge.

SARAH WHITE.

MAGNOLIA, Iowa, July 14.

Editors Herald:—I greet you for first time. The Spirit of God prevails in our district, and if Saints would truly "contend for the faith," and live as becomes followers of Christ, how the work would roll forth. I rejoice more and more to see how the "word" is gaining favor when surrounded by light of the Spirit; and while there are discouraging features, one is amply repaid to find honest seekers who desire to worship the God, not only of former, but of latter-day Israel. The power and liberality of the everlasting gospel and God's justice to all, are the keys whereby the world shall have doors of full enjoyment opened up to them. I am satisfied from my short experience that "Christ and him crucified," letting the spirit of Christian love rule, will win souls to Christ. I have sought to place myself subject to direction of the higher power, humbly, prayerfully. I have sought to honor the cause which is dearer than all else—"The pearl of great price." In my feeble way, I have been blessed while doing branch and district work. I have sought to bring in two and three appointments in various places each Sunday. Have labored nearly every two weeks for

more than a year at Missouri Valley, and by aid of Bro. William Stewart and family, also Sr. Berry, have made an opening in Mondamin, with full house each time, and have had valuable assistance from nonmembers in singing and music.

Bro. Chambers and I were at Jones school-house, on the 7th and 8th inst. God blessed not only the speakers but the hearers as well; they seemed loth to say good-bye, and one gentleman told us that as a seeker for truth the Spirit bore special witness to him of truths presented in our last effort, and tearfully stated his determination to enter the kingdom. Bro. C. and I expect to visit Oto, Woodbury county, about the 21st inst. for gospel work. Praying that all may be blessed in advancing truth, and that Latter Day Saints may have "pride"—that is, pride in fact of being possessors of so great a treasure; pride enough to sustain their identity and the banner of truth; pride enough to claim and defend it before all when necessity may demand. By way of closing and for information of inquiring friends let me say I am not married, neither am I aware of any flattering prospects.

Yours hopefully and devotedly,

ALMA FYRANDO.

BLUE RAPIDS, Kan., July 12.

Editors Herald:—The work in this part of the earth has some interesting features about it as well as elsewhere. It is not unusual for me in traveling in Marshall, Washington, Riley, and Clay counties to find family after family who are well acquainted with the latter-day work and who are inclined at any opportunity to unite with it by baptism. I very frequently spend a half day with such people, and go for them, so to speak, with what testimony I can bring to bear; not weak, faltering, or vacillating in regard to the light, the power, and the blessings attending the work of God. There have been some twenty-five souls gathered into the fold by baptism since the conference six weeks ago, by different elders in different places; and I think this number will be greatly augmented at or before the reunion at Blue Rapids to commence August 9. I hope every one far and near who would enjoy a week's sojourn here in the park on the bank of the Blue River will come, and that they may have a nice time in associating together. Bring along all the inquirers after truth you can to hear the gospel preached. The place selected and secured for camping ground is the chosen rendezvous of summer tourists and fishing, and boating, and picnic parties. Here later in the season the wandering Ishmaelites bend their course to camp beneath the shade and lull themselves into tranquility and repose by the side of the busy water power and enjoy the novel scene and the sound of the rushing and the rapids of the river. It would well repay every Latter Day Saint in Southern Nebraska and Eastern Kansas as well as those of our own district to assemble here and pass a week in enjoyment of these unusual attractions of nature, even if there was no reunion to be held here.

I intended to only write a little of these

advantages in this letter, at the suggestion of one of the reunion committee; but as I write I think of the shore from which so many have been immersed in years gone by and to which everybody can invite their friends to the accomplishment of their regeneration and the remission of their sins by baptism. A few years ago Uncle Justus Clark and his wife (Adventists) lived at Blue Rapids. I had a dream one night of seeing them both standing by the riverside and waiting for some one to baptize them. I was about to offer my own services when I saw the pastor of the branch come to them and wading out into the river waist deep he baptized first one and then the other of the old people. The next day I called on Father and Mother Clark and they told me they had waited some time to be baptized, but that their son-in-law would not take them to the river with his team. Arrangements were accordingly made and they were baptized by the aforesaid pastor. A little later in the fall Father Clark was sitting in the evening outside his door and his wife spoke to him and not receiving an answer she went to him and he had fallen asleep. There had been but one step, so to speak, from the sacred scene of immersion at Blue Rapids to the shores of the eternal world. The clear water of the Blue River had fulfilled its sacred mission in his case before it was too late; and though this is but a simple story, yet I have received much satisfaction at times when thinking about it. A year ago last spring two candidates were baptized. At a succeeding meeting in the afternoon a sister testified that while seated in a carriage witnessing the baptism the scene changed before her and in open vision she saw in the place of the water and the people before her a beautiful rainbow, and that while there were people on one side of it who were dark and dirty, when they moved up to and passed under the rainbow they became white, and pure, and clean, and joyful. These incidents might be regarded as peculiar evidences of the Latter Day Saints in support of the doctrine of baptism for the remission of sins. I only relate them, however, as some of the sacred remembrances and associations connected with that pleasant sandy shore above which the Northwestern Kansas reunion will take place and those placid waters which afford so admirable privileges for the penitent to be immersed.

I think we ought to be encouraged in this district to warn and instruct our neighbors. Let the missionary go everywhere and preach the gospel to all the earth and assist him in so doing, but these twenty-five converts recently made in this district were principally the result of one neighbor instructing another. What a condition our neighbors and mankind generally are in so far as the hope of salvation is concerned! Many of them will not long hence pass away, cherishing perhaps only a few illogical, contradictory, and puerile Protestant doctrines; powerless, spiritless, and unauthoritative; derived through tradition from Rome and the Gentiles. But you Latter Day Saints are able to declare the whole counsel of God and to testify to your neighbor as though you had received the ora-

cles of truth from the very mouth of God himself. Let us direct them who will hear back through the darkness and confusion of apostasy brought on the church, and word, and promises of God at Rome and by succeeding generations of Gentiles, unto Jerusalem the city of God, and unto kindred and brotherhood with the house of Israel and unto the pure word of God and the promises of which it consists, and wisdom, and knowledge, and power, and inspiration, and the hope of salvation I sincerely hope that quite a large number of the residents of Blue Rapids may be constrained to accept the truth and cast in their lot with us by the influence of the coming reunion.

In bonds,

MAHLON SMITH.

TUNCURRY, N. S. W., June 6.

Editors Herald:—After ten months of experience here I am pleased to report that I feel encouraged to continue in the great "latter-day work." The work is true, and wise are they who humbly devote their talent and time to its advancement; for the rewards of other labor may fade away, but those promised in the beautiful gospel of Christ endure eternally for "he that doeth the will of God abideth forever."—1 John 2:17. Yes, the promise is that if we do the will of our heavenly Father faithfully unto the end of life we shall abide forever in the same blessed condition that our God and Savior Jesus enjoy. O, what latitude there is for improvement and work in our own lives and for others in this great work of the Lord. We need thousands of "Daughters of Zion" and "Religio-Literary" societies to do the many little (though very important) things that the ministry cannot do. In the literary societies the printed word can be presented to the world either directly or by deposit in public libraries of the various books of the church. Much good can be done in this way besides the benefits derived in the meetings. And to the "Daughters of Zion" let me say, I consider your pamphlets much more valuable than diamonds, and every Saint should hail them with joy and carefully read and re-read and encourage others to read them. Eternity alone can fully reveal the good that may be accomplished by the continued faithful, humble, and prayerful efforts of the brethren and sisters in the various "organizations for good." I think the needs of the church and Sunday school should first be looked after and then the other organizations for good should receive our best encouragement; but I apprehend that if the instruction given by the "Daughters of Zion" was obeyed by every father and mother, so that the sins of the parents would not be visited on the heads of the children; that the mission work of the Sunday school and church would be much easier accomplished in the young of the coming generation.

I have made the acquaintance of most of the Saints of the five branches in New South Wales from the Sydney branch to the one farthest north on the Nambucca River about three hundred miles from Sydney, and I can say that while I have met as good Saints as the world can produce, still, taking the bod &

of the church here as a whole, I can see less activity and spirituality among them than I was used to seeing with the Saints at home; but there are good reasons for this, as the Saints here are denied the many advantages enjoyed by the church in America, such as gathering at conferences, and camp meetings, and reunions, all of which strengthen and bless spiritually. And so far as missionary work is concerned, there are many hindrances in the way not encountered at home: we haven't the railroads to travel on at half fare nor the schoolhouses to preach in, as the government won't allow school buildings to be used; so in city and village halls must be rented, which usually cost from sixty cents to one dollar and twenty-five cents per night.

Bro. Gomer Wells and I have just returned from a journey of one hundred and sixty miles north with the horse and trap, and we find that traveling in this way is as expensive as traveling by railroad would be at home, and of course consumes much more time. However, the climate here of almost perpetual summer is very favorable to "camping out," so that travelers are often seen camping by the roadside for the night to save hotel expense. There are many rivers along the seacoast that have no bridges, so that ferry fees are an item of expense. New South Wales is about as large as Texas and Missouri combined, but only has a little over one million inhabitants; so you can see that the country is not very thickly settled, for about half of the people are found in the cities. The chief occupation has been mining and grazing, so that farming is many years behind time. I was surprised to see some farmers reaping grain with the sickle, though I am told that our American self-binders are used in the more prosperous farming districts. There is more religious indifference here than in the United States as a rule, I believe. As I have not had the pleasure of meeting with the three branches of Saints in Victoria I am not able to speak concerning them, but I believe the work in Australia is slowly but steadily advancing, even under the present financial crisis. We have some good talent among the local officers in Australia who would make good missionaries if their hands were loosed so they could devote their time to the work. However, if the church has any young men to send us who are willing to travel in a new country and cheerfully endure the many little trials incident to missionary life, we would be pleased to see them come, for not one hundredth part of this mission has yet been touched by the standard bearers of the restored gospel.

I am striving to advance the work to the best of my ability, and Bro. Gomer Wells is trying to discharge his duty as district president and missionary.

The Tuncurry and Nambucca branches have meetinghouses, but the city branches, Wallsend, Hamilton, and Sydney, meet in private houses; and church houses are sadly needed in the cities, especially in Sydney, where nearly half of the population of the colony is. The branch in Sydney numbers twenty-eight, and though they are poor I firmly believe

that if they will start a "building fund" and steadily add to it by each one sacrificing a few pennies or shillings as they may be able each week, they will in time be able to purchase a lot to build a mission chapel on. However, the success of the work depends entirely on the Saints living humble and united and prayerfully doing their whole duty. If branch officers retain the "key" to success which is "humility and diligence" in their God-given duties, good results are sure to obtain. A good lot could be purchased in Sydney that would be suitable for a mission chapel or hall for about six hundred dollars. If the small sums of money that some of the Saints sometimes spend for useless things could only be saved for the church, what an increase there would be in the funds of the church! And much more good could be accomplished; and I believe that some of the Saints could have homes by thus exercising wisdom, instead of being homeless as is often the case. "The earth is the Lord's and the fullness thereof," and we are simply stewards over that portion which may come into our care and must give an account of our stewardship to the great Ruler of all; and "if ye have not been faithful in that which is another's, who will commit to your trust the true riches [of eternal life]."—Luke 16: 9-12. If we are unwise and unfaithful in the things of this world, how can we expect our heavenly Father to commit to our care that which is of infinitely more value? "He that is faithful in that which is least, is faithful also in much."

Saints, let us humbly do the many little duties that daily come in our pathway, so that we may grow in usefulness in the great latter-day work.

JOHN KALER.

We were going up the Nambucca River to fill a private house appointment at Bro. Robert Ballard's. The way was strange, so Robert was riding ahead, while following meekly was old Cyrus, conveying Elder Kaler and myself in the gospel cart.

"Do you see that log—that big log lying across the stream over there?" said Robert. "Well, if that old log could talk, it would tell a good one. Once upon a time a certain genial-faced missionary and wife were going for a visit. The path being rough and hilly and the day warm, the wife lagged a little. The elder had come to this log on which they were to cross the stream. A pole stuck out from the bank at convenient distance, so this two hundred and ten pounds of humanity stopped to rest and wait for the better half to catch up (who was no small half either). When she came puffing to his side he was leaning forward, comfortably, with both arms on the pole, watching a school of little fishes in the clear water beneath. She, too, leaned over to look and rest, saying at the same time, 'Joseph, what if this pole would br—'; but an interruption occurred, and splash went both husband and wife headlong into four or five feet of water!"

At this point in the narrative, we drew reins, and stopped to take a good laugh, and have a view of this historic spot. Let the reader

imagine the scramble in the water and how they "pulled for the shore," which happily was very close. I surmise that earlier youthful experiences in the water rendered the wife drown-proof. Bro. Joseph can tell better than I how they reached Bro. Buckman's and how ludicrous it was trying to get dry clothing on (which didn't fit) while their own was drying by a fire. Should this meet his eye I desire to remind him that not alone by such funny incidents as the above are he and wife remembered in Australia.

GOMER WELLS.

ARGENT'S HILL, N. S. W.

BELL, Iowa, July 10.

Editors Herald:—The work in the Galland's Grove district is moving along very nicely, all things considered. As a rule the branches are having good meetings and enjoying the gifts and blessings of the Holy Spirit. Local laborers are manifesting more than usual zeal and are therefore holding some good meetings, which we trust if continued, will result in much good. Brethren, let us seek to hold sweet communion with God and Christ through the medium of the Spirit, which may be secured by the prayer of faith and a godly walk and conversation. Let us seek to prepare ourselves as the servants of Christ to correctly preach the gospel of peace; "yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

Saints do not all see eye to eye as yet, though we are steadily advancing toward that point. However, until Christ shall come to reign as King of kings and Lord of lords and restore universal peace it will be necessary for each and all to be patient, kind, loving, good, and charitable one toward the other that the most possible good may be accomplished. We have been differently reared and perhaps, therefore, do not all understand the requirements of the gospel as perfectly as we should; nevertheless, if we find ourselves doing that which to us seems to be permissible under the gospel rule but learn by observation, or in any other way for that matter, that we are giving offense to brethren and sisters in Christ, we should be willing to forego all pleasure thus afforded us for their sakes. Not that we should leave a truth to follow an error, but that we by self-denial might be able to encourage and save others. Paul wrote for the benefit of the Saints, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14: 15-17.

"And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8: 11-13.

Therefore we ought to be willing to shun everything of an evil tendency and do only those things which we know to be lawful and

right. "Abstain from all appearance of evil." "The gospel of Christ is" indeed "the power of God unto salvation," but it was founded and established in love; therefore no true child of God is moved by envy or spite, nor do they seek revenge unless it be by returning good for evil.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."—Rom. 12: 20.

There have been at least five baptized in our district since the General Conference. Saints in the northern part of the district where the writer has labored of late were kind indeed, and as a rule are doing well.

Letters from Bro. C. J. Hunt show that while he was at Panama of late with a gospel tent the Saints nobly assisted him, and that the Saints at Defiance were standing by him in the same way. Bro. F. M. Weld is with him and working nicely. Bro. J. F. McDowell was to be with them at Defiance a few days before going north to Spirit Lake and Superior.

Through administration while at General Conference I received a great blessing from the Lord who was kind enough to remove, to a large extent, a pain from my left side which has troubled me for a number of years. However, I am yet suffering much from my old army-contracted disease, catarrh, which has settled in my throat and has for the last ten days disqualified me for preaching. However, by the help of the Lord I trust to be able to renew labor soon. In bonds,

C. E. BUTTERWORTH.

BROOKLYN, N. Y., July 13.

Editors Herald:—All requisite efforts on my part, to reach my newly appointed field of labor, save the exertion necessary to be on board the Campana on or before the hour of eleven a. m., Saturday, July 14, have been made. She sails at high tide two p. m. It is a monstrous vessel; every berth is engaged, and there are not a few. One is astonished on gazing on the grandeur of her interior; the style, facilities, etc. Sagacity and money bringeth mighty events to pass, but those destitute of requisite righteousness are ineffective to secure eternal life. In coming from Chicago the ruins of six hundred cars to which the torch was applied during the excitements attendant upon the strike, the greater part of which (as I was informed) were filled with merchandize, presented an appalling spectacle indeed; nothing remained save the iron found on each car and piles of ashes, and whether done by strikers or non-strikers, is most diabolical, and should meet with summary punishment. The pros and cons relative to the procedure of the President in ordering troops to protect life and property, are a little peculiar, to say the least, leaving the uninitiated, the non-political economists, etc., in a quandary, with inability to decide whether mobocracy or law is to be supreme, and whether any official in the face of distressing exigences possesses to any extent discretionary power. And is not a basis given for the belief that between the verity of given and accepted

laws and absolute rights and liberty there exists a visible antagonism? If not, the former is a farce and the latter legitimate, in which event the advocacy of the supremacy of law is a grave mistake. But if the supremacy of law be a necessity, then it follows as a natural sequence that the advocacy of absolute rights and liberty, is not only wrong, but a dangerous theory, whether under human or divine law. Surely the explicit teaching on law found in Doctrine and Covenants section 85 was given to meet an exigency. Are we profiting thereby?

Peace and success to every department of Christ's Church.

In gospel bonds,

JAMES CAFFALL.

UNIONTOWN, Ind., July 11.

Editors Herald:—I arrived here this morning. I preached last Monday night at a schoolhouse about ten miles distant, assisted by my father. He goes to Leavenworth and Fredonia. I am feeling quite well both spiritually and bodily. People seem to be thirsting for the pure gospel of Christ. There is so much sham, pride, and worldliness, in the popular churches and among their clergy that the people are beginning to doubt their divinity. They go to the popular minister desiring to be fed the bread of life and are offered theological stones. The Brighamites are doing their utmost to gain a foothold in this country. I have found several copies of Roberts' "Successor in the presidency of the church" and "Mormon Doctrine," in the houses of the people in this vicinity. Some that were about to accept the Reorganization have read B. H. Roberts' book and are confused. I have talked with some of them and showed the law in Doctrine and Covenants.

Your brother,

JAMES M. BAGGERLY.

OTO, Iowa, July 12.

Editors Herald:—The work of God is moving with speed and manifest spiritual power in this part of the great harvest field. After one of the most spiritual, profitable, and enjoyable conferences ever held in this district, I prepared for tent work, beginning at Smithland, Iowa, the 9th ult. and continuing till the 1st of this month. From beginning to end discouragements were thrown in the way from various sources, but during the whole time God was with us to a marked degree in our ministrations. The weather was very unpropitious, the tent being blown down four times and somewhat damaged each time. The apparent results of our labors there were as seen by us, the baptism of two and a decision formed by several more that they would, in the near future, engage in the work, besides putting to silence every opposition and removing mountains of prejudice; many inviting us to return, saying they had been made to rejoice in the services, and believed we preached the pure gospel of Christ. Saints and friends did nobly in caring for the temporal wants, some at quite a sacrifice of their personal conveniences. We were aided in ministration of the word and in music by Bro. George Montague, Hubert and

Oscar Case, and Mrs. Etta Townley and Maude Peasley. May God repay all who rendered any assistance, for to him be all the praise for the good accomplished.

After spending a few days visiting home ones and caring for the sick, I came to Oto, where we now are, associated with Bro. George Montague and Mark Jensen. The interest is gradually increasing, although the "hirelings" are busy inviting the people not to go to our services, for fear they may be converted. Several have felt the liberty of the gospel in freeing their minds from the thought that they were yet under the law of bondage, the covenant made at Mount Sinai, and others from the deceptive spirit that comes to the people causing them to think they are something when they are nothing—modernly termed sanctification, but not what is the result of truth; for from what I am told those who obtain it must, in order to get it, tell what is not so that it may be so; that is, when they know they have received nothing, say they have, so that they may receive. Instead of this being sanctification "by the truth," it is the receipt of something (?) by an untruth. God remove such delusions from the people.

Your brother,

J. F. MINTUN.

SAVOY, Pa., July 10.

Editors Herald:—I am here trying to get the truth before the people, but meet with much opposition in a way that is hard to overcome. The reverends will not come out where I can get at them, but will do all they can against the work in a sly way. I arrived here in time to attend the picnic, but was not invited to speak; and when I saw that the Methodist pastor who had in charge was treating me with silent contempt, I told one of my friends that I was an old soldier and would like to speak a few minutes. He met and asked the reverend if I could have the privilege of speaking, and was told that I could not unless I would deny Joseph Smith, and the Book of Mormon. I got the schoolhouse and spoke on Sunday morning, challenging him for discussion, but he did not think it best to debate.

I baptized one, a nice boy of fifteen past, in the afternoon, and blessed two children, and went to the Methodist minister's meeting in the evening. He told the people that Paul baptized in a room and he supposed they carried water in to him. I think from what I hear that we are gaining friends. I will preach again next Sunday evening, and then expect to go to Greenwood, New York, about fifty miles north.

It is pretty hard to reach the people in this State. Sr. Alice Hoskins is the only one of our faith in this place. The work in Wyoming Valley is gaining some, but not as much as it would if there was a united effort put forth by the Saints living there. Bro. William H. Kelley came to my assistance and some good was done. We have many things to meet in this mission of a very discouraging nature, but God the righteous Judge will reward all in his time. The faithful Saints need not be discouraged. Let each one do all within his power to sow the good seed and

leave God to give the increase, so living that the Spirit will be with them and all then will be well. In bonds,

H. H. ROBINSON.

PANAMA, Iowa, July 2.

Editors Herald:—In your issue of June 20, 1894, you published a letter from the pen of Bro. Charles E. Butterworth, which was very personal, very misleading, and entirely uncalled for on his part, and makes it my duty to enter into an explanation.

In the article referred, the sentence, "In the town of P., Bro. W. and Sr. Y. were playing for the dance," should read "In the town of Panama, Bro. Wilder and Sr. Young were playing for the dance."

I was brought up with a "fiddle" in my hands, and from the age of thirteen I have played for dances and public balls. In 1875 I joined the church in Colorado, and on my return to Iowa found it necessary to advertise myself to the effect that under no circumstances would I play for public balls. After being quite zealous in the church for several years I allowed myself to be again drawn into the ballroom, pleading poverty as an excuse. I wish to state here that the moment I again commenced ballroom playing I felt my mind darkened, and spiritual light and strength was taken from me. I tried to quiet my conscience with the thought that my faith in the work was as strong as ever, but in 1888 I resolved to never draw another bow in the ballroom, and was greatly blessed by a return of spiritual strength and a strong interest in the cause of truth. I have often been offered eight to ten dollars for one night's work, but no amount of money would have an influence over me.

Music is my profession, I teach bands and orchestras, hold conventions, and give concerts. The incident referred to by Bro. Butterworth happened as follows: At the close of my concert in Panama the seats were quickly moved, and a set was formed before I was aware of what they were doing. My wife ran away with my violin and I attempted to hide, but was caught and in a good-humored way forced back to the hall which joins the Wilder hotel, kept by my wife, and thinking the easiest way was the best, I played for one set, Sr. Cora Young playing an organ accompaniment. The set was made up of boarders from the hotel and some of my best concert members. I was vexed with the occurrence, but did not dream I would be called to account for it. In the same manner I should account for an incident which happened at Dow City last Saturday evening. I am teaching the brass band at that place, and we gave an ice cream festival to raise money for the band. About eight in the evening, when not many guests were at the tables, we played a waltz movement in the hall. As the band struck up, several young persons formed in couples and went gliding down the long hall on either side of the tables. Should I, or had I the right to stop the band and order the waltzing discontinued? I do not wish to, and will not knowingly bring reproach on the church. In the incident mentioned by Bro. Butterworth I felt

sorry, but did not think it of sufficient consequence to make a public confession, but will do so now, asking forgiveness of branch, (Boyer Valley), district (Galland's Grove), and the general church; and will say that I will try hard that nothing like that occurs again. The incident of last Saturday evening, I do not consider I had any control over.

Now, I demand of Bro. Charles E. Butterworth a published apology to me in this paper, that he did wrong in making my action public before coming to me with the matter, and finding out the circumstances. If he had asked me to make a public confession of the matter, in branch or conference, I would cheerfully have made it. I have entertained Bro. B. and other elders many, many times in Panama, throwing my doors open for weeks at a time, upholding the cause to the disadvantage of my business, and have never yet seen a word in the *Herald* from one of those elders referring to myself or wife in any manner. That fact we never thought of, for we do not court publicity; but at the first opportunity one of them has, he pays me by publishing me as a wrongdoer. Bro. Butterworth has caused much hard feelings and trouble in his own branch by preaching personal sermons, and he is greatly injuring the work by so doing.

I have many faults to overcome and when I step aside, I wish my brethren to kindly point out my mistakes before they are published in the church organ. The reference to other parties by Bro. Butterworth may be as uncalled for as was this case of mine. In justice to myself and friends I ask the publication of this letter of explanation, having no ill feeling toward any, and wishing to do my duty.

Yours in gospel bonds,

CLARENCE M. WILDER.

Original Poetry.

A SONG OF LIFE.

How sweet is life, how wondrous sweet

When free from sorrow, pain, and woe;
When sunny hours dispel the gloom,
And troubled tears no longer flow.

When rosy health pervades the frame,
And heaven's choice gifts we freely share;
With grateful hearts we'll praise thy name,
And thank thee for thy tender care.

At thy command the golden grain
Abundant springs from out the sod;
While beauteous flow'rets deck the plain,
And all bespeak the love of God.

Like sparkling dew to thirsty flowers,
Thy love refreshing, sweet doth fall;
It maketh glad life's golden hours,
And earth a paradise for all.

But many, Lord, need thee to bless
Their joyless lives so full of pain;
When troubles fiercely round them press,
O, bring the light of hope again.

And sing, ye mourners, praise the Lord,
Your life is but a fleeting day;
Then heaven shall be your rich reward
And God shall wipe your tears away.

FRANK SWANN.

Original Articles.

TREAT-LAMBERT DISCUSSION.

WE give below the correspondence between Elders W. N. Littell and W. B. F. Treat of the Christian Church, and Bro. Joseph R. Lambert, in reference to discussion, without comment.

LAMONI, Iowa, May 9, 1894.

Editors Herald:—I herewith send you copy of correspondence between Elder Treat and myself. The communications are marked A. B. C. D. and E. in their proper order.

I am informed by Bro. I. P. Baggerly that it is being widely circulated in Indiana, that I have virtually backed down from a debate, and that I was so inconsistent as to require them to affirm inspirational claims for Alexander Campbell, etc., etc. So for this reason, and others, it might be well to publish, however, I of course leave this with you.

In bonds,

J. R. LAMBERT.

MUNCIE, Ind., July 27, 1893.

ELDER W. N. LITTELL:—

Dear Sir and Brother:—First. It is not necessary for me to come down at all unless the Mormons will sign a copy of propositions and rules and leave them in your hands.

Second. The propositions I send you are in accordance with your suggestions, except the fourth. I will not affirm the negative. The Mormons claim a continuation of miraculous spiritual gifts until the present time and are therefore logically compelled to lead in that proposition.

Third. As to the rules, I incline the simplest form I know, and have signed them. These rules, especially the one in regard to the inspection of authorities, must be signed by the man I debate with. Because it is simply equivalent to the cross-examination of witnesses in court, and is essential to a fair trial.

Your brother in Christ,

W. B. F. TREAT.

Prop. 1. Joseph Smith of the Church of Latter Day Saints was a true prophet of God and as such equal in authority with the prophets and apostles of the New Testament Scriptures.

Aff.

Neg.

W. B. F. TREAT.

Prop. 2. The Book of Mormon, or compilation of books known as the Mormon Bible, is equal in authority and inspiration with the books commonly known as the Old and New Testaments.

Aff.

Neg.

W. B. F. TREAT.

Prop. 3. The church of which I W. B. F. Treat am a member, basing its existence upon the authority of the Old and New Testament Scrip-

tures, is the Church of Christ because it complies with all the organic laws of the new covenant in its teaching and practice.

Aff. W. B. F. TREAT.
Neg.

Prop. 4. The Scriptures of the Old and New Testaments teach that Miraculous Spiritual Gifts, such as healing, tongues, and prophecy, should continue till the end of time, and these are now present and exercised by that body of people styling themselves Latter Day Saints.

Aff. W. B. F. TREAT.
Neg.

[P. S.—If they wish to insert the word "Reorganized" we do not object.]

Rules.—The Mormon debater and his friends shall agree with Elder W. N. Littell and his friends in regard to all the preliminaries of the debate.

2. The debaters shall divide time equally, and be governed by the usual rules of debate.

3. *All books or papers introduced by either party shall be open to be used by the other party during the hours of discussion at any time during the debate.*

Signed. W. B. F. TREAT.

The signature of the Mormon debater at the close of these rules is imperative.

But my prediction is that no Mormon will debate with me.

W. B. F. TREAT.

LAMONI, Iowa, September 2, 1893.

ELDER W. N. LITTELL:—

Dear Sir:—Some time ago I received a communication from Elder Short which consists of propositions for the prospective debate at Plainville, with suggestions and statements thereon, all of which was sent to you by W. B. F. Treat. I should have replied long ago, but failed to learn the exact situation till very recently.

1. I object to the order in which the propositions are arranged. To ask us to begin by affirming the prophetic claims of Joseph Smith, followed by the Book of Mormon, (the most unpopular parts of our faith,) is hardly fair; especially when it is considered that the other propositions will call forth much which has an important bearing on these two.

2. It is hardly fair to ask us to affirm three propositions while you affirm but one. You are under the same obligations to affirm that Alexander Campbell was a properly authorized minister of Jesus Christ and that he taught the gospel as we find it recorded in the New Testament Scriptures that we are under to affirm the prophetic mission of Joseph Smith. Further: We have the same right to require you to affirm that the Bible contains all the revelation that God intended for man in all ages of the world that you have to require us

to affirm what we believe concerning the Book of Mormon.

3. The wording of propositions by Elder Treat is faulty, especially numbers three and four. Proposition three contains an argument introduced by the word "because," which is altogether out of order. That which is a leading issue between us we are virtually asked to concede before the debate begins. This proposition is so worded as to keep the church of which Elder Treat is a member from any proper examination, and place us in the unenviable attitude of denying that a compliance with all the organic laws of the new covenant in teaching and practice, is any evidence that you are the Church of Christ. Please do not ask us to concede that you are the Church of Christ before the debate begins. I presume after writing this proposition Elder Treat felt quite safe in saying, "But my prediction is that no Mormon will debate with me."

Proposition 4 asks us to affirm that the spiritual gifts "are now present and exercised by that body of people styling themselves Latter Day Saints." There can be no object in this, so far as I can see, except to give our opponent the opportunity of catering to popular feeling for victory rather than truth. If the Bible teaches that all true believers are entitled to these gifts, and we do not have them in fact, it does not help your case in the least. You teach that water baptism is for the remission of sins. Now suppose that we call on you to prove that your sins are remitted through baptism, would you not fall back on the provision and promise of the word for proof? Very well, let us settle the whole question by the word of God. If God says the gifts of the Spirit belong to all true believers, then we believe, because of our confidence in the word, that all true believers enjoy them.

4. I have no objections to offer to your rules, and with the third one am much pleased. We wished to give and receive this same privilege in debate with Elder Clark Braden; but he would not permit it!

We shall claim the privilege of representing our own faith, and will not deny a proposition which is so worded as to require us to deny that which we believe. On separate sheets I offer that which we are willing to debate and that which is fair for both sides. Under your arrangement we would only be permitted to affirm the most unpopular parts of our faith, with nothing more than a meager opportunity of denying the faith and doctrine of your church.

Yours truly,

J. R. LAMBERT.

Proposition 1. The Reorganized Church of Jesus Christ of Latter Day Saints is the Church of God in fact,

and in doctrine and church organization is in harmony with the teachings of the New Testament Scriptures.

Aff. L. D. S.
Neg. Disciples.

Proposition 2. The Church of Christ (commonly called Campbellite Church) is the Church of God in fact, and in doctrine and church organization is in harmony with the teachings of the New Testament Scriptures.

Aff. Disciples.
Neg. L. D. S.

Proposition 3. The Book of Mormon is a true record which has been given to the world by the inspiration of the Almighty; and it contains a revelation of God's will to man.

Aff. L. D. S.
Neg. Disciples.

Proposition 4. The Bible contains all the revelation that God intended for his people in all ages of the world.

Aff. Disciples.
Neg. L. D. S.

Proposition 5. Joseph Smith, who was instrumental in the organization of the Church of Jesus Christ of Latter Day Saints, was a truly inspired prophet of God; and the revelations which he gave to the world, and which were indorsed by the church during his lifetime are entitled to the same credence and confidence as the revelations of the prophets and apostles of the Bible.

Aff. L. D. S.
Neg. Disciples.

Proposition 6. Alexander Campbell was a properly authorized minister of Jesus Christ, and he preached the gospel as we find it recorded in the New Testament Scriptures.

Aff. Disciples.
Neg. L. D. S.

The above propositions cover the ground and are fair to both sides. Indeed, the first two cover the ground sufficiently well, and we are willing to debate them alone. However, if you insist upon it, we will debate the six, but it will require a great deal of time.

Please let me hear from you as soon as possible.

J. R. LAMBERT.

MUNCIE, Ind., Sept. 25, 1893.

ELDER W. N. LITTELL:—

Dear Sir and Brother:—I regret that at this late date Elder Lambert should come in with a new list of propositions. But I am not disappointed. Postponement is one way of evading a discussion.

My understanding was that the four subjects of debate were agreed upon by yourself and Elder Short, and that he was the challenging party. For this reason I was cautious to introduce no new matter into the propositions. But I required the Mormons to affirm the third proposition because it is their faith, not ours, which is involved in that issue. They claim miraculous gifts; we deny that they

have them. A child can see that they are logically in the affirmative here.

Again, it is weak and evasive for them to complain about an unequal number of propositions. They admit our Bible, our apostles and prophets. Here we are agreed. We deny their Bible, their apostles and prophets. Here they affirm. How can the debate take any other shape?

We have agreed to affirm that broad church proposition simply to give them an opportunity to attack us at any point. That fourth proposition allows them to make war on anything we teach. What more could they ask?

But Mr. Lambert complains because we bring the "unpopular" points of their doctrine to the front. Indeed, that is just what we are coming for. Does he suppose we mean child's play and to allow him an easy place in which to fall?

How can he expect an intelligent man to waste time on his so-called six propositions? Even if it were not a new arrangement neither side could do themselves justice in trying to debate that list. Because the first and second propositions, as arranged by Mr. Lambert, cover all possible ground of dispute between us. Thus making tautological excrescences out of the remaining four. To debate these four propositions after debating his firstly and secondly would be a performance as brilliant as for a farmer to hitch to his machine and cut the stubble after he had harvested the crop.

Another evidence of insincerity lies in the fact that he attempts to place Alexander Campbell's relation to the "Disciples" on a parity with Joseph Smith's relation to the Latter Day Saints. If every book that Alexander Campbell ever dictated were blotted out of existence it would not affect us in the least. But if the books furnished by Joseph Smith were destroyed, Mormonism soul, body, and spirit would be annihilated. Joseph Smith is a religious authority in Mormonism; Alexander Campbell has no religious authority among the Disciples. No fair-minded man expects us to affirm anything about Alexander Campbell as a foundation for faith. We build on Christ as revealed through the apostles* and prophets of the Bible only. Mormons claim to build on Christ as revealed through Joseph Smith and others. The difference is as great as the difference between heaven and hell.

Why did not Mr. Lambert sign the Rule preventing a clandestine use of authorities? Why did he not honor the original agreement by putting (if he thought better) the original propositions into clearer shape, so that there might be a discussion? Why does he send a new list (which is in

itself a burlesque on all debate) looking to a long preparatory correspondence?

To sum it all up, what has Elder Lambert done? He has postponed the matter beyond all reasonable limit. He has ignored Elder Short and made of him a mere cipher. New and tautological propositions are introduced. The essential rule is not signed. And every evidence furnished leads to an evasion of the debate.

In conclusion we submit that we have a right to demand the original propositions in the order first named by Elders Short and Littell. And that in these they affirm their positive teaching in regard to miraculous and prophetic gifts. We have been ready from the first offer of debate. The points at issue satisfy us. And we can but pronounce the temporizing course of Elder Lambert as an effort to evade the discussion as originally agreed upon. If Elder Short has no influence let it be so understood.

Respectfully,
W. B. F. TREAT.

LAMONI, Iowa, October 25, 1893.

W. N. LITTELL:—

Dear Sir:—The communication of Elder Treat, bearing date of September 25, was placed in my hands last eve. The first rule, furnished by Elder Treat himself, reads as follows: "The Mormon debater and his friends shall agree with Elder W. N. Littell and his friends in regard to all the preliminaries of debate;" and yet, I have not one word from you! Am I to consider you as a "mere cipher" in this arrangement?

I am sorry that Elder Treat should so far forget the principle of Christian charity, and that decorum which honor among men demands, as to permit him to refuse to believe my statement concerning a simple matter of fact, and then proceed to impugn my motives without any better grounds than the condition of his own heart. The statement found right at the beginning of my former letter says: "I should have replied long ago, but failed to learn the exact situation till very recently." I felt the delay more keenly, perhaps, than anyone else, but it was unavoidable.

But let us see with what degree of grace such imputation comes from the pen of Elder Treat. From the time he wrote his first communication till my reply there passed away just one month and six days. From the time of writing my reply till the time when his second communication was penned was just twenty-five days, and it was not received by me for nearly one month after it was written! Understand me, I am not impugning the motive of Elder Treat or of anyone else.

Elder Short informs me that he and

you utterly failed to agree upon a single proposition, much less upon the four, and that it was distinctly understood between him and you that the disputants "would fix up and agree upon *their own* propositions." When Elder Short voluntarily surrendered our side of the matter into my hands, he said not one word about any propositions agreed upon between him and you. Nor does Elder Treat say any such thing in his first communication, but refers to the propositions in the following manner: "The propositions *I send you* are in accordance with *your suggestions* except the fourth," etc.

When I formulated the six propositions contained in my first communication, I did not do it because I thought it was necessary to have so many; but presuming that you were anxious to debate the questions you sent me, as formulated by Elder Treat, I simply made the attempt to properly cover the real issues between the two bodies, and at the same time respect, as far as possible, the peculiar arrangement of Elder Treat. Elder Treat, in his anxiety to prove me to be inconsistent and unfair, ignores the plain statements of my letter. This is what I said after submitting the propositions:—

"The above propositions cover the ground and are fair to both sides. Indeed the first two cover the ground sufficiently well, and we are willing to debate them alone. However, *if you insist upon it*, we will debate the six, but it will require a great deal of time."

Now if Elder Treat wanted to have a fair debate, and in view of the statements of his last letter, why did he not reject the four propositions which he says are "tautological excrescences," and accept the two which, as he says, "cover all possible ground of dispute between us"? I am certainly grateful for the statements of Elder Treat concerning these two propositions; and I now kindly invite him to meet us on these two alone. Will he do it?

Elder Treat thinks he sees "another evidence of insincerity . . . in the fact that" I attempt "to place Alexander Campbell's relation to the Disciples on a parity with Joseph Smith's relation to the Latter Day Saints." One little thing robs this statement of all its force; viz., it is not true. Did I ask Elder Treat to affirm that Alexander Campbell "was a truly inspired prophet of God"? Did I ask him to affirm anything concerning "the revelations which he gave to the world"? He certainly knows that I made no such demands. I simply and only wrote what I supposed to properly represent the belief of the Christian Church. But, we are told, "Alexander Campbell has no religious

authority among the Disciples." Indeed! Is a greater than Alexander Campbell here? If Campbell had no proper authority to minister in the ordinances of the gospel and organize a new church, then it is evident that no other minister of the Christian Church had or has such authority; and if it is unsafe to affirm that "he preached the gospel as we find it recorded in the New Testament Scriptures," it is equally unsafe to affirm that any other minister of the same church did or does now preach the gospel of Jesus Christ, "as we find it recorded in the New Testament Scriptures." Had it not been for the work of Campbell and others, where would we find to-day "the church of which I, W. B. F. Treat, am a member"? It is just as consistent to talk about the "Mormon" Church without any Joseph Smith; the Church of England without any Henry the Eighth; or the Methodist Church without any John Wesley, as it is to talk of the Campbellite Church without any Alexander Campbell. Nor can Elder Treat justly complain against my use of the word "Campbellite," inasmuch as he has made free use of the terms "Mormon" and "Mormonism." If it be said these terms were used by way of designation, I reply, I have used the term "Campbellite" for precisely the same purpose; though, so far as the argument is concerned, it makes no difference at all.

If "Alexander Campbell has no religious authority among the Disciples," why is it that your own authors and ministers present him as one of your "most distinguished elders;" as the man "so far as human instrumentality was concerned," "who conceived, organized, and made successful the present reformation"? And that which he presented to the world is called by your own men the "restored gospel." This concession of Elder Treat is virtually a complete surrender of the leading issue between us; for where there is no authority acknowledged of God, there can be no church or kingdom of God.

Elder Treat thinks it "weak and evasive" for us "to complain about an unequal number of propositions. They admit our Bible, our apostles and prophets. Here we are agreed. We deny their Bible their apostles and prophets," etc.

We admit *the Bible*, not "our Bible," as the standard of evidence, but deny the correctness of your interpretation. We do not admit that you have any apostles or prophets of Jesus Christ in "the church of which I, W. B. F. Treat, am a member." If we admit the Bible, is it not just as much ours as it is yours? And if you deny what Elder Treat calls "our Bible," you deny the one which we admit, the one which he also calls your Bible. The

issue is not on the authority or genuineness of the Bible, but on the *interpretation* of the Bible. We affirm that we are in harmony with the Bible in all parts of our faith, you deny. You affirm that you are in harmony with the Bible in all parts of your faith, and we deny. That is the true issue. Every effort to get away from it by raising a great cloud of dust is simply an effort to evade the real issue; and the one who indulges in this kind of work finds no trouble in impugning the motive and making false and groundless charges against another. Elder Treat not only insists that we shall affirm our position and teaching in regard to miraculous and prophetic gifts, (which we are and have been perfectly willing to do,) but he wants us to affirm in his own particular way, virtually refusing to be committed by the testimony of God's word by demanding the proof that we as a people are in possession of these gifts. At the same time he is shrewd enough to ignore my criticism on this proposition which came to me from *his pen*, not from the pen of Elder Short. Why does he ignore, or virtually refuse, to affirm that "The Bible contains all the revelation that God intended for his people in all ages of the world"? Do not your people believe that just as much as we believe in the gifts and powers of the gospel? Why, then, will you not affirm it? In the light of these facts I ask, Who is it that is evasive and unfair?

My criticism on what Elder Treat is pleased to call "that broad church proposition," he does not notice. I call his attention to my expressed reasons for not accepting the proposition. Does Elder Treat think we are simple enough to deny that his church "is the Church of Christ, because it complies with all the organic laws of the New Covenant in its teaching and practice"? That is, we would be made to say that although said church is in harmony with the gospel of the New Testament, yet she is not the Church of Christ! It is a great pity that we have to look out for traps and pitfalls when dealing with professed ministers of the gospel, but let me remind the good elder that we are not yet caught.

Elder Treat represents me as complaining because he brings the unpopular parts of our doctrine "to the front." Here is another perversion of what I stated. Here is what I stated: "Under your arrangement, we would only be permitted to affirm *the most unpopular parts of our faith*, with nothing more than a meager opportunity of denying the faith and doctrine of your church."

"We build on Christ as revealed through the apostles and prophets of the Bible," says Elder Treat. There! now! the whole thing is settled before

the debate begins! But the question is now a pertinent one, is Elder Treat a "religious authority among the disciples"? If not, what does his statement amount to? This wonderful assertion covers the very point at issue between us. We deny that you are built on Jesus Christ as that term is plainly used in the gospel of the New Testament. This is the very thing we want you to *prove*, not barely assert. So far as our faith is concerned, we too claim to be built on Jesus Christ, and *him only*.

The reasons why I did not sign Elder Treat's favorite rule, or the rules as a whole, are (1) because I am not "the Mormon debater," and (2) because I doubted whether Elder Treat would be willing to hold a fair debate with us; and, so far, my doubts prove to have been well founded. Did I not say enough when I stated, "I have no objections to offer to your rules, and with the third one am much pleased"? When we shall have agreed upon the propositions to be discussed, I will select a man to meet Elder Treat, and, I think, there will be no trouble about his signing the rules you submit.

In reply to Elder Treat's summary, I have not postponed the matter at all, but hastened it as fast as practicable. Instead of ignoring Elder Short and making of him "a mere cipher," I took time to learn from his own pen what he had done before I wrote in reply to Elder Treat. I introduced new propositions, *because* none had been agreed upon by Elder Short and you. What Elder Treat denominates "tautological propositions" are not more so than some of the ones which he himself has submitted, and which he insists upon debating. What evidently hurts is because I ask Elder Treat to affirm the faith of his own church fully and properly. More than this, I signified our preference to debate the first two propositions alone, and plainly stated my conviction that they covered the issues between us sufficiently well. I heartily indorsed his pet rule, and offered no objections to any of them. How could I be expected to sign them when he himself stipulated that they must be signed by "the Mormon debater"?

But what has Elder Treat done? He has virtually refused to affirm anything that is fair, or just, concerning his own church or faith; but, infidel-like, he proposes to put the whole burden on us while he is left free to indulge in negative quibbles as his taste and desire may lead him, thus catering to the supposed ignorance and prejudices of the people. He has impugned my motive without a single good cause, thus furnishing us with the evidence of what we might expect of him should opportunity permit. He has tried to make that appear dark

which was fully explained, by ignoring the plain statements of my letter. He has misrepresented me at almost every step, and sometimes in a most shameful manner. He has entirely failed to notice my criticisms made against the propositions he submitted, numbers 3 and 4. One thing he has done, however, (that is, if his assertions are to be trusted,) he has shown by his own statement that Alexander Campbell and his coworkers in the late reformation were without proper authority either from God, the Bible, or any other source.

In conclusion, when Elder Treat becomes willing to affirm, properly, the faith and doctrine of the church of which he is a member, and deny the faith and doctrine of the church of which I am a member, there will be no trouble about debate.

Respectfully,

J. R. LAMBERT.

Not receiving any reply to the above communication, from Elder Littell, from October 25, till January 1, I wrote him again; but up to the present date have received no reply. I therefore give the correspondence to the public without any comment from my pen.

J. R. LAMBERT.

LAMONI, Ia., May 9, 1894.

LAMONI, Iowa, January 25, 1894.

W. N. LITTELL:—

Dear Sir:—My last communication to you, dated October 25, 1893, is yet unanswered. Have you said all that you wish to say concerning the proposed debate at Plainville?

Of course I read in the papers of the sad misfortune of Elder Treat; but it seems to me that common courtesy demanded a reply, or a word of explanation from you within three months time.

Yours truly,

J. R. LAMBERT.

Conference Minutes.

MOBILE.

Conference convened with Three Rivers branch, Jackson county, Mississippi, eleven a. m., June 17, 1894; Elder G. T. Chute presiding, F. P. Scarcliff secretary. Branch reports: Three Rivers 68; 1 died, 7 baptized. Bluff Creek and Pascagoula reported no change. No reports from Salem and Perseverance branches. F. P. Scarcliff, Bishop's agent, reported: Balance due church last report \$2; received since \$19.30; paid out \$13.60; balance due church \$7.70. Ministry reporting: Elders W. L. Booker, F. P. Scarcliff, J. Mizell, and G. T. Chute; Priest J. Faulk; Teachers D. Goff and W. Du Priest; Deacons J. W. Young and R. McMillen. President of conference having been authorized, appointed W. L. Booker and John Mizell a court of elders. President of conference was authorized to appoint two-day meetings in the district. Bro. — Smith was ordained a priest. G. T. Chute was sustained president, W. L. Booker vice president, F. P. Scarcliff Bishop's agent and secretary. General authorities of the church were sustained. Preaching dur-

ing conference by Elder G. T. Chute. One of the best attended conferences ever held in the district. Adjourned to meet with the Fowl River Saints, near Theodore, Mobile county, Alabama, September 8.

LONDON.

Held at Garafraxa, June 30 to July 2, 1894; R. C. Evans president, John Shields secretary. Robert Addison was ordained a priest, and Daniel McGregor was ordained an elder. Branch reports: London 228, gain 11; Stratford 20, gain 4; Toronto 27; Selkirk, organized July 30, 1893, 10, 1 died; Proton 82, gain 7; Niagara Falls 32, gain 2; St. Mary's 39, gain 1; St. Thomas 87, gain 8; Windham 43, gain 1; Egremont 77; Masonville 107, gain 5; McKillop 25, gain 6; Grand Valley, organized February 6, 1894, 21, 1 baptized, 20 received from Garafraxa; Garafraxa 85, loss 23. London district: Last report 1,134; present 1,233; 42 baptized, 3 received, 2 removed, 2 died, 2 ordained, 3 marriages; including of the ministry, 1 seventy, 18 elders, 25 priests, 12 teachers, 14 deacons. Bishop's agent's report: On hand \$282.41; receipts \$1,287.84; paid out \$1,100.85; on hand \$469.40. Ministry reporting: Elders W. Corbett baptized 2, R. B. Howlett baptized 2, John Shields baptized 7, E. K. Evans baptized 14, S. W. Tomlinson baptized 6, T. A. Phillips, A. E. Mortimer baptized 3, R. C. Evans baptized 12, J. McKenzie, W. Morrison, J. H. Taylor, J. McLean, J. L. Mortimer; Priests A. F. Sherman, W. H. Gray, F. Gregory baptized 7. Bro. Thomas Hattey was ordained an elder. Bro. Owen W. Cambridge was released as district book agent according to his request, and Bro. M. F. Derby of Selkirk was chosen instead. On the resignation of Elder R. C. Evans as district president he was tendered the thanks of the conference and presented with a cane. Elder R. C. Longhurst was chosen district president, Elder Wm. Corbett vice president, John Shields was sustained secretary, and E. K. Evans Bishop's agent. Resolutions of thanks were tendered to Garafraxa Saints for kind hospitality shown at this conference. Preaching by Elders W. W. Blair, E. K. Evans, and R. C. Evans. Adjourned to meet with St. Thomas branch on the last Saturday and Sunday in October.

RESOLUTION AND PRESENTATION ADDRESS.

To the Presidents and brethren in conference assembled:—Resolved that whereas Bro. R. C. Evans has decided to resign the district presidency, we the officers and members of this conference tender him our heartfelt thanks for the efficient service he has rendered to this district, not only during the present term of office dating from the last conference, but for the number of years in which he has so ably and honorably acquitted himself in office at our service. First as vice president of the district from October, 1885, to June, 1887, since which time, with the exception of one year, he has with credit to himself, and profit to the district, and honor to God, constantly served for the benefit of all. For at the beginning of this service our district did not number seven hundred, while at present all told it reaches nearly double that number; consequently we believe our brother to be worthy of our thanks.

JOHN SHIELDS,
DANIEL MCGREGOR.

To Elder R. C. Evans, retiring president of the London district; Dear Brother:—As it has pleased our heavenly Father to appoint a high priest for our district, and as we believe the time has come according to the revelations going before for you to be released from the burden and care of district presidency, and as we believe you ever desire to serve in harmony with the will of God; while we regret having to part with you as district president, we pray the blessing and guidance of the divine Master may be still yours to enjoy

as in the past, and as a slight token of our appreciation of your past service and the esteem in which we still hold you, we on behalf of the London district present to you this cane (just here President Lake presented the cane in the name of and for the Saints of the district with the statement, that although the recipient would not need it now for a support to his body we hope that he might live to see that age when it might be a stay and a staff to lean on after years of toil and labor in the Master's cause,) and ask you to accept the same, not as a reward, but merely as a souvenir of love to the servant who has tried to do the Master's bidding. We do not intend it to take the place of the crown of righteousness laid up for the faithful, but pray your life may continue to be the life of the righteous and that your last end may be like his, even celestial glory.

Signed on behalf of the district,

JOHN H. LAKE,
JOHN SHIELDS.

GARAFRAXA, Ontario, July 2, 1894.

NODAWAY.

Met with the Sweet Home branch, June 16 and 17, 1894; M. P. Madison president, A. Leverton secretary *pro tem*. Ministry reporting: Elders H. Kemp, J. R. Evans, W. Powell, R. K. Ross, J. Gunsolley, J. Thomas, J. Ford, M. P. Madison; Priests A. Jensen, F. Hill, A. Haley; Deacons J. Powell, J. Nelson. Reports of branches: Sweet Home 50, gain 2; Platt 114, gain 13; Rising Hope 13, loss 1. R. K. Ross, Bishop's agent, reported and report accepted. All district officers were sustained in their respective positions. Preaching by Elders G. H. Hilliard, H. Kemp, and J. R. Evans. Conference adjourned to meet at Ross Grove, October 13 and 14.

INDEPENDENCE.

Quarterly conference convened at Armstrong, Kansas, June 9. As President R. May was absent, Bro. Luff was requested to occupy the chair; J. Cole Moxon secretary. Bro. Luff stated that for the past three months there was a total gain of membership of twenty-three in the district. Ministry reporting: Elders R. May, J. Luff, J. H. Wells, J. A. Robinson, G. Hicklin, C. G. Gould, J. S. Madden, J. Johnson, R. J. Parker, J. Anderson, A. Allen, J. Emmett, J. W. Brackenbury, C. DePuy, J. H. Stratton, T. Newton, A. H. Mills, G. Harrington, B. J. Scott, and A. L. Newton. It was here remarked that all those working in the district, and most especially the priests and elders, should always send in written reports so that the people would know who are the active workers, and in case of need, know for whom to send. The Bishop's agent's and district treasurer's reports were read and referred to an auditing committee: Bishop's agent's report: On hand last report \$140.08; received \$657.71; paid out, \$762.05; on hand \$35.74. District treasurer's report: Balance on hand \$2.31; received from conference \$4.61; expenses for stamps, printing, etc., \$2.85; balance \$4.07. These reports were found correct. It was resolved that President R. May's recommendation which read as follows, be adopted: "I would suggest that the committee on hall in Kansas City be discontinued for the present, till sufficient funds are at hand to justify us in taking that step. I have been so advised by the Bishop. Next year, possibly after General Conference, the church will feel justified in taking hold of the matter again." Bro. Lewis McCarty was recommended by the Holden branch for ordination to the office of priest, and Bro. Wm. H. Pease was recommended by the Armstrong branch for ordination to the office of elder. The ordination of Bro. McCarty, was referred to Bro. J. H. Wells. The request for the ordination of Bro. Pease was granted,

and arrangements were made for the same. The names of Geo. E. Harrington and Wallace N. Robinson were presented by Bro. Luff for ordination to the office of elder. Arrangements for their ordinations were made. The election of officers resulted as follows: Bro. R. May president, Bro. J. H. Wells vice president, Bro. J. Cole Moxon secretary and treasurer. Preaching by Elders S. J. Madden, J. H. Wells, and Joseph Luff. Adjourned to meet at Independence, Missouri, the second Saturday and Sunday in September.

Sunday School Associations.

GALLAND'S GROVE.

Met at Deloit, Iowa, June 2, 1894, at 2:30 p. m.; assistant superintendent, R. Wight, in the chair. Reports from the following schools were read: North Coon: Average attendance 23; balance in treasury \$1.64; average collections 67 cents. Dow City: Average attendance 42; average collections 41 cents; balance in treasury \$3.22. Galland's Grove: Enrollment 46. Masor's Grove: Average attendance 60; average collection 21 cents; in treasury \$2.41. Harlan: Average attendance 29; average collection 30 cents; amount in treasury \$4.56. The following officers were elected for the ensuing year: R. Wight superintendent, Wm. McKim assistant superintendent, Dora Young secretary, Nellie Rudd assistant secretary, Lora Duckett treasurer, James Pearsall chorister, with the privilege of selecting his organist. District secretary reported \$9.91 in treasury. After a short business session the convention adjourned until 7:30 p. m., when a pleasant programme, consisting of music, essays, songs, and recitations by the little ones, etc., was rendered. The district secretary requests each Sunday school secretary in the district to procure blanks at the Herald Office for quarterly reports. Original reports are usually haphazard and deficient.

NORTHERN AND EASTERN MICHIGAN.

Convention met at South Boardman, Michigan, June 29, 1894, at 2:30 p. m.; F. H. Brooks superintendent, H. J. Badder secretary. Secretary and treasurer's report: Due treasurer last report 90 cents; received since \$27.49; total expenditures \$24.63; on hand to date \$2.86. Schools reported: Determination: Enrollment 25, average attendance 18, classes 2, officers 6, *Hopes* taken 7, amount collected for association \$1.00. Houghton Lake: Enrollment 35, average 19, classes 4, officers 6. Brinton: Enrollment 69, average 28, classes 5, officers 6, *Hopes* taken 24, amount collected for association \$2.79. South Boardman: Enrollment 45, average attendance 28, classes 4, officers 7, *Hopes* taken 20, collected for association \$1.18. Olive Leaf: Enrollment 38, average attendance 20, classes 6, officers 6, *Hopes* taken 10. Free Soil: Enrollment 114, average attendance 58, classes 6, officers 4, *Hopes* taken 25. South Arm: Enrollment 35, average attendance 30, classes 4, officers 8, *Hopes* taken 18. Inland: Enrollment 30; average attendance 23, classes 4, officers 6, *Hopes* taken 12, collected for association \$3.03. Bay Port: Enrollment 58, average attendance 30, classes 4, officers 4. Lily of Zion: Enrollment 70, average attendance 50, classes 5, officers 6, *Hopes* taken 25, collected for association \$2.38. Alpena: Enrollment 33, average attendance 22, classes 3, officers 4. Coleman: Enrollment 72, average attendance 57, classes 6, officers 7, *Hopes* taken 40, collected for association \$5.86. Mount Olive: Enrollment 26, average attendance 16, classes 3, officers 5, *Hopes* taken 10. Star of Bethlehem: Enrollment 41, average attendance 35, classes 4, officers 6, *Hopes* taken 9. Burnham: Enrollment 24, average attendance 18, classes 3, officers

7, *Hopes* taken 15. Three Rivers: Enrollment 52, average attendance 38, classes 4, officers 6, *Hopes* taken 10. Kingsley: Enrollment 20, average attendance 14, classes 3, officers 4, *Hopes* taken 12, collected for association 70 cents. Hope: Enrollment 31, average attendance 20, classes 3, officers 6, *Hopes* taken 20. Mount Zion: Enrollment 34, average attendance 25, classes 2, officers 6, *Hopes* taken 10. Buel Center: Enrollment 51, average attendance 30, classes 3, officers 4, *Hopes* taken 15. Zion's Hope: Enrollment 38, average attendance 24, classes 3, officers 5, *Hopes* taken 15, collected for association 93 cents. Since last report five schools have been organized and two received. Inland school received the banner. Resolved that hereafter the school sending in the best general report from the teachers' class record receives the banner. Adjourned to meet at Whittemore, October, 1894, the day previous to conference.

Miscellaneous Department.

TWO-DAY MEETINGS.

A two-day meeting will be held at Glenwood, Iowa, in the Fremont district, on July 28 and 29. Will the Saints of other branches please take notice. Come up to the help of the work in this branch and give the Saints of this place all the encouragement you can. Elders D. Hougas, H. Kemp, T. A. Hougas, G. Kemp, and others are expected to attend. By order of president of district,

D. HOUGAS.

There will be a grove meeting at Frenchtown, Michigan, July 29, and one at Amadore August 5. It is expected that Bro. W. W. Blair will be in attendance. Everybody bring your baskets prepared for basket dinner.

R. E. GRANT, Dis. Pres.

NOTICES.

The following branches will send me a corrected list of all the names now on their rolls, also when any are removed by letter, give name and when vote was taken for such removal, also when any are received by letter and from what branch. As our district record is in a bad condition I hope that each branch secretary will see to this matter promptly. Errors have got on the book through the dividing of the district, or imperfect records, or in some other way. The following branches are imperfect: Detroit, Five Lakes, Bay Port, Vassar, Applegate, Buel Center. Also no report from following branches: Reese, Juniata, Lebanon, Maple Valley, Black River, Delaware, Siegel. Please make reports at once.

Respectfully,

A. E. HICKS, Dist. Sec.

Hicks, Sanilac county, Michigan.

BORN.

STITES.—In Nebraska, August 29, 1891, to Mr. Alvin and Sr. Melissa Stites, a son, and named Samuel John. Blessed September 25, 1892, at Nebraska City, by Elders J. Armstrong and R. C. Elvin.

EVERETT.—To Bro. — and Sr. Anna Everett, near Union, Nebraska, June 16, 1892, a son, and named George Leslie. Blessed September 25, 1892, at Nebraska City, by Elders R. C. Elvin and J. Armstrong.

EVERETT.—To Bro. — and Sr. Anna Everett, near Union, Nebraska, March 10, 1894, a daughter, and named Vivian Anna. Blessed May 6, 1894, at Nebraska City, by Elders P. C. Peterson and J. Armstrong.

MABON.—At Randalia, Iowa, January 26, 1893, to Mr. Deming and Mrs. Jennie Mabon, a son, and named Glen Clifford. Blessed at Brush Creek, June 5, 1894, by J. S. Roth.

HINES.—To Bro. W. S. and Sr. Clara D. Hines, near Nebraska City, Nebraska, May 17, 1894, a daughter, and named Jennett Alice. Blessed July 1, 1894, at Nebraska City, by Elders J. Armstrong and P. C. Peterson.

CHAPMAN.—At St. Joseph, Missouri, February 14, 1894, to J. W. and Harriet Chapman, a daughter. Under the name of Eva Irene she was blessed at the church July 8, 1894, by Elders J. M. Terry and Wm. Lewis.

NEWBERRY.—At Lamoni, Iowa, May 6, 1894, to Bro. Alma M. and Sr. Stella P. Newberry, a son, and named Joseph Orval. Blessed July 8, 1894, at home, by Elders Robert M. Elvin and Samuel Ackerly.

MARRIED.

HEIDE—HUFFAKER.—At the home of the bride's parents, Silver City, Iowa, July 4, 1894, Sr. Olive Huffaker to Elder J. B. Heide, of Hamburg, Iowa, Elder D. Hougas officiating.

DIED.

PETERSON.—Near South Riverside, California, January 1, 1894, Bro. Olean Peterson. Deceased was born April 18, 1816, at Chalma, Sweden. Bro. Peterson accepted the gospel in the old country, and afterwards removed to Utah. Becoming dissatisfied with some things in the old church, he was baptized into the Reorganization at San Bernardino, California, March 27, 1867, by William Anderson. Our brother passed through many trials and hardships for his faith and died strong in the faith of the latter-day work. There being no Saints near, no services were held at the funeral, but funeral sermon was preached June 3, 1894, at Saints' chapel near Garden Grove, California, by Elder W. P. Pickering. A large congregation of Saints and friends were present.

COOK.—On the baseball ground at Lamoni, Iowa, July 2, 1894, Mr. George H. Cook. He was born September 3, 1858, at New Providence, Indiana. Married at Lamoni, Iowa, October 4, 1887, to Sr. Beva Booth. He leaves a wife and two children. Was not a church member, but of late was talking of uniting. Sermon at Brick church, July 3, at two p. m., by Elder Robt. M. Elvin; text, Hosea 13:14, assisted by Elder Hugh N. Snively. Interment in Rose Hill cemetery.

WALTERS.—At Helena, Iowa, Frank Ignas Walters, aged 86 years. He was born at Rudenhite, France, July 8, 1808; baptized March 29, 1885, at Helena, Iowa, by Elder J. S. Roth. Funeral sermon by Elder George Shimmel.

LOCKLING.—Amy C., daughter of O. W. and Charlotte Lockling, was born February 18, 1868, Raglan township, Iowa; baptized September 29, 1879, at Galland's Grove, Iowa; passed away July 5, 1894. Funeral sermon by Elder A. M. Fyrando at Saints' chapel, Magnolia, Iowa. A short time before her departure she exclaimed, "There is a heaven for me somewhere, mother." She was faithful, loving, and kind, beloved of all. Respect was shown by the large concourse of friends that were bathed in tears, both to sustain the loss of so noble an ornament in society. May God grant his aid to wounded hearts, and that we may "walk by faith and not by sight."

GRANGE.—At Ogden, Utah, December 27, 1893, Joseph Grange. Bro. Grange was born February 24, 1818, at Fellback, Yorkshire, England, where he joined the church under Brigham Young, leaving all that were dear to him on earth to follow that leader. In 1880, June 10, he was baptized by Bro. Joseph Luff into the Reorganized Church and lived a consistent life until his death. He suffered much the last few years of his life. He left quite a family to mourn their loss. Funeral services from his residence in Ogden, December 29, 1893, by Elder Hyrum O. Smith.

SPRAGUE.—Emma Josephine Sprague, infant daughter of Bro. Frederick and Sr. Amelia Sprague, was born January 18, 1893, died July 5, 1894. Services at residence July 6, by Elder G. M. L. Whitman.

SCOTT.—At Des Moines, Iowa, May 20, 1894, Sr. Jennie Scott. She was born at Pleasant Mount, Miller county, Missouri, August 9, 1844. She was baptized at Glenwood, Iowa, about fifteen years ago. Two of her sons were taken sick with what proved to be the smallpox and were taken to the pest house. Sr. Scott with true motherly devotion insisted on attending them as nurse. They recovered, but she took the disease, and after twenty-five days of intense suffering fell asleep in Jesus. A husband, four sons, one daughter and an aged mother, who lives in Barton county, Kansas, mourn their loss.

JONES.—In Fremont county, Iowa, July 2, 1894, Mr. Thompkins Jones, aged 83 years. He was the father of Sr. L. C. Donaldson.

ITEMS OF INTEREST.

July 15.—Congressman Springer has introduced a bill in the House of Representatives which provides for a National Board of Arbitration with power to summon and require attendance of witnesses and make investigation of causes of dispute, on request of parties involved; that when its arbitration is mutually agreed to, its decision shall be final. It provides for the conditional action of the Board by the request of Governors, State Legislatures, or by tender of the President. The Board is to be a part of the Department of Justice and is to be appointed by the President and Commissioner of Labor. It was referred to the committee on labor.

SAN FRANCISCO, Cal., July 14.—Notwithstanding the presence of 1,000 soldiers scattered through the railroad yards on Oakland Mole, the strikers succeeded in frequently interrupting traffic at that point. Two hundred strikers stopped an Oakland suburban train and attempted to pull the fireman from his cab but were repulsed by the police, and 600 of them finally caused a freight train to be abandoned. Two other trains were stalled, but the officials finally succeeded in moving nearly all local passenger trains on time. The leader of the strikers has been arrested.

ST. PAUL, Minn., July 15.—An attempt was made to-day to blow up a Northern Pacific passenger train between St. Cloud and Sauk Rapids, this State. Dynamite or nitro-glycerine was placed on the track. The explosion did not have the intended effect.

Strike notes, July 16.—San Francisco advices state that railroads backed by military force continue to maintain a fairly satisfactory passenger service in Northern California, but freight traffic is not yet maintained. Mobs continue to waylay non-union men and to interfere with the making up of trains, but are driven away by troops. At Sacramento several hundred men returned to work in the railroad shops. They were compelled to sign an agreement to withdraw from the American Railway Union.

Switchmen of the Vandalia road who returned to work this afternoon quit again to-night. They refused to switch freight to be hauled by nonunion trainmen. The Big Four has suffered a second tie-up on its Cairo division.

BIRMINGHAM, Ala., July 16.—The most daring and disastrous riot ever known in labor troubles in this section occurred this afternoon at Pratt City. White striking miners 500 strong and armed went to Mine No. 3 and awaited the coming of the Negroes from the mine. Waiting until fifty or sixty had appeared they fired upon them and pursued them, picking them off. Ten Negroes were killed and many wounded. One deputy sheriff was killed and another fatally wounded.

CORONA, Ala., July 16.—The Lockhart coal mines near here were partly demolished to-day by dynamite exploded simultaneously at two points. John Kelly, a miner, and a number of mules were killed. The mines were very badly wrecked. The deed is charged to strikers.

The Northern Pacific railroad bridge over the Coolie River at Grand Forks, North Dakota, was burned last night. The strikers are becoming desperate; they attacked an employee and injured him so badly that he will die.

Officials of the Pullman Company state their willingness to start their shops, and that grievances of employees will be investigated.

Troops are still needed to prevent obstruction of trains in Idaho.

A wreck occurred at Battle Creek, Michigan, on the Chicago and Grand Trunk road, by which one person was killed and fourteen injured. The wreck was caused by the premeditated loosening of a rail.

July 18.—Eugene V. Debs, George W. Howard, Sylvester Keliher, and L. W. Rogers, president, vice president, secretary, and director of the American Railway Union were committed to the Cook county jail at Chicago to-day to answer the charge of contempt of court in disregarding court injunctions, etc. Bail was offered for the prisoners but was refused.

A mob of train wreckers assaulted and drove off the crew of a Chicago and Calumet oil train in East Chicago to-day. After crippling the engine and removing the signal lights at the rear of the train they turned a switch so that any train approaching on the Wabash tracks would collide with it. A Wabash train running at the rate of twenty miles an hour crashed into the oil train with such force that twenty cars were thrown into the ditch and the engine was badly wrecked. Company G. Fourth Regiment Indiana State Guards arrived and a charge was ordered, to which the wreckers responded with a volley of stones and several pistol shots. The troops then fired and the wreckers fled. It is thought some were wounded. The troops patrolled the tracks during the night, being assaulted at times with stones thrown in the darkness, to which they responded by firing in the direction whence the missiles came.

Soldiers shot men caught pouring oil on a railroad trestle near Livingston, Montana. Passengers have been detained three weeks in some portions of the Northwest.

HELENA, Mont., July 17.—A Northern Pacific engine was wrecked a few miles east of Missoula this morning by the explosion of twenty pounds of dynamite, which had been placed on the railroad track and was touched off with a railroad torpedo. The pilot and headlight of the engine were blown off, rods bent, and the windows of the cab and baggage car wrecked. The engineer was blown from his seat, but no one was seriously hurt.

About midnight last night a railroad bridge over a creek three miles west of Missoula was found in flames, making the third within twenty miles of the city within forty-eight hours.

WEST OAKLAND, Cal., July 17.—An attempt was made last night to blow up the local train connecting with the eight o'clock boat from San Francisco. A cartridge of giant powder was placed on the track. It did some damage to the engine, but happily resulted in no injury to either the crew or the passengers.

Strikers attacked a workman at the Chicago stock yards on the 17th and severely beat him and continued to pursue him, when he fired upon them, killing one of their number.

A switchman derailed a Baltimore and Ohio passenger train near Western avenue, Chicago, on the 17th and was caught in the act.

A mob of 500 men armed with picks and crowbars attempted to tear up the Michigan Central track five miles east of Hammond, Indiana, on the night of Monday, July 16, and were removing fish plates when a train arrived, and being ordered to stop was fired upon as it increased its speed. Troops were

sent to Hammond with instructions to fire without orders upon those destroying property.

Railroad men were brutally beaten by strikers and the Pennsylvania limited train was stoned at Fort Wayne, Indiana, on the 17th.

Another railroad bridge was burned near Waukomis Station, Oklahoma on the Rock Island.

United States regulars and some of the State militia were withdrawn from Chicago on the 18th.

CHICAGO, Ill., July 17.—During an outing of the troops stationed in this city a caisson of Battery F, Second Artillery U. S. A. carrying 68 rounds of shrapnel, an equal number of steel shells, and 136 cartridges—over 500 pounds of cannon powder exploded. Four soldiers were killed, three badly injured, eight less seriously wounded, eight citizens hurt, and nine horses killed. The houses near by were riddled and shattered by the thickly flying shell fragments.

Miners in the vicinity of Ladd, Princeton, and Spring Valley, Illinois, admit their defeat. The English-speaking portion are willing to return to work but have been outvoted or overawed by the foreign element. The streets of Spring Valley have presented an unusual appearance. During the night, the rioters whose homes had not been searched decided to give up what goods they had yet on hand from the looted stores and carried them into the street. The sidewalks at many places were literally filled with dress goods, hardware, boots, shoes, and furniture. The work of gathering up the goods was left to two companies of militia and several teamsters. From many of the articles the store marks were removed, rendering identification impossible. Large quantities of these were presented to the Sisters of Charity and the deserving poor.

The United States cruiser, Minneapolis, built by Cramp and Sons, maintained a speed of 25.42 miles an hour, proving herself the fastest war vessel afloat, and obtaining for the builders a bonus of \$400,000 for extra speed. The cost of the vessel was \$2,690,000.

Forest fires are raging in many portions of Northern Minnesota. Many villages are threatened.

Mr. Gladstone has declined to visit America because of ill health.

President Cleveland has signed the Utah State bill.

Rain has fallen in portions of the drought stricken regions of Illinois. Drought continues in Minnesota and Iowa.

Greenbush, a village in the pine belt of New Jersey has been destroyed by a forest fire. Bass River village came near sharing the same fate. Other towns are threatened and men are fighting the flames.

Troubles exist between ranchmen and Indians in Western Oklahoma. An uprising of the Cheyennes and Arapahoes is feared.

CONSTANTINOPLE, July 14.—Earthquake shocks continue at irregular intervals. The inhabitants of the city have been driven to a condition of abject fear by the repeated disturbances, and in all the places which have felt the earthquake a state of panic exists. Houses have been deserted and the people are clustered in the parks, gardens, and fields. All are suffering hardships, and the exposure is especially severe on the sick and persons injured by the falling debris of houses wrecked by the early shocks. The technical commission is engaged in demolishing all unsafe buildings. The Sea of Marmora seems to be the center of the disturbances. A wing of the military schools fell Friday, killing three persons and wounding twenty-two. Many persons have been extricated from ruins in various parts of the city. The shocks were severe at Adabazar. One hun-

dred and thirty houses were wrecked there and twenty-two persons lost their lives.

LONDON, July 14.—Both China and Japan have accepted in a friendly spirit the offer of the Earl of Kimberly of the good offices of the British Government to bring about a settlement of the disputes regarding Corea. Twelve representatives of both China and Japan will shortly confer with the Earl of Kimberly with the view of settling upon the basis of amicable arrangement.

TIENTSIN, July 13.—Japan requires the unconditional acceptance by Corea of twenty-five demands, including concessions for railways, telegraphs, mines, and customs, and organic revolution in the public service.

EDINBURG, July 14.—Two earthquake shocks awoke the inhabitants of Comrie, Perthshire, yesterday evening. The shocks extended from north to south.

BERLIN, July 14.—The Centrist party is furious at the Bundesrath's rejection of the Reichstag bill to repeal the anti-Jesuit law and threatens the government with all kinds of retaliation at the next session of the Reichstag. The Catholic Congress at its sessions in August will decide upon the general attitude of the Centrist party in view of the action just taken by the Bundesrath.

ST. PETERSBURG, July 15.—There were reported in this city yesterday 218 new cases of cholera and sixty-nine deaths from the disease. An order has been issued for the closing Sundays and fête days of all wine shops.

The physicians and authorities here are seriously alarmed by the spread of the cholera. Elaborate sanitary precautions have been taken to prevent the further spread of the disease.

The metropolitan offered public prayers at the Cathedral to-day asking that the scourge be staid.

VIENNA, July 15.—The *Pester Lloyd* publishes a dispatch from Warsaw, that the proposed autumn maneuvers of the Russian army near Smolensk have been abandoned. The dispatch adds that the abandonment of the maneuvers was due to a discovery recently made of mines that were intended to blow up the buildings which would have been occupied as the headquarters of the Czar. A number of Nihilists have been arrested connected with the plot.

TACOMA, Wash., July 14.—Charles T. Uhlman of this city returned to-day from China and says the newspapers of Canton do not tell the whole truth about the number of deaths resulting from cholera. Chinamen informed Uhlman 40,000 had died of the plague in Canton.

COLON, July 14.—Advices received here to-day from Corn Island, the spot which is said to have been so much coveted by England, say that a serious encounter has taken place between the British subjects resident on the island and the Nicaraguan troops.

The British, it is added, defeated the Nicaraguan soldiers, and caused the Governor of Corn Island to fly to the forest for refuge. The British it also appears, seized upon the Nicaraguan Government offices and upon the Nicaraguan flags.

This so enraged the natives that they sought for and obtained arms, and succeeded in restoring the Governor. Several were wounded on both sides in the encounters which have taken place. Martial law has been proclaimed at Corn Island.

LITTLE ROCK, Ark., July 15.—A cloudburst occurred at Lead Hill, Arkansas, yesterday. A stream running through the town was overflowed and a wide scope of territory inundated. Houses, fences, and timber were washed away. The Tatum roller mill was swept from its foundation and completely wrecked. A number of persons were drowned. All the stores along the creek were flooded and their goods damaged or destroyed.

NEW YORK, July 15.—A forest fire started

at the plains, about one mile southwest of West Creek, New Jersey, yesterday, and at noon it was three miles west of Barnegat and was traveling in a northwest direction. Thousands of acres of timber land have been burned over and several houses destroyed and the damage cannot be estimated. When the fire crossed the main road west of Barnegat its front was three miles wide. The wind changed to-night to the westward and the side fires were slowly progressing towards Barnegat. The atmosphere was filled with smoke. Buildings near Absecon were burned and four tenement houses at Doughty's Mills were destroyed. Four other fires are burning in Galloway township, and another big fire which started this morning at Elwood, was within a mile of Egg Harbor City to-night, destroying vineyards and threatening farm dwellings. There has been no rain in this section for four weeks and the woods are as dry as tinder. Several hundred men are out setting fire to save dwellings, and many have moved their furniture to the open fields.

MCKEESPORT, Pa., July 14.—At a mass-meeting of the employees of the National Tube Works this afternoon, by a vote of 738 to 313, it was decided to continue the strike until the company shall accede to the demands of the men. An effort will be made to resume operation in the tube works Monday morning, and fears are entertained that such action on the part of the company will result in another outbreak and riot. The announcement of the vote was received with tremendous applause. The works are under guard of 100 deputies. Upon promise of protection the firemen of the company, who have heretofore steadfastly refused to return to work and without whose assistance operations could not be resumed, went into the mill to-day and lighted the fires.

WHEELING, W. Va., July 14.—The remnants of Kelly's industrial army, which arrived here last night, were arrested and sentenced to-day en masse to fifteen days in the workhouse. More are expected and will be treated in the same way.

CAIRO, Ill., July 18.—Two distinct shocks of earthquake were felt here this morning at 7:18 o'clock. Buildings swayed and windows rattled but no damage was done.

FULTON, Ky., July 18.—Three violent shocks of earthquake startled the people here between 6:30 and 7:10 this morning. The vibrations were from north to south and the shocks were sufficient to make buildings swing like a pendulum. Clocks were stopped, dishes rattled on the shelves, and pictures fell from the walls.

Memphis and St. Louis report the same shocks of earthquake.

The sub committee, on women suffrage of the New York State constitutional convention has decided to report in favor of the plan to submit to the people the question, "Shall the word *male* be stricken from the constitution?"

BERLIN, July 18.—Five cases of genuine cholera have been discovered in or near Dantzic since July 13. Two of the afflicted persons, both children, have died. Several cases of cholera are reported at Schildlitz and Neufahrwasser, the latter a village of West Prussia, and it is reported that a woman has died of cholera at Helder, in north Holland.

ST. PETERSBURG, July 17.—The cholera epidemic is assuming alarming proportions. The present visitation is of a much more intense and more fatal character than were the outbreaks of the two previous years. The disease has even penetrated into Finland, which has hitherto been absolutely free from cholera. The hospitals are full and the prison is being converted into a hospital. The Sanitary Commission will henceforth sit permanently.

Anti-anarchist legislation continues to advance in the French Chamber of Deputies despite the obstructions of socialists.

CHICAGO, July 20.—The Civic Federation, at a meeting held at the Commerce club last night, started a movement which its members hope will tend toward a solution of the labor question and will prevent strikes and other troubles of the kind. The plan is to hold a congress of representatives of employers and employees, similar to the Parliament of Religions held in this city last year. The representatives of these bodies will confer and give the results of their experiences and adopt some measures of conciliation which will avert strikes in the future. After several speeches a resolution was passed empowering the chair to appoint a committee of seven to take into consideration the advisability of such a conference and report to the Executive committee of the federation in one week, and if the report is favorable the committee will then be authorized to call the conference. It is proposed that the representatives of the employers and employees of England and Europe and America shall be invited to the conference.

Federal troops have been withdrawn from Chicago on the advice of Mayor Hopkins. Many leading citizens doubt the advisability of the step as there is yet danger of outbreaks and collisions.

CINCINNATI, O., July 19.—The engines in the Cincinnati, Hamilton, and Dayton yards were stoned last night, as well as those in the Big Four yards. When the night crews were relieved to-day arrangements were made for a force of detectives to protect them. Both of these roads have new men in their yards.

BLOOMINGTON, Ill., July 19.—A great storm of rain and electricity occurred in this vicinity this afternoon and has done incalculable good to the corn and pastures. It has broken one of the longest and severest droughts in the history of Central Illinois. Twenty-four hours of continuous rainfall would be no more than is actually demanded for the good of the farmer. Nearly all of the converter boxes of the electric light systems of the city were burned out by lightning.

SIoux CITY, Io., July 19.—A six weeks' drought was broken in this section by a heavy rain last night and to-day which came just in time to save the corn crop. The rain was general in Northern Nebraska and in twenty five counties in Northwest Iowa, and throughout all the part of South Dakota east of the Missouri River. From one inch to two inches of rain fell.

NEW YORK, July 19.—Mgr. Satolli, apostolic delegate, has rendered a decision of much importance not only to Catholics but to all temperance people, and has set the church in strong opposition to the liquor traffic. It reaffirms his first judgment sustaining the position of Bishop Watterson and says: "The liquor traffic, and especially as conducted here in the United States, is the source of much evil, hence the Bishop was acting within his rights in seeking to restrict it. Therefore the apostolic delegate sustains Bishop Watterson's action and approves of his circular and regulation concerning saloons and the expulsion of saloonkeepers from membership in Catholic societies."

The following appeal, signed by a hundred leading bankers, merchants, and manufacturers of this city, irrespective of party lines, has been sent to the Senate and House of Representatives at the National Capital: The whole country demands that Congress terminate the pending tariff legislation immediately. Failure to dispose of the question quickly will work incalculable loss and irreparable injury to financial and industrial interests.

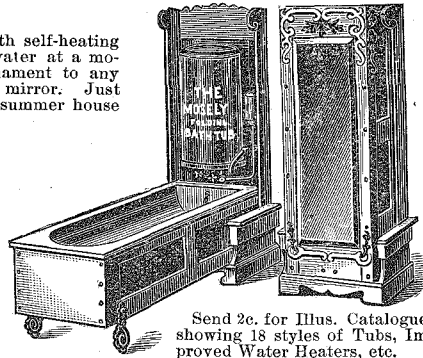
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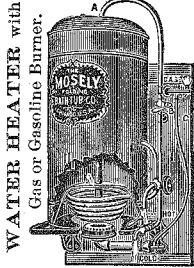
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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, August 1, 1894.

No. 31.

Flora L. Scott

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CHRISTIAN SOCIALISM.

A. C. COURTICE, M. A., B. D.

SOCIALISM has been a vagrant term and has wandered about for a definition. It has outlived a great many changes in its constitution. Social physicians have doctored it with the intention of improving its health. Social surgeons have amputated portions of it while others have cut it all to pieces. But social agitators have revived and stimulated it, and still it lives. No less a person than the Prime Minister of England, Lord Salisbury, addressing the Lords of England, said, "Those Socialistic proposals are connected with great evils, and no one who is not absolutely blind will deny the existence of those evils. It is our duty to do all we can to find remedies: even if we are called Socialists for doing so, we shall be reconciled to it."

So the term "Socialist" need not start any apprehensions of dynamite, or burning mansions, or plundering mobs, but may simply designate for us a fairly conservative individual, who sets himself to remedy the great evils of the day.

There has always been an ideal Socialism, that is, a picturing of what society ought to be, and that has always taken more or less of its coloring from what society was when the picture was drawn. The first of these dreams is found in Plato's "Republic," and the last of them in Edward Bellamy's "Looking Backward;" the former being aristocratic, and the latter democratic, in picturing the Commonwealth. Between these two, there were many similar attempts, such as Cadet's "Voyage en Icarie," Thomas More's "Utopia," Campanella's "City of the Sun," and Lord Bacon's "New Atlantis;" all of

these are ideal creations, with varying details presenting beautiful commonwealths, but their practical weakness lies in this, that they assume all the citizens to be wise and virtuous, high-spirited, and self-denying to the last degree, so that perfect institutions can rise up as if by magic, because all the human beings have been suddenly transformed into perfect angels. The process of being made perfect through suffering, or, of coming up through much tribulation, is cut short and made easy in dreamland.

While these dreams have remained unrealized, let no one say that they have been useless, for, doubtless, practical legislators and philanthropists have been consciously and unconsciously influenced by the ideals presented.

The work in the realm of Scientific Socialism is partly destructive and partly constructive. I do not think that it would take the scientific sociologist, or the scientific economist, long to make out a list of private and public enterprises that are practically and essentially anti-social, such as gambling, war, dealing in intoxicants or opiates, except medicinally, slavery, ignorance, pauperism, mammonism, lust. This gives a contract of destruction large enough for the practical reformer. But, we must build as we tear down, if we would move securely. In the constructive work of scientific Socialism, there is room for careful conclusions in the labor problem, the land problem, the question of companies with chartered privileges, the development of natural monopolies, and the formation of trusts and combines. We enter this realm, not only in the name of science, but, also, in the name of religion. Even if all the scientific questions were settled, the results would be bone and sinew without flesh and life; and it would need the powerful impulse of religion to make the conclusion spring into living realities. "When Christianity came, preaching the gospel to the poor, the ancient world was taken off its hinges," says Lange. Jesus of Nazareth laid the foundation of a new society, where the slave and the free man, the rich and the poor, the strong and the weak, were placed on a footing of equality; where mutual fellowship in an unselfish brotherhood, devotedness to the common cause from a principle of love, forms the moral basis of the social structure. The Christian Church has

always had good teaching and noble examples in the way of liberating the oppressed, the nobility of labor, and the dignity of poverty. From the voluntary commonwealth in the society of Jerusalem, to the brethren of the common lot in pre-reformation times, down to the "poor men of Lyons" led by Peter Waldo, and to the Lollards of England, there has always been a movement giving a powerful impulse to Socialistic ideas.

Let the Church walk into this realm with Maurice, and speak out with him. "Competition," he says, "is put forth as the law of the universe. This is a lie. The time is come to declare it is a lie, by word and by deed."

Let the Church walk in with Charles Kingsley, and declare: "That self-interest is a law of human nature I know well. That it ought to be the root-law of human society I deny, unless society is to sink down again into a Roman Empire, a cage of wild beasts."

Or better still, and best of all, let us walk into this realm boldly with Christ, and learn and proclaim the story of Dives and Lazarus. There is a realm of "social right" that lies beyond the realm of "personal right." A man may stand on his personal rights until he robs his life of all usefulness and brotherliness and beauty. Dives had a right, a personal right, to fine linen and sumptuous fare. In the realm of personal right he was a landlord, an employer, an owner, and a gentleman. In the realm of social right he was a monster. Jesus fixed his thought on one bad characteristic of men. They love money. The love of money is brutalizing. Lovers of money become haters of men. He saw the flames toward which such inhumanity was rushing and he pictured such a reversal of conditions as turned earth's personal paradise into hell's social flames, and earth's personal pauperism into heaven's social paradise. But, neither Moses, nor the prophets, nor the parables of Jesus, nor the resurrection of one from the dead, seems to awaken the lovers of money and of ease. Yes—Christian Socialism is essential to personal and social salvation.—*From the Methodist Magazine, Toronto, January.*—*Literary Digest.*

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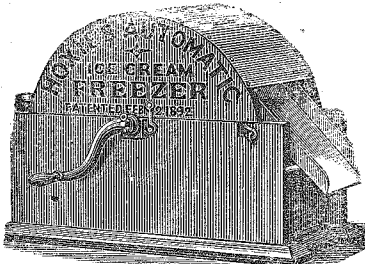
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines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

Book of Mormon, page 116.

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Lamoni, Iowa, August 1, 1894.

No. 31.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 1, 1894.

REBAPTISM.

A BROTHER writes us in regard to the subject of rebaptism in the following series of inquiries:—

When a person was baptized in childhood; and in after years becomes dissatisfied with such baptism, on the ground of not understanding sufficiently at the time of such baptism what it was for, and demands a rebaptism; what is the duty of the elder to whom request for such rebaptism is made?

The duty of such elder is to at once comply with the request of the person applying for rebaptism; if no other legal objection exists why the person so applying should not be received.

Such baptism is subject to the rules of the church obtaining in all other baptisms, and must be done by and with the knowledge and consent of the officers of the branch where performed, as in other cases.

Such rebaptism is in the nature of a renewal of the covenant; and when performed, the person baptized should be reconfirmed, and if an officer, reordained in a similar way as confirmed and ordained at the first.

We are not aware of any direct law upon the point enjoining a rebaptism; but we do see a nice propriety in it in such cases as the one mentioned in the question. Where persons once baptized and having a hope in Christ have suffered themselves to become careless and indifferent to church duties and hence to church influences, are again awakened to duty and the need of spiritual life, they may return to God, having an "advocate with the Father, even Jesus Christ the righteous," and can in repentance and humility obtain pardon from God; and it is a beautiful thought that they may say, "Father, I have sinned," let me renew my covenant with thee in the presence of thy people, the church. And, what law of righteousness, what rule of propriety is broken, or disregarded if such persons should renew the covenant in baptism of their own free will and accord.

At an early day of the Reorganization the Spirit spoke to us and said that while the church could not enjoin rebaptism on any legally baptized at the first, nevertheless whosoever

would renew their covenant by baptism should receive an added portion of the Spirit given them at the first. This was verified by many who heard the promise and did renew their covenant, and testified that the promise was fulfilled to them. And in many instances since then the promise has been kept.

WHEN WILL CHRIST COME?

FREQUENTLY this question is asked of us, and sometimes our interrogators express surprise at the answer we give. With some the thought obtains that it is ours to seek and obtain information as to the day and hour when the second advent will take place; but, at the risk of being considered unspiritual or of darkened mind, we here confess, as in times past, we do not know; and lest others should think that by persistently pressing the question upon us we may be hereafter influenced to seek urgently and request knowledge, we will add, we do not expect to know either the day or the hour of Christ's second appearing until that appearing takes place.

Our reasons for making this statement and feeling thus are to us consistent and justifiable. In the first place, we are not inclined to the belief that Christ will ever, by revelation or otherwise, contradict the testimony he has already given concerning the matter, and by referring to the testimony found in the standard church books we are convinced that it is not for man to know beyond what may be gleaned from the "signs" which were said would precede his coming. The ascending Savior advised his apostles that it was not for them to know the times and the seasons which the Father had put in his own power, and his words were uttered in answer to a question involving the time of restoring the kingdom to Israel.

In Luke thirteenth chapter, will be found probably as near an approach to a definite time statement as anywhere; but after all therein to be found had been given by the Lord, he added the significant words "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." The last five verses of this chapter, following the words here given clearly indicate that his coming would be without specific notification as to day or time of day. It would

seem worse than presumptuous in us, therefore, to ask for information that the Father had withheld from Christ and the angels.

By some it is held that the foregoing references only show lack of knowledge up to that time, without intimating that the facts as to day and hour never would be revealed, and they quote the words of the apostle found in 1 Thessalonians 5: 4, 5: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light," in evidence of probable enlightenment to follow. We admit that this scripture warrants a belief that saints will probably be in better condition at the time referred to than the world at large, because of having walked in the light and thus being found ready. They are not to be overtaken and surprised as a thief, because they have been looking and waiting in a condition of preparation for his coming at any time. But we see no authority therein for believing that the exact date and hour will be known before the event transpires.

Moreover we offer as divine confirmation of the position we have assumed the words of God given to the church in 1831 and found in paragraph two of section forty-nine Book of Doctrine and Covenants. Speaking of the Son of man as reigning in the heavens he adds:—

But will reign till he descends on the earth to put all enemies under his feet; which time is nigh at hand: I the Lord God have spoken it; but the hour and the day no man knoweth neither the angels in heaven, NOR SHALL THEY KNOW UNTIL HE COMES.

This leaves us without justification, as we believe, for asking more specific information upon the matter, and whatever may be the judgment of those whose anxiety leads to impatience, we cannot attempt to press beyond the line here drawn. Of one thing, however, we feel satisfied, and that is, that Christ will not come until the prophecies dealing with matters to transpire before his coming, have been fulfilled, one of which we find in Matthew 24: 14:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Upon this statement we have felt safe, thus far, in declaring all prophecies false which have announced dates in the past and which now provide for the second advent to occur during the present year. We unhesitatingly affirm that Christ will not come until the above scripture

has been fulfilled and that that scripture will not have been fulfilled during the few months of the present year that remain. Farther than this we might extend the affirmation, but this is ample to cover the time set by those who predict that the coming fall season will see the end. "This gospel of the kingdom" will not have been preached in all the world by that time, and Christ will not appear till it has been so preached.

We can afford to believe all men to be false prophets rather than Christ and our unwillingness to admit him to have been a false prophet forbids any assent on our part to the claimed truth of prophecies now being made by devout religionists which bar out the possibility of his word being fulfilled within the time announced.

Only one thing concerns us seriously in this connection. We care but little as to just when Christ's coming shall occur. It is enough to know that divine wisdom will determine and regulate that. But we are anxious to know whether or not the opportunities at our hand and the means furnished are being embraced and used as becometh wise men and lovers of Jesus Christ, with a view to mirroring his character when he shall appear. In fewer words, *shall we be ready?* God's part of the arrangement will be perfect. What shall be said of our confidence therein? If it be complete, then we shall make ready at once, and remain so and thus experience no surprise, let the important event transpire when it may.

To us it seems wise that we should remain uninformed as to the day or hour. Knowledge on this particular point could be of no advantage to the soul that serves for love's sake. He who prepares himself against a certain fixed day and divides the hours, meanwhile, so as to reach the desired condition at the appointed hour, can scarcely be said to be ready always, and he who is not always ready does not fully honor the design of the command. If the desire for knowledge as to the day and hour of Christ's coming be to gratify a carnal curiosity, it is unsaintly. If it be with a view to preparation, it is unnecessary for he who is faithful now and so continues is always prepared. As those who serve from the heart, with love unfeigned, let the righteousness of our lives be a constant invitation to the Son of man to come. His time will then be ours.

WHEN I entered into the church and accepted an ordination to office, I thought it meant something.

This was said to us by a traveling elder, in actual service, and conscientiously doing all that lies in his power to magnify his calling; and the ex-

pression is reflective upon some who seem to be of the opinion that an ordination confers an honorary emolument leaving the individual to pursue his own personal ends, without the tribute of duty unto which he was ordained pressing on him for performance.

What does a call and an ordination mean to you my brother reader? It is worth thinking about.

WE notice in our exchanges, the *Lamoni Patriot*, and *Chronicle*, that certain gentlemen of our neighboring town, Kellerton, and of Lamoni, have located a Gold Cure at Lamoni.

It may strike the ordinary thinker, at first glance, that an institution for the cure of drunkenness and the tobacco habit should be located at Lamoni, the thought being that no such evils are prevalent there, and therefore the institution is not needed; but a second thought will suggest that while there may be at Lamoni, the fewest number of inebriates and veteran tobacco users, the selection of the place to plant a Cure is a most fitting one; the location, and the moral atmosphere surrounding it, the tone of public sentiment all going to favor the effort to make men free from evil habits.

Both of our exchanges give the roster of the organization.

The *Chronicle* says:—

The incorporators are: Dr. W. L. Gleason and G. W. Wilson, of Kellerton, D. F. Nicholson, I. W. Allender, A. M. Newberry, D. F. Lambert, A. P. Olsen, W. E. Meyers, and C. H. Barrows, of Lamoni. The officers are: A. P. Olsen, president; D. F. Lambert, vice president; I. W. Allender, secretary and treasurer; Dr. Gleason, medical director.

The object of the association is stated to be:—

To treat for the cure of the liquor, cocaine, and other narcotic habits; also all chronic diseases.

It is well; the cure of the soul and the cure of the body, where the spirit within man is, or has been weak enough to permit the body to become the victim of the disease habits named, may be more successfully undertaken with such environments as found at Lamoni than at many another place. The town is noted for its temperance tone, its uncompromising hostility to the saloon, or its equivalent, its outspoken and unyielding tenacity of purpose in preventing the camel of drunkard making to get his nose into the municipal tent; hence, the suggestion of its fitness for the treatment of those unfortunates who have been victims to the habit but desire to be free was easy. A place where sobriety dwells, where the unclean thing is neither seen or smelt, and where there are none of the accessories with which tippling surrounds itself to attract and hold attention, either

seen or known. A place where the drunkard, the loafer, and the vicious disturber of the peace has no encouragement, or toleration; where the men one meets, the scenes one witnesses, the language one hears are suggestive of sober purposes in this life with a view to the life to come; such a place as this is a very suitable one to aid men to become free from habits destructive of manhood and such a place it has been the effort of the church people to make Lamoni.

PRESIDENT CLEVELAND RIGHT.

THE action of President Cleveland in ordering the Regular troops of the United States to Chicago, and elsewhere to aid in suppressing rioting and lawlessness attendant upon the late strike, has been and is commented upon and severely condemned by many. It is clear, however, that the action of the President, tardy as it seemed to be, was timely and effective; and that but for it much greater loss of life and property would have occurred. The question of his right to send United States' troops into States, and to care for the safety of people and their property, is in the nature of the tenure and duties of his office well nigh indisputable; it is summed up briefly by an able lawyer thus:—

I have looked into this matter as a lawyer, and my judgment is that the President has gone about this business as a lawyer. He has considered his ground, become acquainted with his authority and powers, and then gone to exercise them in a righteous cause and for the good of the general public. He has not exceeded his authority one whit; on the contrary, he has not as yet exhausted it. If the federal troops are not sufficient for this emergency the state militia is at his command. The President can swear the militia of the various states into the service of the United States and then send them to Chicago or any other point where their mobilization may become necessary. The constitution is broad enough in this case, and the President is intrenched upon it.

Joseph Smith was by the instinctive deductions of common sense a fairly good judge of what was lawful; and he gave the church to understand quite clearly that the authority of the United States' government was supreme within the American commonwealth. That for the protection of the people in their rights, Congress and the executives of the government were clothed with full and extraordinary powers.

It was believed by him that the President had the right of authority to interfere between the authorities of the State of Missouri and the Saints whom those authorities were aiding mob violence to persecute and drive from the State, for the repression of the former and the protecting of the latter.

It may be that the views of Joseph

Smith regarding the duties and powers of Congress and the chief magistrate resulted from the revelations given to the church upon duties of the membership to the country and government; for these clearly teach the supremacy of the law, and the duty of the lawmaking and the law executing forces chosen by the people to conserve the interests, welfare, and safety of the whole. The church was charged to importune, (present their grievances and ask for redress,) at the feet of the Judge, the Governor, the President, and Congress, after that to God.

The order to ask for redress of any judge, tribunal, or executive officer carries with it the inference that the one so invoked has the right and could properly exercise the power to so redress.

In the late action of President Cleveland, there was in the condition of affairs at different places a crisis of grave necessity. For the chief executive to refuse to take notice of this crisis, or to hesitate to act would have been criminal.

He must act and that promptly, or the long patient suffering people outside of the corporations and labor associations directly involved in the strike, would have been made the prey of lawlessness and violence, such as could not for one moment be tolerated by any sane and solid minded American citizen. We certainly commend President Cleveland for the courage and promptness with which he acted. Had President Van Buren, and other occupants of the White House years ago, exercised the right clearly invested in the chief magistrate and protected the Saints as citizens as should have been done, it is almost safe to assert that a very different condition of affairs might now be prevailing with the church.

The United States troops represented the whole government and in the rightful discharge of duty, protected the interests of the whole community directly, strikers and the corporations against which they struck, included indirectly.

It does not signify what extremists of either class of politicians, whether Republican, Democratic, Populist, or the undefined coming fourth party may formulate for or against the action of President Cleveland; the fact remains that he did act, and from that action quiet and peace resulted, and comparative safety to persons and property was insured. It is reasonable to believe that President Cleveland, himself a good lawyer, consulting with his advisers as good lawyers as the State has, did not assume to decide upon and pursue a course in so grave a crisis, until the situation, the need for the interference of Federal authority, and the right to make

such interference, had been considered and agreed to.

Hence, we more readily commend the action, and believe it to have been not only a necessity, but correct in principle.

THE De Kalb county *Herald*, published at Maysville, Missouri, for July 19 makes reference to the reunion to be held there this next month in the following fashion:—

The Latter Day Saints will hold their annual reunion and camp meeting at Harvey's grove next month. A number of learned and eloquent speakers will be present to address the people, and an attendance will hurt no one, whether of that particular belief or not. They teach the Scriptures and however moral our community may be, a little more practice of the precepts as they will be taught will do no harm at least.

Paper sent us by Bro. C. P. Faul.

THOSE who read Elder B. H. Roberts' (of Utah) book on Organization, Reorganization, and Succession, are recommended to read the following upon the Utah philosophy that the statements of living witnesses are better than recorded facts:—

Editors Herald:—I send you the following account given by an ear witness to the election of Brigham Young to the Presidency of the church, by the Twelve at Winter Quarters:—

"My father-in-law, Jonathan Browning, and I were invited by Orson Hyde up to his camp; it was the house of Richard Bentley; and we three, Mr. Bentley, my father-in-law, and myself occupied a room adjoining the one in which the Twelve had assembled in council. The partition being open we could hear and even see all that was going on.

"The meeting was opened by prayer, after which Brigham Young introduced the subject of being chosen as Joseph's successor, claiming, as I recollect, that the Lord had made it known to him that he should occupy that position. Orson Pratt followed him and said, 'Bro. Brigham, you or any other one of the Twelve who take that position are usurpers. Joseph Smith conferred the authority or keys of the kingdom on the Twelve, you being president, to bear off the gospel to the nations of the earth.' He continued in that strain until ordered to sit down by Brigham Young, who gave him a severe tongue lashing, intimating that he was on the road to apostasy, etc. Benson and the others of the Twelve present, except Orson Hyde who remained quiet, spoke in favor of the appointment. Pratt spoke two or three times against the appointment, but when asked by Brigham if he would vote for him, Pratt remarked, 'Bro. Brigham, if you say so, I will.' Brigham replied, 'Well, I say so.' Pratt voted for him, but remarked that he 'was of the same opinion still.' He reiterated the remark to me in Salt Lake City, some years after. To the best of my recollection Ezra T. Benson was the man who nominated Brigham.

JOHN GALLIHER, Sen."

Mr. Galliher's experience in Utah theology has had a tendency to sour him against religion; but he still has a warm place in his heart for Joseph Smith, the Martyr, who, he says, had more honor and humanity in one little finger than was in Brigham Young's body. He also stated that he heard Joseph say that if Brigham got to lead the church he would lead it to hell.

We had a tilt with the Brighamites at Hagerman this spring, on the successorship.

It lasted six nights and we felt favored of the Lord in the work. Elders Levi Wilson and E. E. Sherman, and applicant for baptism Myron Durfee, and the writer, endeavoring to show them by the books the folly of their positions and direct them back to the pleasanter paths.

In bonds,

S. D. CONDIT.

MALTA, Idaho, June 30, 1894.

Bro. Condit's father was one of those who settled in Western Iowa, and refused to continue in fellowship with that work that made President B. Young, of the Twelve president of the church.

The testimony of John Galliher is significant just now.

EXTRACTS FROM LETTERS.

BRO. W. T. BOZARTH, from St. Louis, Missouri, July 17:—

We are in the tent; Bro. Jones, my wife, and I, and are having nice congregations, good attention, and interest. Have been here three weeks and shall stay as long as good can be done. We have reached more outsiders here in this time than both could in the city in the ordinary way in a whole year. We are enjoying fine liberty in preaching, and Bro. Jones is called a "perpetual talking machine."

Bro. M. F. Gowell, Jonesport, Maine, July 17:—

It was most gratifying to note in our two-day meeting held at Moose Neck (South Addison) 14th and 15th inst., the hospitality extended visiting Saints. Doors were open "within and without" as never before. The Spirit of God was present in all the meetings, notably in the testimony meeting Sunday morning. Two were baptized on Monday by Bro. J. C. Foss, who with the writer did the preaching. Others are investigating and near. The community feels the loss of good Bro. Joseph Lakeman, lately deceased. We are trying to keep things moving, and prospects are encouraging.

Bro. S. D. Payne wrote from Hiawatha, Nebraska, recent date:—

The gospel work moves faster here than ever before. I have baptized twenty since my report to General Conference.

Bro. T. J. Sheppard, Dunly, Texas, July 17:—

Since last writing have held meetings at San Antonio, Oakwood, and Somerset, and am now on my way to Pipe Creek to hold forth three or four days. From there I expect to work up points in Gonzales county. I had the pleasure of baptizing four splendid people at San Antonio and three at Oakwood. This makes sixteen noble souls the Lord has enabled me to conduct into the kingdom since coming into this district May 18. Bro. O. D. Johnson is with me, giving every assistance he can, but will have to stop to attend to home work. I ask for the prayers of all.

Bro. J. S. Roth, Amber, Iowa, July 23:—

Bro. O. B. Thomas and I are holding forth here in the tent. The congregations are small, but those who come seem to be interested. We will continue till about the 15th of August if the interest demands. We will then take the tent to Canton for our conference.

Bro. J. B. Roush, Joliet, Illinois, July 24:—

We are having quite a stormy time of it, but do not feel like surrendering the fort. Last night we had the tent full, and a large crowd stood on the outside. Prejudice runs high and the spirit of mobocracy is sometimes felt, still we are confident and fight on.

Sr. B. M. Paden, Lima, Ohio, after years of isolation from the church sent a letter at random to President Smith, asking the whereabouts of the church, and after receiving the HERALD sent in reply, wrote July 25:—

It does me so much good as I am away here with no one of the Saints near me. I inclose one dollar and will send the other for a year's subscription as soon as I can.

Everybody in the church ought to feel just that way.

Bro. G. W. Rogers, Independence, Iowa, July 25:—

I am alone here in the cause of Christ and have some hard battles to fight.

Bro. I. N. Roberts, Bottineau, North Dakota, July 23:—

Last night nine more gave their names for baptism which gives us a membership of nineteen. The work is onward. O, that I had some one to help me! So many are waiting at other places, I fear I shall not be able to meet the demands.

Bro. J. H. Lake, Corinth, Ontario, July 24:—

I have been here for a few days holding some meetings, trying to encourage the Saints. I go next to London where I expect to meet Bro. Blair. He expects to go from London to a point in the Chatham district to attend a grove meeting on the 29th. . . . I wish to do all I can to help the *Herald*.

EDITORIAL ITEMS.

By letter from Bro. R. M. Maloney dated Norman, Oklahoma, July 15, we learn that he and Bro. W. S. Macrae have been having some lively skirmishes with Brighamite elders in the Territory. Elders G. S. Ashton, E. M. McArthur, J. A. Stephens, A. N. Wallace, and Joseph Lowe of the Brighamite Church had been laboring in that region and had baptized six. The brethren persuaded these representatives of the Utah faction to enter upon an examination of the respective claims of the two churches, the result of which was that the Utah elders found it necessary to cut it short and leave for other fields according to the instructions to let the elders of the Reorganization severely alone. Bro. Maloney is satisfied that the result was a victory for the right and that the people were enlightened and pleased by the investigation.

Bro. J. W. Wight delivered the oration at Lucas on the Fourth, and we learn from several sources made an excellent effort that gave good satisfaction. It was his first effort at Fourth of July oratory, and he may be congratulated on having made a success.

Bro. John Gillespie, Temple, Ohio, July 20, states that a few of them living in and near to Cleveland have rented a hall on Superior street, and have had two Sundays' preaching by Bro. M. H. Bond; congregations small but intelligent. Bro. Gillespie thinks a good work may be done in Cleveland, which we earnestly hope. The

Cleveland *Leader* gave a good notice of the movement in a late issue; Bro. Gillespie sent clipping with his letter.

Bro. Odin Jacobs, Radcliffe, Hardin county, Iowa, would be willing to aid an elder to get a hearing in that town if one will visit him, with a view to doing some labor there.

Bro. H. H. Robinson closed his labors at Savoy, Pennsylvania, in what he calls an exciting time. One man, a minister, had done quite a bit of sly work against Bro. R. and the work; this man Bro. R. met in a short debate, the house being full all the time. Bro. R. baptized one, a fine lad of fifteen years. It pleased some of the worse minded to threaten Bro. Robinson; but having seen a little war he paid no heed to threats, going his way quietly and steadily. Who is it that says, "the Reorganization cannot be of God because its elders are not persecuted."

Bro. Alvin Knisley of Selkirk, Ontario, has been presenting the word in various points in the regions round about his home. He succeeded in making a number of favorable openings and is encouraged to continue his labors.

Bro. J. A. Gunsolley, for some years a resident of Lamoni, left the city of the Saints on Tuesday the 24th inst. for Salem, Massachusetts, where he expects to locate permanently. During his residence here Bro. Gunsolley has rendered excellent service in behalf of the cause in preaching the word, in the Sunday school work and young people's societies, etc., besides filling the position of superintendent of the public schools. He leaves Lamoni with the confidence and good will of its people and their united wishes for his continued usefulness and success.

Bro. J. A. Grant reports progress being made in the Eastern Michigan district in which Brn. Robert Grant, William Davis, and himself are laboring. He presides over the Buel Center branch and labors also at other points in the district.

Bro. A. B. Pierce reports excellent work being done by Brn. Sheehy, Robley, and Coombs in the Massachusetts district.

Bro. J. M. Brown writes from Stafford, Kansas, giving an interesting account of his labors in three counties in the State. He has been received open-handed by the people among whom he finds a friendly spirit and readiness to hear the word. He is blessed in preaching and administering to the sick. Prospects are excellent for additions to the church in his field.

Bro. James M. Scott has been laboring in Orange and Washington counties, Indiana, opening up new places, in which he has enjoyed excellent liberty and has been well received; in one place being listened to by those

had driven away a minister of another faith. The field is widening and calls for preaching are many. Bro. Scott will hold a grove meeting on the Bradley farm, August 12, which he requests Bro. David Scott and the local brethren to attend.

Bro. Alma Kent is with Bro. A. H. Parsons, holding tent meetings in Eastern Pennsylvania and Maryland. He is feeling well, though meeting with considerable opposition in places where the work is new to the people. His address is Banks, Cecil county, Maryland.

Bro. F. C. Keck wrote from Gilfillan, Kansas, summarizing his labors in the Clinton district, in which he is having success. Twenty-three have been baptized in the western portion of that district in the past six weeks. Bro. Lloyd has been with him of late. He has baptized seventeen into the Lebanon branch since January 1. Two of the number baptized during the year are sons of Campbellite ministers. He commends the Saints, who have attended his meetings regularly though having to drive five and ten miles to do so.

Bro. William Sparling reports the organization of a branch with twenty-three members at Clifford, North Dakota, by Brn. Roberts and Swenson. Nineteen of the members are new additions by baptism. One Reverend Gillespie of the Congregational Church declined to meet Bro. Sparling in debate, as agreed, urging that the latter was not a foeman worthy of his steel. Bro. Roberts offered to measure swords with him, but without avail. Bro. Roberts had gone to Bottineau, where he expected to organize another branch.

Mrs. Henry Sheffer, a sister living at Cheboygan, Michigan, writes stating that a number would probably obey the gospel if an elder would minister the word to the people there. Herself and husband offer a home to one who will come before the close of September.

Bro. Robert Oehring, residing at Cornland, Missouri, wrote from that point on the 18th inst. He is working at his trade during the week and preaching at various points in the vicinity of Rich Hill, Butler, and Cornland on the Lord's Day. He has baptized seven and has others—"dry land Saints"—almost persuaded.

Bro. J. A. Grant reports the baptism of five at Amadore on the 22d. There will be a grove meeting at Frenchtown July 29, and one at Amadore on August 5.

May you have success, brethren.

Bro. E. B. Morgan, of Lucas, Iowa, has sold out and will be in readiness for the Welsh mission soon. He has a good word to say of the HERALD.

Bro. Ebenezer Miller, Jr., writes from Cleveland, Ohio, July 23, very

encouragingly of the effort being made in that city, by the few Saints resident there, aided by Bro. M. H. Bond, of Willoughby. Bro. Miller reports an increasing congregation in their rented hall, though the number is yet small. The *Leader*, public journal, gives favorable notices of the movement. Bro. Miller's letter is interesting, but we are obliged to omit for lack of space, as with several others of late date.

Bro. J. A. Robinson writing from Toronto, Ontario, the 22d inst. refers to having heard a young Jewess lecture there on the work of her father in preaching Christianity in the Holy Land, and who refused to become a sectarian although ordained by twelve different ministers of five denominations. Bro. R. invited the lady to visit the churches of the Saints, with a promise of "sympathetic audiences."

The *News* of Joliet, Illinois, in its issue for July 23 devotes half a column of its space in introducing Bro. J. B. Roush and the Reorganized Church to its readers. Bro. Roush is doing tent work there and though meeting with some opposition from the hoodlum or wild boy element, is evidently having success. The *News* article is fair in statement and friendly in tone.

The Southern California reunion began its sessions at Downey, California, July 17, with good attendance at the opening. We are indebted to Sr. Annie Reynolds for synopses of the sermons which we shall publish as we find space for them. Brn. Burton, Kelley, Forscutt, and others were present.

A grove meeting will be held near Allendale, Missouri, in the Decatur district, on Saturday and Sunday, August 11 and 12. Elders J. R. Lambert, J. S. Snively, and others of the ministry will be present. Those in charge request a full attendance.

Sr. Hattie M. Lake, of Gooderham, Ontario, writes commending the church literature, in the columns of which she finds much to encourage her heart and sustain her faith. She commends the Home Column and the leaflets as timely aids to the mothers in Israel. She appreciates the privilege of hearing the elders preach about once a year.

Brn. A. H. Parsons and Alma Kent were at Nottingham, Pennsylvania, at last accounts, having commenced tent services there July 18. They had been well received by large audiences in Harford county, Maryland, previously.

Elder James P. Dillon died at his home in Lamoni during the morning of Monday the 30th ult. Bro. Dillon was baptized and ordained in 1863 and was at all times a steadfast adherent to the faith. His last official work abroad was done in the Wisconsin field in 1892.

Mothers' Home Column.

EDITED BY FRANCES.

"Three words fall sweetly on my soul
As music from an angel lyre,
That bid my spirit spurn control
And upward to its source aspire,
The sweetest sounds to mortal given
Are heard in Mother, Home, and Heaven."

EARLY PERVERTING INFLUENCES.
SELECTED READING FOR THE LOCAL MEETINGS OF DAUGHTERS OF ZION FOR
AUGUST, 1894.

BLINDNESS to moral dangers often invites calamity. That many mothers enshrined in the safe seclusions of pure homes, absorbed in the tender joys of maternity, are blind to dangers menacing their loved ones, is not strange. But the quickened conscience of the age, with prophetic vision sees approaching peril, and its sounding cries of warning. It no longer suffices for devoted mothers to gather their children in the homefold and watch their coming and going, excluding all that can defile until the time comes when they must stand alone, the men and women of the future. Experience has taught that such sheltering too often results in weakness of character, unable to resist the harpies which forever lie in wait for unsuspecting souls. Ideal manhood and womanhood demand for their attainment something vastly more difficult and complicated than shutting out, or shutting in.

Every woman, mother of one child or of ten, needs first to recognize the fact that certain moral evils infest the atmosphere of childhood, and they are as likely to attack her child as any other. Again, whether they know it or not, whether they shirk, evade, or deny it, "it is to mothers that the most tremendous work in the whole universe, even the training of an immortal soul for good or for evil, for life or for death, for God or for the Devil, is intrusted."

The fancied security, the unawakened ignorance concerning early perverting influences, the unceasing devotion to externals of dress, food, fancywork, and furniture, prevailing among many mothers, who are otherwise really good and conscientious women, are largely responsible for the beginnings of many moral evils. Many and many a mother knows not the worth of a Godly life as a moral purifier until the sorrow of seeing one or more of her children struggling in the snares of impurity or of sin has taught her the terrible mistake of failing to ground her children, while they are *very young*, in gospel truth and love to God.

How can a life of moral purity and self-control be developed in a child, if his mother has no firm and unwavering conviction of its value, no high and fine ideal of its future possibilities, no loving, abiding trust in the Searcher of hearts? "Do we not sorely need a deepening and intensifying of our spiritual life? Do not all women need to draw nearer together with a more whole-hearted devotion to the service of God, according to our several abilities and opportunities?" As we attain this, and thus only can we effectively

undertake social reform, and be ready to combat evils which assail our loved ones from the day of their birth.

Would that a heavenly vision might blaze upon the conscience of every American mother the awful responsibility and duty of making the first ten years of her children's life her personal care—her golden opportunity to seal their destinies for goodness and purity! Would that I could convince every woman who shall read or hear these words, how earnestly I believe it is possible for the true mother within these years to sow such seeds of righteousness that impurity and wickedness shall become well-nigh impossible! . . .

The children of many well to do families, "overfed and underworked," taught self-gratification rather than self-control, having their physical appetites stimulated to excess, are not seldom, almost helplessly put under the dominion of the lower instincts by the conditions of their everyday life. The fond thoughtlessness which urges a child to eat more than is needful, until a habit of gluttony is formed, which enjoys every indication of physical progress, without ever thinking of his mental and spiritual development, is surely begetting a tendency and habit of animalism which furnishes a nourishing and fertile soil for temptations awaiting boys and girls in school and shop. Thus, when awakening instincts of sex begin to manifest themselves, when young people are of necessity more and more away from home, they are unfortified and undefended in the most subtle and serious encounter of their lives. Happy, indeed, is that child whose mother has been keen-eyed, intelligent, and brave enough to prepare him for the conflict.

Few questions are more perplexing, than that of determining how much mingling of boys and girls in sports, or at evening entertainments can prudently be allowed. Evidently it is useless to sigh for the "good old times" when lights went out at curfew bell, and boys and girls had little thought of society beyond the home circle, for in those days families were so large in number that the home supplied abundant companionship.

Children's evening parties, even under most favorable conditions, with their too frequent opportunities for juvenile flirtations, and their inevitable tendency to emphasize distinctions of sex, furnish too many temptations to be considered other than dangerous. Were there no other evils connected with them, these are sufficient to condemn them in the mind of every mother who has her child's moral welfare deeply at heart.

That any woman can think or say of childish lovers, "it is such a pretty sight to see them so devoted," and then encourage separating themselves to each other's society to carry out the deceit is surprising.

"Why, there is no harm," say you, "they are only children." But can you not see to what such talk and such thoughts lead? how they weaken modesty and reserve, which are the strongest safeguards of purity; how they direct the thoughts of the growing boy toward matters with which maturity is often unable to cope successfully?

Is it only a conservative whim, that it is unwise, nay, perilous, to allow any association of boys and girls during childhood, or even trifles of speech, which place their thoughts strongly upon difference in sex? If, by any mischance, there have come to either, impure words or suggestions, such speech, such associations inevitably tend to fix and nourish them. It is impossible in such matters to overestimate the importance of "little things, little decent ways, little safeguards and watchfulness." One has said, "Sow thoughts and reap actions; sow actions and reap habits; sow habits and reap character." These words indicate the logical sequence of destiny—a life of purity or a life of shame, a life for God, or a soul lost. This inexorable law of being explains why even so small an affair as a juvenile flirtation, or the evil companionship of an hour may be the beginning of unspeakable sin and misery.

In this land of democratic ideas and while we are striving to understand and solve the problem of "universal brotherhood," our children are in constant and imminent peril from associations which it is difficult to forbid or control. Apparently, nowadays, many children and young people choose their associates as freely as birds their mates, without word or warning from parents. How much wiser that mother, seeing the lovely and helpful in some, should quietly encourage these, while the coarse and harmful are as quietly but firmly crowded away by what is better! Let it never happen that the young become suspicious of every one by our much speaking and condemning of what is manifestly corrupting in their associates; rather, with loving words of commendation for the good, and a silent withdrawal or disapproval of the bad, lead them to the best. Above all, let every woman know with whom her children associate, and learn their character. Then if you have love, that love which is strong in self-control and strong in God, you will find some way to encourage the good, and keep evil at a distance; but beware that no glamour of wealth, position, or fine raiment blind your eyes to what is evil, or make you shrink less from the vice of respectability than from that of your less reputable neighbor.

From out the dim distance, in manifold visions, you appear to me, O mothers of little children, and from my own experience of motherhood arises a mighty sympathy for the perplexities, the needs, and the triumphs which await you. In beautiful homes, where there is no lack of comfort and luxury, in humbler abodes where life is a perpetual struggle, in the cottage where grim want often enters, you are busy with loving ministries for the little ones, have you realized as you are brought face to face with life which is your own, yet not your own, that the beautiful innocent sleeping in your arms is God's child?—that the indwelling spirit which looks forth from those calm, silent eyes is of more value than time, or money, or knowledge, or power? Your days are so full of care for his body, the little hands clinging to your garments have so many wants, your eyes are so heavy with weariness that it is no wonder that things invisible are hid sometimes, and

the immortal within the robe of clay is forgotten. Alas! that such truths come too late to some of us, to others, never!

"Their angels do always behold the face of your Father which is in heaven." O mother-heart, know thy power, and the inestimable worth of the wondrous gift bestowed upon thee! An eternity lies folded in those feeble forms. Knock at heaven's gate, and learn the worth of a life pure enough to see God.

Though in the midst of manifold perverting influences, you have not to fight the battle single-handed; the great, loving, omnipotent heart of Jehovah stands pledged to your assistance. Beware of first steps to impurity; watch, as well as pray. I close with the tender words of another: "If we can only get our boys and girls to realize that from the soles of their feet to the crowns of their head they belong to Christ; that their feet belong to him by the prints of the nails in his, their hands, by the wounds in his palms, their bright young faces by the crown of thorns he wore for them, their whole body and soul by the great passion of his love poured out to win them to God—we shall have gained more than half the battle in making them modest, and pure, and brave."—*Irma A. Jones.*

[NOTE.—The Advisory Committee wishes to call special attention to the subject very briefly adverted to in the foregoing, namely, "Childish lovers," and invites mothers to give to it their earnest thought and also to give expression to their views. We want to hear from you through the Home Column.]

WHAT TO DO WITH THE CHILDREN DURING VACATION.

SECOND PAPER.—HOW A GIRL MAY BE ENTERTAINED AND PROFITED.

TAKE your child into your confidence and explain to her in a loving, enthusiastic manner your plans for her during the summer. Tell her that you want her vacation to be an enjoyable one, and at the same time one in which she will become mistress of some useful knowledge. That every new achievement brings a joy all its own, in a most delightful sense of exhilarating independence.

If you are aware of it, you have a very necessary habit already formed for you, that the child learned under the discipline of school, and which you realize should be one of the first essentials in her home training, as well as in her general character. Promptness, order, and system. Whatever course may have been decided upon, it should be regulated according to these cardinal principles. Have a fixed time for each duty, and insist upon exactness in compliance with this rule. Otherwise the summer will drift away and the child will have accomplished far short of your expectations.

When we see a woman who never gets through with the work she plans for the day; who somehow has no time for that; who complains that she is becoming a heathen because she never has a chance to read; that she is getting rusty in all she ever did know for want of time to review a little, we wonder if, notwithstanding all she has to do, she

would not get along more successfully if she knew how to systemize her work.

Children often become impatient under methodical restraints, and long to do as they please. But that is nothing strange. They cannot, of course, be expected to appreciate the benefits; only experience can teach them that, and, after all, most older folks often feel as if they would enjoy utter freedom for awhile. However, mature reason knows the consequences that would result from such a course, and these should be explained to a child.

Children realize that their enjoyment is made the keener by the thorough performance of duty. It is only at the time being that they feel disposed to shirk, dreading the exertion, even while they know the result would give them pleasure. It is a matter of will power with them at the time.

Of course it is possible to carry even so good a thing as system too far. But no universal exception to the principle could be prescribed. Judgment and thoughtfulness upon the part of each individual mother can alone suggest what variations would be best, being careful, indeed, that sympathy does not run into weakness, or overindulgence.

Children should be taught to be responsible for the right and prompt performance of their duties. Nothing is more deplorable than to see a child who has been permitted to depend upon older persons without any personal conscientiousness, and will evade a task every time notice is not taken. It is positively distressing to see a mother run and hunt a child up every time her work is to be done, or, rather than to take the trouble, do it herself. Such actions are pitifully weak, and are a serious detriment to a child.

When is the proper time to begin a girl's domestic education? As soon as a child can walk it should be given its little duties. If they are nothing more than the keeping of its playthings in order, it is getting hold of the idea of helpfulness and industriousness.

At six or seven a child is not too young to do simple housekeeping and cooking; yes, and even sewing, too. We may laugh at the old time practice of giving the little maidens long seams to sew for an hour every day, but it would be a blessing if the fashion would become "all the go" again. It is a pity that in this rushing age of progress we leave out so many things of real merit.

Why would it not be an excellent idea to include an hour or so of sewing in the curriculum this summer? It would help to content and amuse the little woman through the long summer afternoons. Besides, she will become deft with the needle, and, when she gets a little older, she will be ready to learn to cut and fit her own garments.

In many households, the system is so unalterably set that there is never time nor opportunity to instruct a child, and have her practice doing things. Under such unfavorable circumstances children are sometimes blamed that they do not "come around and try to learn themselves." This is expecting more of them than there is any consistency in. It is a mother's part to do the thinking and planning, and to make any changes in

the workings of the household machinery that may be necessary.

Children are sometimes selfishly put to that kind of work at which they can be of the most service, because housework does not require the time and patience to teach that the culinary and sewing branches do. Under such a rule, many a girl grows into womanhood with no other knowledge of domestic things than the keeping of rooms in order. In her thoughtful moments, no doubt, she has an uneasy realization of her dependence. But, because the mother seemingly has so little intuition of her position and shows so little disposition to help her, or perhaps because she lacks the courage and resolution to break through the conditions that surround her, and make a way for herself, she drifts along in this uncomfortable manner, almost independent of herself. Just a thought of the trouble that ignorance must bring to her daughter in future, ought to be enough to impel a mother to make a sacrifice of any selfish consideration for her child's highest welfare.

How doubly hard comes the knowledge when one must plod it out alone. When, in a short time, everything is to be learned that might have taken all of childhood's years. Blunders are so much more mortifying then, than when one is younger. No mother to lean on, responsibilities must be borne all alone. Perplexities and difficulties that a mother's experience might have smoothed away, must be solved at the expense of many a heartache then.

LOUISE PALFREY.

EXTRACTS FROM LETTERS.

SR. M. HOLCOMB writes from Manteno, Iowa, expressing her thanks to the Saints for the kindly manner in which they entertained her request for prayers in her behalf while assembled at conference. She esteems it a duty as well as a pleasure and a privilege to bear testimony to the fact that their prayers in her behalf were heard and answered. She was very sick—so sick that the attending physician expected her to die, and was himself astonished at her rapid recovery. She is now able to be up and around her house, and, while not fully recovered, she desires to give God the glory for all he has done for her.

HOME COLUMN MISSIONARY FUND.

Amount to date, May 4.....	\$4,886 26
E. Cockerton, Cal.....	1 00
Marg't Hirst, Iowa.....	1 00
C. A. Johnson, Ill.....	1 00
Ella V. Hayer, Iowa.....	50
L. Bradley, Wis.....	22
B. Beardsley, Iowa.....	1 00
Josie Irwin, Ill.....	1 00
M. A. Lewis, Iowa.....	1 00
E. P. Anderson, Kan.....	1 00
R. Shippy, Iowa.....	50
Laura Cook, Md.....	50
Sarah J. Green, Cal.....	2 00
M. Banks, Neb.....	1 00
H. Winship, Pa.....	1 63
	13 35
Amount to date, July 27.....	\$4,899 61

The daily street-cleaning force of Paris numbers twenty-six hundred males and six hundred females.

Letter Department.

LONDON, Eng., June 14.

Editors Herald:—Wafted by the breezes of faith and hope, and enlightened by the sunshine of our Father's smile, your beloved and welcome pages cheer many a sad and waiting, lonely heart, this side of the broad Atlantic. Your hearts would rejoice could they see the good effect your little journal is exerting upon the church; and, further, its holy leaven is beginning to leaven the world also.

My heart is pained to read of the financial cloud under which the valued *Herald* is at present suffering: the more so as being out of employment, (excepting the teaching of music to a few pupils,) I am unable to lend a helping hand in the direction in which it is now of so special a service. Still, by speaking of it to one and another, and by keeping the People's Palace supplied with your genial pages, and sending an occasional copy to the British Museum, I am placing the *Herald* before those fully able to render that financial assistance so needful at the present crisis, by becoming your regular subscribers. The cloud, dear brethren, is, I am convinced, but a transient one; and if each subscriber will make it a point to send you the name of *one* other subscriber *each month*, your circulation will in one quarter of a year be trebled.

Bear with me, dear editors, for I am painfully conscious that my long, long silence must seem like neglect of your interests; such, however, is far from being the case; for I am preparing an essay which will, I am certain, please and entertain (if not edify) your numerous readers, but, being lengthy, it of necessity takes time in preparation.

If your circulation has temporarily diminished, there is to me, at least, and doubtless to many more who have noticed it, a counterpoise in the reflection that since Bro. Joseph Luff's association with your board as corresponding editor, a marked improvement in the literary style and diction of several of your articles has taken place and an elevation of thought and sublimity of sentiment which amply brings the *Herald* within the category of those periodicals of which it might truly be observed, in the language adopted by a certain large advertising agent in this city, whose gigantic posters meet the eye at every turn, "Tis not in mortals to command success, but we'll do more, we'll deserve it." And I can say, most sincerely and truthfully say, that if only the *Herald* meets a success in any way commensurate with its deserts, there is a glorious future in the near distance for the *Herald* and its "collaborateurs" "both small and great."

When I was employed in my boyhood as a messenger in the office of the Victoria Dock, London, there used to be an elderly clerk in an office at the extreme southern extremity of the docks who used to take such a "quantum" of snuff that it not only affected his head but his waistcoat too, for it changed the said article of apparel from a jet black to an indescribable brown; and as he was perpetually making the most atro-

cious and outrageous mistakes in his import and export accounts, I was kept in a pretty well perpetual jaunt from the general office, at the north side, to his small office at the extreme south to get these errors and "queries" (as he called them) rectified. On perceiving me enter the office with the "query" book in my hand, the old gentleman would give his waistcoat a dusting with his hand and brush off nearly enough snuff to choke three white people, or one negro, and, putting on his spectacles he would say, "What, have I made another mistake, Tubb? Well, well, never mind:—

"To err is human,
To forgive, divine."

but the chief clerk at the other side, when I arrived, used to get angry at these repeated discrepancies, and said to me, "Here, Tubb, you tell old Fairburn the next time he gets making one of these blunders, he won't get forgiven by either God or man!"

My object in naming this little episode, is to ask the forgiveness of any brethren who may have felt hurt at the strictures contained in my last letter to your columns against the contradictory statements and opinions advanced in the *Herald* by one writer against another. Believe me, brethren, no offense was intended against any; and I can only say that, being an Englishman, I can no more help looking at these things from the *English* point of view, than you can help viewing them from the *American* standpoint.

Our hearts have been deeply moved and touched by the kindly and generous Spirit in which our appeal to your honorable body was met and responded to, at the recent conference; and may He who holdeth the direction of all things in his mighty hand grant that soon your Bishop may be able to send us the needed aid, so that the building so greatly needed may arise in the heart of this mighty metropolis of the world, and the praises of our gracious Redeemer ascend from a thousand tongues of them who at present worship him "as through a glass darkly." With loving brotherly and sisterly anticipation, we await the coming of Bro. James Caffall, whom, "not having seen," we "love," as one patient yet valiant in his Master's cause. May the struggling and hard working little band here in London find encouraging hope and renewing determination under his ministrations. Brn. Gillen and Griffiths did manifold and noble service in these British Isles, the former in the northern towns and the latter especially in London; and may a Father's hand water the seed sown "beside many waters," and at so great a sacrifice of home comforts and associations, for his name's sake.

Sr. C. B. Kelley's editorial anent London in this June number of *Autumn Leaves* was as running waters to the thirsty soul and as "good news from a far country." We consider it a most kindly and noble thought on her part, to endeavor to enlist the prayers and practical sympathies of the ladies of the church on behalf of the church in Babylon.

May the blessings of the eternal Jehovah rest and remain upon the Daughters of Zion; and may their names become not only hon-

ored in the earth, but had in eternal remembrance before him whose hands sent forth the sweet influences of the Pleiades, and who bringeth forth Mazzaroth (Jupiter) in his seasons, and who guideth Arcturus with his sons. (Job 38: 31, 32.)

The ostensible head of the church is at Lamoni, Iowa (may Jehovah bless it), but the real battle-ground, the actual rallying-place of the armies of Satan is at Babylon (London), where I am confident there is tenfold more Apollyonish hatred and Satanic opposition against the work than in nine tenths of the States put together; insomuch as it is a question, not merely whether God's work shall grow and flourish in London, but whether it shall dare to maintain its bare existence in this "synagogue of Satan." The idea has occurred to me that if a band of the Daughters of Zion could visit London (and we would gladly take them to see the wonderful and magnificent sights of this protean city) they would carry back with them, I am sure, not only a vivid realization of the vast need of gospel work here on a gigantic scale, but inwardly registering an earnest vow, that if their faithful prayers and practical labors could accomplish the task, London should no longer lack that temple reared to the glory of God, that her perishing millions and her long priest-ridden inhabitants so solemnly cry aloud for even unto him. Brethren, were it not for the distance, and the need, too, of labor in your own mighty, and free, and blessed land, we could let our lips give utterance to the long suppressed and almost despairing cry of our hearts, "Come over and help us!" Nevertheless, O our God, we would humbly say, Not our will but thine be done.

To the young sisters and brethren of the Zion's Religio, who have so kindly sent me a copy of the *Autumn Leaves* monthly for the Whitechapel Free Library, I tender my sincere thanks; and am truly glad to tell you that the book is most thankfully appreciated there. To Sr. Walker, or whoever writes the "leaflets," let me confess that, although I was at first opposed to the literature, considering it unfit for general publication, the Lord has told me that his hand is in it, that he might raise up at his coming, a people pure enough to behold him and fear not, for they shall see his face.

F. R. TUBB.

DEFIANCE, Iowa, July 16.

Editors Herald.—Bro. F. M. Weld and the writer began meetings at this place in "gospel tent" on the 6th inst. Interest good; at times the tent proved too small. Have had from one to four preachers out each evening. Bro. J. F. McDowell stopped enroute to Spirit Lake, Iowa, and gave us good and timely sermons. On Sunday afternoon and evening he spoke on the prophetic mission of Joseph Smith, and at times the large audience seemed spellbound, the Holy Spirit bearing witness in great power. We felt to exclaim, "It is good to be a Saint in latter days." May God's Spirit continue to be with such noble, efficient, and fearless standard bearers as Bro. McDowell.

Yesterday at eleven a. m., we attended services at the Christian (Campbellite) church

and heard one of their ministers preach a "trial" sermon, to see if the congregation would hire him. He tried to prove that the gospel of Christ was not preached till the memorable day of Pentecost, but failed in the effort. We expect to continue meetings for a time. The few Saints here are aiding us nobly. We are joyous in gospel work.

C. J. HUNT.

MALAD, Idaho, July 17.

Editors Herald.—When last I wrote I had just closed my work for the year and made my report to conference. To-day finds me in the same place, just opening the campaign in Idaho. When I wrote last I had just heard of the decision of Judge Phillips granting us a clear title to the Temple Lot, and the outlook was hopeful and I thought I could see brighter days for the Rocky Mountain mission; but to-day as I view the situation I am not so sanguine. The very things that I thought would be potent for good to back-slidden Israel have only been chains in the hands of the "priesthood" of Utah to bind more firmly the shackles of error on their willing subjects. The cry of "fraud;" "corrupt courts;" "a Josephite judge;" have been made to do duty in stirring up hatred and animosity towards us as a people and making it more difficult than ever to get the truth before the people. I was pleased very much to see with what courtesy and kindness Mr. Stout was treated in St. Joseph by our people and I hope the Utah elders will never have cause for complaint in our treatment of them in the East. I hope that Mr. Stout will have the courage and manliness to come out and publicly correct some of the statements he made in a Council Bluffs paper wherein he made the assertion that we of the Reorganization were their bitterest enemies, after such kind treatment as he received from our brethren in St. Joe.

Let me now draw a comparison by making a statement of my treatment in Utah. During the two years I have been in that Territory I have only had one meal given me by a Mormon, and that was a few weeks ago in Ogden, but have had to depend, when I could find none of my own church members, upon Gentiles and apostates for my keeping. In Oakley, Cassia county, Idaho, I spoke to the largest audience I ever spoke to in the West, all or nearly all Mormons, and at the close there was not an offer to take me home and give me a bed and meal, but I had to be under the humiliating necessity of begging a place to stop while preaching there. I do not say this because I feel any animosity towards the people here, but because they are simple, plain truths.

I arrived in my mission this year on the 9th of June; stopped in Salt Lake City three Sundays, preaching in the chapel six times, and at Sandy once. My congregations increased in the city, and I think good was done, to the Saints at least. I went to Ogden on the 25th where I preached each Sunday for two Sundays in a private house, visited among the Saints, and on the 5th of July baptized four, all children, belonging to members there. The strike caught me in Ogden,

keeping me there longer than I had intended, so did not get here until the 12th. I found Bro. John Lewis very sick and not expected to live, but at this writing he is much better. I am preaching here each Sunday, but audiences small. I expect to leave for Soda Springs and Bear Lake county next week, where I expect to join Bro. A. J. Layland in opening up the work there in some new places. I rejoice in the success of my brethren in the East and hope for better times in the West.

Yours for truth and right,

H. O. SMITH.

DENVER, Colo., July 18.

Editors Herald.—We arrived in Denver, the field assigned us, on the 5th of May. We found Bro. E. F. Shupe at the depot awaiting us, and soon learned that the Saints had made preparations for our comfort and convenience. Bro. E. F. Shupe, the president of the branch, is energetic and alive to the interests of the work. The Sunday school under the supervision of Sr. Joseph Schmutz, is doing a noble work. The Religio is also doing good work among the young folks. A very entertaining programme was rendered on the 28th ult. Sr. May Schmutz, with the cooperation of the members of the society, worked hard to make the entertainment a success, and it was. The proceeds will be used in paying the expenses of a picnic excursion for the children of the Sunday school. The Daughters of Zion hold their regular meetings presided over by Sr. Walters. We have a good church to meet in and a fair congregation.

Since my arrival four have been baptized and one more will be added to-morrow. These are not my converts but the fruits of the united efforts of the branch. Last Monday evening the good Saints, about fifty strong, completely surprised us. They came not only with hearts full of love and Christian fellowship, but with their arms full of the good things of life which minister to the outer man. The evening was spent in song and social intercourse, sandwiched with cake, and fruit, and lemonade. At ten o'clock all joined in singing, "God be with you till we meet again," which concluded the evening's festivities. There is a noble little band of Saints in Denver. May heaven's richest blessings be theirs to enjoy. I trust each of us shall be qualified to successfully perform the duties devolving upon us.

Very truly yours,

F. J. CHATBURN.

FRANKFORT, Mich., July 13.

Editors Herald.—I attended the debate at Gilmore between Bro. J. J. Cornish and M. D. Rogers, and while that was going on I could not preach very much. But I preached around some before it commenced, and baptized a man and his wife. After the debate Bro. Cornish baptized seven or eight more. I then started for home and the Bay Port conference, stopping on my way, and preaching a couple of sermons at the little town of Beaverton, where Bro. J. A. Carpenter is holding forth, and saw him

bury two more precious souls in the waters of baptism. Beaverton is a new place, and there is a good interest there.

It is about a year now since the first sermon was preached there by me. Prejudice was then very strong and some were so glad when they saw me leaving town that they shouted, "Hallelujah!" But now we have about twenty or thirty members there, and some who hated us are good Latter Day Saints. I had a good time at the Bay Port conference, also at my old home where mother, father, one brother, and my youngest sister live. I visited my branch at Grant, preached a little for them, and then came to Reed City and called on Bro. Cornish's folks, and on up to South Boardman conference where we had a good time. Six were baptized by Bro. Cornish and myself; and I suppose Bro. Cochran of Lamoni will be pleased to know I baptized his nephew, Wilbur B. Paul, of Wexford. I then went to Fife Lake and preached a few sermons, and baptized one there. I came to Frankfort, saw the school trustees, and got permission to preach in the schoolhouse. I also saw the editor, a young man who is acquainted with Elder Cornish, and he advertised my meeting for Friday the 13th. I went to Burnham and baptized five on the 11th, making somewhere about twenty since the debate there between Elders J. J. Cornish and H. E. Rossell.

It was reported that Rossell beat Bro. Cornish in the debate, but the number of baptisms since proves that some one must have been mistaken. There has never been any preaching in Frankfort yet, and I hope we will get a good opening there and many be converted to Christ the Redeemer of the world. The work is certainly moving on at a rapid rate. I never saw the like, so many calls for preaching. Every one is sorry because Bro. Cornish is going away, as we have so few preachers to carry on the work in this district. The interest is increasing all the while, and we want more help. The harvest is great and the laborers few.

Yours in bonds,

F. C. SMITH.

AMADORE, Mich., July 16.

Editors Herald:—There is a marked advancement in gospel work throughout our district since the June conference at Bay Port, not in count alone, but in spiritual growth. The Saints are learning that division means destruction, just as the Savior said: "A kingdom divided against itself is brought to desolation." Some of the dark clouds that have been hanging over the spiritual horizon in some parts of our district have removed and the light has begun to shine again. The district is in the best condition it has been in for a long time. The grove meeting at Shabbona, July 1, was a success; large crowds and good attention was the order of the day, three were baptized at the close of the afternoon meeting, Bro. William Davis officiating.

The Fourth of July was pleasantly spent with the Applegate branch, a goodly number being assembled from other branches. All seemed to rejoice that they had obeyed a

doctrine that made them free indeed. From Applegate the writer went to Grindstone City and remained over Sunday, preaching three times and baptized four; then hearing that elder J. A. Grant had crossed the skirmish lines of the Disciple fraternity by going to Frenchtown to preach, and was busily exchanging shots with one of their big guns (Billman by name), I immediately set sail for the battlefield to take care of the dead and wounded should there be any; but on my arrival found that Bro. Grant had completely routed his enemy and that professed Disciples had again learned that truth could not be upset. Several are near the kingdom. Yesterday I spoke twice at Black Creek, and at the close of the meeting in the afternoon had the privilege of leading four more precious souls into the waters of baptism. Others are talking of being baptized in the near future. So goes the good work. May it continue.

Your colaborer,

R. E. GRANT.

DOWNEY, Cal., July 17.

Editors Herald:—Yesterday I saw first papers from East since 25th of June, and no letters have reached me within this time. Doubtless a large number are blocked on the way or have reached San Francisco since I left on the 13th inst., and many that I have sent East are doubtless delayed to those to whom due for same causes which have prevented others reaching me. California has been practically cut off from communication from the East except by telegraph. It has been an experience of early pioneer days. Now the southern part is fairly opened up to communication east, but not so the northern. The brethren who may have written me expecting an early reply will please take notice that such letters, if any, are not yet at hand and that they must be patient under the circumstances. I am now hopeful of seeing the work so far completed upon the "Evanelia" (the gospel boat) as to be able to leave for the East in about twenty days.

On Sunday morning Bro. Mark H. Forscutt and I arrived at this place from San Francisco, having come down on the boat to Redondo to attend the reunion of Southern California Saints, and have since been in camp. We found Brn. J. F. Burton and David L. Harris in charge assisted by Brn. Nelson Van Fleet, R. Dana, Peter Betts, W. R. Pickering, Chas. Baly, A. Carmichael, J. T. Walker, Father Brush, and many others. The meetings are now in progress with favorable prospects and will continue over one more Sabbath.

Last Sabbath after the social meeting Bro. Burton preached a very able discourse and I thought during its delivery that it was not very necessary to import preachers to have a success in gospel preaching when he was on the ground. In the afternoon the writer talked to the people and in the evening Bro. Mark H. Forscutt gave us a very able and eloquent discourse as was also his effort on Monday afternoon. Monday morning Bro. Charles Baly made a good effort on duties of Saints in temporal matters and on Monday

evening and Tuesday morning the writer discoursed on the gospel. Bro. A. Carmichael spoke this afternoon on the everlasting character of the gospel plan, and Bro. Forscutt will preach again to-night. Perhaps I had better not tell all about the effort beforehand, but it is safe to say that by his work so far since I have been with him in California, it will be polished and instructive.

Everything betokens good for the work in California if the Saints will stand as a unit for the mastery.

As ever, hastily, for the truth,

E. L. KELLEY.

GALLAND'S GROVE, Iowa, June 16.

Editors Herald:—After our last the writer was permitted to lead four "lamb" into the safety of God's fold. A "farewell" by Mrs. McGowen and Sr. Eden served to portray that there were friends *outside* the kingdom: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Now came the struggle; to take the wife from all her relatives, and early associations, and companions, and to leave "Neely" behind; he who had shared our trials, struggles, and interspersed joys in an unknown land and among strangers, was a tax on the ability to bear up under such trying circumstances. And the compunctions of conscience just here knock loudly at the doors of individualism, portraying that anything like a just appreciation of the sacrifice made by my consort has not as yet been reached. God grant that the future may reveal such appreciation and a complete development of that love and union that such a sacrifice and companionship demand. A return to New South Wales permitted a reunion with Hamilton and Wallsend Saints and the leading of two more into the waters of regeneration; twenty-three for the year by the writer and thirty-one for the mission, whereas the Church Recorder reports but seventeen.

In these localities we were amply reminded that gospel love and appreciation bore temporal fruits to help us on our way. A return to Sydney where three efforts the next day (Sunday) closed the Australian mission for the writer. Nearly six years of toil, trial, anxiety, prayer, and tears, joys, reunions, fond anticipations, grand realizations, bigotry, intolerance, and cursings without and foes within clearly portraying that one must either go up or down in the scales of such surroundings. And now, ten thousand miles removed, reflection's rapid transition places us once more among these far away Saints, among whom are many "plants" of God's own planting. And the shafts of pain and sorrow pierce the soul in the realization that never again on the shores of time is the hand clasp to become the practical demonstration that a fruition of occasional anticipations is at hand.

Monday morning found us early about, for the "luggage" was to be transported and many little errands attended to, and at 3:30 p. m. we were aboard the steamship "Mariposa," so soon to leave her moorings and start on the homeward journey. At

4:30 the good ship slowly receded from the wharf, effectually widening the distance between us and loving companions—now of yore—who, standing on the wharf, took turns in waving the handkerchief and applying it to the lachrymal ducts.

Lamoni, Iowa, July 23.—Of our ocean trip it may be said that the first part was extremely rough, incident to a storm that had spent its fury but had left in its wake the foam-crested wave. Tuesday was a long, miserable day; the writer undergoing the severest seasickness ever experienced. We were all sick, even to the baby; but, next morning the boys and self were able to eat and never again submitted to this peculiar and trying sickness. Sr. Wight was less fortunate, not being able to sit up the whole way, but could eat well while remaining in a lying posture.

In California we had the pleasure of visiting with Bro. and Sr. Burton in their own home, and with our cousin and Bro. Putney attended conference of the Northern California district. We met Bro. Forscutt and enjoyed listening to a soul-stirring sermon from him in a private house. The thought presented and the manner of their presentation were both unique and gratifying, demonstrating the presence of the Holy Spirit. We stopped one night in San Bernardino, and spoke in the church there. Having traveled all the preceding night without a sleeper and reaching Colton about six p.m. we were rushed away to Sr. Addie Burton Matthew's, where a hasty tea was eaten and off for church with dirt, dirt, dirt. Never before nor since has the pulpit been entered under such a *burden of dirt!* If the hearers enjoyed the talk they did more than the speaker. The scenery of California was rapturously enjoyed and the beauty of the Santa Clara Valley was especially marked. Of course it was seen in its "Sunday" dress, it being the best time of the year.

Leaving San Bernardino our transit was rapid, yet the journey proved far too lengthy to be enjoyable under the circumstances. All the way through Southern Arizona and New Mexico the barren, and apparently at all times arid plain, yet fruitful in one thing—the production of a very fine red dirt or sand, and this "stuck closer than a brother," eyes, ears, nose, and mouth all seemed to vie with each other as to which could hold the most and retain it the longest. And wheeze, sneeze, and cough as one would it was still there, and what might have thus become removed was soon replaced from the fresh "clouds" that recurred as frequently as the wagging of the glib tongue of Madam Rumor or Mother Gossip. Those dear old ladies, how I love them!—out of my sight! On through Texas and up through the Indian Territory and Kansas, we are at last at St. Joe, but not having had *Herald* privileges to become acquainted with Bro. Lewis' very generous offer, we sought a hotel, where much needed rest was obtained. Before retiring Bro. Burton and the writer sought out a barber shop and its bathing privileges. Judging from the noise made in puffing and scrubbing of the former, and the length of time at it, the Arizona sand was certainly pleased at being

privileged to sever relationship, already too long endured.

To recount in detail the many happy greetings at St. Joe depot the next morning—to recur that evening in Lamoni, and the conference with its peculiarities, suspense, and final sunburst of celestial revelation, would occupy by far too much space. After the conference and a real estate deal by which Lamoni citizenship was insured, we started for my "field." Labor was performed at Little Sioux, Moorhead, Soldier, Dow City, Galland's Grove, Panama, Woodbine, and Persia. What with preaching, visiting, and talking, at the end of two months we were tired, downright tired, with an overtaxed voice. Is it really wisdom, Mr. Editor, to thus overtax any of the organs? But then there was such interest apparent, such crowds, and such attention. Surely inspiration of the right stamp moved our President in his prediction. There were times when a clearness of thought never before known was enjoyed, and while, individually, almost disgust had been created from the reading of the nearly stereotyped statement, "I have enjoyed better liberty since the last conference than ever before," (surely some should be about perfect in that peculiar commodity, "liberty,") now it is found that to be truthful to facts practically portrayed, and I, too, must bear my testimony in favor of that hitherto repulsive statement.

While want of space forbids me personalizing, it almost seems a duty to mention our visit with "Grandma Hawley," now past her ninety-fourth milestone of life; and while she called me "Johnnie," forcibly reminding me of childhood's days so long ago, I could but feel that if she could see the gray hairs taking up an abode on my cranium she would hardly think the designation apropos. When I saw such a lack of childishness for one of her age, and the clearness of thought and sprightliness she manifested, I could but feel that here had been a well-spent life, and that before me was the evidence of God's mercy and watchcare. May her life, when the summons shall come, go out in peace, and our last end be like hers.

In the faith,
J. W. WIGHT.

SANTA CRUZ, Cal., June 27.

Editors Herald:—A half century has now passed away since the testimony of God's servants, Joseph and Hyrum Smith, was sealed by their blood and they accounted worthy to receive a martyr's crown. During the next half century their work and testimony will be much more received, and acknowledged true by many thousands, and the reproach brought upon them be wiped out, and lovers of truth rejoice in the truths God gave us through them.

How mortifying it must be to such men as Wilford Woodruff, George Q. Cannon, and Joseph F. Smith, to have to publish such a "card" as that in the *Herald* of June 20. Not an elder have they that they dare place on the stand in defense of their position, side by side with one of the Reorganization. O pity; O shame! Surely fear and a snare are upon them. They doubtless will be forced

by circumstances and the logic of events of these progressive times to reconsider that edict.

I am glad the President of the Reorganization has confidence enough in his position and in the ministry under his direction to counsel them to urge consideration of their work and church polity upon the ministry of the Utah people. The times are propitious for the Reorganization everywhere, and the good Master is working with his church and ministry and they must succeed.

On Thursday the 21st inst. a branch, "the Santa Cruz branch," was organized here, Bro. E. L. Kelley presiding. There will be thirty-six names on their record to begin with. Bro. Kelley also preached some excellent sermons on Saturday and Sunday and Bro. Putney gave good, faithful counsel to the new branch.

There is a good work started here, Brn. Haws, Pickering, and Lawn having stirred up the people by presentation of the gospel during the past year, Bro. Haws gaining high commendation from the Saints and citizens for his gentlemanly manner towards his opponent in the debate and also for his clear cut arguments in defense of his position, which he clearly maintained, as is almost universally conceded.

On the 26th inst. the Watsonville branch was disorganized, the Saints having mostly moved away and no meetings could be held there for nearly two years. The furniture of the old church, which probably will be sold, will be used in the new chapel which will likely be built here, and perhaps the Bishop will use the funds he may get for the Watsonville property to assist in this chapel. I go to-day with Bro. Putney on our way to Dos Palos. In bonds,

J. F. BURTON.

SWEET HOME, Ore., July 9.

Editors Herald:—We have just closed a course of twenty meetings held in fifteen days at this place, which makes me feel somewhat weary for lack of sleep, as we have some distance to go to and from meetings. I am stopping at "the elders' home," with Bro. Morris. A very good interest was manifested throughout the meetings. I think an unusual degree of the Spirit was present at most of them, but of that I am hardly able to judge; for the last time we have the Spirit always seems the best; as it is in these outlying districts, the last elder that visits them is generally considered the ablest man. It is well that it is so for us small fellows. Four of the above meetings were used in discussing the respective claims of the church and that of the First-Day Advent Church, with Elder Norton of that faith, who is regarded by many of the people as an able man, by me as an honest man. Not an ungentlemanly word passed between us, and as a whole he acted very fair. Of course he used some of the old modes of arguments and expressions relative to the church, as "deceivers," "deception," and "show us a miracle;" but I am of the opinion he will never again ask a Latter Day Saint elder for a sign in public anyway. I doubt if he will ever consider it his duty to discuss with another.

As to the victory, that is a matter of opinion. We do not feel that the cause lost anything, and looking back over the battle field feel satisfied with the results and stronger in the cause than ever before; for another evidence has been received that our Father will help his ministry, will be with them always. The discussion was forced upon us.

Some have given their names for baptism; more are on the way. Some of the seed I was permitted to sow when here before has grown and been harvested by others. We cannot properly estimate the result of our sowing; it is growing, sometimes, when and where we least suppose. Let us sow, brethren, in faith, and we will reap in joy.

I find, as usual, that those who have preceded me here are highly spoken of, in some cases are regarded so *very* holy that they fancy no one else will do, and the last man is always the one most desired. Such work must surely tell in the world to come, if it does not here. I am going to quit following after "that man Daley." Bro. Haws leaves footprints all along his path that eternity will not obliterate. I don't know whether I will get the tent out or not. Bro. John Davis writes me that he is baptizing some in Washington; and so the work moves on, one here and two there. Saints wishing us to visit them will address me at this place; Bro. John Davis at Olney, King county, Washington.

I have loaned "The Braden and Kelley Debate" to some one. Will the borrower please send it to me here, I will pay charges on it. I need it.

Yours in gospel work,
HIRAM L. HOLT.

Original Articles.

THE GATES OF HELL.

WHILE the Savior was interrogating his disciples in regard to the rumors concerning himself he stated that he would build his church upon a certain rock and that the gates of hell should not prevail against it.

Now, first, we inquire, What was it that the gates of hell should not prevail against? Was it the rock? or was it the church? It seems that the rock is the revealed will of God, and, inasmuch as revelation is as eternal as God himself, it could not be prevailed against. Some have concluded, therefore, that Jesus referred to the rock, as that against which the gates of hell should not prevail. Let us carefully examine this declaration of the Savior, as recorded:—

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father

which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16: 13-18.

It seems clear that Jesus Christ is presented as a master builder, and that which he was going to build, was that which should not be prevailed against by the gates of hell, which is the church.

In St. John 1: 6 we read:—

There was a man sent from God, whose name was John.

What was his mission? He came as a forerunner to prepare the way for Jesus Christ, or in other words, he came to prepare material for the master builder who would build the church or kingdom of God. The manner of preparing material by John was to call upon men and women to repent or reform, and be baptized in water for the remission of their sins and believe on him who should come to build the church, against which the gates of hell should not have power to prevail.

Jesus says:—

I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—John 12: 49.

Thus we see that God, through Jesus Christ, is the great author of all this. Now let us see how he proceeds in building the church. He takes of the material already prepared by John, as referred to, and prepares some himself in the same manner and proceeds to arrange them. It is so nicely expressed by the Apostle Paul that we give his words:—

And God [through Jesus Christ] hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. 12: 28.

Also in verse 18:—

But now hath God set the members every one of them in the body, as it hath pleased him.

From these passages of Scripture we learn that the church is God's organized government on earth for the salvation or redemption of the human family. The chief material or officers in the church, in this government, are apostles and prophets. Paul in this twelfth chapter of first Corinthians, seeks to make this matter very clear by making a comparison of the church to that of the body of a man; so that no one need be mistaken. He says the man is composed of many members, such as head, feet, arms, eyes, nose, mouth, ears, etc., yet but one body, and God had arranged them as it pleased him. Now it requires all these members to constitute a perfect man; one member could not say to another "I have no need of you; that is, the eye could not say to the ear, I have no need of you; nor the hands to the feet, I have no need of you; it required them all to form a perfect

man; every member performs its own work; the eyes see, the ears hear, the feet walk, etc. After the Apostle Paul reasons with them in this manner, he says to them, as members of the church:—

Ye are the body [church] of Christ, and members in particular.—1 Cor. 12: 27.

This has all been done by the wisdom of God. Let us see how the members in the body of a man correspond with those of the church. The prophet is a seer, and is to the church what the eye is to the body. Dear reader, think for a moment, when a man has lost the use of his eyes, what a deplorable condition he is in; and as with the body of a man, says Paul, so with the church.

The apostle is the member through which the church receives nourishment, which corresponds to that of the mouth through which the body is fed. Now, when we see this instruction of Paul to the saints, it seems no wonder that he forbade that one member should ever say to another member, "I have no need of you." Yet right in the face of Paul's teaching, professors of religion will say, "We have no need of inspired apostles or prophets," and instead they build seminaries and colleges in which they educate men to teach the word of God when God has declared that by the wisdom of man we cannot understand the things of God, that they are only understood by inspiration.

We pass over many of the members of the church, such as workers of miracles, healers of the sick, speakers in tongues, interpreters of tongues, etc. We call to mind the language of the poet, where he says:—

A church without apostles,
Or prophets, or the gifts,
Is like a ship at ocean,
That with the current drifts.
Without a chart or compass,
Or rudder to direct,
Soon on the shoals and breakers
She hopelessly is wrecked.

Now, query. Has that church which Christ built continued to exist on earth among men? The Roman Catholic Church says, yes. And the sectarian churches nearly all say, no; and protest against the claim made by the Roman church, and hence are known as Protestant churches.

We will examine some of the prophetic statements in the Bible, and I think we will come to the conclusion that Martin Luther and others were correct in protesting against the claims made by the old church. After the departure of some of the apostles, grievous wolves would enter the church, also men of your own selves, members of the church with corrupt minds, would arise speaking perverse things (Acts 20: 29, 30), and the result would tend to the destruction of the church; truth would not be approved of, but fables would be sub-

stituted for the doctrine of Christ; and instead of asking God to select men and inspire them with the Holy Ghost to teach the doctrines of Christ, they would heap to themselves teachers who would turn their itching ears away from the truth or doctrine of Christ (2 Tim. 4: 3, 4), to deathbed stories and fables; and they would draw near to God with the mouth, and with the lips would honor him, while the heart was removed far from him, and fear toward God would be taught by the precepts of men. (Isa. 29: 13.)

Finally the church went into the wilderness, and ceased to exist among men on the earth. Thus a famine, not hunger for bread nor thirst for water, but for hearing of the word of God would spread all over the land (Amos 8: 11); and darkness would cover the earth and gross darkness the minds of the people (Isa. 60: 2); and like sheep without a shepherd would go astray, and every one turn to his own way. (Isa. 53: 6.)

Thus the whole earth became defiled, and a sad condition would be the result among all. As with the people, so it would be with the priest; as with the master, so with the servant; as with the maid, so with her mistress; as with the buyer, so with the seller (Isa. 24: 2), and the reason assigned is:—

Because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.—Isa. 24: 5.

And whereas God ceased to manifest himself among the people, they concluded that the day of miracles and revelation was past, that a form of Godliness was all that was necessary, and as a result would publicly deny the power which in all ages of the world distinguished God's people from those of the world. But the facts are, God's arm is not shortened that he cannot save, neither is his ear heavy that he cannot hear; but their iniquities had separated between them and their God; and their sins had hidden his face from them. (Isa. 59: 1, 2.) From all this, we learn that the church which Christ established, against which the gates of hell should not prevail, did cease to exist among men on earth, and the position of Martin Luther and others seems to be correct. These facts are a stumbling block to some, and a rock of offense to others, because it has been supposed that Christ meant that the church should always continue; but Christ has nowhere so intimated, and, when he said that the gates of hell should not prevail against it, he made no mistake. Where, then, is the mistake? It is or has been because of private interpretations, which nearly always result in incorrect conclusions and in leading men astray. Christ, in substance, plainly stated that no power should be able to prevent

it from accomplishing its purpose.

Satan with his hell was the opposing power of Christ and his church. The mission of Christ was to save or redeem the human family, as Paul says:—

For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. 15: 22.

Some religionists have been quite offended with the writer, because of reference to this passage of Scripture; but thank God the writer is not the author of it, it was printed in the Bible long before he was born, no doubt Satan is also displeased because of it. Now, dear reader, listen to Christ as he talks with his disciples: As my father has sent me, even so send I you, I give you power to treat a devil as an intruder and cast him out wherever you find him. This power was authority, which in our text is called "the keys of the kingdom." Turn with me and read:—

I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.—Rev. 1: 18.

Thus we learn that Christ is master of the situation. We also read that he openeth and no man shutteth, and shutteth and no man openeth. (Rev. 3: 7.) It is also said that he is the Savior of all men, but especially of those that believe; thus we see that there is a common salvation, or in other words, a Savior of all men. He is also an especial Savior to them that believe, such will become heirs of God and joint heirs with Christ, and reign with him.

It is so beautifully expressed by the prophets, that he should not only teach those who lived in the flesh how to overcome the Devil by obedience to the commandments of God, but that he, having the keys of hell, would go and unlock the door or gates of hell, and let those who are held there as prisoners come out.

The Apostle Peter, also, seemed to have a clear conception of this fact; he said:—

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison [or hell]—1 Peter 3: 18, 19.

In the above scripture it is clearly expressed how he used the keys of hell, and how the gates thereof failed to prevail. He opened the gates of hell, preached the gospel to its inmates some of whom had allowed the Devil to deceive them in the days of Noah while the ark was preparing, and to lead them captive by rejecting the gospel, the same as some are now.

But Christ came to them also as a Savior, opened the gates of hell, or the prison doors, and preached to them the gospel. The object of this was:—

That they might be judged according to men in the flesh, but live according to God in the Spirit.—1 Peter 4: 6.

Now in conclusion: as Christ is the leader in all things pertaining unto righteousness, so his chosen disciples are to follow him in his work:—

The works that I do shall he do also.—John 14: 12.

Yes, and, as God is the same in all dispensations, we have reason to believe that not only those faithful men of eighteen hundred years ago, but also men of this dispensation, will do the same work.

While Elder Zenas Gurley, Sr., lay on his deathbed he called for the elders to administer unto him, that he might recover. After praying and anointing him with oil, the elders laid their hands upon his head and asked God that he would grant that the administration might be effectual, to cause that the affliction might be removed, and that he be restored to health. But God manifested himself in a different direction. While in this position, with their hands upon his head, our brother, who is now in the far off islands of the sea holding up the banner of light to a benighted people, began to speak in an unknown tongue. The interpretation in substance was thus: My Servant Zenas, as you have labored faithfully in this life, and have brought hundreds to the knowledge of God and his love to man, so you shall now go and preach unto the spirits in prison and bring thousands to the light of God's truth, etc.

May God help us to rightly understand the establishing of his church, not only in the days of Christ, but also in our day; and that we by obedience may overcome our own besetting sins, and so live in this life, that we may be worthy to become kings and priests unto God and reign with Christ. Amen.

F. C. WARNKY.

A FEW THOUGHTS ON INFIDELITY.—NO. 2.

BY FANNIE JONES.

"ALL this talk about a Supreme Being existing is nonsense and is only superstition, and has been inculcated in us by our ancestors."

If that is true why is it that even among heathen nations the mind is so persistent in the conception of a deity and shows no repugnance to it? Turn to history and there you will find that this same idea has maintained itself in all ages, representing one of the most universal conditions of the race. That an idea so thoroughly normal to the human mind as this has proved to be, forcing itself into recognition everywhere and in all ages, asserting a virtual omnipresence in the thoughts and belief of races under all conditions and changes; and yet be wholly false and illegitimate, a universal and necessary mistake, is against all natural and reasonable probability.

"I must see God before I believe he is. Your argument looks very plausible, but in this age of the world it will not stand the test."

You have never been to China or India, and consequently have not seen those countries, and yet you believe they are. Now, why not be just on this question, and when you look on the earth say there must be a designer to it; for did you ever see anything without there was a maker to it? Your theory of no Supreme Being will not stand the test; we again quote some of Valentine's thoughts on the subject: "Religious sentiments and proclivities have been found in all nations and tribes. Worship offered to a Supreme Being or some divinity supposed to control the welfare and destroy man has been coeval and co-extensive with the race. However degraded the savagery, or blind and distorted the impulse, the instinct has been there." The religious principle or sentiment in man has been as powerful as certain. It has woven itself in with the entire structure of human society and life, and has run its clear lines through every system of thought and philosophy. Even when the idea of God is theoretically discarded and religion rejected, the force of the original adaptation and affinity for religion, refusing to be utterly wiped out, is wont to assert itself in the very face of the denial. Auguste Comte, who built his philosophic theory on atheism and a denial of all religious verities, in the end, led by his own emotional nature which his system had defrauded, "appended his scheme of deifying ideal humanity and establishing a system of worship. Though he rejected religion in the beginning, the necessities of worship of some sort forced the manufacture of a new religion at the last" and rites. Materialism and materialistic philosophies are found returning upon their own paths in this respect. Unwilling or unable to discern any God in the universe or any spiritual existence in man, not believing in any future life or any supernatural power; "recognizing the existence of only force and matter evolving all physical and mental phenomena, they yet, in the end, not only consent to the fact of the religious necessities of human nature, but proceed to tell how it may still worship when God is denied and both freedom and responsibility are theoretically destroyed."

All you, infidels, have failed by your theories to destroy the religiousness that lies in the very depths of the soul's constitution. You invite us to exercise the religious sensibilities in reverence, homage, and trust in nature, in the universe as the highest form of power. You want us to replace the idea of God by that of Cosmos; for does not Strauss,

Haeckel, Schmitt, and others demand that we have the same piety for their Cosmos that the devout of old demanded for God. What is the meaning of all this, friends? We believe it clearly proves that these deep and abiding instincts must imply the existence of the Divine Being. You all know that: "The eye is answered by light, the ear by the atmosphere, the lungs by the air; the appetite by food; over and against the intellect, and fitting it are the objects of knowledge. Every positive, normal instinct expresses a truth whether it teaches the bee to construct its cell, or the bird its nest, or direct the fishes to distant waters to deposit their eggs." It does not mock or point to nothing. Then, to look upon the deep religious human instincts as deceptive and spurious would be utterly unreasonable and unscientific. They therefore prove the real existence of the Infinite, Supreme Being.

Infidelity shouts: "There is a mystery connected with the Supreme Being that no argument can clear and therefore it is best to believe what we can understand and leave this mystery alone; for the more you investigate it the more puzzled you become."

There may be a mystery surrounding God, but that constitutes no argument against it. For is there any science, within the range of our investigation in which difficulties are not found? Some of these are inexplicable on any known principles, and perfectly incomprehensible, so far by the human intellect, but that does not prove that these sciences are not true. Are there no difficulties in medicine? None in law? None in philosophy? Or in the occurrences of ordinary life? And yet you are not so notional as to infer that there can be no truth in medicine, law, history, or philosophy because there are depths in them which the plumb line of human reason is unable to fathom, and difficulties which the human intellect fails utterly to explain.

While you are arguing so strongly against the existence of a Supreme Being let me ask you a question: Where does the power of language come from? It is not a natural power. It has been proved by experiment, again and again, that a child left to itself, without instruction in this respect will never learn to speak. The power of uttering articulate, intelligible sounds, is not an intuitive power. Until the child has a teacher he will never learn to speak. Our first parents, we believe, at the time of their creation, were only like children of a larger growth. The power of speech was no more natural to them than it is to us, or to our offspring. Then God must certainly at the time of their creation made a revelation to them; or have taught them language.

Where did the first idea of God come from? It must have come through revelation, consequently revelation was what was the basis at the beginning of the world that God had made to deal with man. If we admit the idea that God made a revelation of himself, all things are clear in relation to where man first received a knowledge of God and language, reject it and it is impossible to account for the idea of a Divine Being which we find so universal among the race.

"If God is the Ruler of the universe and all things are possible for him, whence, then, the sufferings and crimes of this world. He must enjoy seeing it or he would not allow it."

God made man a free agent, and he abused his freedom and brought sin and death into the world, for by abusing this freedom that God gave man discord has been produced, and man has become the victim of that discord. We have no more right to attribute our sufferings to the design of God than the criminal has the right to attribute his punishment to the judge who sentenced him for his crime; for if there had been no crime there would be no punishment.

"How can God be a just God and allow little children to be punished for the sins of their parents."

God does not allow it. Adam and Eve sinned and by sinning they became the children of the Devil, and we read in John 8: 54 the following: "Ye are of your father the devil, and the lusts of your father ye will do." Thus through this law of heredity which the Bible and science prove, death and disease has been placed upon the whole human family, and as like shall produce like, we can see where children suffer and that God is not responsible for it. When our first parents fell from their high estate, their minds became sinful and through their law of heredity their children were brought into the world with a nature predisposed to crime and licentiousness. You know as well as I that infants are of plastic material, and are creatures of their environment, ready to be developed into criminals or saints, Christians, Mohammedans, Buddhists, Nihilists, or sanguinary fanatics according to the environments that we give them, and consequently they must suffer with the parents.

With such a theory as you have there must be something inexplicable in the sufferings of this life; for you believe in no reward hereafter, but to us who believe in a future state where all men will be judged according to the deeds they have done it is all explained. We are willing to suffer with patience and resignation here on earth believing it only a temporary home, and having the consoling hope that when we pass away we will enter

into that future state where death and pain are no more.

(To be continued.)

Conference Minutes.

NORTHERN MINNESOTA.

Conference convened at Pelican Rapids, Otter Tail county, Saturday, June 9, at 7:30 p. m.; A. Whiting president, G. L. Jones secretary. Ministry reporting: Elders A. Whiting, H. Way, S. Swensen, E. A. Stedman, T. J. Martin, W. Barnhard, and W. Sparling; Priest W. W. McLeod. Branch reports: Oak Lake 84; 3 baptized, 1 received, 3 removed, 1 expelled, 16 absent. Union 65; 1 died, 15 absent. Central 17, 1 received, 1 removed, 1 absent. Minneapolis 31; 3 baptized, 1 absent. Elder T. J. Martin was chosen district president and G. L. Jones was sustained secretary. The following preamble and resolution was adopted by the unanimous vote of the conference: Whereas we have learned with deep sorrow of the death of our beloved brother and coworker in the gospel, Apostle Thomas W. Smith, the pioneer laborer and organizer in this field, many of us regarding him as our father in the gospel, he having baptized and ordained us: Therefore, be it resolved that we bow in humble submission to the divine will; that while our hearts are filled with sorrow, we trust that our loss is his gain; that in him the church has lost an efficient officer and we a faithful and loving brother. Preaching by Elders A. H. Smith, S. Swensen, W. Sparling, A. Whiting, T. J. Martin, and H. Way. Adjourned to meet at Luce, Otter Tail county, the first Saturday and Sunday in November.

KEWANEE.

Conference convened at the Saints' chapel in Millersburg, Illinois, Saturday, June 2, 1894, at ten a. m. Elder John Chisnall in the chair, J. L. Terry secretary *pro tem*. Branch reports: Millersburg 68; 3 received, 4 baptized. Kewanee 90; 2 baptized. Canton 42; 17 absent. Buffalo Prairie 49; no change. Henderson Grove report referred back for correction. Ministry reporting: Elders F. G. Pitt, J. Chisnall, E. E. Wheeler, J. L. Adams, I. B. Larue, J. W. Terry, D. S. Holmes, H. Holmes, J. L. Terry, J. F. Adams, and D. Smith (who was ordained during conference); Priests W. Willet, F. Needam, J. H. Norris, and W. P. Terry; Teachers E. Epperly and J. Brown; Deacons J. C. Epperly, C. M. Duncan, and J. H. Allen. The Bishop's agent's report was read and accepted but failed to give the secretary the amount of receipts and expenditures. Two were baptized during conference. J. W. Terry was chosen vice president. Adjourned to meet at Buffalo Prairie branch the first Saturday and Sunday of September, 1894.

NORTHEASTERN ILLINOIS.

Conference convened with the DeKalb branch, June 23, 1894, 10:30 a. m.; F. G. Pitt presiding, M. J. Danielson secretary. Branch reports: Mission 102, loss 2; Unity 31, no change; East Delavan 56, loss 2; Sandwich 63, gain 1; Braidwood 50, loss 6; Plano 213, loss 3; Janesville 33, gain 7; First Chicago 96, gain 12. De Kalb. Ministry reporting: Elders F. G. Pitt, W. Vickery, C. D. Carter, W. Strange, J. S. Kler, A. J. Keck, C. G. Lanphere, J. B. Roush; Teacher J. L. Cooper. Bishop's agent's report. On hand last report \$308.52; received since \$118.24; paid out \$155; on hand \$271.76. Resolved that the president of each branch solicit means and send to the district president for the purchase of suitable seats for the district tent. By motion Mission branch was permitted to use the name Mission in Miller to define its location. The name of this district was changed from Northern

Illinois and Southern Wisconsin to Northeastern Illinois. F. G. Pitt was sustained district president, M. J. Danielson clerk, and Thomas Hougas Bishop's agent. Preaching by Elders A. J. Keck, W. Vickery, Thomas Hougas, and F. G. Pitt. Adjourned to meet with the Mission branch October 13, 1894.

Sunday School Associations.

TEXAS CENTRAL.

Report of the Texas Central district from March 16, 1894, to July 1, 1894: Convened at Texas Central branch on July 13, 1894; E. W. Nunley superintendent, W. G. McIntosh secretary. Number of schools reporting 4; schools represented 3; delegates present 9; schools in district last report 5; present number 5; total membership of district last report 150; present membership 145; loss in membership 5; on hand last report \$2.15; expended 40 cents; on hand \$1.75. At last report total membership was erroneously given as 108, whereas it was 150. E. W. Nunley was chosen superintendent, F. C. Gough associate, W. G. McIntosh secretary. Adjourned to meet with the Cook's Point school on Friday night at eight p. m., before convening of next district conference.

Miscellaneous Department.

FLAG FOR THE GOSPEL BOAT.

The Sunday school scholars of the San Francisco branch are desirous to help in obtaining the flag for the Gospel Ship and they request that all the Sunday schools of the church join them in contributing for this purpose. Those desiring to join us in this work will please send their contributions to the Bishop of the church, Bro. E. L. Kelley, whose address will be 3010 Sixteenth street, San Francisco, California, care C. A. Parkin. Hoping all will take an interest in this work, We remain, Yours very respectfully, the San Francisco Sunday school.

A. COLLINS, Sec.

SAN FRANCISCO, Cal., July 19.

BISHOP'S AGENT'S NOTICE.

To the Saints of the Southern Missouri district:—The increasing magnitude of this district may not be apparent to all. The increasing demands made upon its three missionaries are many times more than we can fill, and at present one of us is the district president, which takes up a good deal of our time. The district comprises the counties of Green, Webster, Wright, Texas, Christian, Douglas, Taney, Ozark, Howell, Oregon, and Shannon. We have Saints in every county but Taney. All must be visited and will be just as soon as we are able.

Now I am unable to visit every Saint in order to collect tithes, so I take this means of appealing to you for aid to help roll along this great work. The church has come to your aid and sent you three missionaries. The first year there were no tithes sent from this field. Last year there were \$101 paid in tithes which was mostly from newly baptized Saints, which we considered well for a start. This present year has opened up more favorable to the work. Many more have been and are being baptized. We need more help. The field is ripe. Will you help us with your tithes? The Bishop's expenses for elders' families at present for this district are \$384 per year, and if this district comes short of that amount in tithes it must come from other districts, some just as poor as this district is. Just think how many doctor bills you have saved since you united with this church because God has kindly come to your relief; and he has also blessed you with fine prospects for a good crop. Now, dear Saints,

while you are gathering your crops and paying your many small accounts, remember your account with your God. Don't put him off until the last and then say you don't have anything. But remember that the wise man has said (Prov. 3: 9-10): "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Cain and Abel also brought the first fruits as an offering. Remember this, dear Saints, and notice how God says he will bless you in so doing. Has not he been good to his word in the past, when he promised to bless you with his Spirit after obedience? Did he do it? He promised to bless you in sickness, has he fulfilled his word? Many, many times no doubt. Then surely he will bless you again in keeping the law of tithing. Some of the Saints have done well and many more have promised. Don't wait until you have saved \$10 or more but send what you have. Several are paying their tithes in this manner and God is blessing them in so doing. In bonds,

HENRY SPARLING.

BURNHAM, Missouri.

LITERATURE WANTED.

Will the Saints please send their sermons, *Ensigns*, etc., to our address, as we are in a new field and can do much to spread the work by distributing literature. Now's a chance for you to help the missionaries, and augment the means for spreading the work. Let's have them at once.

The harvest is great, and laborers are few; But if we're united, we all things can do.

For the spread of truth,

W. S. MACRAE,

Box 104, Norman, Oklahoma.

CORRECTION.

In *Herald* of July 11 is found the report of Eastern Michigan district conference, with a mistake in financial report. To be correct it should read: Amount on hand at last conference \$82.40; received \$571.60; expenditures \$589.60; on hand \$64.40. This report is as shown by the books. The \$82.40 was left out of the report. Respectfully,

A. E. HICKS, Dist. Sec.

REUNION NOTICES.

Reunion of the Fremont and Pottawattamie districts will be held on the grounds of Bro. Samuel Woods at Wheeler's Grove, Pottawattamie county, Iowa, commencing August 18, 1894. Bro. A. H. Smith, missionary in charge, will be with us, with Brn. Charles Derry, T. W. Williams, and other good preachers from adjoining districts. In order to make this meeting a success we earnestly entreat all the Saints of these two districts to turn out and attend as much as possible. Come one, come all, and bring your tents and be prepared to stay on the grounds, and take care of yourselves. Those coming by rail must be at Hastings in time to take the noon train on the branch road of the C. B. & Q. Teams will be at Macedonia to meet passengers and convey them free of charge to the camp ground.

By order of committee,

HENRY KEMP.

The general church reunion begins September 8, 1894, continuing over September 16, on the beautiful grounds near Logan, Iowa. Hay and wood at cost. Good speakers, good music. Railroad rates will be made known later. A word about tents: All parties wishing to rent tents will please write A. M. Fyrando, Magnolia, Iowa, or Joseph Seddon, Persia, Iowa, stating size desired. They will be procured at lowest possible rates. If you ask for a tent you will be expected to pay for it whether used or not. Do not expect us to procure tents for you unless you notify us four to six days ahead of time when wanted. Desirous that all will labor to the

end that success may be attained, and that the Spirit of God may be with us, that we may rejoice and be strengthened.

A. M. FYRANDO, Magnolia, Iowa,
JOSEPH SEDDON, Persia, Iowa,
Secretaries.

CONFERENCE NOTICES.

I wish to remind the Saints that our district conference will convene with the Woodside, Oregon county, branch at ten a. m., Friday before the first Sunday in September. Those coming by rail will be met at some point on the Current River road by writing Bro. A. M. D. McGuire, Woodside, Missouri. Those coming from the west by wagon, it will be best to come to Burnham first. All Sabbath schools will please send two or more delegates to talk over the advisability of having a district organization. Come one and all.
HENRY SPARLING.

By special request of the missionary in charge and with consent and cooperation of the branch in Wayne county, where the conference will be held, I have changed the time from August 25 to October 13 and 14. Brn. G. T. Griffiths, James Moler, and R. Etzenhouser will be in attendance. Let officers of branches see that proper reports are made and approved by vote of branch. Forward the same in due time to secretary, J. B. Russell, Goose Creek, West Virginia.
D. L. SHINN, Dist. Pres.

The West Virginia district conference will convene with the Centerville branch, Wayne county, West Virginia, on Saturday before the fourth Sunday in August, at ten a. m. Those wishing to attend will come to Catlettsburg, Kentucky, on the morning trains on the day before, and take the evening train on the Big Sandy railroad to Lockwood station, and inquire there for W. R. Odell, who will be there with teams to convey them out to Centerville. By request of the president,
G. H. GODBEY, Vice Pres.

GROVE MEETING.

Preaching services will be held near Allendale, Missouri, Saturday and Sunday, August 11 and 12, at ten a. m. and 2:30 p. m., daily, by Elders Lambert, Snively, and others.
WILLIAM ANDERSON, Dist. Pres.

SOUTHWESTERN IOWA REUNION.

The reunion of Fremont, Pottawattamie, and adjoining districts will convene at the grove of Bro. S. Wood, in Wheeler's Grove, Iowa, Saturday, August 18, at ten a. m. and continue until Sunday, August 26.

The grounds are situated about three and one half miles east of Macedonia, on the Hastings and Carson branch of the C. B. and Q. R. R. Persons coming by rail should time their departure from home so as to arrive at Hastings, Iowa, at or before noon, as there is but one train a day on the branch, and this does not run on Sunday. Transportation to the grounds may be had at all times at very reasonable rates, or free as the convenience of the Saints may admit.

Meals on the grounds for twenty-five cents, and board by week at customary rates on grounds. Lodging will be provided at or near the camp. All kinds of provisions will be sold on grounds. Down wood will be free. Hay and grain at market rates. Plenty of fresh water will be supplied. The grounds are well shaded and have a solid, blue grass sod, and will be arranged to best serve the camp. All will be done that can be done to make all comfortable.

Arrangements have been made to use one session each morning from Monday till Friday for Sunday school, and such other work as may come up in that line. Also a temperance program will be given probably in an evening. The music will be in charge of Bro. T. A. Hougas, who has for years hereto-

fore made this one of the attractive features of the meeting. If you play an instrument of brass or string, bring it along to use.

Brn. Charles Derry, Alexander H. Smith, W. W. Blair, T. W. Williams, H. Kemp *et al.* will be in attendance as our speakers unless obliged to make a change later for some unforeseen reason. We are anticipating an excellent meeting, so come one and all to help make it and enjoy it.

ABE SMITH,
PETER FREDERICSON,
MARION ELSWICK,
D. HOUGAS,
A. BADEHAM,
A. MCCLENAHAN. } Committee.

NOTICES.

Notice is hereby given that the Nodaway district tent will be dedicated at Barnard, August 5, 1894. All the Saints in the district are invited to attend. Bro. J. R. Evans will be the speaker. The Saints of the Platt branch are invited to assemble on that day in joint session with those connected with the tent.

M. P. MADISON, Dist. Pres.

All the scattered members of the Union branch at Mill Creek and Hamburg, Iowa, who want letters of removal, please write to the undersigned, clerk of the branch, and oblige. Address,
L. C. DONALDSON.

Box 313, Riverton, Iowa.

J. C. Clapp, No. 511 West Julian St., San José, California.

ITEMS OF INTEREST.

A violent rain and hailstorm visited Niagara county, New York, July 21. Houses and barns were blown down, crops leveled, and orchards uprooted; twelve barns were blown from their foundations, and seventy-five houses unroofed. Niagara is the banner apple county of the State, and is practically one vast orchard. The hail destroyed nearly all the fruit which the wind left. The loss is estimated at \$1,000,000.

BOISE, Idaho, July 21.—A terrible cyclone, the first in the history of Idaho, swept over Elk county yesterday, uprooting trees and killing thousands of cattle and sheep. Hailstones fell to the depth of five inches in some places. Trees were uprooted. The territory is sparsely settled or many would have been killed. Several persons are injured and some missing. Cyclones are unknown in Southern Idaho, and are seldom experienced in the northern part, where this occurred. Pine timber was literally swept from large tracts of land.

Commonwealers made a formal demand for food at Fremont, Ohio, and being refused destroyed property at the fair grounds. Company D. of the Seventh Regiment drove them from the town. The men had had but little food in twenty-four hours.

Eight cases of smallpox are reported as the average number of new cases in Milwaukee. It is said that city authorities suppress reports of the true state of affairs there and at other points where the disease has obtained a foothold.

PARIS, July 21.—The Chamber of Deputies has adopted the second clause of the anti-anarchist bill, providing that anarchist trials shall be before a correction tribunal composed of judges, instead of being tried by juries.

MADRID, July 21.—A force of Mohammedan Malays surprised the Spanish troops at Mindanao in the Malay Archipelago, but were repulsed. The Spaniards' loss was fourteen killed and forty-seven wounded. Twenty-seven Malays were killed.

SACRAMENTO, Cal., July 21.—The mediation committee of the A. R. U. held a meeting this evening and unanimously voted to declare the strike off unconditionally. They sent a short notice to that effect to Superintendent Fillmore. The military will remain

two or three days yet to look after a few hot heads who have been intimidating workmen. As Superintendent Fillmore has already declared that he will not treat with the strikers and that no one will be discharged to make room for them, the position of the A. R. U. men is not promising. The railway company claims to have enough men already to conduct its business, and many of the strikers will not get back.

General Booth, head of the Salvation Army, will soon visit America.

Twenty-four persons were prostrated by the excessive heat at New York, July 21.

San Francisco advices from Yokohama to June 30 report the withdrawal of the Corean minister from Japan. Both China and Japan were massing large bodies of troops in the Corean peninsula.

Disaffected Catholic Poles of Cleveland, Ohio, have issued a call for the organization of an Independent Catholic Church. The call is extended to all irrespective of race. The seceders claim the right to read what they choose without consultation with the priesthood and deny the authority of episcopal superiors to interfere in any but spiritual matters. Another point of radical departure is contained in the declaration in favor of giving parents the option of sending their children either to public or parochial schools.

Dr. Stuart Eldridge, health officer at the port of Yokohama, has sent to the Washington Marine Hospital Bureau a semi-official statement of the epidemic of plague in Southern China. It appears from his report that the prevailing scourge, of which only fragmentary news has been received, is one of the most fearful on record, having its greatest hold at the port of Hongkong, where most of the foreign commerce touches. The disease broke out in February, and during March and April it steadily increased until it assumed fearful proportions. Japan has put a strict quarantine system in operation and by that means has prevented infection. Dr. Eldridge advises strict quarantine against certain classes of goods from China.

ROME, July 22.—In the Senate to-day Prime Minister Crispi referred to the recent capture of Kassala by the Italian forces, and added that it was to be hoped that Italy would find means to colonize Africa. The great object was to substitute immigration to Africa instead of America.

ST. PETERSBURG, July 22.—The spread of cholera is assuming alarming proportions. There are 200 new cases and 100 deaths daily. The heat is stifling. The epidemic has reached the military camp at Krasnosno. The following are the official returns for the week ending yesterday. St. Petersburg, new cases 1,292, deaths 584. Cronstadt, new cases, 58, deaths 18. The figures below are for the week ending July 14: Warsaw (city), new cases 63, deaths 25. Province of St. Petersburg, new cases 247, deaths 34. Province of Warsaw, new cases 157, deaths 77. Province of Radom, new cases 243, deaths 103. Other provinces, new cases 180, deaths 72.

The Constantinople correspondent of the *Standard* telegraphs that, notwithstanding the attempts at concealment, it is clearly established that over a thousand persons lost their lives during the recent earthquakes.

Mexico and Guatemala will cooperate to stop brigandage and smuggling on their respective frontiers.

PARIS, July 23.—Remarkable precautions will be taken during the trial of Santo Cesario, the murderer of President Carnot. The trial will begin in Lyons the 27th. On his way to the court and back the prisoner will have a strong police and military escort. The courthouse will be guarded by infantry, and a battalion of police and an unbroken line of policemen will surround it. Detectives at every entrance will scrutinize all persons attending the trial. Only those having permits and cards of identification will be allowed to enter.

DULUTH, Minn., July 23.—Forest fires are

getting worse and now threaten to destroy the crops and buildings of hundreds of farmers scattered through the woods near this city. Yesterday the fire department was called out to protect farm property and is still at work. The fires run in the stubble and timber with terrible rapidity. Heavy and continuous rains are the only thing that will save hundreds of thousands of dollars worth of property of farmers in this vicinity.

VIRGINIA, Minn., July 23.—A forest fire has been raging in this vicinity for the last twenty-four hours. Virginia was entirely surrounded by fire yesterday and barely escaped destruction. The engine house of Lone Jack mine with a large amount of cordwood was totally destroyed. The forest is still on fire to-day and the fire companies are using every effort to keep the fire out of the town. Fires are reported down the lines of the Mesaba and Northern Railway. All the Mesaba range towns are located in the forests and unless it rains soon serious damage will result.

EAU CLAIRE, Wis., July 23.—The bridge on the Omaha railroad above Spooner was burned last evening by forest fires, delaying the Duluth train several hours. The forest fires are reported as raging furiously in the northern part of the State once more, the rains of last week having been insufficient to put them out entirely. Around West Superior great damage is feared, several small towns being threatened.

WEST SUPERIOR, Wis., July 24.—The forest fires which have been raging in the northern counties of Wisconsin and on the Mesaba range for several days are doing much damage. The 600 foot bridge of the Northern Pacific Railroad across the Amnion River was entirely destroyed last night and it will take a crew working night and day at least a week to replace it. Several houses on the outskirts of the village of Virginia, which were burned out last summer, were destroyed again yesterday. Millions of feet of pine have also been destroyed and the total damage is high.

DULUTH, Minn., July 24.—The forest fires about Duluth and the towns on the Mesaba Range continue to be serious and unless there is rain very soon the damage can but be great. At Onocota, between Duluth and West Duluth, the fire yesterday afternoon burned down into the town, but was kept at bay by the fire department.

The first train for the south in twenty-three days left Butte, Montana, July 21. The number of troops massed there on that date was 1,200.

Three deputy sheriffs were shot and killed by striking miners at Coalburg, Alabama, July 24.

MOLINE, Ill., July 24.—A hot wave struck this vicinity this afternoon, the mercury rising from 88° to 103° in the shade inside of an hour. This was the hottest weather of the season.

DAVENPORT, Iowa., July 24.—This has been the hottest day on record here, the thermometer at the local office of the Weather Bureau registering 100°.

PERRY, Ok., July 24.—This has been the hottest day ever experienced in this city. The thermometer showed 114° at two o'clock in the shade and 140° in the sun. From noon till five o'clock it was from 105° to 115° in the shade. Several were prostrated by heat.

BOMBAY, July 24.—Storms and floods in Western India have caused much damage to the crops. Many lives have been lost.

SHANGHAI, July 24.—It is generally believed here that Japan does not desire pacific settlement of the Korean dispute. As evidence of this, attention is called to the fact that as soon as one difficulty is overcome, Japan immediately raises another. The latest attitude of the King of Corea in the crisis is supposed to be due to China's decided measures to insist on its claims to sovereignty over the Korean peninsula. The reports that France and Russia will support Japan

against China are pronounced to be absolutely groundless.

Communication with Peking, which was interrupted by the floods, has been restored. The report that war had been declared between China and Japan was premature, although the outlook is more threatening.

LONDON, July 24.—No confirmation has been received of the alleged private dispatch sent out by a news agency that Japanese gunboats had begun the bombardment of Korean ports. The morning papers of London either denied the report altogether or discredited it.

The Senior Consul, representing the foreign Consuls at Shanghai, has been officially notified that the government is preparing to block the Yang-Tse-Kiang River at the bar near Woozung, at any moment, in case of need.

The opinion expressed in official circles here is that war is inevitable. The Chinese and Japanese ministers to-day had long and separate conferences at the Foreign Office with the officials of the government.

In official circles here there is reported to be no change in the Korean situation.

BERLIN, July 24.—The German warship Wolf will leave Shanghai to-day for Che Fow, on the north coast of the Sah Too Promontory, within easy distance of Corea.

SAN JOSE, Costa Rica, July 24.—The Nicaraguan General, Cabassas, has been reinforced and has retaken Bluefields, but he was compelled to ask British aid in order to succeed. Mr. Gosling, the British Minister, arrived there, and through the British Consul, who has a great influence over the Jamaicans, he induced them to lay down their arms. Chief Clarence's forces were driven from the bluff, but they are holding the coast. Clarence is mustering a force in the interior and has officered his men with Americans.

LONDON, July 24.—Paul Siewwers writes to the *Standard* that he is in receipt of advices from Norway that leave little doubt that the Wellman Arctic expedition is lost. Experienced skippers just returned from the Spitzbergen Seas express the same opinion, and Col. Fielding, who accompanied Capt. Nares' expedition in 1875, shares this belief. The *Pall Mall Gazette* is in receipt of similar advices from Tromsøe, all confirming the general belief in the fate of the expedition.

Chicago strikers assaulted a building used by stock yards employees of the Chicago and Eastern Illinois Railroad on the night of July 26th, with a determination to mob its occupants but were driven away by armed deputies on guard. Forty shots were fired, but darkness prevented obtaining information of the injured.

PRINCETON, Ill., July 26.—An epidemic of prairie fires in Bureau county to-day has resulted in heavy losses to farmers in many localities. There has been no rain in this county for five weeks and the fires made great headway. Along the Walnut branch of the Chicago, Burlington, and Quincy Railroad a large number of fields have already burned and fires are still raging.

PRENTICE, Wis., July 26.—Forest fires are raging throughout this county. High winds have prevailed all day and fanned the flames until they cover an immense tract of land. McConda hamlet, on the Soo line, has been destroyed, and a bridge on that railroad has burned. All trains going east are held here. Other small towns are surrounded and men are working to save their property. The sky is brightly illuminated and the air is heavy with smoke. Farmers are coming into town who have lost everything. A large amount of hemlock bark and logs have been destroyed, and a heavy loss will fall on timber owners unless rain comes soon. The loss will be large.

General Coxey has deserted the commonwealth army at Camp Lost Liberty, near Washington, on the plea that his personal affairs required his attention. He deserted the camp with his Son Jesse, after advising mem-

bers of the army to shift for themselves individually.

Telegrams from numerous points in Illinois, Missouri, Kansas, Nebraska, Wisconsin, Michigan, Minnesota, and South Dakota report great damage to crops by hot winds and drought, with a temperature of 100° to 110° in the shade.

President Cleveland has appointed Judge N. E. Worthington of Peoria, Illinois, and John D. Kernan of New York, to act with Labor Commissioner, Carroll D. Wright, to act as a board to investigate recent labor disturbances.

Cablegrams report a strained situation between China and Japan, but hopes are entertained that war will be averted.

Cholera is spreading in Galicia. Traffic across the frontier has been prohibited.

The French Chamber of Deputies has adopted the government's anti-anarchist bill.

Saturday's steamer will carry \$4,000,000 in gold to Europe.

Hurricanes and floods are reported from the Guadalajara districts in Spain.

A number of towns have suffered severely, crops have been badly damaged, and several lives lost.

Both of Mr. Gladstone's eyes are affected.

ST. PAUL, Minn., July 27.—Reports from Ashland say forest fires have destroyed Phillips and Shore's Crossing, Wisconsin, and now threaten Fifield, Wisconsin. Mason, a small town on the Omaha road, is now on fire. At last reports the White River Lumber company's mills, with 40,000,000 feet of lumber, had been burned. Several railroad bridges burned. Omaha freight train dived near Shore's Crossing. Engineer and fireman injured; brakeman missing. Loss at Mason over \$1,000,000.

Lightning ignited the prairie a few miles from Pierre, South Dakota, July 27. One man and several horses were burned to death. Thousands of tons of hay were destroyed.

Prairie fires were raging between Huntington and Fort Wayne, Indiana July 27. Thousands of acres of wheat, oats, hay fields, and stubble fields have been burned.

The town of Bonaparte, Iowa, was reported burning on the 27th. Keokuk, Iowa, was preparing to send fire extinguishing apparatus.

General Coxey, at Massillon, Ohio, denies that he deserted the commonwealthers at Washington.

Earthquake shocks have been felt in Macedonia, Old Servia, and Eastern Bulgaria. Many houses have been damaged and a number of people killed at Varha, Bulgaria.

It is reported that the Nicaraguan minister at Washington has been authorized to arrange for a United States' protectorate, for which purpose a request will be made for the sending of additional war vessels to the Mosquito coast.

SHANGHAI, July 27.—A telegram was received yesterday evening from a high authority at Tientsin, reporting that the prospects for the continuation of peace were more favorable. To-day, however, news was received that war between China and Japan had been declared. There have also been rumors that several Chinese war ships are in trouble.

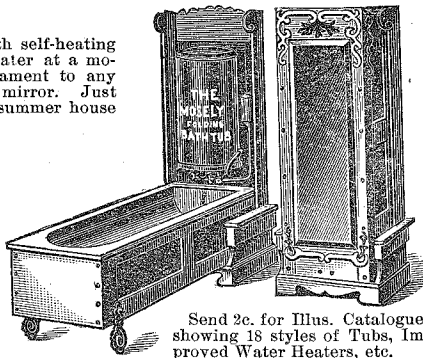
The information received here is meager, and the exact status of affairs in Corea cannot be learned. Telegraphic communication with Corea is interrupted.

LONDON, July 27.—The *Central News* has this dispatch from Shanghai: "War has been declared between Japan and China. The Japanese have seized the King of Corea and hold him prisoner. Eleven Chinese steamers are on their way to Corea. Most of the troops aboard them are coolies armed with bows and arrows. Some Chinese steamers which have arrived at Corea have been prevented by the Japanese from landing troops. It is reported that the Japanese artillery sank several of them."

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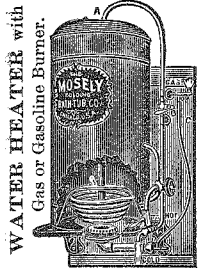
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ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

Hymn 28, Saints' Harp. "A Reflection," Kathrina, p. 128. Hymn 31, verses 1 and 3, Saints' Harp. Prayer. Reading. Ecclesiastes, chapter 12. Hymn 1052, Saints' Harp. Series: "Six Principles of the Gospel." Topic 6: "Eternal Judgment." Acts 17: 31; Heb. 9: 27; Ps. 9: 7, 8; 98: 9; 2 Tim. 4: 1. According to man's work: Matt. 16: 27; Rom. 2: 5, 6; Rev. 22: 12; 2 Cor. 5: 10; Rev. 20: 12, 13; Eccl. 11: 9; 12: 14. Ten-minute essay: "What the Judgment Implies." Hymn 204, Saints' Harp. Dismissal.

Junior religious department; David J. Krahl, superintendent, care Johnston-Fife Hat Co., St. Joseph, Missouri.

Hymn 368, Saints' Harp. Prayer. Reading, responsive, Revelation, chapter 20. Roll Call. Series: "Six Principles of the Gospel." Topic 6: "Eternal Judgment." Bible drill. Five-minute essay: "What is Eternal Judgment?" Two-minute papers: "Time of Judgment;" "Who shall Judge?" "By what Judged?" Reading, "An Offering." Hesperis, chapter 10. Hymn 1052, Saints' Harp. Dismissal.

Senior historical department; F. M. Sheehy, superintendent, 6 Stafford street, Boston, Massachusetts.

Hymn. Prayer by the Secretary. Essay, "The Religion of the Incas." Geographical outline of the course taken by the Conquerors from Panama, up to the death of Atahualpa. Music, instrumental. Declamation, "Damsel of Peru." Bryant's poems. Five-minute papers: "Empire of Peru, extent at the time of the Spanish Conquest;" "The first Inca;" "Sources of Inca civilization;" "Inca Temples;" "Their Festivals;" "Origin of the city of Cuzco, and description of it." Question, written answers, "Were the Incas of Nephite or Lamanite origin?" Report of Critic. Dismissal.

Junior historical department; Etta M. Izatt, superintendent, 4342 Vista avenue, St. Louis, Missouri.

Song. Prayer, Secretary. Music. Roll Call. Response: A good thought from a good book. Recitation, "Immortality." Afterglow. Five-minute papers: "The Price of Time;" "Disobedience." Reading. General Discussion, "Is a belief in God and Christ indispensable to morality?" Hymn 710, Saints' Harp. Address, "My favorite among great men, and something of his life." Vocal Solo. Essay, "The importance of an education in Sacred History." Hymn by Society. Dismissal.

Senior temperance department, G. H. Gates, superintendent, No. 1001 Westminster Avenue, Providence, Rhode Island.

Hymn by Society. Prayer. Scripture reading by Secretary, "The Word of Wisdom." Instrumental Solo. Reading, Topical. Paper, "What should we eat, and how should we eat it?" Vocal Solo. Roll Call. Response: Name an article of food, giving the elements it is composed of. Recitation, Topical. Duet, Vocal. Debate, "Resolved that more people die from gluttony than by starvation." Instrumental selection. Critic's Report. Dismissal.

Junior temperance department, R. B. Trowbridge, superintendent, Parsons, Kansas. □

Song by Society. Prayer. Select reading on Temperance. Roll Call. Instrumental Music. Essay, "The first step toward Intemperance." Recitation. Two papers (pro and con), to be followed by general discussion. Subject: "Intemperance, the greatest vice known to mankind." Responsive reading, Titus, 2d chapter. Notes of improvement in society (by a member). Song. Dismissal.

Senior literary department, Dora Young, superintendent, Dow City, Iowa.

Hymn. The Lord's Prayer, Society. Music, Instrumental. Roll Call. Response: Friendship quotations. Paper, "American Literature, its conditions and characteristics." Music. Recitation, "An Order for a Picture." Alice Cary. Table Talk, Incidents in the life of "The Autocrat of the Breakfast Table." Music. Outline Story, "Dante's Divine Comedy." Study, Why in Dante's mind did Virgil, Homer, Horace, Ovid, and Lucan merit a place in Inferno, and, of the poets the world had known up to Dante's time, did he select the five most worthy to whom to pay this high honor; and did he arrange these five in their proper order of precedence? Hymn by Society. Dismissal.

Junior literary department, Jessie Cave, superintendent, Lamoni, Iowa.

Song. Prayer by Vice President. Song. Sketch of the life of Nathaniel Hawthorne. Recitation. Music. Abstract of "The Great Stone Face." Roll Call. General talk on Rank of American Authors. Hymn. Dismissal.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, August 8, 1894.

No. 32.

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HIS THEME IS "WORK."

PRESIDENT John W. Cook's baccalaureate at the Normal University, Bloomington, Illinois, June 17:—

Work is creative activity. Its dignity is attested by the announcement which opens the sacred Scriptures. The being that embodies for the human soul its sublimest conception of power and worth is introduced to the race as a worker. "In the beginning God created the heavens and the earth." Jesus of Nazareth, who came into the turbulence and despair of the world to quiet its noisy strife and to set in the firmament the deathless star of hope, certified to the divinity of his origin and his mission by the terse declaration, "I work." Man, made in the image of God and brother of the benignant Christ, touches the summit of being in the same supreme activity. Whoever has been seized by this sublime earnestness through which the possible becomes the real belongs to the great creative forces of the universe. All that will not submit to this crucial test must be excluded from the productive brotherhood of world-builders. What defense can they offer for occupying the precious spaces of the world and consuming like the corroding rust the substances that belong to those agencies that would transmute them into fine utilities? The spiritual development of the race is chiefly due to the laborious toil of that portion of the race to whom we assign the lofty rank of leadership. It is from their large vicarious lives that we largely acquire our conceptions of infinite love and beneficence. They are the souls in whom the race awakens to consciousness. They know humanity

as it cannot know itself. They feel for humanity as it cannot feel for itself. Their Godlike wills achieve the deeds that create nations and give to the individual the supreme opportunity to be a man and not a mere unit lost in the vortex of universal life.

Read in the stern features and prophetic eyes of the Moses of Angelo and in the "divine mystery" of the Sistine Madonna the struggle of art to utter this sublime truth. The muse of history articulates the message more distinctly to the race. Socrates, the freedom-loving barons of Runnymede, the unconquerable Hollanders, the dauntless Swiss, the precious cargo of the historic Mayflower, Garrison in the streets of Boston with a rope about his neck, Phillips defying the "broadcloth mob," the cheering regiments marching away to death in '61, and Lincoln with the laurel on his serene brow suggest the long struggle for personal liberty. The slow evolution of modern science by which the conception of law has supplanted the wild fear of malicious duties and necessitated a readjustment of ideas in every realm of human thought is marked at every step by the fierce opposition and merciless resentment of theologians and ecclesiastics who saw in the widening revelations of God only impending peril to the dearest hopes of man. But the sturdy and heroic investigator could not close his eyes to the beatific vision of a world safe sheltered under the broad ægis of universal law. That mighty movement that is celebrated whenever the significant symbols "A. D." mark the place of an event in time had its humble beginning in the three short years of incomparable toil that culminated in the pitiful tragedy of Calvary. That modest mount, barely lifted from the plain, towers above the Himalayan ranges, in which a continent rises to meet the sky and on its glowing summit stands the emblem which a regenerated world proudly wears above its beating heart. Take your departure from any vantage ground of political liberty, of scientific enlightenment, or of religious enfranchisement and move toward their point of genesis and you discover that every advance in the ascending pathway has been won by the faithful toilers who felt themselves in some way, dim or clear, God's revealers of truth, and who foreshadowed the man of Galilee or caught the spirit that lit a beacon for humanity on every rugged hilltop in old Judea. The method of the past

is the method of the present. Struggle is God's law of growth. The present has come into our hands from the great past, and like that past is full of problems that will tax our courage and fidelity.

The crying need of the times is social regeneration. We have worked out some of the gravest problems that ever confronted any people, but the most difficult remains. In the presence of the tendencies and temptations of the modern world, are we equal to the task of producing a race of men and women of stalwart honesty and incorruptible integrity in all the situations of life—workers of justice, believers in the brotherhood of man and the fatherhood of God? All events, when seen in their true perspective, unite themselves to your life and to mine. There is no sailor on all the stormy main, no miner delving in the hidden depths by the flickering light of his poor lamp, no molder in furnace blasts of mills whose gorgeous beacons wave like banners from their high turrets, no weaver bending over his noisy loom, no honest toiler anywhere in all the ranks of honest labor that is not doing an indispensable part toward bringing the kingdom of heaven to man.

To you is accorded the incomparable privilege of dealing with the sources of power. You are to preside over the institution from which States emerge and in which the weal or woe of nations is largely shaped. Be faithful unto death to your large and sacred trusts nor shame the greatness of your priceless opportunity.

The paper on "Male and Female Attire in Various Nations and Ages," by Mrs. Ellen Battelle Dietrick in the August *Arena*, will get a wide reading. It is an historical examination of the fascinating subject of costume, which meets the arguments of those opposed to modern dress reform movements on the grounds of custom and historical precedent by showing that women were the original inventors and wearers of trousers, and that their early use by men was deprecated as effeminate. Strabo, a Greek historian, about 450 B. C., remarks this peculiar feminine costume which the Persians adopted after conquering the Medes from the vanquished. The Greeks and Romans, Thracians, Cicilians, etc., then all wore skirts, men and women alike. Tertullian in the third century A. D. remonstrates with the effeminacy of Roman nobles in adopting trousers imported from Persia. To-day the Greek and Highland soldiers wear short skirts. The hardy women of Northern China wear trousers, and are as strong and active as the men. So that custom and history show that the sexes have exchanged costumes, and at different periods of high civilization, as well as of barbarism, they have dressed exactly alike. The article is illustrated with costumes of men and women in skirts and trousers in different ages, nations, and countries.

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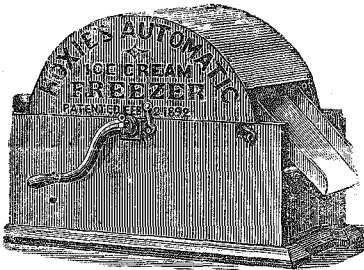
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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, August 8, 1894.

No. 32.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 8, 1894.

TO THE SAINTS.

BY request of the business management we again call the attention of those of the Herald Office patrons whom it may concern to the financial needs of the publishing department. The Herald Office is realizing more than its legitimate portion of the pressure caused by the present business depression, in addition to other difficulties with which it has been contending. As the publication of the church and the servant and property of the Saints it appeals to them and their representatives—the ministry local and general—for their financial and moral support, not only in present necessities, but in the interests of the future development and extension of the publishing department of the church.

The office needs funds, and needs them now; and with this statement its friends are asked to give its needs such practical consideration and action as to replenish its treasury by paying up all or part of the amounts due on subscription lists and book accounts.

This appeal is made in the belief that those to whom it applies love the work to that extent that they will not lightly nor inconsiderately pass by their obligations to the literary department, while other obligations are met because more directly urged upon them by those who would compel attention to their demands. The HERALD and the Herald Office have sought to serve the highest interests of the people in a spiritual and in a material sense, and we believe the Saints have appreciated and do appreciate the results for good to them personally and in the extension of the work abroad that have accrued from the publishing plant. They are asked herein to voice that appreciation by holding up the hands of those upon whom immediately devolves the burden of superintending its operations and upholding its credit for good in the name of its proprietors—the members of the church.

The same obstinate necessities of

the merchant that require payment for what passes over his counter exist in this case—the printer, the paper manufacturer, the coal dealer, etc., must be paid or the work cease. The church ought not to be burdened with so large a delinquent list as is carried on the HERALD list and book accounts. With more care and promptness the few dollars required by each to meet their obligations in this respect could be met, as a rule, and the indebtedness, as a usual thing, be an exception. This order of things would mean very much to the interests of the church too, in many ways not comprehended by those in a position to know how the Board of Publication has been crippled and prevented from issuing important matters for which there has long been an urgent demand. Do the Saints wish this order of things to continue? If not, are they individually willing to place and keep the office upon the firm financial basis upon which a payment of its dues would establish it? A remittance of the one, two, three, five, and ten dollar accounts due it will meet the requirement; but neglect of it means a continuance of the financial stagnation under which it now labors.

The office also asks that each family in the church not now taking the HERALD will send in a year's or six months' subscription, and that presiding elders in branches and districts, and Bishop's agents, and traveling elders in the field will remember the interests of the church by soliciting subscriptions and making sales of the church publication and books. The people of God cannot grow as they should without being placed in touch with the general movements of the work reported in the HERALD. In its columns are collected the reports of what the Lord is doing for his people, and the church is thus edified "according to the effectual working of the measure of *every part*." No one can afford to deny himself or his children this means of grace, this source of strength.

The office will send sample copies of the HERALD on application to those not subscribers, in the church or out of it. Brethren are requested to send lists of names of those not taking the church paper, also of new converts, that copies may be sent them.

Brethren and sisters, do you owe the Herald Office? If so, please reciprocate the interest it has shown in you and remit the amount due. It needs your prompt support.

FAITH AND FAITH?

THERE is one kind of faith that needs a miracle, a manifestation, or a healing every day to keep it alive and active. This kind of faith makes a man happy, hopeful, or lifted to the clouds in excess of confidence in God to-day; and leaves him discontented, unhappy, or cast down in doubt and despair tomorrow, just as his faith is fed by a succession of benefits derived from the Father.

There is another kind of faith, born of conviction of humanity's need and Deity's care and consideration for all the race, which grasps the divine plan of redemption as a tangible exhibition of God's blessings promised to man, here and hereafter, and as a reality of which the obedient shall receive, sooner or later, a fullness and be wholly satisfied. This faith is of such a nature that the one who is moved by it is never very highly exalted, nor very much cast down. The man possessed of it needs no miracle, manifestation, or healing of bodily infirmity to either create or keep alive in him the hope of life, peace, happiness, and glory in the far off future world, or the near coming of Jesus and the millennium.

The man of the first kind of faith to have and to hold confidence in the work of God, needs the constantly recurring evidences of divine favor to him personally, or he is miserable, doubtful of himself, and doubtful of God.

The man of the second kind of faith is the patient, persistent, forceful man, who having once learned that God is in the work, needs no further evidence to recreate within himself that knowledge. He may be poor, tried, tempted, and afflicted by pain and bodily disease from which he has sought relief often and been as often denied. He knows that God is ruling the world well; and whether he live or die, suffer pain in the flesh or be free therefrom, the promise and fact of eternal life are not affected thereby, and do not depend on what affects the life of the flesh. It is enough for him to know that if faithful in spirit he shall inherit eternal life; life where the things that make for pain and distress here will not have being.

A man with the first sort of faith may say, as some have said, "Well, if God does not heal me now, I am done with trying to serve him. I know that he has the power and can heal me, as well as others if he will; and if it is not his will to heal, when I have suffered so much and importuned

so often, unless he hears me now I am done."

A man with the second kind of faith has the courage to say: "The Lord knows best. If he pleases to hear my requests and will heal me, I shall be thankful. If not, he will give me strength of heart to bear and keep me from perishing a spiritual death. And, though he suffer me to be slain, yet will I trust him."

Which of these two is most likely to endure to the end.

UTAH A STATE.

THE President has signed the bill by virtue of which statehood is accorded to Utah. The provisions of the bill are such, however, that it will be near the beginning of the year 1896 before the territory will be really a state in the active enjoyment of the right to state government, the ratification of a convention to be held in November, 1895, being necessary to the completion of the series of acts by which statehood is assured.

It now remains to be determined whether the whilom polygamist element of the territory will prove themselves good citizens of a monogamic state.

It is rumored that an elder from Utah, at work in a Southern State, has on occasions of late exhibited the photographs of two of his babies, not twins, born to him since he left his home for the mission. Whether this is known to the authorities that sent him out, or not, the impression made upon those to whom the pictures were shown is that while the authorities and the papers are publicly crying out that the practice is stopped, it is still carried on and winked at. The same elder and his companion missionary certainly taught the dogma of plurality of wives privately, as have others whom the elders of the Reorganized Church have met in their missionary work. This these men from Utah would not do unless they had encouragement of some sort from those officers in their church who are their superiors and leaders in the church.

THE following from the Chicago HERALD for August 1 would indicate that Mr. Braden is pursuing the same tactics at Anderson that he did at Lamoni, which spiritualists do not bear so meekly as the Saints at Lamoni did.

ANDERSON, Ind., July 31.—The breach between the Indiana spiritualists and the Eastern Indiana Association of Christian Churches, occasioned by the action of Rev. Clark Braden Sunday, is widening. An intense bitterness between the followers of the two creeds is springing up and threatens to end in more personal abuse. Rev. Mr. Braden, who has been the champion of the Christian Church Association, entered the

spiritualists' camp grounds yesterday and scattered personal circulars broadcast. The result was the organization of a mob and Braden's hasty retreat to save trouble of a violent nature. To-day the fight descended to a personal affair, the Christians upholding Braden's action. The spiritualists are very indignant and state that they will prosecute Braden to the full limit of the law.

OF THE LAMBERT AND TREAT DEBATE.

WHAT follows was handed us by Bro. J. R. Lambert as a sort of supplement to the correspondence in regard to debate with Elder Treat, already published by HERALD.

WASHINGTON, Ind., July 28, 1894.

Bro. J. R. Lambert:—I notice in this week's *Herald* the correspondence of the Lambert and Treat debate. It is just the thing for us in this country. You have answered so honorably. It leaves no room for them to misrepresent us. It did my soul good. Long may you live to defend this grand church.

Bro. Joseph Smith:—The above is an extract from a letter written by I. P. Baggerly. If you wish to publish it, I am satisfied it will do me no harm. If in your judgment it may be of some benefit to the work you will of course publish; if not, do not publish.

In bonds,

J. R. LAMBERT.

LAMONI, Iowa, August 1, 1894.

QUESTIONS AND ANSWERS.

Ques.—At what time did denominationalism begin?

Ans.—It began before the division of Jews and Samaritans into sects and classes, Pharisees, Sadducees, Stoics, Herodians, etc. So far as the later world is concerned it began with the division between the Roman and Greek churches, and the first split from the Papacy, and the Reformation under Luther, Melancthon, and others. Indeed it has apparently flourished from time immemorial.

Q.—Will those who do not repent and become Saints of the Church of Jesus Christ, before his coming, be permitted to enjoy each other's company in the hereafter?

A.—We presume such will be permitted to associate together, in classes, every man in his own order or class; but as to the enjoyment, we do not say, believing as we do, that the condition of those who do not obey the gospel here, or hereafter, is not one of pleasantness, peace, and contentment.

I UNDERSTAND the Bible now much better than I did before I was baptized, and take far greater pleasure in reading it than ever before.

These are the words of a brave woman who dared the reproaches of her kindred to accept membership in the church. Surely, Jesus was right when he said, "Except a man be born again he cannot see the kingdom." With the new sight which baptism for remission of sins gives the awakened soul does not see "men as trees walk-

ing," but sees in the light bestowed by the Holy Spirit in the inner man. It is good to praise God that we see as this sister does.

ELDER JAMES CROMPTON of Attica, Wisconsin, who is a native of England, and emigrated to America with the second company that came over, made the office a visit July 30. He was baptized in 1837, and reached Kirtland in 1840; was ordained a teacher in England, ordained a priest in 1841, and an elder in 1843 at Kirtland. He removed to Attica in 1853, and remained there to date. Elder Crompton was seventy-eight, March, 1894, and is a well-preserved man. He has peculiar views in regard to the latter-day work, the events of the times, and the second coming of Jesus. He has with him a stone containing well-defined marks, which to us indicate a conglomerate encrinite and trylobite formation, polished by the action of water in motion. The stone was found on the shore of Lake Erie, some four miles from Kirtland, Ohio, and is a beautiful specimen. Elder Crompton is of the opinion that the marks on the stone are the alphabet of the pure language which is to be restored ultimately according to prophecy, when men shall praise God and give glory to him in one tongue. This stone is about one and a quarter inches in length by an inch in width, of an irregular outline, egg shaped, and about one quarter of an inch in thickness.

Elder Crompton believes that the gathering time will begin at the coming of Jesus, which is now not far off, and the place will be in either Arizona or Colorado. That it will not be long before Jesus will manifest himself to the Gentiles, do a great work and gather his people together prior to the great closing events of the consummation of all things.

Elder Crompton was connected with the Brooks-Huntly portion of believers in the Book of Mormon. He relates several instances of manifestations corroborative of the latter-day work, all of which have tended to confirm in the faith of the Book of Mormon. His Brother Thomas, younger than he, and himself are all the ones that now remain held together by the evidence of the stone, and the conclusions to which they have come from reading the Scriptures—Bible and Book of Mormon. He believes that the Temple at Kirtland is the one written of by Malachi, to which the Lord is suddenly to come; that such coming is imminent; that when it occurs Jesus will first appear in the Temple, and from thence establish the Zion, the gathering place, in Arizona or Colorado; that the Reorganization has been refitting and preparing the temple for the purpose; but that credit will attach to us as

individuals only, not as an organization. He further states that they accept only a part of the revelations in the Doctrine and Covenants; but declined to state what portions they discard. He is of the opinion that the gospel of the kingdom is not yet come; that the angel of Revelation 14:6 has not yet come, differing from the first elders of the church materially in this; that the gospel that was preached from 1830 to 1844 was not the everlasting gospel of the angelic message, but was only the gospel of the spiritual church.

The elderly man is very sincere, evidently very much in earnest and desirous of the final triumph of the truth.

He believes that seeric or prophetic power attached to the stone, stating that several had tested it; but when asked if himself or brother used it in this character, he said, "No; that its message had been delivered, the object of its mission had been accomplished, and it was now closed."

We do not agree with this aged brother; but, we do not, we had no dispute with him. He enjoys his belief and feels assured in it; hence, without judging him, or condemning him for what he believes, we state it as fairly as we can, leaving it to the arbitrament of time to decide.

We refer to Elder Crompton and his belief because he was one of the original church, and entitled to a degree of respect for the evident honesty of his soul and the steadfastness with which he has retained his hold on the hope of Israel brought to light in these last days; such of it as he has fully grasped; as to the rest—we shall all see clearer "when the mists have rolled away."

WE give room to the article on dancing by Bro. J. W. Peterson, and of it desire to say only this: That while he may have heard of an organization called "the one o'clock club," in Lamoni, or the seat of the Presidency, he carries an implication in regard to it quite as incorrect as it is damaging that the Saints had organized a "one o'clock ball club." The inference here is that the church as an organization was responsible for such organization if it exists. Again, he assumes that since he has learned of such organization, he cannot affirm that the Reorganized Church is in accord with the word of God. This leaves the presumption that this "one o'clock club" is a church organization. If it is, and Bro. Peterson has knowledge that it is, he is far better informed in regard to it than the Editor of *Herald*; and if he will kindly inform us, when such organization was ordered, or authorized by the church, general or local, and give us

the names of the church officers who organized it, he will confer a favor on both the President of the Church and the presiding officer of the branch at Lamoni.

We do not criticise the article nor enter dispute of its arguments; but as the brother suggests that he and those in the field with him are taxed, and ask for representation, we suggest in turn that it would have been better had he confined himself to legitimate statements and not implicated the church in an action in which neither its authority nor its officers were engaged or officiated. Neither the church general, nor the Lamoni branch directed or authorized, or had anything to do with such one o'clock order at Lamoni; neither has it with any such order at any other place.

BRO. A. H. SMITH succeeded in getting a very faithful presentation of the faith and the work in Minnesota, into the *Sunday Times* of Minneapolis, for July 22, under the staring headline "True to Joseph Smith's Faith," a full column and a quarter, which included the epitome of faith, with the following statement preceding it

The following epitome of their belief might be accepted, in most respects, by the average liberal-minded though orthodox Christian, with the exception, perhaps, of the doctrine of revelation.

The Y. M. C. A. of Atchison, might get a lesson from the *Minneapolis Times*.

Bro. G. T. Chute, way down in Georgia, also succeeded in getting a hall in Mobile, Alabama, where he set forth the faith, which the *Daily Register* published in its issue for July 27. Both of these journals, North and South, made the clear distinction between the Reorganized Church and the Utah institution. In the language of the Rev. Jasper: "The world do move."

BRO. W. WATERMAN reports from Pilot Oak, Kentucky, laboring at High Hill, a little place nine miles southeast of Pilot Oak, resulting in the baptism of thirteen and the organization of a branch to be known as Caldwell branch, Bro. Robert Warren, a priest, presiding; Bro. Caldwell secretary.

Of this effort Bro. Waterman wrote:—

I never did find a people more anxious to hear the truth. I was kept busy day and night preaching and answering questions; so that for seventeen days I averaged about four and a half hours sleep at night. When we first went there we told the people that "No weapon that was formed against us should prosper," and if they would do the will of God they should know that the doctrine we preached was true.

This promise was fulfilled to several, and the glorious result usual in such instances in the past followed;

the truth of the work was manifest and the people rejoiced.

We regret that we cannot publish all the letters that reach us; but space forbids.

AN AGED MINISTER.

THE *New York Tribune* has an item about an aged Greek priest whose death occurred recently in Thessaly, Greece. This man was over one hundred and twenty years old and had been in the service of the church for ninety-nine years. He remained in the city where he was born and raised and finally died. His duties as a priest began before sunrise and were over at nine at night. He never used glasses, and both sight and hearing were good at time of his demise. It was a long service, and doubtless a useful life that closed when this aged man died.

EXTRACTS FROM LETTERS.

THE following brief but cogent sentences come from a veteran in the field, Brother John T. Davis, a man whose face has been set Zionward these many years:—

Since I last wrote, I have labored with a degree of satisfaction in parts of Osage, Shawnee, Nemaha, and Brown counties, Nebraska. Have had good hearing considering the busy times. I try to sow with liberal hand, but don't know yet what the "harvest shall be." Generally, I find the people in striking harmony with the signs of the times—"As in the days of Noe," etc., "The love of many waxes cold," etc.—do not find overwhelming waves of promising prosperity with the major part of humanity; but find indications of honesty, love of truth and improvement in the minority; and this is in striking harmony with the history of the past.

To be efficacious in my work as a minister of God, I find that I must have unbounded love for the race of mankind; and thus be prompted to acts of kindness and self-sacrifice for the good of others—gospel work!

Baptized two at the Scranton branch on 22d inst.

Such words rise from a heart touched to the full of love to God and love to man.

Bro. Henry Sparling, Burnham, Missouri, July 20:—

Just closed meetings at Cureall Springs, Howell county; had only fair turnouts but pretty good interest. I was kindly treated by a great many, and invitations to go to other schoolhouses and come back again there were plentiful. This field is ripe but only few to harvest it. At a place called Egypt where I preached last winter I baptized three persons on the 18th inst. Shall commence meeting Monday, the 23d, at West Plains.

Bro. J. W. Peterson, Annaton, Wisconsin, July 21.

We are having good success; baptized five on the 4th. We enjoy tent life and hope to do much good.

Bro. A. W. Kriebel wrote from Wellston, Ohio, August 1:—

The Lord is truly verifying his promise in this vicinity, opening the way for the preaching of the word even to that extent that we have had schoolhouses thrown open for us to

preach in where the sectarians were debarred, and that by those not of the faith. I have baptized six since General Conference, and there are others believing. I have been holding meetings every two weeks with the above results. Bro. James Moler preached at Bro. Marion Downards' last night. Will be at No. 3 to-night, where I expect to join him.

EDITORIAL ITEMS.

WE call attention to the report from the Canada mission by Bro. W. W. Blair. It is very gratifying to know that the work has so far progressed and is on such good footing in Her Majesty Queen Victoria's dominions. The increase is remarkable, all things considered, as suggested by Bro. Blair. To Him be praise to whom praise belongs.

Advices from Bishop Kelley up to July 25th, at Santa Ana, California. He would go to San Bernardino, thence to Los Angeles and thence to San Francisco by August 1 to 5, if all went well.

Bro. Blair July 28 was at Chatham, Ontario, but would leave for work in Iowa, August 1.

Bro. Jesse Seelye, who lately deceased at Savannah, New York, was a member of the church for fifty-seven years. He made an excellent record where he dwelt; and went to his rest leaving a memory fragrant with good among all. Is it not better to so live and so die?

We have received from the *Ensign* Publishing House, Independence, Missouri, a copy of Bro. Henry A. Stebbins' lectures on the Book of Mormon, delivered at Independence this past spring, and reported for the *Ensign* by Sr. Belle B. Robinson. It is a neat little volume in paper cover, containing one hundred and eighty pages of most excellent reading on the subject of the origin and claims of the Book of Mormon and the possible identification of Israel from its teachings. It is an excellent work, and shows the vigorous and thorough treatment of a careful mind, intent on possessing the truth,—we commend it to all.

Bro. W. B. Weston of Phoenix, Nebraska, reports poor crops in that section of the State, and on that account the people were giving more heed to the gospel message. The Saints were blessed in their gatherings.

Bro. A. H. Smith arrived home on the 2d inst. from the Minnesota and Iowa portion of his field.

Bro. W. W. Blair arrived home from Canada on the 31st ult. and left again on the 3d for Benan, Iowa, where he will resume work in the mission field.

Fortify your faith by works, and doubt and final unbelief will scarcely be a possibility. It is in the brain of the spiritually idle that the distemper of disbelief is born. Keep busy in gospel work; and you will not only

grow in mentality but in steadiness of belief in God and his Christ.

In this issue will be found the first half of an excellent article, "Antecedent Probabilities of a Revelation." Our readers will find it bristling with good points.

Bro. Robert Winning, of St. Joseph, Missouri, was at Lamoni from the 4th to the 6th inst. in the interest of the college movement.

Subscribers to the *Gospel Quarterlies* who are delinquent are requested to remit the amount due, also to indicate if they desire their names continued on the list. Remittances and subscriptions solicited.

Bro. F. C. Keck requests a correction. He had baptized seventeen into the Lebanon, Missouri, branch during the past year—not since January 1.

Bro. S. V. Bailey returned to the Arkansas and Missouri field on the 3d.

THERE are fourteen congregations of the Reorganized Church of Latter Day Saints in Maine. They have no affiliation with the Brigham Young faction, but believe the Book of Mormon found by Smith a supplement to and not a substitute for the Bible.—*Chicago Tribune.*

Mothers' Home Column.

EDITED BY FRANCES.

"It pays to make a worthy cause
By helping it,—our own;
And give the current of our lives
A true and noble tone."

SABBATH FOR MOTHERS.

DO NOT leave everything to be done on Saturday. If you do the chances are, that you will be too tired to enjoy the Sabbath, and also have the disappointment of not being able to do all you had planned. Why not do your cleaning up on Friday, and thus time may be found to prepare food for the Sabbath on Saturday. There are many kinds of food which are relished cold which can be prepared on Saturday; so that very little cooking need be done on Sunday, which means less work, less dishes to wash, and also something "good to eat."

Let us have an ideal Saturday. If one can manage to satisfactorily "do up our Saturday's work by noon" then the remainder of the day can be satisfactorily occupied in doing many little odd jobs which are apt to be "put off" until Sunday morning, and which often prove an annoyance to us, robbing us of peace of mind and comfort of body.

On Saturday afternoons shoes may be blackened, teeth may be cleaned, children's heads thoroughly washed, and their weekly bath given. How often children will plead that they are too tired and sleepy to take their bath at night, and beg to take their bath in the morning. And when morning comes with all its necessary and unnecessary bustling and confusion in getting ready for Sunday school, the bath is indefinitely postponed for lack of time. Why not have your children bathe in the latter part of the afternoon? Then you will have time after supper to study your Sunday school lesson.

My ideal Sabbath begins with *early* rising. Mothers, who have more necessary work on Sabbath than anybody else, realize the satisfaction there is in having the necessary housework done up early so that there need be no need of feverish haste to get ready for Sunday school. Whenever it is practical, dear mother, I hope you will go to Sunday school and church. It will do you so much good. Do not stay home just to *cook dinner*. Wouldn't it be better to eat bread and milk or butter? There are many times when a mother must stay home, and then if her children cannot go to Sunday school she can have a Sunday school at home. Put on a nice dress even if you are at home. Do all you can to make Sabbath pleasant and profitable for your children, so that your sons will not tease to go hunting, fishing, or swimming, where they will often get into bad company and soon lose their taste for home Sabbaths. If your children are old enough to read, get them as good books *suitable for their age* as you can and lay the books carefully away to read on Sabbath afternoons. A Sunday scrapbook described in the *Housekeeper* would likely serve a useful purpose in amusing and benefiting children. Provide a scrapbook. Set the children to selecting pictures and paste them in, leaving a blank space below the picture for a verse from the Scriptures which shall be in harmony with the picture. Quite an interest will be taken in looking up and deciding upon verses.

For supper if you eat bread and milk, or something nice that does not require cooking, then you will have but a few dishes to wash which may leave you a little time to tell a story to the little ones or to take a pleasant twilight walk if it be summer.

Dear sisters and mothers, let us try to distribute our work so that the press of Saturday work will not leave us so exhausted as to disable us to think connectedly. May it be your happy lot to wake up Sunday mornings with the gratifying sense of having a long, delightful day before you.

A SISTER.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER SIXTEEN,
HINTS ON CHILD-TRAINING.

TRAINING A CHILD IN AMUSEMENTS.

IT may be that a grown person does not really need amusement, though he does need a certain amount of diversion or recreation; but to children amusements are a necessity and to them they properly belong. This being true, a child has need to be trained in his choice and use of amusements.

How to amuse a child wisely and effectively, is a practical question for a nurse or loving parent from the time a child first takes notice of a plaything until he is old enough to choose his own methods of recreation. Much depends upon this for the child's character and happiness; for amusements help in shaping a child's estimates of life and its purposes, and in fitting him for its duties.

It is the parent's duty to look for the underlying principle in the attractiveness of any form of amusement, and for the effect its influence is likely to have. In the wide range of a child's amusements, there are differences

between some of them which may seem slight at first, but which involve differences of principle; and they should be considered as to their probable outcome rather than as they appear just now to the surface observer.

A child's parents ought be the center of companionships in all his amusements. It is impossible that they should be his only or his constant companions; but they ought to show such an interest in his amusements that he will feel that they are as much to him and he as close to them in this as in anything else. If companionship with his parents in his amusements be lacking, there is reared a sad barrier between a child and his parents in the sphere of his life which is largest and most attractive at the age when he is most impressible.

Bushnell says: "One of the first duties of a genuinely Christian parent is to show a generous sympathy with the plays of his children; providing playthings and means of play, inviting suitable companions for them, and requiring them to have it as one of their pleasures, to keep such company entertained in their plays, instead of playing always for their own mere self-pleasing. Sometimes, too, the parent having a hearty interest in the plays of his children, will drop for the time the sense of his years, and go into the frolic of their mood with them. They will enjoy no other time so much as that, and it will have the effect to make the authority, so far unobtrusive, just as much stronger and more welcome, as it has brought itself closer to them, and given them a more complete show of sympathy."

A true mother will naturally show a hearty interest in her child's amusements, and she ought to feel that the time thus spent is not lost. It may be harder for the father to give the time or to show the interest, but he ought in some way to secure the benefit of thus showing his sympathy. A few minutes' romp with the little ones as they are allowed to come to his bed before he is up in the morning, will do much to connect him pleasantly with their playtime. So, again will a little time in the evening when he learns of their plays and shows that they are much to him because they are much to his dear ones.

No companionship should be permitted to a child in his amusements which is likely to hurt him morally. Parents may sometimes be tempted for the sake of having their children amused, to allow them to go where the surroundings and influences are not good, and where, for any other purpose, they would not permit them to go. This is a great mistake. A child's companionships in the stable or at the street corner, while he is being amused, are quite as likely to leave their effects as those of the parlor or dining room where his nature is not apt to be in such free and full activity.

Amusements ought to be such as will aid in developing and building up a child's manliness or womanliness. There is danger that they may be such as will prove an injury to the tastes and character of a child. The simplest forms of amusement may have in them one or the other of these tendencies.

A child's earlier games and playthings may have much to do with training his eye, and ear, and hand, and voice, and bodily movements. They ought all to be watched and shaped accordingly. This is the fundamental truth in the kindergarten system, and a study of the methods of that system may be a help to a parent who would guide a child in that direction.

It is of great importance that a child's amusements should not contain any element of chance from which he might gain the idea that his attainments or success in life will depend in any degree upon luck. From his play with blocks or jackstraws up to his games of ball or chess, every movement that a child makes in his plays ought to be one in which his skill or lack of it will determine his success or failure. A child may be harmed for life by growing to think that his success in life depends on the "streak of luck" which seemed to be his in his boyhood's games of chance. And a boy may be helped for life by the character which his boyhood's games of skill developed.

Children's amusements should not involve late hours, nor tend to the premature developing of their natures. They should not be such as are likely to become permanent occupations instead of temporary amusements, or such as may lead to the child's becoming a professional amusement maker. They should be such as will draw to the home circle rather than away from it.

It ought to be that every child can find more pleasure at home than away from home, and this will depend much on the kind of amusements he has there. He should have amusements there that cannot be engaged in elsewhere as well as there. Many a parent makes the mistake of trying to keep his children at home by bringing in amusements which cause them to desire to go elsewhere for something of the same sort.

A child may have such a "baby house" or "play closet," such a store of blocks or toys, such a cellar or garret at home as he cannot find in any other home. To be at home with these will be more attractive than to be elsewhere without them. Scrapbook making, picture painting, candy making, may be made so interesting at home that to go away is loss instead of gain. Singing and music may be made such an attraction that they will be missed away from home. So with social games which involve a measure of intelligence and information not to be found ordinarily in other homes. All such amusements draw to the home center and have their advantages accordingly. It is for parents to secure these to their children or suffer from their lack.

Children will have amusements whether they or their parents make the choice for them. They will tend either to the loss or the gain of the children. It is for parents to decide whether the children shall do the choosing, probably to their own harm, or whether the parents shall choose helpful amusements for their children, and make these more attractive than the harmful ones. The result of the choice is important to the parents and yet more important to the children.

C. B. S.

WHAT TO DO WITH THE CHILDREN DURING VACATION.

SECOND PAPER (CONTINUED.)—HOW A GIRL MAY BE ENTERTAINED AND PROFITED.

THERE is a great difference in children's dispositions. Some are naturally industrious and eager to learn everything. Others, active enough in play, are opposed to any sort of application. In either case, perhaps, the child is equally innocent, because what is natural in one instance, is just as natural in the other. Of course sympathy should not go so far as to permit these weaknesses to grow. A parent's will should at all times control a child, and while it is true that some children must be managed very positively, it is also true that all children must be to some extent.

We should not be too easily discouraged with the children. They are lacking the understanding that time and experience give; we were just as aggravating once. The average adult does not take to duty always because it is reasonable and right that he should, but because circumstances compel him to do so.

How to employ spare time never becomes a very troublesome question to the great majority of women whose circumstances have solved it for them. The woman whom nature has so favored with originality as to have a work of her own; the studious woman, and the one with a talent seldom find a moment tedious or lonesome.

But not all have a talent. Neither are all born scholars. Beyond an average interest in literature and current affairs, even books and reading may pall upon the tastes. Some minds and dispositions are so constituted as to require more variety of occupation than others. When a girl numbers music and painting among her accomplishments she is rarely idle for want of sympathetic entertainment.

Where no aptitude exists for these things, or their expense makes them unattainable, there are so many other pleasing employments, the variety of which afforded something suited to all tastes. We think every girl should know a number of those dainty feminine accomplishments, even if she be a scholar or a musician.

While affording amusement, these things have a legitimate use as well. They are among the refiners of life. They brighten the home and make it interesting. They are worthy in themselves if they did no more than rest the tired mind, and exhilarate the drooping spirits. They are the highlights that relieve the somber reality of everyday existence.

Unregulated visiting and entertainment is a great drawback to the effectual accomplishment of any plan of summer work. We know a girl who is quite popular with the other girls, and who does little else during her vacations than call and receive her callers. Another girl had a particular friend who was privileged to come whenever she pleased, and as often. Owing to these interruptions, the girl's time was not her own; her mother never knew when to depend upon her, and so much confusion so unsettled the girl's mind

that she could accomplish nothing when she was at home.

Now do not understand us to be meaning "All work and no play." We would not deny the girls one particle of reasonable pleasure. It is only right and just that they should enjoy the society of their young friends. But there should be some system in the matter; some established rule should regulate the social intercourse.

One mother adopted a sensible plan, which, while customary in adult social circles, might with pleasure and profit be put into practice more generally among younger people. This sensible woman, whose children were quite young too, finding it such an annoyance to have the little folks coming to play at any time, and noticing that her own children were getting so they were not contented if by themselves, she resolved upon this course: She set a certain day when her children might do their visiting, and also gave out a time when their little friends might visit them. She made it to be distinctly understood that no liberties whatever should be taken with this rule, that they would be received at no other time.

This practice, she said, put an end to any further trouble. Her children grew to be contented; there was no more disorder and confusion. The children looked forward to these days, and, she thought, enjoyed themselves all the better when they met.

LOUISE PALFREY.

DAUGHTERS OF ZION.

BOSTON, Massachusetts: Mary C. Whiton, Clara D. Gerrish, Clara Bradt, Orilla Sheehy, Sr. Bullard, Julia Glover, Sadie Mortimer, Lena Bertelson, Ruth Sheehy, Josie Gerrish.

Garden Grove, California: Srs. M. F. Patterson, N. E. Panky, Sr. Morris, L. Bedford, A. Burton, L. Walker, S. Mills, E. Bailey, E. J. French, R. Clapp, M. Paulson, M. Mills, E. Betts, M. Panky.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"O, friends! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight!
The little sharp vexations,
And the briers that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?"

Thursday, Aug. 9.—The church, its ministry, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Romans 12: 9-11.

Thursday, Aug. 16.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Col. 3: 16, 20, 21.

Thursday, Aug. 23.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Thess. 5: 14, 15.

Thursday, Aug. 30.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 6, 7.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. T. J. LAWN of Oak Park, California, requests your faith and prayers in behalf of his wife, whose health has been failing for several years. He feels specially prompted by the Spirit to make this request.

Sr. Hattie Minear of Medina City, Texas, requests your faith and prayers that God may spare her to her little family and to do good in the world.

Bro. Alma C. Barmore, Oakland City, Indiana, requests the prayers of the Union that his health may be restored if it is God's will. He feels that unless it improves he will be compelled to leave the active ministry.

Sr. E. A. Murray, Olney, Washington, who is suffering from cancer, earnestly requests the prayers of the Prayer Union that she may be restored to health.

Sr. Marie Clark of Keokuk, Iowa, requests your faith and prayers that the bodily infirmities of her father may be healed and that God by the influence of his Holy Spirit will lead him to a knowledge of the truth.

Selected Poetry.

ONCE IN A WHILE.

Once in a while the sun shines out
And the arching skies are a perfect blue;
Once in a while 'mid clouds of doubt
Faith's fairest stars come peeping through;
Our paths lead down by the meadows fair,
Where the sweetest blossoms nod and smile;
And we lay aside our cross of care,
Once in a while.

Once in a while within our own
We feel the hand of a steadfast friend;
Once in a while we hear a tone
Of love with the heart's own voice to blend;
And the dearest of all our dreams come true,
And on life's way is a golden smile;
Each thirsting flower is kissed with dew,
Once in a while.

Once in a while in the desert sand
We find a spot of the fairest green;
Once in a while from where we stand
The hills of paradise are seen,
And a perfect joy in our hearts we hold,
A joy that the world cannot defile;
We trade earth's dross for the purest gold,
Once in a while.

—Montreal Herald.

CURE FOR SMALLPOX.

"I am willing to risk my reputation as a public man," wrote Edward Hine to the *Liverpool Mercury*, "if the worst case of smallpox cannot be cured in three days by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water (hot), drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

Letter Department.

THE CANADA MISSION.

HAVING returned from a seven weeks trip to Ontario, I take pleasure in saying I found the Chatham and London districts in good condition generally, with very excellent prospects for future progress. The ministry, with few exceptions, so far as I could judge, are diligent and worthy men, faithfully devoted to the cause of Christ.

Bro. John H. Lake presides over the mission with watchfulness and prudence, and is well sustained by the confidence, faith, and prayers of the Saints.

Bro. R. C. Evans, in keeping with the word of the Lord touching the Seventy, will devote his time and attention to preaching the word and ministering the ordinances pertaining to his office and calling, and having resigned the presidency of the London district at its late conference, he is now free to labor untrammelled by local cares and will doubtless continue the notable success that has crowned his labors hitherto.

Without mentioning them by name, I feel constrained to bear testimony in favor of the ministry and membership of the church in the above districts as to their zeal, devotion, and steadfastness and have no doubt they will increase with the increase given of God.

When in Canada in 1877, there were, I think, but six branches of the church where now there are, it is said, forty-two. This increase is very good when account is taken of the numerous hindrances which have been met and overcome. The Lord gave this increase, and will enlarge the ratio for the future no doubt.

May heaven enrich the Saints of the Canada mission with grace and gifts and continuing success.

W. W. BLAIR.

DOWNEY, Cal., July 23.

Editors Herald:—Last evening about three hundred persons were out to hear the closing discourse of our reunion, Bro. Forscutt presenting in his very eloquent manner some of the evidences of the divinity of the Book of Mormon. The preaching throughout the reunion was marked by an unusual degree of inspiration, some of the elders far surpassing themselves as they discoursed so beautifully on the principles of life everlasting. The visitors, Brn. Kelley and Forscutt, being urged by the Saints, permitted themselves to be put to work daily and they as well as others of the ministry who preached were much blessed in delivering the message of truth.

The testimony meetings were marked by the calm and peaceful influence of the Holy Spirit, in exhortation, revelation, prophecy, and testimony rather than in tongues and interpretation, although these were not lacking. Twelve persons were baptized before the close of the meetings, several of them young men and women of bright promise, while many of them are investigating our faith, having been stirred up to do so by these meetings. There has been an average attendance of about three hundred, evenings,

and about two hundred during the days' meetings.

The success of the reunion was in a good degree attributable to the good condition of the grounds, with tents and all needful things for the comfort of the tenters, and visitors, and worshipers. The committee with Brn. Van Fleet and Albert Carmichael at its head did their part nobly; and Bro. Reynolds with his assistants kept quiet and good order on the grounds, so that all things were in order. Altogether a very enjoyable as well as an instructive season was had by those attending.

Everything is moving on well in this part of the vineyard. The ministry are reinvigorated and will push out into the new fields widening before us. From late letters from Brn. Haws and Lawn in Fresno, they have had from three hundred to five hundred to hear them as they deliver the "words of life" standing on the streets of that city; so the increasing desires of the people to hear the beautiful story is shown and the testimony of the Holy Spirit to us elders at General Conference seen to be true.

Peace be with you and with all the Israel of God.
J. F. BURTON.

BAY CITY, Mich., July 30.

Editors Herald:—We are having grand success in our tent meetings. We have services every evening of the week and three on Sunday. Bro. DeLong and wife came in on the 26th. He leaves to-night for Mitchell schoolhouse where he will hold a few meetings. This day has been one of rejoicing to the Saints of Bay City, for we witnessed two precious souls led into the waters of baptism by Bro. Cooper, and more are to follow next Sunday; and so the good work rolls on.

The outlook for the work in Bay City never was so good as now. We feel that our hard struggle is over. The Spirit of God has returned and love and peace prevails with the Saints. We need more help. Bro. Cooper has been alone most of the time. We learn that Bro. Blair is to be in the Eastern district soon and we hope that he will give us a call and help us. Brn. Scott and Cornish are expected with the rest.

H. J. BADDER.

CHILLICOTHE, Mo., July 30.

Editors Herald:—Plowing up new fields is hard and warm work this kind of weather, and somewhat against my expectations I am beginning to like the "field work." I arrived in this city of ten thousand inhabitants last Tuesday and after a hot day's search found all the churches barred against the "Mormon," and so got permission to preach on the square. It is a fine shady grove supplied with fine rustic seats and flowing fountains. Here we distributed epitomes by day and preached at night to the hundreds of idle and curious ones. The afternoons especially are devoted to discussions with every phase of religionists; this gives me ample opportunity to present our faith. Yesterday I was pounced upon by a Catholic who it is said was procured for the purpose of annihilating me. He had been in the habit of running every preacher from the park with the arguments of "Peter is the rock

shure, and Catholicity is the mother of ye's all and ye's are all heretics," etc. Two hundred or more, all that could hear stood around to see the battle, and it raged for two hours. When the old man pushed his way through the crowd saying, "I'll have nothing more to say to such a spalpeen as ye's are; and may the Holy Virgin forgive me for the sin committed with ye's," amid the clapping and roaring of the crowd. This incident, together with one other in which a man said that I could not preach any Mormonism on that square—his father was in the mob that "drove out the d—n Mormons from this county in 1838," etc., and worked himself up into quite a rage. I mildly informed him that I had in my grip a pension certificate that I witnessed that I had honorably purchased the rights of an American-citizen and that I had faith in God and Chatburn combined sufficient to keep him from harming me in the least. This has made me quite popular upon the square and given me splendid opportunities to tell my story.

I knew not a soul in the vast throng, nor had I where to lay my weary head; but I had not forgotten that the Master had said through the proper channel at the Spring Conference, "Angels shall go before you," so my trust was in God; and a man stepped up and said, "Mister, I believe I can get the courthouse for you." I told him if he could I would occupy with pleasure and give them a course of lectures. My voice is broken down with outdoor speaking and I could not stand it longer, hence I felt that the promise was being fulfilled. He soon returned, with permission from the proper authority, that I could occupy; then he and others said we must have some bills struck, and the bill inclosed, was the result of the effort; so I am holding forth in the courthouse each night to splendid audiences. I have plenty of good friends now, and I am feeling splendid, with my plow in, in good shape. What the harvest will be the future must reveal.

Yours in hope,

T. W. CHATBURN.

Monday evening, July 30, 1894. Free lectures. Elder T. W. Chatburn, of Independence, Missouri, will lecture in the lower room of the courthouse, commencing Monday evening, on the following subjects: Infidelity—Cause and Cure. Mormonism Exposed—Book of Mormon, What is it? Kingdom of God, its Location and Composition. Heaven, The Final Abode of the Righteous, Located. Skeptics and Infidels Especially Invited.

FULTON, Wis., July 20.

Editors Herald:—Bro. W. A. McDowell and the writer just closed a series of meetings at Milton Junction, Wisconsin, in an Advent church. Meetings were interesting, but attendance very small. One baptism at close of these services and four baptisms at Janesville, first Sunday of this month. Bro. McDowell is called home temporarily and I look for Bro. Henry Southwick to aid me in grove meetings about five miles from Evansville next Sunday.

We have suffered a great deal from drouth, which terminated by a nice rain last night.

Yours in gospel bonds,

W. S. PENDER.

COOK'S POINT, Texas, July 24.

Editors Herald:—Our district conference was a good one, with a very good turnout of both Saints and the world's people. The meeting continued until Friday night. We baptized and confirmed five; two heads of families, one young man, and two young ladies. We expect them to make good members. One of them had been a member of the Christian Church since 1886, a preacher's son of that faith. We expect him to make a very useful member, as he is very well informed in the Scriptures. He said he had to come into the church to be honest after he had examined our claims, because of his convictions of the truth of them.

Bro. John Hawley is with me. We are preaching here now. One made application for baptism last night. We aim to commence meeting next Friday night at Rogers and then near Milano Junction. I will let you hear from us later on.

Yours in bonds,

E. W. NUNLEY.

MILLERSBURG, Ill., July 27.

Editors Herald:—I recently preached ten times, in three different places, in Greene county, Indiana. The attendance, attention, and interest were good. It was a hot, dry, busy time. I baptized and confirmed Louis L. Kirkpatrick and Laura M., his wife, on the 18th inst., they being the firstfruits there. This pair were in solid earnest, apparently, and several more openly declare in favor of the cause we love. The Utah Church has quite a number of the best citizens of that community in their organization, but behold! they are investigating. Their elders have been passing through that section for years; two now, and for a long while, make their headquarters in that neighborhood. Mr. Bradshaw of Utah, and an old man by the name of Robbins, I believe, from Idaho, are the ministerial force there at present; but forsooth; there are others in the Southern part of the State. They will not, dare not meet our representatives in public debate, and do not seem to be willing to talk much in family circles or in private. Like the caged tiger or subdued elephant, they know not of their powers in the mental and spiritual realm, but tamely submit to the rulings, counsels, decision, and dictation of file leaders; hence they are in bondage. Polygamy is still the fixed belief of that apostate church, but the elder thinks they will not likely practice it again till Christ appears! They have dehorned the sectarian unicorn, and unhorsed the orthodox rider, and now it is for us to gather up the fragments so there be nothing lost, figuratively speaking. The mail service of the United States will not, knowingly, transmit obscene and vulgar literature. Their Doctrine and Covenants and other church publications contain the debasing, degrading, damning, diabolical document on celestial marriage and plurality of wives, blood atonement, and other kindred evils which are extremely shocking to the moral sense.

I met with and spoke to the Saints in Chicago last Sunday, and arrived home Monday, about ten o'clock p. m. My wife had been

ailing for quite a while, and I found her still indisposed from excessive heat and nervous prostration. Our twelve year old daughter is "chief cook and bottle washer," and, troth, she is getting on all O. K. When I told my ten year old son how a deceased Baptist preacher's family declined to have me either read or pray when I asked to do so if it was their usual custom and wish, and how they did repeat the Lord's prayer next morning at the table, he said, "I would have gone out of doors to pray, and slept in a barn," etc. It is not, however, the first time religious zealots have prohibited me from enjoying the means of grace that may cluster around the family altar, or the courtesies that belong to the festal board. When will rival religionists allow that some one else may be honest as they are; and have as much light and truth as well? No one morally, and in justice, has a scriptural right to be deceived. The avenues of wisdom are open alike to the peasant and the prince; therefore all are amenable. A little light lived up to will augment evermore, in an arithmetical progression, whereas great advantages abused will detract in an adverse ratio, all according to the law of reciprocity.

Three years ago this very day the little prattler by me came to live with us in this northern village home. She is just as sweet in disposition as she is beautiful in form and features. My fond parental heart, slightly touched with domestic vanity, would say to the mothers throughout the land, Do not throw away your little ones because they cannot at all compete with my Ruby Irene. Say, do you not know that these juvenile tokens of conjugal fidelity cling around the stalwart being of the traveling elder like the bark of the Australian eucalyptus, or, more locally speaking, the ivy of the oak, or the skin to the bone?

Hot, dry weather, strikes, trusts, busts, hard times, universal distrust, widespread corruption, unmitigated evils and national bankruptcy and decay go to make up the "small talk" of the land. Even our church treasurer has got so far away from headquarters we scarcely hear from him of late; nor do the wives of the average missionary get their allowances punctually and with regularity, howbeit they are expected to pay the living of the family, or labor under suspicion, and at very great disadvantages. The church should strive to pay these stipends promptly monthly so that obligations could be met and canceled if they are in debt, or it ought to let them know to the contrary and shut up shop. This thing of the ambassador going forth from a loving wife and weeping children is about heavy enough a cross to bear without the glaring eyes and gnashing teeth of the wolf of poverty devouring the household. The preacher and his family are not allowed to be sponges, or beg; so you can see with half an eye that their wants should be vigilantly anticipated and cheerfully supplied by the Saints at large. Systematic benevolence, or the rule of giving under the gospel will solve the problem; and all will be mutually benefited by doing all the will of God. When selfishness, vanity, and pride are sacrificed on the altar of generosity, the yoke will be found easy and the burden light,

I am to meet Elder J. W. Perkins of Indianapolis, Indiana, in a week's debate at Rosedale, Indiana, August 21. I am to negative this proposition: "The teaching and practice of the Church of Christ, of which I am a member, is in harmony with the teachings of the Bible," and to affirm the following: "The Scriptures advocate the perpetuity of spiritual gifts." I obtained their chapel there with the understanding that it was at my service so long as I preached the Christianity of the Bible. Six successive discourses on that line strictly, and sure! they ate their words and bolted the door against me. The M. E. people threw open their church house for me, and from these incidents, connected with some street chat, the affair has crystallized into its present shape. This reverend gentleman assailed me in public, or rather the faith, in my own native village last December. I was denied a chance to reply, but justice though seemingly asleep comes along at last, but in another place. The man appears fair, frank, and kind; so we trust we will have a real debate. Pointers from ye editors or anyone will be thankfully received and duly considered. With love, zeal, and determination, I am,

Yours fraternally,

M. T. SHORT.

ELMIRA, Mich., July 25.

Editors Herald.—Everything seems to be moving on nicely all through the district. Since the June conference at South Boardman we have organized two branches; one at South Boardman and one at Boyne City. There are five or six other places in the district where the Saints number from eight to forty members unorganized, some of whom we hope will be organized before long.

We still have much opposition in many places. Bro. J. A. Carpenter is now going on in debate with our opposer, Mr. M. D. Rogers, at his home in Beaverton. After it is over he has agreed to meet me in Free Soil to discuss the same over again. At Boyne City one of the opposing ministers when commencing to abuse the Seer went so far as to get out "Old Joe Smith," but his mouth got all puckered up and drawn out of shape somehow or other, and he fell back, and they got water, etc., and after some time he was able to come to enough to say he thought they had better "close the meeting." We are informed that about that time Bro. C. G. Lewis of East Jordan made an able defense for the cause. I think the Lord is able to carry on his own cause in his own way.

I have been wonderfully blessed since the last General Conference. I often think when on the stand of the beautiful words, to the ministry at the conference: "The angels of God shall go before you," etc. I have baptized thirty-two since my return from Lamoni, and Bro. F. C. Smith during the conference month and since that time has baptized about the same number or more. Just right now is a very busy time, especially with the farmers, and the weather very warm; hence our meetings are not so well attended. God bless all his Saints.

J. J. CORNISH.

UNION FURNACE, Ohio, July 30.

Editors Herald.—Bro. J. L. Goodrich and I have been holding tent meetings at this place for over a week. Some of the *Herald* readers will remember that we had a tent burned here nearly two years ago. We were not then equipped for tent work as we are now; we now have cots and bed clothing, so that we sleep in the tent all the time. When first coming here this time we found much prejudice against us, and it seemed for a while that we would not get a location for the tent on account of prejudice or fear; but we put the tent upon railroad land near the depot, and we have held about twelve services with audiences and interest on the increase. We never have had better order and attention; new friends are being made daily. Some are believing and are near obedience. Am expecting Bro. Harder here to-day to take my place. The meetings will continue till the latter part of the week. We hope some may find courage to accept the truth, but if nothing more is accomplished, we are making friends for the cause.

When we first commenced our meetings here, the Presbyterian elder delivered a lecture against us and on the subject of continued revelation. He told his people that we were "distinct and separate from the Utah Church," and that we "taught no immoralities," but that we were composed of two different classes; viz., "those who are unlearned and those who are unstable." The Methodist minister also spoke against us. He was hardly as fair as was the Presbyterian. We are told that he compared us with everything that was mean, stated that we were "Utah Mormons," and advised the young ladies to stay away from our tent; or, he said, they would be "kidnapped." But their tirades against us only advertised us, and people are coming to hear for themselves. May the good work go on.

H. E. MOLER.

VERA CRUZ, Mo., July 7.

Editors Herald.—Please allow me space to reply to Bro. G. E. Reyner's remarks on Bro. Nutt's description of Douglass county, Missouri. My farm lies on the south side of Bro. Nutt's farm, adjoins it. I was born and raised in Illinois, and lived fifteen years in Northern Missouri, lived and farmed one year in Iowa, and have lived eight years in Douglass county, Missouri. I do not want to sell my farm; I would rather live in Douglass county, Missouri, than in any other place I ever lived; and for the benefit of anyone aiming to come here I would like to correct some mistakes Bro. Reyner made in his letter.

First; as to running a binder and mowing machine, the brother says neither could be run on account of the stones. I have been running a mowing machine here for four years, and we have binders and steam thrashers in Douglass county. Second; the brother stated that we could not plow more than one half an acre of land in a day with two good horses, and that we use bull tongue plows. I have opened a farm of fifty acres and have never plowed up one rod square with a bull tongue plow, and I can turn one

acre of new ground in a day easily, with a small span of horses. Third; the brother states that it would take twenty days for a hand to take the timber off one acre of land. I had a man living on my place who cleared two acres of land for me last winter. He made fifteen hundred and fifty rails from the two acres and two hundred and sixty-five ground poles, and burned the brush and fixed the ground ready for the plow in nineteen days. Fourth; the brother says one acre of land in Iowa will produce as much feed as forty acres will in Douglass county. I will say that we have got as fine outside range in Douglass as I ever saw in any country, and I have meadow that will average one ton to the acre; so the Iowa land would have to make forty tons to the acre. And as for fruit; in a few years we will have the land of big red apples and peaches. We can sow them broadcast and raise them. The brother said that he could buy land within five miles of the county seat of Douglass county for one dollar per acre. I intend to rent my place and get nearer to the county seat, so if the brother will buy the one hundred and sixty acres he wrote of I will give him two dollars per acre for it. The brother also stated that there were five acres fenced on the said one hundred and sixty, and that it would take a man and a good team twelve or fourteen days to plow the five acres. I can plow it in five days; so if I was plowing for the brother I would get to rest nine days.

Wishing the brother, and the many readers of the *Herald*, and all the brethren and sister all the happiness that can be enjoyed in this world, and hoping that we may all have a part in the first and glorious resurrection, is my prayer.

Your brother in the Lord,
NATHANIEL BISHOP.

BANK OF ENGLAND SAFEGUARD.

"The safeguards adopted by the Bank of England to prevent that institution being robbed are about as thorough and complete as human ingenuity and mechanism can devise," said Mervin O. Todd of Manchester, England: "Its outer doors are so finely balanced that a clerk by pressing a knob under his desk, can close them instantly, and they cannot be opened again except by special process. The bullion department is nightly submerged in several feet of water by the action of machinery, and in some of the banks the bullion department is connected with the manager's sleeping apartments, so that an entrance cannot be effected without setting off an alarm near this person's head. If a dishonest official during the day or night should take even one from a pile of a thousand sovereigns, the whole pile would instantly sink, and a pool of water take its place, besides letting every one in the office know of the theft."—*St. Louis Globe-Democrat*.

The memorial tower which is being erected by the Russians on the highest point of the Mount of Olives, at Jerusalem, is already several stories high, and but one more is to be added. It is to be so high that both the Mediterranean and the Dead Seas can be seen from the top.

The value of property now held in France for charitable purposes amounts to the enormous value of \$350,000,000.

Original Articles.

AFTER THE BALL.

DANCING ONE CAUSE OF SPIRITUAL DEATH AND A SIGN OF APOSTASY.

IT is said that "you cannot put old heads on young shoulders." Our aim in writing this article is not to try to do that, but to keep them from losing their heads entirely; and not only their heads, but their souls as well. And furthermore; we shall not attempt to discuss this subject from the standpoint of "old wives' fables" such as the one quoted above, but from a direct appeal to the word of God and a comparison with the *examples* of the past. We may also introduce the testimony of those who have dealt with this fascinating angel of the evil one, thus combining "the law and the testimony."

The weapon Jesus used in battling with the adversary was, "It is written." We conclude therefore that it is a good weapon, so we will use it first. It is written that, "to be carnally minded is death." (Rom. 8: 6.) The word *death* in this passage evidently refers to spiritual death, for those of a carnal mind usually live as long naturally as those of a spiritual mind. We see but little if any difference in the age of the saint or sinner. Seventy-two years was the age of man, said Jesus to the Nephites; nor did he make any distinction between the carnally or spiritually minded. We admit that by following the carnal mind in all things it will bring about premature natural death; but if it does, does that prove that it may not also produce spiritual death as well? Reasoning from analogy we would say, "to be spiritually minded is life;" but are the spiritual-minded any more alive than others? or do they live longer naturally? It is evident, then, that the spiritual life is referred to, and it is this spiritual life that is killed by the carnal mind. When Paul said "to be carnally minded is death," he spoke of the death of the spiritual man. Like the seed that fell "among thorns" it is "choked with cares and riches and pleasures of this life." (Luke 8: 14.)

But is dancing a product of the carnal mind? We can best answer that question in the "Yankee style" by asking another. Is it the fruit or product of the Spirit of God? Sometimes a thing can be located by finding where it is not. If it is the fruit of the Spirit, why do we not see it cropping out in the life of Christ. He is our pattern. What would you have thought, kind reader, should you have stepped into a room in Jerusalem and there beheld your Lord and Master dancing with the young men and maidens of his day?

Do you think he did that? If not, then will we be following in his footsteps if we do differently? Jesus' "seamless coat" never floated in the breeze while his feet kept time to the music and his arms outstretched to clasp in his embrace the maidens of Assyria of every hue and character. Nor will the robes of the Saints be stained with tobacco smoke and expectorations, or liquor, or anything of that kind with which one comes in contact often in the dance hall.

"Shun evil companions,
Bad language disdain;
God's name hold in reverence,
Nor take it in vain."

If dancing was a fruit of the Spirit why was it not mentioned by Paul or others? Why did not the Lord reveal the fact to Joseph Smith so that when we see a number of people dancing and making a good many curious figures and antics we should know they had the Spirit?

To further show that it is not a product of the Spirit we call attention to the fact that the world's people enjoy it most; and Jesus said the world could not receive the Holy Ghost. If dancing is a product of the Spirit, then the "Midway" at the World's Fair last year was a very spiritual place. Ah no! dancing is a product of the carnal mind, and will as sure as there is a God in heaven produce spiritual death if continued in, or else Paul was wrong.

Again Paul said:—

For they that are after the flesh do mind the things of the flesh. The carnal mind is enmity *against* God, for it is not subject to the law of God, *neither indeed can be*. So then that they are in the [control of] the flesh cannot please God. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.—Rom. 8: 5, 7, 8, 12, 13.

Be not deceived: God is not mocked: . . . he that soweth to his flesh shall of the flesh reap corruption.—Gal. 6: 7, 8.

Fire shall try every man's work of what sort it is.—1 Cor. 3: 13.

Having shown, then, that dancing is not a fruit of the Spirit, then it is not of God, and if not of God it must be of the evil one; for there are but two influences to bear upon our lives; one of God, the other of Satan. We have our agency, to be sure, but we simply use it to choose between the good and the bad—between God and Satan. We select from the material offered us by both and build accordingly. If our works, then, are to be tried by fire, shall we build with hay, straw, or stubble? or shall it be gold, silver, and precious stones. Shall it be a house of prayer or a dancing hall? Shall it be thoughtfulness, sobriety, meekness? or shall it be lightmindedness, frivolity, revelry, which?

Let us now notice some of the objections. A modern proverb says:—

"A little nonsense now and then
Is relished by the wisest men."

But an ancient one says: "Folly is joy to him that is destitute of wisdom." It may be true that wise men relish "nonsense now and then" as much so as the drunkard does his dram, but does it prove the dancing is right because it is relished? That is just where the trouble comes in. It is the relish for it, the fascination which above everything else proves it to be of the carnal mind, or worse—of the evil one. It was Herod's fascination for the dance that caused him to make such an unwise promise to the daughter of Herodias, and which finally cost John the Baptist his head. It was the dance that caused the brethren of Nephi to forget God, or at least one sign of their apostasy. It was one cause of the downfall of the Babylonian kingdom. And so fascinating was the dance that just before the battle of Waterloo when news of the approaching Wellington was sounded in their ears the shout went up, "On with the dance, let joy be unconfined," until the sound of clattering hoofs and the cannon's roar which followed convinced them, as it should us, that it is dangerous to participate in anything so fascinating that it will benumb the senses as to cause one to forget God, to forget country, to forget home, to forget everything but the present seeming enjoyment.

"The brightest things below the sky
Give but a flattering light;
We should suspect some danger nigh
When we possess delight."—Isaac Watts.

Worse than the rattlesnake that gives warning of its intentions—yes worse than the deadly centipede that can be both seen and felt this serpent creeps up to its victim unawares at first and then as an angel of light with arms around its victim's neck, the inner man is "choked . . . by the pleasures of this world." (Luke 8: 14.) Wrestling with the inner man it is not seen or felt by the natural man until the Spirit of God is withdrawn and the victim is dead—spiritually dead—gone back into the world. And like one of old they say, "Let us eat, drink, and be merry; for to-morrow we may die." First the spiritual, then the natural, and the Devil owns the whole person.

But let us turn aside here and enter at this door; what do we see? The Saints at prayer meeting. They are having a good time, "a time long to be remembered." They are getting their spiritual strength renewed—feeding the inner man. To-morrow they will be able to overcome more than yesterday. An hour and a half and the meeting will be over. But suppose the presiding elder should continue the meeting until two o'clock in the morning and continue to do so every week. O, dear! he would soon

break up the prayer meetings. The young folks "just couldn't stand it to be up so late nights," and the old folks would think it "a horrid injustice." I have never yet heard of a one o'clock prayer meeting, but I have heard of a "One O'clock Ball Club." It is said, too, (though I blush to repeat it,) that the members of that club are also members of an American church. Paul spoke of a class of people who were to live in the last days who, having a form of godliness (only Latter Day Saints have the form) would be "lovers of pleasure more than lovers of God." How much more, Paul? "Well, let me see. Your prayer meetings average an hour in length and your dances about seven. O, about six sevenths, that's all." No wonder he said they would be "lovers of pleasure more than lovers of God," and that "to be carnally minded is death." For the carnal mind has six sevenths the advantage. That's obtaining or trying to obtain salvation at a very great disadvantage, is it not? We "cannot serve God and mammon;" we cannot please God with one hand while we carry the world in the other; "for the carnal mind is enmity against God." While there may not be a very gross sin in the mere dance itself, yet there is sin in almost everything connected with it, chiefest of which is the spirit of fascination which Satan always causes to be present.

Another objection to the dance is the company that very many times attends such places. "But," says the objector, "we meet with bad characters on the street and at church." True, but would you also rush into their society elsewhere, and especially in the ballroom where there is less restraint put upon such characters? Is it not enough to be compelled to associate with such where the older ones are present to maintain order? Besides at church and upon the street one does not come in so close contact with them. One makes himself equal with them in the ballroom by becoming brothers and sisters in revelry. We pray at church, "Lead us not into temptation," and we sing "Shun evil companions;" but at the dance we rush into the immediate society of "evil companions" and lead ourselves into temptation. I am more than half convinced that it is the companionship that is sought in the ballroom more than the ball. The ball is but the ceremonial means to an end. If the mere action of the body—the mere keeping step to music is the end in view in order to make more graceful the movements, why run off to the ballroom and in bad company? Why not the ladies dance by themselves and the gentlemen do the same and in separate apartments? It is evident because they do not do this that it is the association sought for; that the

mingling with the opposite sex is the end in view. But why shake off one's religion at the ends of the toes just to mingle with the opposite sex? May that not be done elsewhere and under more favorable circumstances and where temptations are not so strong? Paul says of revelry that it is one of the fruits of the flesh.

But says one, "It is the last of the works of the flesh of which Paul speaks." But does it argue that because he mentions it last that it is least? And even if it was least, is that any reason that it should be continued? May we not speak against the smaller sins as well as the larger ones, even if dancing is considered by some of little consequence? "A stitch in time saves nine," and we wish to nip this thing "in the bud" before the evil influence is spread far and wide. Some may think we strain at a gnat and swallow a camel. If a camel has been swallowed does that prove that the gnat would make a wholesome diet? It is clear that dancing is contrary to the law of God and the practices of his people, and, above all, contrary to the example left us by our Savior.

That it is a sign of apostasy is noticed in the case of the brethren of Nephi when crossing to the promised land, also from many testimonies of the Saints to-day both written and unwritten. (See autobiography of R. C. Evans and many letters in the church papers.) A friend wrote me one time: "I attended the ballroom in company with four others and stoutly refused the first invitation to dance, but finally about thirty in number began coaxing and teasing me until I yielded to their persuasions. O, if I could have but prayed for strength to have overcome; but I could not. The very thought of asking God to help me in the ballroom made me shrink back in horror. Like Sr. S. says, 'Praying and dancing don't go well together.' . . . I danced a few times, when I resolved to quit and go home. At that juncture a gentleman asked me to dance, but I refused, stating that I had already danced more than I ought to and more than I intended to since I quit last February. Just then papa stepped in, who, knowing of my effort to try to stop dancing called me out, telling me that this would not help me to quit dancing. Once out of the dancing hall I felt like I had been liberated from hell." I think this must sooner or later be the testimony of all.

A young lady asked me one time if she might go to a dance now that she had joined the church. I told her no, unless she would first say her prayers before she went and again after she came home. The result was she did not go, for as she said, "The thought of asking God to bless me in the ball-

Selected Articles.

ANTECEDENT PROBABILITIES
OF A REVELATION.

ASSUMING the existence of an Intelligent, Beneficent, Personal Power behind Nature, is there any reason for our knowing more of his will and purposes than we are able to discover by means of our natural faculties? Does not the question irresistibly arise, Why have we been brought into being? The inquiry is not purely speculative, but practical also; for, unless I know the end of my being, how can I know whether I am deporting myself so as to accomplish that for which I was created, or am wholly missing the mark? How inadequate our knowledge is has been beautifully expressed by Tennyson in the following lines:—

"Behold we know not anything
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

"So runs my dream; but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry."
—("In Memoriam," 53)

But must God's children forever cry, and their piteous pleading be unheeded? Can he listen coldly to the perpetual prayer of humanity for light, and never once in all the ages heed the piteous petition? Has he planted within the human spirit this longing for divine communications only as a mockery and a source of misery? The evidences of goodness in the constitution of nature seem to forbid such a supposition. In every organism there are appetites and desires, and correlative to them there are at hand the means of gratification. The beneficence of Nature regards the wants of even the lowest and most insignificant creatures. Their wants are not only provided for, but their appearance in life is postponed with special reference to the preparation of means to supply their wants. "Insects do not emerge from the grub until the means of their subsistence are at hand; indeed, they conform to the irregularity of the seasons if the growth of the plants requisite for their food is delayed by bad weather."—Christlieb's "Modern Doubt," etc., p. 177. If this be referred by the naturalist to the environment rather than to the provisional act of a beneficent being, we have only to seek a little farther for an example that cannot be thus explained. "The larva of the male stag-beetle, when it becomes a chrysalis, constructs a larger case than it needs to contain its curled-up body, in order that the horns, which will presently grow, may also find room. What does the larva know of its future form of existence, and yet it arranges its house with a view to

it!"—Id., p. 157. Has the power behind nature implanted this instinct in the larva for its benefit, foreseeing what it could not see, and has this same power implanted in man, the highest earthly creature, a soul capable of self-determination and the consciousness of guilt, without making adequate provision for man's guidance and for the pardon of sin? But man's natural faculties do not enable him to know his whole duty or to discern a way of escape from the sense of guilt that pervades his consciousness when he violates the moral law that is written in his heart. A full and supernatural revelation seems necessary in order to inform his intellect, sustain his hopes, and assist his efforts. The proof of this is found in the experience of the ancient world. "One philosophical school followed another. What one proclaimed for truth was denied by its successor; the end was complete scepticism, doubt, and despair, of all truth. 'What is truth?' asked Pilate, and with him multitudes of his contemporaries. In long array Cicero adduces the doctrines of different philosophers concerning the human soul and then adds: 'Which of these opinions may be true a god may know; which may be only probable is a different question.' 'Ah! if one only might have a guide to truth,' sighs Seneca. Thus men then looked for guides; Plato, Pythagoras, the ancient philosophers, must be such. The quest went beyond the Greeks; Egyptian, Indian wisdom seemed to offer still greater assurance. Thus something brought from far, replete with mystery, inspired confidence at first. Here, too, men discovered that they were deceived. 'We must wait,' Plato had already said, 'for One, be it a god or a god-inspired man, to teach us our religious duties, and, as Athene in Homer says to Diomed, to take away the darkness from our eyes;' and in another place: 'We must lay hold of the best human opinion, in order that, borne by it as on a raft, we may sail over the dangerous sea of life, unless we can find a stronger boat, or some word of God, which will more surely and safely carry us.' The old world, convinced of the fragility of its self-constructed float, now desired this stancher vessel; confused by its own wisdom, it longed for a revelation."—Uhlhorn's "Conflict of Christianity with Heathenism," pp. 69,70.

The modern world has not been more successful in the effort to satisfy its cravings for certainty. Descartes was compelled to retire to the precincts of the colorless abstraction, "I think, therefore I am," the barren assertion of self-existence, from which he emerged into the world of objective reality only with a painful slowness, if not with doubtful certainty. Spi-

room was too much. I saw that I must forsake my prayers or the dance, and I resolved to say my prayers." What testimony we have gathered seems to show that dancing is a sign of apostasy.

Will we dance in the millennium? How would it do to have Jesus as floor manager? You say ridiculous. But is it more so than to see Saints dance? For it was the Saints' church I had reference to when I said an "American church." I was never more shocked in my life than when I heard that at the "seat of the First Presidency" the Saints had organized a "one o'clock ball club." I felt just like laying down the armor, for I would not preach for a church unless I could affirm to the world that it was in harmony with the New Testament in faith and practice. Now I go out into the world with shamefacedness and dare not affirm that the "Reorganization" is in harmony with the word of God in practice. I with my brethren with whom I associate feel to a certain extent as thought we had been disgraced, and that we had been taxed, and now ask for representation. In answer to a question from a friend, if I would leave the church, I replied, "No, I know too well, if that thing keeps on it will be like it was in the days when the church went into apostasy under Brigham Young; there would be no church to apostatize from.

Already the effect is being felt in this far-off corner of the vineyard, and some one will be responsible for its evil effects. Already we have to confess that dancing is practiced in the church. Cold water, so to speak, has been thrown on our work and dampened our ardor. A college is to be built where the Saints' children can attend school and be under "church influences." When we read "church influences" we nodded our head, but every time we nodded our chin turned around our shoulder. Lamoni is to become a stake? O, we hope not, under present existing circumstances! Well did the Spirit say, "In due time," and we trust that time will not come until the dance hall has been swept, and fumigated, and made a house of prayer.

If dancing is commendable why not advertise the dances in the church paper, giving price of tickets, name of floor manager, etc. Perhaps when some of the elders are passing through we could stop over and attend. No, we will not, but will cry aloud and spare not, and shun the very appearance of evil. I am glad that certain portions of the church have been put under the immediate charge of the President. It was evidently thus placed for the purpose of bettering it, and I believe the Spirit will say, "Stop the dance."

J. W. PETERSON.

ANNATON, Wisconsin, July 20, 1894.

noza mistook a mere definition for the total of truth, and from the imagined oneness of all substance proceeded by a metaphysical geometry to resolve all into God, obliterating in the process the Divine Personality, the human will, the immortality of the soul, and every rational motive and hope of life. Malebranche, lost amid two abstractions into which he resolved the known universe, elaborated with wonderful skill and eloquence his two mystical doctrines of the vision of all things in God, and Occasional Causes. Locke, by restricting the origin of all knowledge to the sphere of the senses, though admitting the power of reflection, laid the foundations of a philosophy that resulted in France in a soulless materialism, feeding the fires of political revolution and the holocaust of religious beliefs. Berkeley, following Locke, and writing in the interest of religion, denied our knowledge of the material world, and passed on to Hume an idealism which the latter quickly evaporated into nihilism, leaving in the darkened universe neither matter, soul, nor God. Leibnitz, the most comprehensive spirit of his age, expounded his ingenious theory of monads, and concocted the fatalistic notion of preestablished harmony. Reid could do no better than to remind the world of its common-sense, which seemed, indeed, to have been forgotten. Kant boldly attempted the anatomy of the soul, leaving a detailed chart of its nature, but likewise leaving it a mutilated corpse that speculative philosophy seemed unable to galvanize into life, and which is practical philosophy restored only by the copious infusion of its own warm blood. Fichte bravely strove to evolve the universe from the *ego*, Schelling to evolve the *ego* from the universe, and Hegel to evolve both from nothing. Auguste Comte declared philosophy a failure, and grouped some hasty generalizations of physical science into a "positive philosophy," to which he afterwards added a "religion of humanity," in which he stripped from humanity everything distinctively human and from religion everything distinctively religious. Hamilton, with unparalleled erudition, reinstated transcendentalism in England; but though a devout theist himself, left a heritage, borrowed from Pascal, in the doctrine of the conditioned and the unconditioned, which, if logically applied, would destroy theology. Mill, handing on the torch of empiricism received from the hand of his father and lighted by John Locke, burns the bridge between the soul and the outer world, and leaves man an isolated "thread of consciousness," a "series of sensations," wholly at the mercy of certain "permanent possibilities of sensation," unknown and unknowable.

Spencer points backward to a certain "homogeneous somewhat," out of which all things have been slowly "differentiated" by the "unknowable;" which, nevertheless, he calls "force," and affirms that it is "persistent." Huxley, as a scientist, traces our protoplasmic ancestry through slimy reptiles, climbing apes, and mute savages, creeping upward through the ages from primal pools, only to point as a philosopher to nihilism, inherited from Hume. Such are the lights of the world!

We may well consider the wise words of Dr. Christlieb: "We maintain," he says, "that no philosophy which entirely rejected the aid of revelation and sought to comprehend the world and God by mere efforts of reason ever succeeded in attaining to any positive lasting results. From Thales and Pythagoras onward to Hegel and Herbart, not only has one system taken the place in due time of another, but also by its criticism has demolished the earlier one. In criticism and negation, then, philosophy has made mighty strides; men have grown wiser in pulling down, but not in building up. The former is, no doubt, much the easier of the two. Down to our time, philosophers have come to no agreement even as to the basis from which philosophical speculation has to proceed; whether from some general principle or idea, or from matter, whether from the idea of pure being, or from consciousness; they are not agreed as to the relation between the real and the ideal, whether the former or the latter is that which truly is; not yet agreed as to the idea and nature of God and his relation to the world, nor as to that of man, his reason and his spirit; they are not yet agreed as to the relation existing between soul and body; nor as to our freedom of will and accountability; nor, in short, as to any one fundamental question in speculative knowledge, morals, or religion. In whatever direction we turn, we find ourselves confronted by 'open questions,' unsolved problems, and views either diametrically opposed or importantly divergent."—*Ubi supra*, p. 80. Why is this so? Let us receive our answer from the high authority just quoted. "Philosophy," says Dr. Christlieb, "has ever desired to solve the questions What am I? Whence am I? and Whither am I and the world going? But who is it that puts these questions? Reason. But reason, we are told, is able to answer them. Is it able? *Would it persist in asking questions of which it knew the answer?*" (*Id.*, p. 76.) This is a significant question, and its answer must be a decided negative. Another question, however, not less significant, obtrudes itself upon us: *Would reason, the highest power in known creation,*

persist in asking questions to which there is no answer? What means this tendency, then, universal in the human mind and springing out of its essential constitution, to reiterate in every age the questions What am I? Whence am I? and Whither do I tend? Does not the persistency of this tendency plainly indicate that there is in man's nature a constitutional demand for a supernatural revelation, a demand placed in the human spirit to guide it to the supernatural light when the light is flashed down from heaven upon our planet? The Star in the East might appear and pass away unnoticed if the Magi of Earth were not waiting and watching for it. If an appetite is correlated to sustenance, why is not the persistent inquiry of reason correlated to revelation? An affirmative answer cannot be escaped, unless we assume that the Power behind Nature is less beneficent in gratifying the highest needs than in satisfying the lowest. Either that Power is capricious in action and the boasted uniformity of Nature's laws is a dream of speculation, or the watching of the Magi argues the appearance of the Star that shall guide their eager feet to the birth-spot of the Incarnate Word—the expected Revealer for whom Plato waited.

What must a revelation *contain* in order to meet the demand? Plainly, it must answer those questions which reason is forever asking, but can never answer, What am I? Whence am I? and Whither do I tend? It cannot fairly be expected to do more than supplement our natural faculties. It is unreasonable to suppose that it would in any respect supersede them and leave them without a purpose. This would be equivalent to an act of repentance in the Creative Power, and would imply a blunder in man's primary constitution. Here is apparent the error of those who expect to find in a revelation a full explanation of the system of Nature—an astronomy, a geology, a botany, a zoology, a psychology, a logic—either one or all. It is enough if what we know of these sciences is not directly contradicted. It would be no impediment to our acceptance of a suitably accredited revelation if terms were employed in it based on the *apparent* rather than on the *real* constitution of the universe; for, being a communication to man, man's modes of expression must be adopted in order to make the contents intelligible to him. If natural facts undiscovered by man's faculties were taken for granted or expressly declared, the communications made might seem needlessly to contradict his knowledge, or to contain incredible paradoxes. This would only prevent the reception of the revelation by a portion, at least, of mankind. But, however this might be,

the revelation of anything that could be known by the methods of human science, or of what might be experimentally ascertained, would be apart from the main purpose for which supernatural enlightenment is needed. References to anything in the sphere of science, then, would naturally be few, brief, and purely incidental. If absolutely and irreconcilably contradictory to known facts, the statement of a pretended revelation could not be rationally accepted; but it would be natural that anticipations of known facts would be misunderstood by those who did not possess full knowledge. This would necessitate a *progress* in the interpretation of a revelation, the rejection of old interpretations and the formation of new ones. This would not invalidate the revelation in any sense, unless those particulars were involved which it was the express design of the revelation to declare. Even among those particulars there might be some that would be important to one age and not to another; some which, at any given moment of time, would be obsolete; and others which, at that same time, would be of only prospective value. Nor would it be strange if such a revelation as man needs should be wholly meaningless to all the men of any given age of the world; for it might be important that it should exist in order that time might confirm its authority by showing that events were foretold in it long before their occurrence. Much less, then, would it be strange if there were some particulars that would be unintelligible to the men of one age, since these might be intended for the benefit of subsequent generations. Indeed, it would be expected that a revelation would contain many things not confirmed by our natural faculties, and many that might be surprising to us, for the communication of these would be the very object of a revelation, inasmuch as they would be beyond human discovery and proof. It would not be a reason for our rejecting either the whole or part of a well-attested communication if it should contain some announcements that were disagreeable to us, or if it should impose some very difficult tasks upon us, or if it should point out many errors in our conduct or in our judgments of which we had not formerly been conscious. In brief, we could form no *a priori* conclusion as to what announcements it would contain, or how they would affect us, beyond the expectation that it would inform us of what we need to know for the practical ends of life in reply to the questions What am I? Whence am I? and Whither do I tend? Nor would these answers be likely to assume such forms as to gratify an idle curiosity, but rather to meet a felt spiritual demand in our higher

nature. Hence we could not fairly reject a well-accredited revelation because it was deficient in scientific completeness, or because it was not expressed in scientific forms of language, or because its full meaning could be learned only gradually, or because it contained matters unintelligible to us, or because its contents were not rationally demonstrable, or because its announcements were disagreeable to us, or because it failed to gratify an idle curiosity.

What *form* would a revelation be expected to assume? Concerning this we could hardly frame a reasonable conjecture. If we could anticipate the form, it might seem, on this very account, that the revelation was not a divine, but a human product. All that we could expect would be that the form should be such that the revelation could be clearly proved to be a revelation and not a mere human fabrication, and that it could be preserved and transmitted, in its substance at least, to future ages. It might consist in the appearance of a living being whose words and conduct should declare the truth we need, or a succession of such living beings. It might consist in a written document or a series of documents, composed in human language. Or it might consist in a combination of persons and documents appearing at intervals, each with a new increment of truth to announce or record. These might add very considerably to the sum of revelation from time to time, and this condition would argue nothing against the earlier revelations. Nothing but a direct contradiction could fairly be understood as invalidating the claims of any one of several parts in the progressive total of the revelation. New interpretations of the old might be necessitated by the new. This would be only a parallel to the progress of human science. The facts of chemistry, for example, remain ever the same, but old theories are constantly giving place to new ones. Nor does this show that the chemistry of the eighteenth century was either false or useless, but merely that it was incomplete. A theology based upon the early portion of a revelation in like manner would be neither false nor useless, but merely incomplete. It would be natural, indeed, to hold in comparatively light esteem early and partial installments of a revelation, after the later and fuller installments had been added; but to affect a contempt for the earlier knowledge would be as unreasonable as a contempt of childhood on the part of manhood. All Nature reveals development. We find it in the growth of the human mind and body as well as in every human science and in every form of social polity. We find it in the history of thought, invention, art, and poli-

tics. It would be anomalous, indeed, if we did not find it in a revelation designed for men of different attainments and of different consequent needs. The progressiveness of a revelation, however, might easily be imagined by some as an objection to its genuineness; for the contrast between its earlier and later parts would necessarily be vivid in proportion to the extent of the developments; and this vivid contrast might easily suggest inconsistency and even apparent contradiction between the extremes. The superior dignity and more refined expression of the latest part of the revelation, being intended for a mature age, would possibly render the communications to the world in its intellectual infancy relatively childish, if not almost incredible. This being almost necessary, some apparent crudities and puerilities might naturally appear in a revelation without invalidating any portion of it. To urge their presence in a series of communications pretending to be divine as a refutation of the claim, would be as foolish as to question the wisdom and kindness of the father who gives a picture-book to his son when he is an infant and bestows upon him a library of learned volumes when he becomes a man. But if, side by side with supposed crudities, there should be found truth so sublime and recondite as to transcend human powers of discovery in the early age when the statement of it was made, truth which subsequent science should confirm and demonstrate, truth which no age could outgrow, truth which every age should esteem more and more highly as its grandeur became more evident—this would be a conclusive proof that the communication of it was supernatural. Such evidence might in time come to have such force with persons capable of estimating its conclusiveness as to lead them to suppose that no other proof of the reality of the revelation was needed. This conviction might even become so established in their minds as to induce them to regard any other kind of proof as a reproach to their intelligence. Signs and wonders, necessary at first to the confirmation of the truth, might thus come to be esteemed positive disadvantages, since contradictions to the ordinary course of Nature, or even occurrences unknown to ordinary human experience, seem to require special proof of their reality, or may appear to the scientific mind absolutely impossible. Thus the very proofs demanded by one age may become incredible to the superficial thinkers of another age, and indeed to all who do not consider what proofs are necessary to assure the reception of a revelation at the time of its first announcement.

(Concluded next number.)

Conference Minutes.

NORTHEASTERN MISSOURI.

Conference met with the Bevier branch July 7 and 8; D. F. Winn president, J. A. Tanner secretary. Branches reporting: Bevier, Higbee, Huntsville, Missouri River, Carrollton, Hannibal no report. Ministry reporting: Elders D. E. Tucker, D. F. Winn, R. R. Jones, W. Vincent, J. T. Williams, M. A. Trotter, C. Perry, J. A. Tanner; Priest J. Waltenbaugh; Teachers G. Booth, J. T. Richards, T. Broad; Deacon D. Edmonds, Bishop's agent's report: On hand last report \$18.73; received \$4.80; expended \$26; due agent \$2.47. The tent committee was authorized to sell the district tent and to purchase a cart or buggy for the benefit of the missionary. Election of officers resulted in the choice of D. F. Winn president, J. T. Williams vice president, J. A. Tanner clerk. Priesthood meeting was called and instructions given by D. E. Tucker and D. F. Winn. Preaching by Elders Tucker and Winn. The Spirit of peace and unity prevailed, each one feeling strengthened and edified. Adjourned to meet at Higbee, October 6 and 7.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened at Knox, Indiana, June 2, 1894; S. W. L. Scott president, I. M. Smith assistant; F. Granger secretary, S. Stroh assistant. Branch reports: Galien 115; loss 2. Clear Lake 98; loss 5, absent 17. Knox 33; gain 12, absent 4. Marcellus 15; gain 2. Buchanan 18; gain 1, absent 2. Coldwater 111; loss 1. Dimondale 22. Ministry reporting: Elders I. M. Smith, H. Richardson, E. A. Blakeslee, R. Alcott, S. B. Scott baptized 1, J. B. Prettyman baptized 2, G. F. Weston, S. Bruce, E. J. Goodenough, and S. W. L. Scott baptized 7. Wm. Lockerby, Bishop's agent, reported: Due agent October 20, 1893, \$141.13; received \$514.40; expended \$413.85; due agent \$40.58. Preaching by Elders I. M. Smith, and S. W. L. Scott. Elder I. M. Smith was chosen president; all the other officers sustained. Adjourned to meet at Coldwater at call of district president.

Miscellaneous Department.

SOUTHWESTERN IOWA REUNION.

Those in charge of the reunion to be held at Wheeler's Grove commencing August 18 have procured a number of tents from the manager of the Chatauqua grounds at Council Bluffs and can lease them for \$1.00 for the entire time. Anyone wishing to secure one or more tents can do so by addressing S. Wood, Macedonia, Iowa.

By order of committee.

CONFERENCE NOTICES.

The Nauvoo and String Prairie district conference will convene at Farmington, Iowa, September 15, at 10:30 a. m. instead of September 1, for the reason that Bro. A. H. Smith can be with us then and could not on former appointment. Hoping that this change will give satisfaction, and inviting all to attend who can, I remain, your coworker,
W. T. LAMBERT, Pres.

Conference of the Philadelphia district will convene at Baldwin, Maryland, September 8, at seven p. m. The district Sunday school association will hold a business session and an entertainment during the gathering. It is hoped that a large attendance of the Saints and local ministers will be present. Brn. Kent and Robinson of the traveling ministry will be with us, and we hope that

it will be possible for Bro. W. H. Kelley and one of the Bishopric to be present. Let me know, brethren, so I can advertise in local papers. As this is the first conference ever held in this State by this church let us make it a success. Come, brethren and sisters, don't fail to be at this conference. Round trip ticket from Philadelphia \$1.85 good for three days. Come one and all.

A. H. PARSONS, Pres.

Quarterly conference of Little Sioux district convenes at Little Sioux, Iowa, Saturday and Sunday, September 1 and 2. A full representation and report is desired.

A. M. FYRANDO, Dist. Sec.

REUNION NOTICE.

Southwestern Missouri reunion will convene at Eldorado Springs, October 5-15. A cordial invitation is extended to all. We expect a large representation of the church, as this is a place of renown as a health resort, and a central place for the membership of Missouri and Kansas to attend.

In gospel bonds,
ABNER LLOYD.

NOTICES.

The branch secretaries of Kentucky and Tennessee will please send in their records to me by the 12th of August, and please send reports also. I want to compare branch records with district records. Our conference convenes at the close of the reunion, which convenes August 9, 1894.

A. S. SNOW, Dist. Sec.

BORN.

BOHN.—To Bro. Daniel C. and Sr. Emma Julia Bohn, near Lamoni, Iowa, October 6, 1893, a son, and named Joseph Franklin; blessed July 22, 1894, by Pres. Joseph Smith.

DIED.

BARSTOW.—Sr. Sarah Barstow, wife of Bro. Levi Barstow, of Coal Gate, Hocking county, Ohio, was born February 5, 1837, at Ironton, Scioto county, Ohio; departed this life July 20, 1894. She was married September 13, 1855. Baptized into the Church of Jesus Christ by Elder G. T. Griffiths, October 28, 1889. She was the mother of eleven children, all having been reared to manhood and womanhood, save her youngest, which died in infancy, nine of whom with her husband and fifteen grandchildren, survive to mourn her departure. She ever lived a dutiful and faithful wife, a fond, indulgent, and patient mother, and exemplary Christian, generous to a fault, patient in affliction, sympathetic with others' sorrows, hopeful in another's joy. Her faith in God was of that indomitable strength that enabled her to extend the mantle of charity to all, with envy toward none. Funeral services at the house, nine a. m. July 22, by Elder H. R. Harder, assisted by Elder Charles Cooper. Text John 11:25.

DOBBIN.—At Jonesport, Maine, July 15, 1894, Nellie May, daughter of Bro. Augustus and Sr. Nellie Dobbin, aged 3 years and 4 months. Funeral sermon by Elder J. C. Foss.

MURRAY.—At Rockland, Maine, July 17, 1894, John H. Murray, aged 31 years, 3 months, and 26 days. Baptized by Elder J. C. Foss, June 17, 1894. Brother John was buried under the honors of the Masonic order; of which he was a member. A widowed mother and a brother mourn after him. Funeral services in the Freewill Baptist church by Elder J. C. Foss.

DIEM.—Bro. George F. Diem died at Washington, Michigan, July 20, 1894, aged 17 years, 6 months, and 29 days. He was baptized May 31, 1893, at Washington, by Elder R. E. Grant. A mother, brothers, and sisters mourn. The funeral discourse was by Elder A. Barr on Sunday the 22d at Carsonville in the Methodist church.

SEELYE.—Jesse Seelye, of Savannah, New York, died on the morning of the 13th inst. A wife, one brother, and two sisters survive him. He was born January 7, 1806, in the town of Queensbury, Warren county, New York. November 4, 1832, he was married to Mary Ann Stackus. Of the children born to them but one ever lived past the infantile state, a girl, named Ursula, who died in her nineteenth year, forty years ago. Bro. Seelye spent his whole life in the State of New York, and for over a half century on his little farm near Savannah. He united with the Church of Jesus Christ of Latter Day Saints April 22, 1837. Was baptized by Jedediah Grant. He was highly esteemed by the citizens of Savannah as a neighbor. The town paper says of him: "Jesse Seelye was ninety years of age and had been a resident of this town for more than a half century. During his career Mr. Seelye was a most honorable and straightforward citizen, being a justice of the peace of this town for over twenty-five years, besides holding other offices of trust." His wife, Sr. Mary Ann Seelye, is now in the eighty-ninth year of her age. A large number of citizens were in attendance at the funeral services which took place at Bro. Seelye's residence, at two p. m., Sunday, July 15. Bro. Seelye was a staunch defender of the faith. He suffered much criticism and opposition from the opposers of his faith, but he stood firm and bore a faithful testimony to the last. He died with a bright hope of sharing in the triumphs and rewards of faithful Saints. He was a high type of true manhood, Christian fortitude, and exemplary acts. He has gone to rest, and all feel at ease by reason of the noble life he lived. The funeral services were conducted by Elder Wm. H. Kelley. He was buried in the Butler cemetery.

CHRISTENSEN.—Near Weston, Iowa, July 18, 1894, Bro. Rasmus Christensen. Deceased was born September 16, 1814, at Moen, Denmark. He was baptized into the Reorganized Church, July 13, 1891, by Elder Hans Petersen. Funeral sermon by Elder H. N. Hansen.

KIMBALL.—At her home, Wilkesport, Ontario, July 13, 1894, Sr. Helen Kimball. Deceased was born September 26, 1825, in Canada; baptized November 7, 1870, by Elder John Shippy. Funeral sermon by Elder Samuel Brown from Genesis 2:17, to a large concourse of neighbors and friends.

OPP.—At Avoca, Nebraska, November 14, 1893, Clarence J. Opp, aged 6 years, 5 months, and 28 days. At same place, Lester A. Opp, July 19, 1894, aged 1 year, 1 month, 13 days. Children of Mr. Jacob and Sr. Ravina Opp, and grandchildren of Bro. John and Sr. Ravina Ervin. Funeral sermons were preached by Rev. Mollie of the Christian Church.

WILLIAMS.—At Keb, Iowa, July 16, 1894, Evan, son of Bro. T. R. and Sr. Williams, aged 3 years, 4 months, and 10 days. He died very suddenly. The parents were greatly stricken by the unexpected blow. The funeral was conducted by Bro. Parley Batton, Bro. James England assisting.

HENDERSON.—At the residence of her son-in-law, Robert H. Wilson, Red Cloud, Nebraska, July 9, 1894, Mrs. Betsy Jane Henderson, aged 81 years, 4 months, and 1 day. Betsy Jane Ohaver was born in Jackson county, Missouri, and was married to John Henderson October 21, 1829. She was raised in the Methodist faith, in which church she was a faithful member until the year 1836, when she united with the Church of Jesus Christ, in which she lived a faithful member until the day of her death. She was the mother of seven children, four sons and three daughters. Three sons and three daughters are left to mourn.

MCDONALD.—At the home of his parents in Montrose, Iowa, July 18, 1894, Hugh McDonald, aged 19 years, 5 months, and 29 days. Singing by the Episcopal choir, prayer by Elder J. H. Lambert, and preaching by Elder J. C. Crabb. A large gathering of relatives

and friends met to pay their last tribute of respect to the remains. He was a young man well respected by all who knew him.

OGELSVE.—At Roscoe, Missouri, July 2, 1894, Estelle Leota, daughter of Bro. John W. and Sr. Cora I. Ogelsve. She was born January 18, 1893. Funeral services July 3, by Bro. George W. Beebe.

RITTENHOUR.—At Lebeck, Missouri, July 23, 1894, Curtis, son of Bro. Philip and Sr. Mary Rittenhour. Deceased was born February 27, 1892. Funeral in the Saints' chapel at Lebeck; sermon by Bro. J. B. Gouldsmith, assisted by Bro. G. W. Beebe.

SURRIDGE.—At Bevier, Missouri, Eva, daughter of Bro. Mark and Sr. Maria Surridge. Was born July 25, 1884; died July 16, 1894. Father, mother, four brothers, and four sisters mourn their loss. Funeral services and discourse by Elder J. A. Tanner, assisted by Elder J. T. Williams.

SMITH.—At Salt Lake City, July 19, 1894, Sr. Ann Smith, who was born May 1, 1815, in Woolstain, Staffordshire, England. She was baptized into the Reorganized Church June 10, 1880, by T. N. Hudson. She has been a faithful member of the church, and died in peace. Funeral services at her house, conducted by J. Larson; Elder E. Barrows preached the funeral sermon.

DILLON.—At Lamoni, Iowa, on the morning of July 30, 1894, of old age and debility, Elder James P. Dillon. He was born in Monroe county, Ohio, December 9, 1823, baptized April 20, 1863, and ordained June 28, the same year. He early received and always bore a strong testimony to the work of God; was a good laborer, having filled several missions with credit and fidelity, and went to his rest without the fear of death. He fought a good fight, kept the faith, and there is a crown laid up for him, as for the Apostle Paul and all who shall love the appearing of our Lord.

LAKEMAN.—At South Addison, near Jonesport, Maine, June 25, 1894, Elder Joseph Lakeman, of the Seventy. The body was taken to his former home, at Fisher's Cove, Grand Manan, New Brunswick, for burial, where among his old time friends and his relatives, the funeral services were had, conducted by Mr. Elisha Flagg. He was 73 years old, and leaves a wife, four sons, and four daughters to mourn the loss of a kind father and loving husband.

HUFFMAN.—At his home in Atlas, Illinois, July 13, 1894, Bro. H. B. Huffman. He was born August 6, 1816, in the State of New York, and emigrated to Illinois when quite young. He leaves two sons and one daughter to mourn their loss.

ITEMS OF INTEREST.

In his third annual report the Commissioner of Labor submitted the result of an exhaustive investigation as to strikes and lockouts in the United States from 1880 to 1886. There were during the years named, 1881-1886, both inclusive, 3,902 strikes in the United States, involving 24,304 establishments and 132,320 employees. Loss to the strikers for the period of six years was \$51,814,723, and to employers for lockouts \$8,157,717, or a total of \$59,972,440. Loss to employers of labor during the same period amounted to \$34,163,814, and the amount of assistance to strikers by voluntary contributions was \$4,430,595, making a total loss of \$98,566,859 in six years. These figures represent the actual loss to the parties engaged and do not represent the enormous loss which incidentally came to the communities by reason of such disturbances.

One hundred men of Jeffries' Seattle industrial army captured a Cleveland and Pittsburg train just east of Newburg, Ohio. The police of Ravenna dislodged twenty-five of the men.

ST. PETERSBURG, July 28.—The minor

state of siege which exists here and in the chief provinces of the Russian Empire has been renewed for a year.

Crops are satisfactory, both in regard to quality and quantity.

Finland has been invaded by bears which are ravaging the farm stock. Troops have been sent to kill them.

WASHINGTON, D. C., July 28.—The United States Consul at Bagdad, Mr. Sundberg, in a report to the State Department describes the terrible condition of the place from a hygienic point of view. He says that since the May floods began to subside a malignant fever has prevailed in the city and suburbs, more especially among the fellahs (tillers of the soil) down along the river. Having lost all their crops, the Consul fears the survivors of the fever will soon be starving. The Consul started on a relief expedition with a small store of medicine. In the court yards, mixed up with donkeys, buffalos, dogs, and chickens, were heaps of filthy rags, around which millions of flies held carnival, and which, when disturbed, disclosed each a human being sick with the fever. The mortality has been very high and the misery beyond conception. The immigration of defunct Persians having just been reopened. Many thousands of corpses will pass through Bagdad this summer for their final resting place. It is a source both of revenue and pestilence. An arriving caravan was loaded with coffins containing corpses that had been dead for months; some, perhaps, for years. The plague which usually follows the floods is expected next winter.

SOPHIA, July 29.—Fire destroyed 2,000 houses at Gattel, a town in Bulgaria. Full details of the disaster have not been received, but it believed many persons perished. The townspeople whose houses were burned are camping out in the fields.

A copious rainfall relieved the drought in Central and Southern Illinois and Missouri and in portions of Kansas, Iowa, and Nebraska, July 28 and 29.

Pullman employees are ready to resume work for one year.

A dynamite bomb exploded under a C. B. and Q. engine in the Panhandle yards, Chicago, on the 27th ult. One man was injured.

ASHLAND, Wis., July 28.—Loss of property approximating \$3,000,000 and heavy loss of life, the extent not yet known, though at least twenty persons met death at Phillips yesterday, is the record of the forest fires which have swept Northern Wisconsin for two days and are now, seemingly, checked by the rainfalls to-day. The losses now seem to be:—

The city of Phillips entirely wiped out.

The city of Mason practically destroyed, with White River Lumber Company and 30,000,000 feet of lumber.

Headquarters of the Ashland Lumber Company, near Shores Crossing, entirely wiped out.

Special train of the Chicago, St. Paul, Minneapolis, and Omaha, consisting of sixteen cars and locomotive, all burned; broke through burning bridge near Ashland Junction.

Camps of Thompson Lumber Company burned at White River.

Two bridges on Wisconsin Central railroad, one near Chelsea, another near Phillips, both on main line south of Ashland.

These are the estimated losses, specifically, so far as known:—

Lumber plants.....	\$1,000,000
Phillips residents.....	1,250,000
Mason.....	700,000
Thompson Lumber Company,	
Washburne.....	2,000
Ashland Lumber Company.....	6,000
Shores Crossing residents.....	4,000
Two bridges, C., St. P., M. and O.	
Railroad.....	10,000
Two bridges, Wisconsin Central.	10,000
Homesteaders.....	250,000

KALSO, Wash., July 28.—Losses so far reported from the forest fires throughout the mountains of this section aggregate \$125,000. The people of the Slocum district are left destitute. A relief party has gone there, but it is feared there will be great suffering before it pushes its way through the burning forest. Fires had been burning around the towns for several days, but about noon a gale swept down the mountain, lifting high tops and limbs of burning trees and carrying them long distances as brands to start new fires. Almost instantaneously a dozen fires were burning in Three Forks.

HONGKONG, July 28.—A blue book, issued to-day by Sir W. Robinson, the Governor of Hongkong, reports that 120,000 peoples died of the plague in the Canton district.

VIENNA, July 29.—Archduke William III., son of the late Archduke Charles and a second cousin of Emperor Francis Joseph, met with an accident to-day that resulted in his death.

COLON, July 28.—Dr. Flores and Gen. Oswald Seminario, the leaders of the Peruvian revolution, are on board a steamer which they have chartered at Gayaquil. They are now about due at Iquique, where they intend to augment their forces and give a fresh impetus to the revolution.

YOKOHAMA, Japan, July 28.—The Japanese Government has issued the following official statement of the recent engagement between the fleets of Japan and China:—

"In consequence of severe provocation three ships of the Japanese squadron were compelled to engage the Chinese fleet off Fontao, or Round Island. They captured the Chinese warship Tsac Kian and sank a Chinese transport with soldiers on board. Unfortunately one of the largest Chinese ironclads of the northern fleet, the Chen-Yuen, escaped to China and the Chinese torpedo cruiser Huan-Tai escaped to Fusan, in Corea. The three Japanese warships engaged were the Allitsushima, the Takachiho, and the Hih-Yei. They escaped entirely without injury."

SHANGHAI, July 31.—A desperate battle has taken place between the fleets of China and Japan, in which the Chinese were defeated and the Chen-Yuen, the largest battleship but one in the Chinese service, was sunk and two other large Chinese vessels, said to be first-class cruisers, were captured or destroyed. The battle which took place yesterday was hotly contested, but the Japanese appear to have handled their guns, ships, and torpedoes with more skill than the Chinese. The Chinese fleet engaged carried nearly 1,000 men and few, if any, of the Chinese engaged in the battle escaped. Two German officers, in command of the Chen-Yuen, are reported to have met death with the crew of that vessel.

LONDON, July 29.—As the result of inquiries made of experts in eastern politics and persons who have resided in Corea the representative of the Associated Press learns that widespread discontent exists in Corea because of the corruption and misgovernment that everywhere prevail. One of the most powerful revolutionary factors in the country is a quasi-religious sect called Tong-Hak, which ascribes the precarious conditions of Corean trade and commerce to the presence of foreigners in the country. This sect has set for itself the task of ridding Corea of the hated foreigners and has threatened the Japanese and other foreign residents. Among the charges brought against the foreigners is one that they have caused an increase in the price of foodstuffs, without any benefit accruing to the Coreans. The King of Corea possesses no real authority and he is in constant terror of a revolution that will sweep him from his throne. He is heavily in debt and the whole country is in a state of anarchy. To this condition of affairs is due the revolt that recently started in one of the provinces. Last year 30,000 Coreans, armed

and unarmed, threatened to march on the Capital, Seoul, and expel the foreigners. This rebellion was suppressed, but the country has been disturbed ever since. Reforms in the administration are regarded as absolutely necessary, not only to save the commerce of the country but for the safety of foreigners.

DENVER, Colo., July 31.—Special dispatches from six counties in Eastern Colorado along the Kansas and Nebraska lines report that, owing to the hot winds, the crops will be a total failure. Many farmers are leaving in search of employment and many would go if they could get away. Great suffering and hardships will surely result, as the crop was light last year.

OMAHA, Neb., July 31.—Another general rain visited this State to-day. Showers fell from Omaha to Wahoo, and Linwood and from Blair as far as Sioux City; also north from Omaha to Oakdale, Verdigre, and Albion. The southern and western parts of the State report light rains.

ST. PAUL, Minn., July 30.—A severe hail and rainstorm struck Stevens county on the Pope county line at 3 o'clock to day, lasting for an hour. Large hailstones fell in the village of Morris for over half an hour, destroying all window lights on the north side of buildings. Over 1,000 are reported broken. The gardens in the town are ruined. In the surrounding country much damage to crops is reported. The storm ran in streaks, and did not go but one half mile north and the same distance west. The principal damage to crops as far as learned was in the towns of Framnas, Swan Lake, Darnen, and south towards Hancock. Several farms north of Morris were totally stripped of all growing crops. Probably from 5,000 to 10,000 acres were destroyed totally and a corresponding amount partly. What makes the loss especially severe is that a hailstorm has visited that locality for three successive years.

MANCHESTER, N. H., July 30.—This city was cut off entirely from the outside world by telegraph and telephone from five p. m., yesterday until this morning by the most disastrous storm that has visited this section in years. At Lake Massabesic the storm was accompanied by a cyclone which wrecked buildings, blew down large trees, and destroyed much valuable property.

Fire destroyed property valued at \$500,000 at Milwaukee, Wisconsin, July 30.

CHICAGO, Ill., August 2.—The Twenty-second street lumber district was the scene of an extensive fire last night. The property loss was between \$1,500,000 and \$2,000,000. An unknown boy was drowned and several firemen injured.

LONDON, Aug. 1.—It is said the arbitration party in the House of Commons believes the government favors and that the prospects are hopeful for the adoption of a twenty-five years' treaty of arbitration between the United States and Great Britain.

WASHINGTON, D. C., Aug. 1.—The Marine Hospital Bureau has received a report on the European cholera epidemic from its special officer stationed at Berlin, Surgeon Fairfax Irwin, for the week ending July 18. He writes: "The disease has progressed materially since my last report, especially in St. Petersburg, where it has assumed alarming proportions. It continues at Cronstadt, and is even reported to be present at Finland, where it was never before. In Galicia there were many more cases than last week, and new cases have appeared in Germany and the Netherlands. In Belgium cholera still continues, especially in towns along the Meuse, which river is undoubtedly infected. On the whole the outlook is rather alarming, far more so indeed than at this time last year."

Most important is his view of the situation in Russia. Simultaneously with the news of the appearance of cholera in Germany a re-

port has come to hand which warrants the belief that the outbreak of cholera in St. Petersburg is much more serious than the official announcements indicate.

TOKIO, Japan, Aug. 1.—The Japanese Government has instructed its Minister in London to apologize to Great Britain for firing upon and sinking the transport Kow Shing while it was flying the British flag. The Japanese Minister has been instructed to inform Great Britain that the commander of the Japanese cruiser did not know the Kow Shing was a British vessel until after the fight. Capt. Galsworthy of the Kow Shing and many other persons who were on board the transport were rescued by the boats of the Japanese warship Nanwa.

The naval engagement of July 25 should not be confounded with the naval battle fought July 30, nor should the Chih Yuen, a Chinese unarmored ship of 2,300 tons in this first encounter, be confounded with the Chinese armored battleship Chen Yuen, 7,300 tons, reported sunk in the second fight.

Work was resumed at Pullman, Illinois, August 2, four hundred and fifty-eight mechanics going to work, with others to follow. Nearly all the workmen are pleased with the resumption. Some of the strikers tried to make trouble but were suppressed by the police.

Fire destroyed the town of Lamoure, North Dakota, August 2; loss \$200,000.

Another fire in the lumber district of Chicago destroyed property valued at \$150,000 on the 2d inst.

FINDLAY, O., Aug. 2.—A terrific cyclone swept through the northern portion of Hancock county last night, plowing a path 300 feet wide through the growing crops and timber. Great destruction was done in the oil field, where derricks were demolished, tanks of oil overturned, and buildings and machinery carried away. The loss will figure up many thousand dollars.

SHANGHAI, Aug. 2.—An official telegram received here from Tien Tsin says that in the battles fought July 27 and July 28 at Yashan the Japanese were repulsed with a loss of over 2,000 men.

LONDON, Aug. 2.—A dispatch from Shanghai says reports have been received there from foreign officials at Seoul that the Chinese, under Gen. Yes, Sunday last defeated the Japanese forces near Asan. The Japanese withdrew to Seoul. Twenty thousand Manchurian Chinese troops have crossed the Korean frontier and are marching upon Seoul.

YOKOHAMA, Aug. 2.—The Chinese Minister at Tokio has demanded his passports. The Chinese residents in Japan are being placed under the protection of the United States Legation.

COPENHAGEN, Aug. 2.—It is officially announced that the Chinese northern fleet, consisting of thirteen vessels, has left Chefoo for Corea. The announcement is accompanied by the statement that a battle between the Chinese and Japanese may be expected at any hour.

ST. PETERSBURG, Aug. 2.—It is officially announced that Russia, desiring a settlement of the war between China and Japan, will act in complete accord with Great Britain in an effort to secure an immediate solution of the difficulty. Failing in this, Russia will not allow any power to take even part possession of Corea.

Prof. Penrotin, director of the observatory at Nice, France, reports that July 28 shining specks were observed close to the lighted part of Mars, the same as observed at the Lick Observatory.

The post-mortem examination of the body of the child who died aboard a foreign vessel at Rotterdam July 27 has disclosed the fact that the death was due to cholera.

Cesario Santo, the assassin of President Carnot, was put on trial at Lyons, France, August 2.

LYONS, Aug. 3.—Santo Cesario, the slayer of President Carnot, was sentenced to-day to be executed by the guillotine. The jury decided the Anarchist's fate in less than half an hour. Santo will be awakened at daybreak some morning a few weeks hence and be put to death. Under the French law the Judge in passing sentence sets no time for its execution.

WASHINGTON, D. C., Aug. 3.—Official notification of a battle between the Japanese land forces in Corea was received at the Japanese Legation here to-night from the Foreign Office at Tokio. The telegram stated that July 29 a portion of the Japanese troops at Seoul marched against a much superior force of Chinese entrenched at Shan Yeng. A battle ensued, and after heavy fighting the Chinese were put completely to rout and a large number of prisoners and munitions of war were captured by the Japanese. The morning of the 30th the Japanese proceeded to march against Gasan. Shan Yeng is situated between Seoul and Gasan, or Asan, where the fight between the Japanese and Chinese, resulting in the loss of 2,000 Japanese, is reported to have occurred.

It is the opinion of the legation officials here that the reports from Chinese sources containing rumors of the defeat of the Japanese at Gasana are probably gross exaggerations, though no dispatches referring to a fight at the latter place have yet been received.

IQUIQUE, Chile, Aug. 3.—The situation in Northern Peru grows worse. The insurgents continue a guerilla warfare. Civil rights have been abandoned and telegrams are subject to a censorship.

OLD AGE AND HARD WORK.

Old people make a great mistake when they give up work. Many men who have made a competency in business and feel entitled to retire from active work find themselves declining in health and becoming prematurely old for want of occupation. In most aged persons the vital functions continue in active exercise under normal conditions, but if the regularity and moderation of business life are departed from trouble will surely follow. On the other hand, the *Lancet* held that "if in any direction it is allowable for competitors in the race of life to dispense with self-control it would appear that they may, to a great extent, use this liberty with respect to physical and mental exertion." In other words, we must not eat too much or drink too much, but we can study hard and take plenty of exercise not only without harm, but with the best results, and if the old people wish to live out all the days they should find plenty to do for both mind and body.—*London Lancet*.

When the Alabama went down there was never a shout from the Kearsarge. "Silence, boys! Silence!" was the stern command, and in dead, awful silence the buccaneer sank to the bottom of the sea. There was chivalry for you—one of the grand silences of history—a silence thrilling with brotherhood, prophetic of brotherhood restored. How naturally, unless we know the facts, we assume that there was a fine hurrah of rejoicing on the Kearsarge when the Alabama went down! Could outburst of victory have surpassed that silence?—*Atlantic Monthly*.

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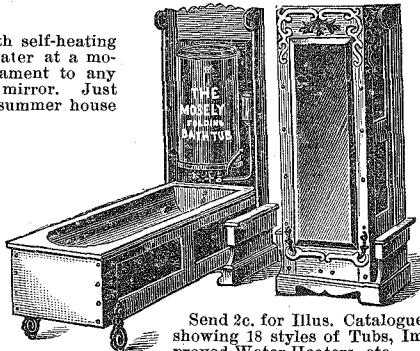
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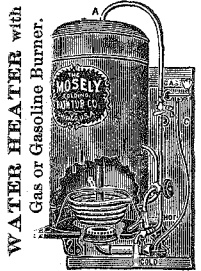
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Vol. 41.

Lamoni, Iowa, August 15, 1894.

No. 33.

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THE MISSION OF THE CHURCH IN THE WORLD.

It is very evident that there is a growing opinion that the Christian church has no mission in this world. Or, to put it another way, that the church does not concern herself with the every-day subjects of life. The Rev. James Brand, D. D., in *The Hartford Seminary Record*, June-August, discusses the question in a most scholarly manner. He, first, lays down several basal propositions as to what the scriptural conception of the Church and the Kingdom of God is: 1. The church is not an end in itself. 2. The church is not identical with the Christian state or municipality. 3. The church was commissioned to save men. 4. The church must always have a *twofold* service to perform. In addition to its first and supreme business of securing the conversion of souls, it is to act upon the environment of souls—that is, to improve the conditions of society." Dr. Brand then asks the practical question, "Has the church kept its original spirit and method?" His answer is of special interest:—

"I have absolutely no sympathy with the obviously false assertion that 'the greater part of religion is outside the church,' or that 'the churches are the greatest obstacles in the way of social reform.' Nor can I agree with Dr. Strong, that the various Christian organizations of today 'would never have been needed if the church had appreciated the largeness of her mission.' On the contrary, every Young Men's Christian Association, every Christian Endeavor Society, every Christian Temperance Union, every charity organization, like every theological seminary and Christian college, is but a part of the organism of the

church, through each of which the life-blood of the church pulsates, and by means of which she performs a large part of her work in the world. They will all be needed even more than now when the church does apprehend the full length and breadth of her mission. Nevertheless, I am constrained to believe that the church has departed, to some extent, from the spirit and method of our Lord, and needs revision and reform. Look at the situation.

"When Christ came, the religion of Palestine had almost lost its hold upon the poor. Those who attended the churches were the well-dressed and well-to-do in the world. The bulk of the people were neglected and neglecting. Christ's mission, therefore, while intended for all, was especially to the poor. They were the sheep peculiarly without a shepherd. It was the proof that the Messiah had come that the poor had the gospel preached to *them*. His peculiar relation to them was the beginning of a social revolution which is not yet completed. In Palestine, under the Cæsars, as in other countries and ages, the word 'people' was a word of contempt and derision. 'The people' had always been simply used by rulers and leaders of society. In all changes and revolutions, this capricious and dangerous element, 'the people,' had to be recognized, reckoned with, feared, courted, or hated as a force lying beneath all movements and machinations. The question asked by wealth and power was not what will elevate and save the people, but how can rocking thrones be saved from the people? The people cannot be ignored; they must, therefore, be managed, but managed with no community of interest, no mutual sympathy.

"Now, what was true in the political realm, had taken place in Palestine between the representatives of religion and the common people. The men who sat in Moses' seat had somehow so failed to connect the blessed service of God with the heart of humanity, that the people were either drifting away helplessly, or turning away disgusted, from the sublime truths of the Old Testament. The feeling of the religious leaders is expressed by the Pharisaic sneer, 'This people that know not the law, are accursed.' Christianity was the exact reverse of this. Jesus was anointed to preach the gospel to the poor. His aim was not to manage or use them, but to enable them to use themselves. He refused to recognize the miserable social distinctions which men had erected out of their own arrogance and pride. This

dangerous element, which kings had feared and aristocrats had scorned, were not to be restrained by repressive laws, but made a law unto themselves. They were not to be tutored into a quiet, subordinate class, but raised by an inward, divine impulse to a higher manhood and a self-governing intelligence. Accordingly, Christ comes as a poor man, not born in Cæsar's palace but in a manger. He identifies himself with the laboring people outside of luxurious circles, that he may touch the poor, sit at their tables or go hungry with them, disarm their prejudices, and tell them the glad tidings of peace.

"Now, I affirm that in many quarters there is evidence that the church life of to-day has drifted into substantially the same relation to the masses of the poor that the synagogue religion of Palestine sustained to them in the days of Christ. It is certain that a great change has taken place. Christianity began among the poor, and the question was how to reach the rich and the powerful. To-day, it is chiefly among the well-to-do classes, and the question is 'how to reach the masses.' In all fairness, however, we must concede that in the country at large, the majority of churches are made up of the families of the laboring-people. We are also bound to take account of the fact that the natural tendency of Christianity is to transform the church of the ignorant poor into that of the educated rich. A city church may begin to-day when every member is a day-laborer, and in twenty-five years those very day-laborers may be the residents of the avenue. All this is to the credit of the Christian church. It is manifestly a sign of the triumph of the church that it now contains the very class which at first despised it. Moreover, how can it be otherwise than true that the church should come to contain also the culture of the country, when nearly all our educational institutions are the children of the church? This, too, is to the credit of Christianity.

"But conceding all this, the fact remains that the peril of the church, because it is the peril of human nature, lies in its tendency to court the wealthy and avoid contact with the wretched and the poor. The awful contrast between the luxurious city church and the haunts of ignorance and moral degradation, confronting each other, almost in the same street, puts this beyond debate. Could anything be more un-Christlike? Who are the poor and wretched? Why do we call them the dangerous classes? The answer is, they are dangerous because *in danger*, because unsaved, and ignorant of God."

A fool thinks he is right because he can't see very far.

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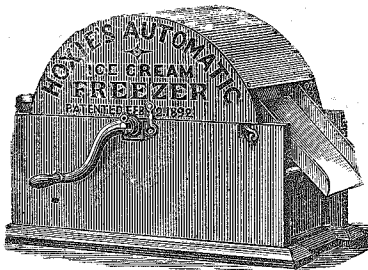
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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, August 15, 1894.

No. 33.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 15, 1894.

PUBLICATION INTERESTS AT REUNIONS.

BRO. A. S. COCHRAN, Secretary of the Herald Office, will represent the interests of the office at the coming Logan, Iowa, General Reunion. Sr. Clara Cochran, assistant in the Secretary's office, will do likewise at the Maysville, Missouri, reunion; and Bro. Thomas A. Hougas will act in like capacity at the reunion at Wheeler's Grove, Iowa. Each will receive remittances and subscriptions and have on sale a list of books, tracts, Sunday school supplies, periodicals, etc. Brethren in charge of the Eastern and other reunions are requested to represent the interests of the publishing department by soliciting in its interests or to appoint responsible parties to act in its behalf.

AN OPINION CHANGED.

THE readers of the HERALD will be pleased to read the following extract from a letter from the Y. M. C. A. of Atchison, Kansas:—

ATCHISON, Kansas, Aug. 2.

EDITOR SAINTS' HERALD,
Lamoni, Iowa,

Dear Sir and Brother:—I write you to say that after carefully looking over your "Epitome," sent by a personal friend of mine who resides in St. Louis, and is a member of the Latter Day Saints' Church, I find that the teaching of your church is in harmony with the word of the Lord. I had understood that your church was the same as the Utah church, and of course their teaching we do not believe to be scriptural; but I am glad to know you denounce the doctrine of a plurality and a community of wives, which I had understood you taught as proper; and for that reason had taken your paper off our file. I have placed it again on our files, and am glad to have in our reading room any paper that holds up Jesus as the Savior of sinners.

I wish to say further, that if, as I had supposed, your church taught polygamy I would have been firm and not allowed it to be put back again. It behooves us as an association of Christian young men to be careful what we are giving our young men to read.

Trusting that this will be satisfactory to you, I am your brother in Christ,

A. S. HOPPER.

We the more cheerfully give Secretary Hopper's letter a place in HERALD for the reason that we were satisfied that he had not given our teaching a consideration.

Mr. Hopper's letter is frank, and we thank him for reinstating the HERALD where the visitors to the young men's rooms may read it, if they wish. Truth loses nothing by the scrutiny of honest-minded men.

BRO. WILLIAM WATERMAN, laboring in Kentucky, sends the following letter, or note written to Bro. C. L. Snow, the name does not appear, but Bro. Waterman writes on the back of the note:—

The man who wrote this is a Jew named Holliman, one of the smartest men in the country. If you think it well, put in the *Herald*.

DARDEN, July 23.

ELDER C. L. SNOW,

Dear Friend:—It is with much pleasure that I address you this morning; pardon my delay. I want to see the Book of Mormon; that is, I wanted to read it with care before making any report. I am proud to say that your visit to our poor little home has been of great profit to us. I have not room to express it in full. I have been reading at all chances without looking at any side of religion, and I will say, surely you are on the right track. I am not going to say much about this or that, but I say Jesus is the Christ and no mistake to Jew or Gentile, Christian or infidel.

I am going to invest my time in the best manner I can. I do not care for a church name, but I love the truth. People here are doing all in their power to crush me on account of my belief, but I surmount all trouble and say without a frown, Jesus is the Christ now or never.

I read to Mattie and she tries to learn all she can; but she says, "Water is plenty, and there is but one way to salvation. Send for the ministers and let us join the Church of Christ at once." So let no workman doubt when he sees the sunlight through the tree-tops in the morning it is time to be up and doing. We want you to visit us as soon as you can.

Let the world of people look at this if they wish. I have traveled twenty thousand miles, visited every church and every calling of a church in nineteen years. I came out an infidel and a hater of pretended Christians, but two ministers of the Church of Jesus Christ of Latter Day Saints proved positively to me that Jesus Christ is the Son of the true and living God. I found the hidden truth by your light, then Mr. Snow came and saw us again. We will not appear so strange next time. Come and see how we act. Come to Darden on the Tennessee Midland Railroad, twelve miles east of Lexington.

APROPOS of the receipt of the note from Mr. Holliman, sent us by Bro. Waterman, Bro. John A. Robinson of Independence, Missouri, on a tour in Ontario, sends us a copy of the *Christian Herald*, Dr. DeWitt Talmage's paper for May 2, this year, which contains an extended notice of the work of Rev. Ben-Oliel, a missionary on his own responsibility, who has been maintaining an effort in defense of

the common Christian faith, at Jerusalem.

The article is prefaced by the quotation,—

"Pray for the peace of Jerusalem:
They shall prosper that love thee."

The article further states that,—

This work has been going on since August, 1890, purely as a work of faith and trust in the Lord, being supported wholly by the voluntary offerings of Christian friends who feel interested in its progress. Many of its supporters are in America, and Mr. Ben-Oliel has lately come over, with his wife and daughter, to make more widely known the field and its needs, and to enlist the prayers and practical interest of God's people everywhere throughout the Union. A few hours after reaching the port of New York, Mr. Ben-Oliel was addressing the Bible Class in the Hebrew-Christian Church. Shortly afterward, he attended and spoke at no less than fourteen Bible classes in Brooklyn, Bethlehem, Stroudsburg, Belvidere, Easton, Allentown, Philadelphia, Coatesville, Pottstown, Baltimore, York, Wilmington, Harrisburg, and Germantown. He is a most interesting and instructive speaker, being thoroughly conversant with the customs and manners of the people of the Holy City; giving specimen readings from the Law and Prophets, exhibiting rolls of the Law, Phylacteries, etc., and giving an interesting account of the result of recent excavations in Palestine. In addition to these labors he has preached in Boston, Pittsburg, Binghamton, Scranton, Montrose, Philadelphia, Brooklyn, and other cities, everywhere meeting with encouragement and evoking deep interest in the Jerusalem Christian Union Mission. Wherever there are Jews he has preached to them in mission rooms, sometimes to five or six hundred at a time, hundreds at the close coming forward to shake hands and thank him for his addresses.

Rev. Ben-Oliel is ably seconded by his wife and daughter. The latter Bro. Robinson heard lecture in Toronto and was much pleased with her presentation of the work being done in the great City of the Redeemer.

Bishop Blyth, the Anglican Bishop of Jerusalem, asserts in his annual report that "about one hundred thousand Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vaster host is imminent. No one can," he says, "forecast the extent of Jewish immigration to Palestine within the next seven years."

THERE are several fellows in Nauvoo who are going fast down the brink of destruction, caused by drink. Hardly a day passes but that they have a "jag." It's disgusting, and a hard blow on their families. It is about time they turned over a new leaf, or they will land in the cemetery.

The foregoing is from the Nauvoo *Rustler*; and it may not be amiss to suggest to that breezy journal that the condition of these "several fellows" and the probable (almost certain) result to them and their families—degradation and a miserable death

to them; a sad, destitute, and disgraced dependence for their families—is attributable to the existence of the saloons, which the moral tone of Nauvoo society so carefully fosters and sustains. The care of those who shall be made destitute by the criminal negligence and wicked indulgence in drink—which the *Rustler* brands as disgusting—will fall as an additional burden on the two hundred and forty-eight citizens that look after finances of each saloon; differing only in this, that the township and county officers and resources will be taxed with the care and business of providing for their necessities, rather than the city officials under whose administrations the proper guardians and providers were made drunkards.

Whenever we think of the long, long list of those who have gone down to drunkards' graves in that beautiful town within our knowledge and memory, we shudder; for among them were men of the brightest attainments, genial, pleasant, gentlemanly men, except "for the drink." To know that this is to be repeated, in the old town; and the victims already so far gone that the public journal takes notice of it and those thus going the downward road, is pitiful. It almost seems to us that the money which these men have paid and do pay to those venders of liquid soul poison would burn the consciences of men who occupy comfortable homes, secured to them by the hard earnings, and the sadness and misery of the wives and children of their victims.

MARRIAGE AND DIVORCE.

THERE is one divorce to every four hundred and seventy-nine marriages in the United States.

The above is not such a terrible condition of things in the married world as some alarmists would have us to think. If out of nearly five hundred marriages there is but one divorce sought for and obtained, it must be that the four hundred and seventy-nine couples are either harmoniously mated, or do not care to change their conditions of obligation to each other for personal freedom, or improper alliances with others. This does not argue, however, that there are not many marriages that are but smouldering ruins of once happy relations, and many where separation in reality exists, requiring the recognition of the courts only to make divided homes in law as in fact. We know of some like this, and commiserate both parties, while seeing no reasonable remedy which being applied can change the twisted natures back to the original or acquiescent condition under which only happiness or contentment can be had.

When advancing age, changing conditions of life, constant association operate to produce indifference, repulsion, or contempt, we know of no balm that can rehabilitate the personality and restore the roseate hues to life and its marital relations. The love of God, grace under the gospel influences and correct estimates of human duty, coupled with the esteem and respect that should follow worth to the parting by death can, and frequently does keep men and women placidly satisfied to abide together; and these may and should survive the glamour of early love and personal attraction, and peace, blessed peace crown declining years as a benison from the Son of Peace.

PRESIDENT CANNON'S INDORSEMENT OF HOLY SCRIPTURES.

IN the *Juvenile Instructor*, President George Q. Cannon's paper, published at Salt Lake, Utah, for August 1, there is the following indorsement of the Holy Scriptures as given by Joseph Smith, the martyr:—

THE TEMPTATION OF JESUS.

We are asked this question:—

"Did the Devil take the Lord up bodily and set him on the pinnacle of the temple, as recorded in the 4th chapter of Matthew, 5th verse?"

No, he did not.

The Prophet Joseph explained that verse in this manner:—

"Then Jesus was taken up into the holy city, and the Spirit setteth him upon the pinnacle of the temple; then the Devil came unto him," etc.

In the 8th verse of this same chapter, in King James Translation of the Bible it is stated:—

"Again the devil taketh him up into an exceeding high mountain."

Joseph gave us the proper version:—

"And again Jesus was in the Spirit, and it taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; and the devil came unto him again," etc.

We may rest assured that the Devil had no power to take the Savior anywhere, if he did not choose to go.

IT sometimes does men good to see themselves in the favorable light in which others see them. What follows from the *Downey Champion*, published at Downey, California, for July 28, is a note in favor of the work of the brethren of Southern California:—

LATTER DAY SAINTS.

The annual camp meeting of the Church of Latter Day Saints, held in the depot grove in this city closed with the evening services on Sunday. About one hundred and fifty campers were on the grounds, a number of them being from San Bernardino, Orange, and San Diego counties.

The evening services were well attended by the people of this city and vicinity, and the general report, of nonmembers of that church, is that the religious services were very interesting and conducted by elders and preachers of more than ordinary ability.

This branch of the Mormon Church, the Josephites as they are called, claim to have

nothing in common with the Brighamites or Utah Mormons, and profess to be bitterly opposed to their practices and teachings. Their speakers publicly proclaim their hostility to the Mormon Church government of Salt Lake, whom they claim are dissenters from the true faith of the original prophet and seer Joseph Smith.

The campers from abroad in attendance at the meeting appear to be quiet, devout, and sincere believers of their doctrine. The few families of that faith residing in this vicinity are among our most honored and respected citizens.

The members of the church, with whom we have conversed are pleased with the results of the meeting and claim twelve converts by immersion and a number of children blessed, after the manner of Christ, which is their form of infant baptism.

Among those who so ably conducted the services of the camp meeting were: Elders Mark H. Forscutt, late of the Society Islands, Kelley, Burton, Pickering, Bailey, French, and Betts of Garden Grove, Gibson, Harris, and Jones of San Bernardino, Best of San Geronia, and Nelson VanFleet of Downey.

EXTRACTS FROM LETTERS.

BRO. H. D. MCINTYRE, Inland, Michigan, August 2:—

Bro. F. C. Smith was with us from the 23d to the 27th and baptized three and blessed four children. He is an able worker. Brn. Howes and Berney were called to the ministry at our last district conference.

Bro. J. C. Hitchcock, St. Louis, Missouri, August 7:—

Church business booming with us here. We get the big tent one day; it will hold fifteen hundred or two thousand people. Sam Jones is using it now. We are putting forth every effort to make our day a success. Each denomination has a day to represent its faith.

Bro. J. F. Mintun, Kingsley, Iowa, August 6:—

Will try and get those to whom you send samples to take the *Herald*. Began meetings here last Wednesday, in tent. Had about two hundred present last night.

Bro. F. C. Smith, Kilmanagh, Michigan, August 6:—

Three more baptized at Inland, July 26. I go to Chippewa and Fork on the 8th.

Bro. G. T. Griffiths wrote as follows from Jackson, Ohio, August 6:—

I am very busy preaching every night to large audiences and with excellent liberty. I baptized four at Wheeling, and three here last week, and am to baptize two or three today. Many more are very near the kingdom. There have been about fifty baptized in the mission since the April Conference. Hattie writes that she is gaining a little every day. I go to Limerick to-day, thence to Highland county, this State, to attend the district conference on the 10th inst.

Bro. C. Scott wrote from Des Moines, Iowa, the 8th inst., portraying some of the conditions now prevailing in that city.

A water panic prevails in this capital city; no rain here for three months to visibly affect the streams and wells. Coon River, whence the city is supplied, is gone dry. The water in Des Moines River is totally unfit for family use. Wells are drying up, or have gone dry, and in what few wells afford water, it is of a very poor and warm quality and the quantity is gradually failing. What the people are to do unless copious rains come soon is the question. The dry weather prohibits business investments till laboring men are getting desperate. They are told by the contractors that all who wish to work for one dollar per day can go to work. Posts are set up by the

laborers about the works labeled "Starvation," and all this in Iowa.

Bro. R. E. Grant reports from Amadore, Michigan, August 7, with this good word:—

The grove meeting at this place was a success, notwithstanding the Baptist people tried to circulate the report that there would not be any. About one hundred teams were on the ground, and eight hundred listeners; Brn. Davis and J. A. Grant were the speakers during the day, and both preached excellent sermons. The writer addressed a crowded house in the evening. Two were baptized Sunday afternoon, and three more Monday afternoon, making sixteen in the last three weeks. So goes the good work.

Bro. J. W. Waldsmith, Nebraska City, Nebraska, August 9:—

We are now passing through the most protracted drouth I have ever experienced. It seems as if the corn on the uplands will not amount to anything scarcely. Along the river and creek bottoms it is not so bad. It will surely make trying times for farmers.

Bro. D. A. Hutchings, Little Sioux, Iowa, August 4:—

I find all the labor I can do. Have just closed two weeks of meetings. Had to close with full houses on account of having no help. I baptized two and left more believing. More will follow soon. Many calls for preaching.

EDITORIAL ITEMS.

THE request of the Business Manager for remittances of Herald Office accounts, also for subscriptions to the HERALD and *Hope*, are renewed and the office patrons asked to give it the attention it deserves and requires. The request is urgent and those owing the office are invited to receive it in that light. Address remittances, orders, etc., to David Dancer, Business Manager, Lamoni Iowa.

Brn. J. R. Lambert and J. S. Snively baptized two near Lineville, Iowa, during the latter part of July, and Bro. Snively has since baptized two more. Those baptized are the firstfruits of long seasons of labor by the brethren named and others in a field that has been diligently worked and which now promises to yield a goodly harvest of souls to the kingdom of God. Brn. Snively and others will continue the work during the fall and winter seasons at New Zion and Hickory schoolhouses, Concord church, Clio, the Mineral Springs and at adjacent openings along the line of Mercer county, Missouri, and Wayne county, Iowa, as circumstances permit.

By letter from Bro. Heman C. Smith to Secretary H. A. Stebbins dated Bald Knob, White county, Arkansas, July 31, we learn that Bro. Smith, assisted by Bro. M. M. Turpen, had organized a branch near that point, known as the Shady Grove branch, consisting of ten members, with Bro. Hugh Sands, formerly of Memphis, Tennessee, as president. Bro. Smith had baptized six at or near the place from which he wrote.

Six were baptized at Elmira, Michigan, July 31. Interest good at South

Boardman still. Crops threatened by drouth.

Brn. Sparling, Spurlock, and Ward are having some persecution in Oregon county, Missouri, eggs and clods and stones having been thrown at them, the schoolhouse stoned and clubbed, and bundles of switches with orders for them to leave attached to them having been left at the schoolhouse doors and near the premises of their entertainers in the neighborhood. It is too bad that there are still places in America where lawlessness overrides the peaceable and law-abiding citizen; but, the advice of Jesus may have to be followed at times by his ministers. "If they persecute you in one city, flee unto another."

Bro. G. T. Griffiths reports some fifty baptisms in the district where he is laboring since April. The missionaries are being tried in a financial way, funds in agents' hands being low.

Bro. F. M. Cooper reports August 6, twenty-five meetings in tent at Bay City, four baptized August 5. Brn. J. H. Peters and Levi Phelps had given assistance in the meetings.

Bro. J. C. Foss baptized one July 29 and one August 6 at Rockland, Maine, being thirteen since he reached there.

Bro. E. D. C. Smith, Ben Franklin, Minnesota, requests Brn. Stedman and Roberts to visit that portion of their field after September 1, as farmers will then be able to attend. If addressed in time he will meet them at Avoca, Minnesota.

Bro. C. P. Faul, secretary of committee on arrangements of Northern Missouri and Southern Iowa reunion, requests us to state that Bro. William Lewis will superintend a boarding house during the reunion. Rates: six meals \$1.00, three meals 60 cents, single meals 25 cents; profits to be turned over to the reunion committee, Bro. Lewis' services being tendered free of charge.

Brn. John Hitchcock, of St. Louis, and J. Arthur Davis, took the pains to put themselves in communication with Secretary Hopper of the Young Men's Christian Association, of Atchison, Kansas, the former by letter, the latter in person, in reference to the HERALD being excluded from the files of the Y. M. C. A. at Atchison. The result was good. Mr. Hopper, made the proper examination and restored the HERALD to the files, as stated in his letter already published. Bro. Hitchcock has a personal acquaintance with Secretary Hopper, and Bro. Davis found him a very pleasant man to talk to.

Bro. W. B. Dotson, who lost all his property by fire, requests that his address be given that those who wish may communicate with him. It is Hearne, Robertson county, Texas.

The Sisters' Mite Society of Lamoni has decided to supply the American flag for the Gospel Boat now being prepared for her voyage to the Society Islands. This is but one of the many works for good that these sisters have done in behalf of the cause. They have contributed much to the Lamoni church building and to the poor, and have also aided the college movement. They are a band of faithful workers.

Bro. H. A. Stebbins left Lamoni on the 8th inst. to attend the Northwestern Kansas reunion.

Letter from Bro. Wm. C. Marshall, August 2, Wirt, Indiana, indicates that Brn. Fewell, Porter, and himself had a good work started at Mannville branch and at Brushy Fork; which work will continue if the Lord favors them.

Mothers' Home Column.

EDITED BY FRANCES.

THE YEARS.

"Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wing?"

"Each turning round a small, wee face,
As beautiful as near,
Because it is so small a face,
We will not see it clear,

"And so it turns from us, and goes
Away in sad disdain;
Though we could give our lives for it,
It never comes again."

FOR THE COLUMN.

DEAR SISTER WALKER:—This date of July 18 finds me at the Downey reunion, and from a sense of duty to those who are not enjoying the like privilege, I note down a few items for their benefit, between services. So I reluctantly withdraw myself from pleasant companions and with pencil and paper in hand sit me down on a box in a nice shady place just back of the small tents on "Los Angeles street," where I have a pretty good view of the grounds, and also the interior of the gospel tent, the side curtains being "furled" to admit all the cool, fresh air that is wafted in its direction. Glancing up from my paper, I see numbers of Saints divided up in little groups, some sitting, some standing, both about grounds and in the gospel tent, and all are engaged in earnest conversation, and pleasant, too, if one might judge from their beaming countenances. Pleasant indeed are those "reunions;" when the Saints lay aside their thoughts of business and busy cares together with their workaday clothes, and with hearts filled with a desire to worship God for a season, come together from all parts of the country. Besides the happiness of mingling their voices in thanksgiving and praise to God, friend is continually meeting and grasping the hand of friend. Each day swells our number, notwithstanding some have to leave us. To such we say "good-bye" reluctantly, for the gathering is not yet so large but what the departing ones are missed.

Now as the sun sinks towards the horizon, the camp grounds assume a very busy aspect, and as I look about, the appearances are that life has evolved into one grand picnic. Cleanly

laid tables dot the green in almost every available place, laden with much of the good things of this world. Peace and plenty seem to abound on every hand. Truly such "streams of mercy call for songs of loudest praise."

Again I look about me, something unusual has occurred that seems to have caused a little excitement. I will lay aside my portfolio for a moment and go and see why so many have congregated in one place and why the look of mingled pity and astonishment is upon each countenance, and if worthy of note will jot it down.

Well, here I am again, ready to report. The sensation was caused by the arrival of a brother (a heavy, fleshy man), a sister, and a lad. Each was extremely tired, dusty, and sunburned. They had walked and carried some encumbering parcels all the way from Santa Monica to Downey, a distance of not less than thirty miles, to attend the reunion. Sympathy was at once enlisted in their behalf. One or two sisters threaded their way among the crowd and soon obtained sufficient from the generous-hearted Saints to procure comfortable beds at the hotel for the weary trio, and also tickets to ride home on the cars when the reunion would be over. I did not learn the sister's name, but that she had only recently come into the church, and was eager to learn more of the faith, was too poor to pay her way on the cars, yet felt that she could not be deprived of the privilege of enjoying the blessings of God, such as he would bestow upon his Saints at such gatherings. O what a pity that the zeal and ardor of young Saints should ever slacken! Or do I mistake an increase of wisdom for a lack of zeal? The circumstance that this instance brings to my mind seems to warrant the latter. It was that of another sister who had been brought from darkness into the light of the restored gospel, and who had a great desire to behold and enjoy the precious things of the kingdom. She had learned that all the glorious gifts and blessing of the gospel of eighteen hundred years ago were again restored to earth, and were frequently enjoyed by the Saints, especially at conference times.

"When will there be a conference?" she asked.

"In September," was the answer.

"Where!" she again eagerly inquired.

"The next semiannual conference will be held at — Corners," replied the elder, smiling amusedly at her earnestness.

"That is a long way from here," she murmured; "three days drive, and we have no buggy, or light wagon, or money. But I must go. I have one cow that is my own, and if I can sell her, we will go. I know my husband will want to go just as much as I do, and it will be worth more than a cow to witness the power of God made manifest like as in days of old."

The elder smiled again. He had been sitting with his gaze bent downward, his right elbow resting in his left hand, while the palm of his right hand pressed against his forehead. Now he raised his head and said quietly but with all the assurance of knowledge in his tone, "The way will open for you to go and

you won't have to sell your cow either."

Those words opened up a bright spot in the near future, that was longingly looked forward to; but the summer months kept slipping away till the time had nearly expired, and yet no prospects of their fulfillment. But just the day before the time arrived on which they should leave home the way opened and they went, rejoicing much in the privilege of meeting with a people who possessed such treasures of knowledge and the gifts of the gospel. How precious were the moments there! How glorious their theme, how bright their hope, and how well grounded in the word of God! But such a treat was not obtained without a "price." The sister must needs leave her children at home to take care of themselves if she went. The struggle in the choice was a hard one, and she even requested her husband to go and let her remain with them. But he affirmed that "since their way had been prepared, it must be right for them to go." The children knew nothing of fear, and were willing to stay alone, though their years were only twelve, seven, and five respectively. The Lord, in whose especial care they were intrusted, kept them from all harm by day and by night. All went well, yet O, how often since, in the still hours of the night, has that sister turned restlessly upon her pillow while goaded with the thought of what might have happened to them, and shuddered to think she could have been so unmotherly, and again asks, "Was it faith, or a lack of wisdom?"

Time has slipped away. The reunion is over and all have returned to their various avocations feeling that they have been blessed and have received strength spiritually, and for a time at least can cope more successfully with the warfare of life. The preaching, the attendance, and the attention was good; interest and evening congregations kept increasing, so much so that some thought it almost wrong to break up.

"What is the matter?" Asked the conductor on Monday morning as the living stream of Saints ascended the steps, and crowded in the cars, "Is Downey let loose this morning?"

"The Latter Day Saint camp-meeting has broken up," replied Bro. Burton, "And you have got a whole load of Mormons, so you will go all right this morning," implying that there was no need for soldiers.

I was borne along with the crowd to near the center of the car, and only had opportunity to wave a good-bye to my husband as he brought my baskets in and set them down near the door and hurried down again for the train was moving off.

SISTER EMMA BURTON.

LOS ANGELES, California.

Dear Herald:—It has been a long time since I have trespassed upon your columns. This is the Fourth of July, a day so often celebrated since the Declaration of Independence. Many noble men and women have passed on to their rewards, and yet many are left to rejoice in the light of truth shining as through the clouds of despair and wickedness, upon the nations of the earth, almost ripe with

iniquity. But how few, O Lord, have listened to the report! Sad indeed it makes my heart when I look around. The Lord says: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch." His word also says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." I have been lead into this thought more forcibly by the visitation of one of God's servants, Bro. Hilliard. As the first four letters indicate, he truly raised the earth about the roots of the plants in a beneficent and strengthening manner. It inspires my heart with a thrill of joy unspeakable, to sit and hear the glorious truths promulgated in such power and plainness by the servants of God who have visited us time and again, yet so simply expressed that a child could understand. Truly as it is written "He maketh his ministers a flaming fire." How glorious and sublime the soul-cheering thoughts which carry our minds to that higher sphere of life where sin and vice cannot enter the gates of the beautiful city of our Lord.

I wish that every Saint could realize his situation in life from a spiritual standpoint. How much easier the cares of life would be. A mother's cares for her children are many. Many times I have been made sad in bringing my children under subjection. I was made sad that my joy might be made full through their goodness and obedience in manhood, that they might praise and not curse me. O mothers, be careful! Do not give way to the desire of your child when it is not wisdom, do not taunt nor aggravate a child's temper, for thus the bud of promise is often crushed. I will sketch a copy of the cherub brothers:—

"Among the bright-robed train of heaven, two cherubs, whose brows seemed a reflection one of the other, were ever seen, side by side. Together, as with one heart, they did the bidding of the Eternal, or drank, hand in hand, that cup of love which is the nurture of seraphs. Once they seemed filled with new rapture. From every feature beamed a gladness that mortal eye hath never seen, as they exclaimed, 'Joy! joy! he cometh. Welcome, our brother! babe, redeemed from the earth!' And they clasped in their arms a new immortal. Sweetly they chanted to their golden harps, 'Hail! hail! thou shalt grieve no more, neither shall sickness smite thee, for here, there is no death, neither sorrow, nor crying.' At the feet of the Savior they knelt, and as with one voice said, 'Praise be unto thee, who didst take little children in thine arms on earth, and forbid them not to enter the kingdom of heaven. Praise be unto thee, oh Lord, Most High!' Then they led the infant guest to the amaranthine bowers, and wreathed around his fair temples flowers that never fade. They gave him of the fruits of the tree of life, and of the water that gusheth clear as crystal from the throne of God, and of the Lamb. And the elder born said, 'Beautiful brother who didst not learn the language of earth, how sweet to thee will be the speech of heaven! words of wrath and hate thou hast never uttered. Easier to thee will be the dialect of love!' And the younger said, 'Lamb of our flock, bringest thou to us

no love-token from our home? And the babe-cherub answered, 'I bring our mother's kiss with a tear upon it, and the prayer with which our father gave me back to God.' Tenderly they both murmured, 'We remember her love who lulled us on her bosom—whose eye was open through the long, dark night, if sickness smote us. She taught us the name of Jesus. We remember her love—so like that of angels. Sometimes we are near her, though she knows it not. We watch to see whether she smiles or weeps. If she is weary, we fan her with our wings, we drop into her heart a thought of heaven, and swifter than the ray of the morning return thither. We will watch at the shining gates for her, and for our blessed father, and for the little ones whom they strive to train for God—yea, for their white-haired parents also, whom they honor. We will be the first to welcome them. Behold, when they all come, our joy shall be full.' Thus they talked long together, folding their radiant pinions, amid the balmy groves. They talked long together, with their music-tones—but the darkness came not, neither the shadows of twilight, for there is no night there. Then, there burst forth a glorious voice as of many harpers, with choirs of angels, saying, 'Holy, holy, Lord God Almighty! just and true are thy ways thou king of saints.' And the lyres of those cherub-brothers joined the high strain, swelling the melody of heaven."

Sister Walker, should this find a place in the Home Column, you may hear from me again. You don't know how precious the church organ is to me. I take in washing so that my husband can stay in the ministry. I am willing to sacrifice my strength for the Lord's work. I may not be long for this world, and if not, I want to live each day of my life as though it was my last in this mortal body.

M. A. ATWELL.

DAUGHTERS OF ZION.

COUNCIL BLUFFS, Iowa: Srs. Isabelle Beecroft, C. A. Riley, Caroline Jensen, Sarah Stone, Belle Timm, Mary Beecroft, Mary Riley, Sadie L. Dempsey, A. C. Beebe, May Williams, F. C. Liles, Ella N. Liles, Jennie Harding, Mary Potter, Mary Wind.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. CAROLINE SHEARER of New Springfield, Ohio, requests your faith and prayers in behalf of her little grandson, Burdell Morrison, that he may be restored to health.

A sister of Tabor, Iowa, asks an interest in your faith and prayers, that if it is God's will she may be healed of a severe affliction in her side.

Bro. Gustaf A. Johnson, Kansas City, Kansas, earnestly desires your faith and prayers in behalf of his wife, Sr. Mary A. Johnson, that if it is God's will she may be restored. She has consumption, and her suffering is great.

Sister Mary Gillett of Chicago asks the prayers of the Prayer Union in her behalf. She is afflicted with heart disease and rheumatism.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"O friends! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight!
The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?"

Thursday, Aug. 16.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Col. 3: 16, 20, 21.

Thursday, Aug. 23.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Thess. 5: 14, 15.

Thursday, Aug. 30.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 6, 7.

Original Poetry.

TWILIGHT MUSINGS.

BY ELDER A. T. BRADSHAW.

While musing in the twilight on a glorious summer eve,
Around a peaceful calm had fallen, nature scarcely seemed to breathe;
The red kine in the meadows moved lazily along,
And the nightingale so plaintively trilled forth her evening song.
A mist hung o'er the summit of some far distant hill,
And adown and through the valley murmured soft a limpid rill;
The sun below the horizon had sunken in the west;
Behind, a purple-tinted grandeur seemed to follow him to rest;
And as darkness grew around me and the stars bedecked the sky,
A mystic spell came o'er me as my eyes were raised on high.
My heart was moved within me, and my soul was stirred with bliss,
Pæans of praise and adoration burst from out my trembling lips;
And, lifted far above the turmoil of the struggle and the strife,
Methought how great a blessing is the gracious gift of life!
How lovingly the "All-Father" had created all things good;
Trees and flowers to glad the senses and golden grain for food!
But amidst the song of gladness with which my being thrilled
Came a minor chord of sadness, for a moment praise was stilled,
And I mused upon the sorrow, the suffering, and the pain;
The hungry and the naked, and the lustful greed of gain;
The rich man in his purple, and the beggar with his sores.
I marvelled why this all should be, and then there came a pause;
When a mild voice seemed to whisper, whisper, O so gently in my ear,
"The 'archenemy' among the wheat has sown many, full many, a tare;
But a time is surely coming when all tares shall be destroyed,
Banished every care and sorrow, every tearful eye be dried;
When men's hearts shall nevermore fail in them for fear;
It is coming, surely coming, millennium's dawn is near."

Then again burst forth my praises in a loud and jubilant song,
To Him who rules in justice and righteth every wrong,
To Him the great "All-Father" who doeth all things well,
Who is coming, yea, is coming with his saints on earth to dwell.
LONDON, England.

Letter Department.

SILVER CITY, Iowa, Aug. 3.

Editors Herald:—Since my report to General Conference I have labored some in Hamburg, Glenwood, and a few other places, and had the pleasure of baptizing twenty into the kingdom of God. I have been blessed when trying to benefit others and came to a realization of the fact that "we shall be blessed inasmuch as we bless others." A pleasant time was had at the two-day meeting held at Glenwood the 28th and 29th ultimo, and I believe much good was done. The Spirit bore witness to the divinity of the work in tongues and prophecy. I shall preach near Tabor next week and in the regions round about. I shall try to get the district tent to Silver City and besiege this little town for at least a month.

I feel encouraged by the many cheering letters that appear in the *Herald* from all parts. Surely this is the "hastening time." I can see plainer than ever that God's hand is in this work. How glorious it is that we can be the children of heaven and have the privilege of being collaborators with God and the angels! I am determined to labor together with my brethren for the honor and glory of God to be the means of bringing some to the knowledge of the truth and cause them to enter the covenant of allegiance to the King of kings and Lord of lords by repenting from dead works and being baptized for the remission of their sins.

Your brother in Christ,

J. B. HEIDE.

SOMERVILLE, Victoria, July 1.

Editors Herald:—A few words will inform you that I am still in the battle for truth, and my hope seems to enlarge as I catch the shining rays from the Sun of Righteousness, which has recently dawned upon so many of Zion's children. The cause moves slowly along, but we are sure of its ultimate triumph if all will give diligent heed to the great commander. Christ said, "I will build my church," and there is nothing that fills my soul with such ecstatic joy as to see how willing the Saints are to place their *all* into his hands, and when difficulties arise which the wisdom of this world cannot solve they look to the courts above for kind advice. Ah, "the still small voice" has not lost its power, for at its whisper, the head bows, the knee bends, and the heart rises in prayer and adoration to him who is mighty to save! Ofttimes when in discharge of duty have I felt the quickening power of this latter-day work, and as we move along the way appears to be growing brighter, and we trust it will continue until the dawning of that perfect day when we shall all see eye to eye. Paul

says that now "we see through a glass darkly," but I thought it so kind of the Lord at the late conference, to wipe the glass over that we might see more clearly. "Praise be to his name." I have been laboring of late where the work was opposed some few years ago, but no one seemed anxious to trouble me and I had a very enjoyable time, with fair audiences and splendid attention. I told the old story as plainly as I possibly could, but somehow or other it seems a difficult job to get them to see the necessity of becoming members of the body. However they gave me food, money, and treated me kindly.

This old "knife to the hilt" feeling seems to be dying out, and a warmer regard for those who are ready to give an answer for the hope that is within them is taking its place. "Grace and favor in the eyes of the people" is the idea. Am hopeful of an improvement in the work about this part, and will do what I can to this end. In bonds,

C. A. BUTTERWORTH.

ANNATON, Wis., Aug. 2.

Editors Herald.—We have been here a little over two weeks. The interest has been splendid and our audiences large notwithstanding the busy times. Our gospel tent was full last night. We baptized two yesterday and expect to baptize more to-day. We go to Livingston Friday or Saturday. We are reaching hundreds of people, for they come for miles and miles to hear us. We expect to have a lively and interesting time at Livingston, for they have threatened us with their minister. In bonds,

ELI M. WILDERMUTH.

LAKEPORT, Mich., Aug. 2.

Editors Herald.—The grove meeting at Frenchtown was a success; there were a hundred and twenty teams and buggies on the ground in the afternoon, with perhaps nearly a thousand people as listeners. Every one seemed well satisfied with the doctrine as presented. A short time ago the Baptists tried to crowd us out of the schoolhouse near Black Creek simply because they had an appointment at half-past two, my appointment being at one o'clock the same afternoon. After hearing how bad they felt about the matter I concluded to take up the appointment to please them, and gave out that we would have preaching meeting in Bro. Steven's grove, about one mile from there at half past two o'clock; and to our astonishment nearly everybody came to our meeting, leaving the Baptists alone to consider how much they had gained in their little boy's scheme. At the close of the meeting five were baptized, J. A. Grant officiating, making nine in eight days at that place.

Poor Baptists; how long will it take them to learn that every effort they make against God's work will militate against themselves!

Last Tuesday I came to this place (Lakeport) and began holding meetings with a full house of attentive listeners. Yesterday I had the pleasure of baptizing two more in the waters of Lake Huron, Joseph Gamble, and Richard Cornish. The latter is a brother to J. J. Cornish. It is hoped he may be as faith-

ful to the great work as his brother has been. Others are near the kingdom and will shortly obey. Everything is moving nicely all along the line so far as I know.

In gospel bonds,

R. E. GRANT.

CHICAGO, Ill., July 31.

Editors Herald.—I have just returned home after a two weeks' trip among members of the Braidwood branch. This branch was at one time a flourishing organization, but like many other branches has had its trials and vicissitudes, and finds itself to-day in a widely scattered condition. Braidwood is a coal mining town, but as coal became exhausted the inhabitants moved into new fields, which leaves the place in a dead condition, and the branch scattered, with members now in Rockville, Wilton Center, Morris, Joliet, Custer Park, Carbon Hill, Coal City, Wilmington, and other places.

Through the kindness and zeal of Bro. Joseph Kahler, I was permitted to visit a number of these places and proclaim the gospel. Arriving at Wilmington on the 16th I met Bro. and Sr. Little, who introduced me to Sr. Kahler and family, where I tarried all night. The next morning Bro. Kahler called for me with his rig, and after leaving appointment for the following night at Wilmington we started for Carbon Hill about ten miles distant, calling on Bro. Walrath, who lives about a mile and a half from Wilmington. Passing through Coal City we called on Bro. Kelso's and left appointment for preaching there that night, and through Bro. Kelso's diligence in advertising it a goodly number assembled, to whom I preached with fair liberty. We left another appointment for Thursday night, and on Wednesday went back to Wilmington and preached to quite a fair-sized audience in Sr. Bell's house; and next day we returned to Coal City to fill our appointment. A thunder shower arose about the time of meeting, and our audience was small. We appointed a meeting for the following night, but not many attended. Coal City is a large mining town, and the men have been out on a strike for months, and how to obtain the necessities of life is the all-important subject, so that they seemed to manifest little concern about religion. After a drive to Custer Park and leaving appointment there for the following Monday we left for home to look after the work in the city over Sunday, stopping on our way at Joliet where we spent two or three hours with Brn. Roush and Kier, who had just arrived with the district tent. Bro. M. T. Short happened in on us Sunday in time to fill the afternoon appointment, and a good sermon was the result.

On Monday we arrived at Custer Park in time to fill our appointment. The United Brethren church had been secured by Bro. Calhoon who resides next door to it. This church had been built by citizens with the understanding that when not in use by the United Brethren it should be open for any denomination that preached Christ and him crucified; we therefore expected to be granted its use, especially as the members save one (a

woman) were perfectly willing. But the minister claimed there was some objection to us, therefore we could use the house but one night. The people treated us very nicely; a choir was formed that took charge of the singing, and quite a good-sized audience was in attendance, and an excellent interest was manifest. I thanked the people for the use of the church and invited them to the schoolhouse the following night. A gentleman in the audience arose and wanted to know why we could not occupy the church, as the schoolhouse was too far for many, and I told them we were granted the use of the church but one night. Considerable indignation was manifest by a number, but there seemed to be no alternative, as the minister in charge was too far away to be consulted. The next evening a storm arose at the time for meeting, and as a consequence few were present at the schoolhouse. We announced meeting for the following night at Bro. Calhoon's house, where we arranged seats in the front yard and in the house and arranged to preach from the front porch, and quite a number assembled.

It looked strange that right next door to a church these people had built for their own convenience they were now forced to sit in the open air because refused admittance by the pastor. This was just a little more than they could stand, for we had only just begun preaching when a gentleman arose and stated that if we would follow him he would take upon himself the responsibility of opening the house and inviting us in. At this the audience clapped their hands in approval and followed him. We could only do the same, so lamps were lit, a choir formed, and I preached with excellent liberty to as interested a people as I think I ever spoke to in my life. The gentleman who opened the door is called an infidel, but it is said he paid the biggest half toward building the church; and there was no more attentive listener than he. The next evening being their regular prayer meeting, instead of holding meeting we met with them, and those in charge showed us every courtesy and both the trustees publicly invited us to occupy the church again the following night, which we did, enjoying excellent liberty, at the close receiving many a warm grasp of the hand and invitations to come again, to call and see them, etc.; and when we left we were assured the cause had many warm friends at Custer Park, some of whom we trust will obey the gospel.

The next day—Saturday—we went to Joliet to join Bro. Keir in tent work, while Bro. Roush visited Mission over Sunday. A small but interested audience was present Saturday evening, on Sunday afternoon a few more, and on Sunday evening the tent was nicely filled, besides many standing on the outside. Among those interested was a Methodist minister, who attended three services while I was present. He seems to be an honest and liberal-minded man, and I believe is investigating. As no meeting was announced in the tent for Sunday morning I attended his church. Seeing me in the audience he invited me into his pulpit to assist him, and I had the pleasure of listening to a very good sermon, in which

he indorsed what he had heard me preach the night previous on the necessity of works.

I find that Bro. Kier's quiet work in Joliet and vicinity is telling for good, and I trust ere long he may reap some of the fruits of his labors. Several there are very near the kingdom. If these unite there will be enough with the few Saints already there to organize a branch. Among the live members we met Sr. Fry (Bishop Blakeslee's daughter) and her worthy husband, who made me welcome at their home and assisted all in their power to make the tent meetings a success. Although permitted to move in what the world calls the "higher circles," they by no means hesitate to make known their faith. People are always more respected, even by the world, when true to their convictions.

I returned home on Tuesday to take up the work again in this great city, pleased to learn that all went well in the branch during my brief absence, Bro. J. S. Patterson having occupied the pulpit evidently to the satisfaction of all, as I hear his effort spoken of only in words of commendation. Several are investigating here, among others a bright, intelligent young man, a Jew, who seems greatly interested. We are still hopeful.

Please pardon this long letter. Yours,
F. G. PITT.

TEMPLE, Ohio, Aug., 4.

Editors Herald:—Since I last wrote Bro. Blair and I went to the London district and attended the conference. We had an enjoyable time. The church would not hold the people, so the Saints fitted up the grove on Bro. John Taylor's farm, near the church, and hundreds of people gathered there on Sunday. There were three sermons, two by W. W. Blair and one by R. C. Evans. Good order was observed and the speakers enjoyed fair liberty. On Monday we met to close up the business of conference and the Spirit of the Lord was in our midst; two elders and one priest were called and ordained, and Bro. Robert Longhurst was chosen president of the district, Bro. Wm. Corbett vice president. At the close of the conference Brn. W. W. Blair and R. C. Evans started to visit some of the branches of the district, while I remained and preached a few times in the Garafraxa church and twice at Grand Valley. From there I went to Stratford and met with the Saints of the branch in prayer meeting. The Spirit of peace was with us; all seemed willing to struggle on in the great conflict for final victory. I then went on to London and St. Thomas, and preached at the latter place a few times and attended to some other duties. I then went to London and met Brn. Blair and Evans, who reported good resulting from their labors among the Saints of Masonville, Proton, Egremont, and Stratford. We remained in London until July 28, then went to Chatham.

On Sunday the 29th, we went to the grove on Mr. Arnold's farm near Kent Bridge, for meeting at eleven a. m. There were a number of the Saints present, and Bro. Samuel Brown preached. At 2:30 Bro. Blair preached. A number were out; good attention. At five p. m. the writer tried to present the Teacher sent of God as the one to

teach the way of life correctly. Monday morning, the 30th, we went to Chatham, and in the evening there was meeting; Bro. Blair preached. Bro. George Shippy and James H. Tyrrell were ordained to the office of elder. In bonds,

JOHN H. LAKE.

RAY, Ind., Aug. 6.

Editors Herald:—Our two-day meetings commence at Clear Lake, Indiana, August 18 and 19, and will take in every Saturday and Sunday from then until the middle of October. Bro. Phelps has written me that he will try and attend the one at Diamondale, August 25 and 26, but could promise no further as his arrangements are made in another direction. Bro. W. J. Smith, I understand, is in Detroit; Bro. Leonard Scott and myself are the remaining missionary force in the district. We could look after the two-day meetings perhaps, but there are other things to look after as well as those meetings. The Disciple minister at Knox, Indiana, was to lecture there, August 5, on "the difference between Mormonism and Christianity," and Bro. Scott was intending to be there to hear him. Now, you see, if he converts Bro. Scott I shall be left to hold the fort alone.

Then the Disciples of South Scott, Indiana (a new place I opened up last winter), have secured the services of Clark Braden (only fifty dollars a week), and have announced that he will be here August 26. Mr. Braden has written to me that he will "unmask your fraud—uncover a Mormon serpent from head to tail." I am anxious to see that serpent. I went once to see that serpent exhibited, near Bellair, Illinois. I attended nine lectures delivered by Mr. Braden, and also eight days' discussion between him and Bro. Kelley; but the serpent, for some cause, failed to materialize. In fact Mr. Braden failed to show any sign of a "Mormon serpent." But one of their preachers was at my meeting last night (at South Scott, where I am now), and he told the congregation that Mr. Braden will be here and that "he is a giant, and a man of God." I suppose from that that he has reformed since I saw him. I am informed also that the Disciples here say that Mr. Braden has "run the Mormons all out of Ohio." Now, as he has reformed and become "a man of God," and performed such wonderful things in Ohio, it is just possible that the "Mormon serpent" will materialize, sure enough, this time. At any rate I want to be on hand and see for myself. I may be detained here three or four weeks, and also require the assistance of Bro. Scott, if we can force them into discussion. The appointments for the two-day meetings are already out, and they will expect help at every place. We can't be in two places at the same time, so it seems now that some branches will be unavoidably neglected.

Brethren, we are doing about all that we can. We dislike to think of disappointing any of you, but we feel sure that you would all say, "stand by the work, and defend it against the attacks of the enemies of truth." If we can fill all those appointments we will do so; if we can't, don't feel hard. Our missionary force is weak. The work in new places must

be defended when attacked and the misrepresentations of our enemies exposed.

The Disciple minister last evening talked like they would postpone this matter if desired, but we knew what this "man of God" (?) is, and his manner of warfare. Hence we have to stand ready. We need more men, but this is the cry from every part of the country. We must not complain. If we all do the best we can and all that we can the Lord will look after what is lacking.

Saints, be faithful, be diligent, be humble, be prayerful, be zealous. God is at the helm, and he will guide the ship safely into port. But only the pure, the tried, and the true, will be permitted to land. Others will be "cast away."

Your brother in the field,
ISAAC M. SMITH.

JEFFERSONVILLE, Ill., Aug. 6.

Editors Herald:—I have just returned from a tour through String Prairie and Nauvoo district in Illinois and Iowa, Nodaway and Clinton districts in Missouri, and Spring River district in Missouri and Kansas, and while in Kansas I ran down to Arkansas City in Cowley county, to visit a brother-in-law who had lived there, but he had moved out six miles—five miles south and one mile east. His name is J. R. Nelson (commonly called Bob Nelson). I preached at his house, and if any of the elders can call and preach there he will take care of them, and would get a house in town for them to preach in. He reads the *Ensign* and gives it to his neighbors to read.

The Saints in all these localities as a rule are anxious to do their duty and willing to keep the whole law. They have not understood the law in some cases, but when they understand the way the law of tithing is taught by the church they concede its justice, and nearly all say they will comply with it as soon as possible. I found some that say the Bishop told them years ago that they need not pay tithing while they were in debt (of the correctness of this statement I do not know), and they manage to keep in debt a little all the time, so they never pay any tithing; and yet some of them are worth thousands of dollars. There are but few of that class however. Then again some have been wrongly instructed about how they should begin to pay their tithing. It has been taught by a few elders (and I am glad there has been but few of them) that the beginning should be a consecration of all their surplus, in their present scattered condition, and by their mixed ideas and wrong understanding they get consecration in too soon, confuse the minds of the Saints, bring in discord and dissatisfaction, and keep the Saints from doing anything, and thereby hinder the progress of the work they seek to build up.

It is proper now "to gather into the regions round about" and build up branches of the church, pay our tithing, and learn to live in harmony with the law of God. Then when the Lord commands his Saints to gather together and build up Zion or her stakes they will be ready to consecrate their properties for this purpose, and "the land will become sanctified by keeping his law thereon."

If we observe the command "to be not in haste, but let all things be prepared before us;" then there will be no mistake made in the gathering. The first preparation, as I understand it, is to learn to govern ourselves according to the law in all things, and when we do this we will try to work to the interest of our brother, as well as our own, and practically carry out the injunction of the Master, doing as we would wish to be done by under all circumstances. Then God will be glorified, his law honored, his people blessed, and Zion redeemed. God speed the time.

G. H. HILLIARD.

BIRMINGHAM, Eng., July 10.

Editors Herald:—Our Annual Conference of the Birmingham district for 1894 is now a thing of the past. We assembled May 12, in the Saints' meetingroom, Birmingham. Business commenced in good earnest, and it was soon evident the brethren had come together in the spirit of love, and intended to have a good time throughout the sessions. How true it is, the spirit makes the man. Equally so the spirit in which men come together marks the peace or otherwise of their assemblies. On Sunday, May 13, we had prayer service and preaching in the morning, when Bro. John Dyche of Stafford and Bro. Henry Tabbiner of Hanley held forth. Fellowship meeting was held at three p. m. and preaching at 6:30 p. m., Bro. Joseph R. Greenwood of Stafford addressing the congregation. And so we passed the time to the honor and glory of God and the benefit of all who waited on the Lord. It is better to spend a day in the "courts of the Lord" than a thousand in the tents of the wicked.

When we renewed our business session on Monday morning the sun was pouring down its welcome beams of light and life upon the spring flowers. In our hearts it kindled the beam of praise to him who watches us by night and guides us by day. Reports showed that the brethren were trying to do their duty, and expressed strong desires to continue in the good work.

We were a fairish number at the hour appointed for assembling in the morning, but we soon increased by the arrival of nine brethren and sisters from Leicester and six from South Wales. These Saints took advantage of the holiday excursion trains to spend a few hours with those of like precious faith. One of the well-known fruits of the gospel tie is the drawing nature of its love. Our Welsh visitors had been traveling all night, leaving Llanelly at midnight, Sunday, arriving in Birmingham about nine a. m., Monday. The return journey was also made in a similar manner—from midnight on Monday, reaching home Tuesday morning. Leicester is not so far from here, hence those coming from that place were not so long on the way.

Among those who came from Leicester mention may be made of Bro. Henry Pearse and daughter, Bro. and Sr. Dawkins, Bro. and Sr. G. T. Norton, and Bro. and Sr. Ward. Among those from Wales Bro. John Edwards, Bro. Adolphus Edwards, Sister Annie Edwards, and three whose names I

did not get. During the interval of adjournment had for refreshments, our Welsh visitors added greatly to our joy by singing in Welsh. It was really beautiful, but for the life of me I could not tell what it was. To look at the Welsh language as written you would think it would break anyone's neck to speak it; but upon my word, to hear it sung it seems as easy as easy can be, just as though they had a "piccolo-pea" in their throats for the purpose of rolling out the double l's and double d's, of which there are so many in Welsh.

Among the items of business occupying the attention of conference was the word of the Lord to his church given to his servant our President, Bro. Joseph Smith, and presented at the late General Conference of the church in America. It was received here by a rising vote and the hymn No. 70, "We thank thee, O God, for a prophet," was sung. I am heartily thankful the controversy on points of privilege, etc., between leaders of the church in the columns of the *Herald* is ended. While I am of the opinion there is nothing too holy for investigation, nor too high to be assailed, I believe proper time and place should be chosen for such actions. I know that men can oppose each other by voice and pen, pulling each other's arguments into ribbons, and still remain fast friends; in fact, few know better than myself that this is so; for I am happy when in debate. Many of the questions written about in the *Herald* for these past few years, such as "Word of Wisdom," "Rights of district presidents," etc., have moved my pen. After having put my thoughts together, on reviewing them, I thought the result was not worth the effort. There is always one difficulty in controversy by correspondence, which does not occur in debate, that is, you can't diffuse the spirit in the pen that will insure your writing to be read in the same spirit as you write, and so wrong impressions are formed. Perhaps by not sending "mine opinion" on I have spared your readers much pain and myself much blame.

At 5:30 p. m. we adjourned the business portion of the conference to meet again at Leicester on Whitsaturday, 1895. At 7:30 p. m. a fellowship meeting was held. The room was filled and the Spirit of God was felt by all present and made us feel "glad to be a Saint of latter days." To some of those present, who had not been in so large a meeting before, it will long be remembered as a happy and peaceful time. The many earnest and faithful testimonies, the voice of the Spirit in the "gift of tongues," in which by interpretation we were encouraged to go on in the strength of the Lord and he would bless our efforts, and the sweet hymns of praise seemed to take us far away from the things of "time and sense" and permit us to foretaste the joys of the blessed. Alas! these times of "refreshing from the Lord" come to an end. At least we are called to part, and at best can only take a lively remembrance of our pleasure while in association. So at 10:10 p. m. we drew the curtain on one of the most peaceful, spiritual, and profitable conferences held in the Birmingham district.

There was only one thing which caused a

tinge of sadness in our hearts; that was the absence, through illness, of our esteemed and faithful secretary, Bro. George S. Greenwood. He has been district secretary for more than twenty years and has not been absent from the district conference before. I am sorry to say he has been in ill health for some time now. He is a noble worker in the cause, and I pray God to restore him to us and his service.

Before closing allow me to express my thanks to the brethren and sisters of the Birmingham branch, and especially the committee, for the efficient and kind manner in which they worked to make the conference a success. Also the brethren and sisters of the Icknield Port Road, Summerfield branch, for their kindness in lending their meetingroom for the business session, as also assisting in attending to the inner wants of man. There were two baptized during conference by Bro. Arthur Crump.

In gospel bonds,

C. H. CATON,

Pres. Birmingham District.

MANCHESTER, England, July 27.

Editors Herald:—Will you substitute the word *assurance* for appearance in the fourth line of paragraph five in my Adieu in *Herald* for July 11; and in the eighth line from the bottom of the last paragraph *numerical* for material.

The ponderous boat *Campania* backed out of the docks at three p. m. Saturday, July 14, and we were soon in the open sea; and the monstrous boat six hundred and twenty feet in length and proportionately large, soon began to rush through the mighty sea in a majestic manner at the rate of twenty knots an hour at least, and as reports went, sometimes more, without a halt until about midnight on Friday the 20th, until stopping at Queenstown to discharge mail and passengers. But during the trip she was necessitated to lessen her speed for the space of eight or nine hours, through some defect in a cylinder, by which one of her engines was crippled for the above length of time, so that she plowed her way with but one engine instead of two, which, as reports had it, was a preventive to breaking the record of former trips, so far as time was concerned, and receiving credit for being the fastest vessel plying between Liverpool and New York.

Liverpool was reached on Saturday morning, and after the worry, confusion, and delay, in landing luggage and exposing the interior of trunks, etc., to the searching eye of customhouse officials, I reached Bro. Dewsnup's private residence at noon on Saturday, July 21, receiving a warm reception, making my ministerial bow to the Saints in Manchester on Sunday the 22d. The singing at the morning service was good, nor did the singing in the understanding prevent singing in the Spirit. Additional evidence that our God is not confined to time and places was stimulating, which my reception among the Saints did not diminish.

My plans for future labor are not or will not be fully matured until the convening of the mission conference on the 4th proximo. In the meantime, however, I find there is

much to be done; and by God's grace I hope to do my part in cooperating with the Saints for the spreading of the gospel in this land, neither transcending nor stopping short of law-prescribed duty. For with either would be an extreme, being a preventive to progress and far beneath the dignity of a representative of Christ's Church. There can be nothing more sublime, than a God-imposed gospel moderation; and this perhaps gives a potent reason for the difficulty attending a practical demonstration thereof; for wrong, crooked, or deceptive doings may be more captivating than the right; so that it is just possible that the defense of and practicing the right may require more boldness than lingering in crooked and deceptive paths. The one may bring immediate satisfaction, of short duration; the other may see satisfaction afar off, but when reached, its glorious effects may be as lasting as the hills. The pedestrians seen in Manchester when traveling one way *keep to the right*, and when going the other way *keep to the right*, which I presume is intended to prevent collision on the crowded sidewalks and is certainly effective if observed. So when we keep to the right as church members, we will prevent collision, establish peace, and evince a spiritual growth, affording a spiritual asylum in our spiritual house for those who sigh and cry for the abominations done in the earth, and their name is legion.

The weather during the trip across the sea was all that could be desired, no furious wind nor rough sea, and so smooth was the sailing of the boat that at times a rock or motion was scarcely perceptible. What it might have been in a boisterous wind I could not conjecture; but think it must be more than an ordinary wind that would affect it to any extent. The convenience, cleanliness, etc., was all that could be expected; four meals were provided per day, with some variation each meal, in the most approved style; the furniture the most modern, in some respects gorgeous.

The effects of the machinery were a refrigerator, condensing the salt water for steam and all other purposes, generating electric lights seen and utilized on all parts of the vessel, and propelling the boat, requiring, including stokers, one hundred and thirty men to keep the ponderous machinery in constant motion. The quantity of pale ale, stout, Irish and Scotch whiskey, etc., hauled up from the hold and consumed each day gave evidence that prohibition had not been proclaimed on board the *Campania*; while the clouds of smoke emitted from the mouths of by far the greater number of men on board gave a basis for belief that they had not been taught that tobacco was for bruises and sick cattle, or if they had, had paid no attention to it.

My only companion was Bro. B. Nelson, from Lamoni, with whom I parted at Liverpool. I escaped the dreaded ordeal, seasickness, but was otherwise indisposed, suffering some from loss of appetite, which was hard on an Englishman you know; but with some repose and much kindness I am getting back to my normal condition.

In bonds,

JAMES CAFFALL.

GARDEN GROVE, Cal., July 30.

Editors Herald:—Our Southern California reunion at Downey, California, closed on Sunday evening, July 22, and was a success. The Saints who were privileged to attend were made glad, and returned home better prepared to go forward in the great work of the latter days. On Wednesday evening we had Bishop E. L. Kelley, and on Sunday Elder J. F. Burton our missionary in charge preached twice for us at the Newport branch chapel. All three efforts were good and were much appreciated by Saints and outsiders. On Sunday afternoon, July 29, Elder J. F. Burton led nine precious souls into the water, which with eight baptized by Father John Brush on July 7, and four of the twelve baptized at the reunion, makes in all twenty-one baptized in our branch, and a total of thirty-six baptized in this district since General Conference; and several more are near the kingdom.

The local ministry as well as conference appointees are generally active as circumstances permit. The Saints generally are more active. We have lately organized the "Daughters of Zion" and "Zion's Religio" in our branch, and our Sunday school is in a flourishing condition. The attendance at the meetings of both Saints and outsiders is increasing, and I think the outlook in this part of the vineyard is very encouraging.

In bonds,

W. P. PICKERING.

PILOT OAK, Ky., July 31.

Editors Herald:—The condition of the work in this district is improving all the time, I think. We cannot report as many baptisms as from other portions of the Lord's vineyard; and yet to some extent we have realized the fulfillment of the promise of the Good Shepherd to bless the labors of his servants "preparing the hearts of the people," etc. Thirteen have been baptized near Lynnville, Kentucky, of late by Bro. William Waterman; and on the 22d inst., a branch was partially organized there by Bro. W. and the writer, Bro. Robt. Warren formerly a minister in the Disciple or Christian (?) Church being ordained to the office of a priest; Bro. James Caldwell was chosen secretary. It will be known as the Caldwell branch.

The "old temple" four miles south of Farmington, was from the 16th to the 21st inst. the scene of a polemic encounter between Bro. C. L. Snow and Rev. P. J. Henry of Murray, Kentucky, representing the Missionary Baptist Church; each party affirming that the Scriptures teach that the church represented by himself, "is the Church of Christ in origin, doctrine, history, organization, and practice." Three days were given to the discussion of each proposition, Elder Henry taking the lead. His first and best speech (one hour in length) was devoted to proving that "The Church of Jesus Christ was of divine origin" and that Jesus "organized his church during his personal ministry on earth." Latter Day Saints can readily understand about how much there was for Bro. Snow to meet in all this. It was a good effort, but its force was lost so far as we were concerned.

Elder Henry was just from the Baptist Theological College at Murray; and from an

educational standpoint had quite an advantage, as Bro. Snow, to use his own words, had "never been through his spelling book," but it is written, "God hath chosen the weak things of this world to confound the wise," and it was proven true in this case. With all his tearing Rev. Henry was unable to sustain a single point of his affirmation. His attempt to prove a "succession" was weak indeed. That failing, of course all fails with them. The verdict of those whom I heard express themselves, was solid against Elder Henry on his own proposition.

On his affirmative proposition Bro. Snow did well; and while I have heard arguments presented more systematically and with perhaps more of the "knowledge which man's wisdom teacheth," yet I do not think I ever attended a discussion with which I was better pleased as to the effect upon the minds of the people. I feel confident that much prejudice was removed and lasting good accomplished. Bro. Snow is proving himself to be quite an efficient worker in the Lord's vineyard, and continuing faithful he has a brilliant future for good before him.

Perhaps a sample of Elder Henry's reasoning from a grammatical standpoint would be of interest to the *Herald* readers. Acts 2: 38: "Repent, and be baptized every one of you," etc. The verbs *repent* and *be baptized* do not have the same subject nominative; *repent* being in the plural and *be baptized* in the singular number; so saith Henry. His moderator, Elder W. O. Hargrove, in a private talk with me took the position that Elder Henry did as to the number of these verbs, and also said that "repent" was in the *imperative* mode and *be baptized* was in the *indicative* mode. So there, now; all you elders who have been preaching that we should "repent and be baptized for the selfsame thing; that is, remission of sins," "better look a leedle out!" However, though Bro. Snow was not a grammarian, not having "been through his spelling book" he was able to show that if "be baptized" was in the singular number then only *one* person was to be baptized, and Elder Henry was not able to show who that one was.

Our reunion commences August 9. We hope to have a good time and go hence better prepared for labor in the great cause.

Hopefully,

T. C. KELLEY.

MANCHESTER, Texas, July 23.

Editors Herald:—Our work in this district still moves along. Brethren, I have not been a member of this church very long, but am truly thankful that I have been in it long enough to find out that it is the church of God. I have had a very hard time since I joined the church, but thanks be to God I am a Latter Day Saint and expect to be as long as I live. I ask the prayers of all the Saints that I may be faithful.

Yours in bonds,

ANDY DAVIS.

The diamond mines of Brazil have yielded over fifteen million carats of stones.

The annual average acreage of corn in this country is 73,831,610 acres.

Original Articles.

JUDGE RIGHTEOUS JUDGMENT.

JUDGE not according to the appearance, but judge righteous judgment.—John 7: 24.

In Proverbs 18: 13 it is written:—

He that answereth a matter before he hear-eth it, it is folly and a shame unto him.

The hearing here referred to would evidently be the hearing of a matter in all that has bearing upon it; to use a common expression, "hearing both sides." By this view a refusal in any case to pass judgment until in possession of all the evidence for and against is the only way in which to avoid the folly of passing unrighteous condemnation, or at least of expressing opinions that full returns may show very much to our discredit.

Even where we demand full evidence it requires careful discrimination to enable us to decide properly, if we have the right in every case to hear and weigh evidence without being legally appointed to do so; in some cases it is evident at a glance. We have, for instance, anyone appointed to any public service, or a man presenting himself as a public teacher of any sort, especially one claiming to be sent of God; and it becomes a duty on the part of all men to carefully scrutinize their conduct and their teachings. "By their fruits shall ye know them," indicates the possession of the right to scrutinize said fruits and judge accordingly.

In all cases we should remember that "'tis high to be a judge;" but though high, where it is our privilege, and especially where it becomes our duty, we ought not to shirk it, but rather proceed, obeying carefully that wonderful and complete injunction, "Judge not according to the appearance, but judge righteous judgment."

No judge, jury, tribunal, nor individual has the right to pass judgment upon *ex parte* evidence, "hearing one side only;" yet how often we see persons (who no doubt feel that they are fairly just) permitting themselves to do so in listening to accusations against a brother, sister, friend, or stranger it may be; and perhaps in eagerness to show good feeling or interest in the conversation of the accuser, or may be desiring to seem knowing and quick to perceive, they nod their heads in constant assent, or their tongues give ready acknowledgment of a full belief in all that is stated.

Are such ones not usually in the sight of God and his law adding folly and shame to their probably otherwise fair record in answering or at least expressing opinion against an individual in a matter of which they know nothing except upon one-sided assertions which a careful investigation may prove to be entirely false?

In such cases if it be right to be "swift to hear" it is sure to be right to "be slow to speak;" and even if in any case where speech might seem to be "silver," *silence would be sure to be "golden."*

The Saint or individual who so acts will soon find himself in the enviable position of a just judge, a hearer of only such causes where all concerned expect only a swift application of righteous judgment, and unfailing condemnation of false accusation. The scandalmonger, the false accuser, the common gossip will soon hesitate to approach with their stock in trade those whose ears and sympathies cannot be obtained except in behalf of manifest right, and then only in a critically legal and just manner to all concerned.

Judge not according to the appearance, but judge righteous judgment.

May we be enabled so to do, and in this respect as in all others seek to ascend the higher plane of action daily.

GEORGE H. HULMES.

PITTSBURG, Pennsylvania, July 25, 1894.

Selected Articles.

ANTECEDENT PROBABILITIES OF A REVELATION.

(Concluded from last week.)

HOW, THEN, must a communication be *accredited* in order that it may be accepted as having a divine origin and authority? Rationalism asserts that truth bears its own credentials—that it needs only to be clearly stated in order to be universally received. Tested by this criterion, very little truth would be left in the world, for no truth has been universally received. The existence of efficient causes, of final causes, of a soul, of an external world, in fact of everything, has been at some time denied. The validity of sense-perception, of reasoning, and even of consciousness, upon which all knowledge rests, has been repeatedly questioned, and it is repudiated by whole schools of philosophy. How, then, can it be soberly affirmed that truth is its own witness and needs no confirmation? But how shall we expect reason to recognize and accept answers to the questions What am I? Whence am I? and Whither do I tend? when history shows that the answers are not found in the sphere of reason? How can reason confirm what reason does not know? Every possible answer has been given to these questions, What? Whence? and Whither? Does reason universally accept any one of them? Suppose one to write out answers to these questions and affirm that these are answers revealed to him, on what ground shall we accept the answers as true? Shall we accept them because reason knows

them to be true? If reason had known the answers, the questions would never have been asked; or, at least, all men would spontaneously give one answer. Shall we accept them because of the character of the man who gives the answers? Men of the purest character have given the most opposite answers. Shall we accept them because the person who gives them claims to be divine? How shall we know that he is not a deluded enthusiast or a lunatic, such as those in the asylums who solemnly declare themselves to be "God the Father"? How, in short, shall we distinguish between the divinely appointed revealer and the cunning or self-deceived pretender? How shall we decide between the conflicting claims of Jesus Christ, Zoroaster, Buddha, Mahomet, Emanuel Swedenborg, and Joseph Smith? What can decisively determine our judgments, except credentials of an unmistakable character as to the supernatural origin of the revelation which they attest? If the revelation be only natural, it will not meet the demand; for the answers to our questions cannot be obtained in the sphere of our natural faculties. The questions are propounded to the Power *behind* Nature; they are not therefore to be answered by any response of Nature, not even by human nature, for it is human nature that asks, on bended knee, with bowed head and with imploring hands, that its helpless ignorance may be enlightened. The *inquiry* is made of the *supernatural*, and the *reply* must come from the supernatural. In order that we may know that the answer comes from the supernatural, it must appear in a supernatural halo of confirmation. Nothing short of this will meet the case. The modern antagonism to a supernatural revelation is bitter and relentless in its mockery of a religion based upon the miraculous. It sneers with unutterable scorn at what it caricatures as "divine magic;" as if the Creator of heaven and earth would descend to the low level of a common showman, and astonish mankind with celestial sleight of hand performances! How grossly irrational this opposition to the miraculous is, becomes apparent as soon as the true state of the case is candidly considered. Man has been endowed with longings after knowledge that reason cannot furnish. This knowledge is important to the guidance of life, and to the attainment of the highest ends of existence. Is it unreasonable to suppose that the Power behind Nature can furnish this knowledge? Is it "divine magic" to reveal this knowledge to man and to confirm its supernatural origin and authority by supernatural signs? Does this supernatural supplement imply imperfection in the original constitution of man? or does it not

rather dignify man by making him a special object of regard in the supernatural gratification of his highest desires, while at the same time it enlarges his conception of his Creator as a Being whose resources are not exhausted even in the production of this invisible universe of wonders?

The hostility to a supernatural revelation and to miracles in general as a confirmation of religion, so general and so bitter in our times, proceeds from an atheistic or, what is practically the same, a pantheistic conception of the universe. Modern rationalism in theology and the extreme scepticism of Strauss, Rénan, and the Tübingen school of criticism grew out of the pantheistic philosophies of Germany, and especially the system of Hegel, which allows no personal Power behind Nature. If there be no supernatural, it is, of course, idle for man to appeal to it. But as soon as we admit that there is a source of knowledge beyond Nature, all the objections to miracles fall to the ground. Hence if we accept theism, we need have no difficulty with the destructive criticism that would resolve every miraculous revelation into myths or legends, for this criticism proceeds distinctively upon the denial of the supernatural. Strauss lays down at the beginning the critical canon that a miracle is never to be believed, and that the narrative in which it is found is so far, at least, unhistorical. Rénan holds the same opinion. "The Bible for Learners," a rationalistic travesty of the Jewish and Christian Scriptures, the latest and most popular exposition of the Tübingen school of criticism, is constructed upon the presumption that every narrative containing any element of the supernatural is of necessity a legend, for a miracle is an impossibility.

But before deciding as to the possibility of a miracle we need to have a clear idea of its *nature*. What is a miracle? It is not merely a *wonder*, for Nature is full of wonders. It is not merely a *mystery*, for Nature is full of mysteries. It is not necessarily a *contradiction* of natural laws, for this would indeed make a miracle *unnatural* and difficult to believe. It is an occurrence *transcending* natural laws for an *intelligible purpose*, and displaying a *control over natural forces*. Thus, while a miracle is not *unnatural*, it is essentially and distinctively *supernatural*. A strange and unprecedented occurrence is not a miracle. It must have an intelligible purpose and manifest a designed control, or it is a mere wonder. Thus regarded, a miracle is a divine manifestation, and miracles are the expressive language of supernatural revelation. A miracle is not, therefore, a sleight of hand performance, though a mere trick of a magician may be mistaken for a mira-

cle by the superstitious, just as a fallacy may be mistaken for an argument by the dull. The probative value of a miracle is not destroyed by the fact that the simple may be deceived by a trick, any more than the conclusiveness of a sound argument is invalidated by the fact that men are daily beguiled by sophistry. A real miracle is a certain manifestation of the supernatural, and the difficulty lies wholly in the proof that the miracle has been performed. There is, indeed, in every case a metaphysical possibility that we may not be able to distinguish a miracle from a trick, but there is also the experimental certainty that men are constantly confounding arguments and sophisms. The truth is that a finite mind cannot know anything infallibly, for all our senses sometimes deceive us; but it is unfair and unphilosophical to place metaphysical difficulties in the way of supernatural knowledge which we do not practically place in the way of natural knowledge.

It is decidedly against the modern speculative denial of miracles that the chief objections urged against them were first clearly stated and pressed upon the attention of modern thinkers by one whose system of philosophy was blank nihilism—a hopeless scepticism that swept away the foundations of all knowledge, natural as well as supernatural. David Hume, the nihilist, wrote his "Natural History of Religion" in 1757, and it was posthumously published twenty years later. The speculative objections urged in that work against the possibility and the proof of miracles have animated all subsequent attacks upon supernatural religion. Hume's quibbles have taken root in speculative minds so generally that, as Strauss confesses, "the chief offense which the old system of religion necessarily gives to the spirit of our age is its superstitious belief in miracles" ("Leben Jesu," 1864, p. 18).

Hume's view of the subject is thus presented by his latest biographer, sympathetic expounder, and admiring disciple, Professor Huxley: "If our beliefs of expectation are based upon our beliefs of memory, and anticipation is only inverted recollection, it necessarily follows that every belief of expectation implies the belief that the future will have a certain resemblance to the past. From the first hour of experience onwards, this belief is constantly being verified, until old age is inclined to suspect that experience has nothing new to offer. And when the experience of generation after generation is recorded, and a single book tells us more than Methusaleh could have learned had he spent every waking hour of his thousand years in learning; when apparent disorders are found to be only the

recurrent pulses of a slow-working order, and the wonder of a year becomes the commonplace of a century; when repeated and minute examination never reveals a break in the chain of causes and effects, and the whole edifice of practical life is built upon our faith in its continuity, the belief that that chain has never been broken and will never be broken becomes one of the strongest and most justifiable of human convictions. And it must be admitted to be a reasonable request, if we ask those who would have us put faith in the actual occurrence of interruptions of that order to produce evidence in favor of their view not only equal but superior in weight to that which leads us to adopt ours. This is the essential argument of Hume's famous disquisition upon miracles."—"Hume," English Men of Letters Series, pp. 127, 128.

Experience is, as Hume claims, our ground of expectation, but is it not a common experience that our experience is enlarged and even contradicted? It does indeed indicate the probable, but it can never reach absolute certainty. The only ground presented by Hume for our belief that the chain of known sequences will never be broken is that the chain never has been broken. His assumption is, then, that the future will be like the past. But how does he know that the future will resemble the past? He can be certain of this only by knowing that the resources of Nature have been entirely exhausted. To know this would imply omniscience, which Hume makes no claim to possess.

Hume's great mistake lies in defining a miracle as "a violation of natural laws." This, as we have shown, would be *unnatural*, whereas a miracle is only *supernatural*. Huxley perceives and criticises this error. He says, "The definition of a miracle as a suspension or a contradiction of the order of Nature is self-contradictory, because all we know of the order of Nature is our observation of the course of events, of which the so-called miracle is a part" (*Id.*, p. 131). Huxley errs, however, in asserting that the so-called miracle is a part of Nature. It is not *natural* for one to rise from the dead, it is *supernatural*; and if a case were proved to be *real*, all men would admit this. The difficulty lies in the *proof*. Here is Hume's really strong point. He contends that testimony cannot prove the occurrence of a miracle, for it is more probable that men will lie than that a miracle will occur.

This position requires close examination. Huxley thus states his own ground: "The more a statement of facts conflicts with previous experience, the more complete must be the evidence which is to justify us in be-

lieving it. It is upon this principle that every one carries on the business of common life. If a man tells me he saw a piebald horse in Piccadilly, I believe him without hesitation. The thing itself is likely enough, and there is no imaginable motive for his deceiving me. But if the same person tells me he observed a zebra there, I might hesitate a little about accepting his testimony, unless I were well satisfied not only as to his previous acquaintance with zebras, but as to his powers and opportunity of observation in the present case. If, however, my informant assured me that he beheld a centaur trotting down that famous thoroughfare, I should emphatically decline to credit his statement; and this even if he were the most saintly of men, and ready to suffer martyrdom to support his belief.—*Id.*, p. 132. This is good sense, and most sane men would accept it as such. No one differs from him in refusing to believe in the existence of a centaur, because there is absolutely *no reason why it should exist*. But suppose there is a good reason for believing that an object exists, though it has never been seen, is testimony concerning it so incredible? Let us test Professor Huxley with a practical case. The origin of life on the globe is unknown to science, and presents the greatest mystery with which science has to deal. Suppose some one should affirm that he had discovered at the bottom of the sea a vast body of living matter, extending in a mighty belt nearly round the globe, and that all terrestrial life, including the human, originated in and was derived from this long-undiscovered mass: would this be credible? It was so to Huxley, and he paraded his supposed discovery in a scientific journal, announcing to the world, "Bathybius," for thus he christened his monster, "is a vast sheet of living matter enveloping the whole earth beneath the sea." How inadequate the evidence was for the existence of this Bathybius is evident from Huxley's subsequent retraction of his theory, and the following careful statement of Dr. Lionel S. Beale, made after a close examination. "Bathybius," says Dr. Beale, "instead of being a widely extending sheet of living matter which grows at the expense of inorganic elements, is rather to be regarded as a complex mass of slime, with many foreign bodies and the debris of living organisms which have passed away." ("Protoplasm, or Matter and Life," p. 110.) Yet Strauss had hailed this wonderful discovery as bridging the chasm between the organic and the inorganic, and as expelling the miracle of the creation of life from the universe. How could Huxley believe in a Bathybius so easily and refuse to believe in the existence of a centaur on any testimony?

The plain answer is that he saw a *reason* why Bathybius should exist, but *no reason* for the existence of a centaur. The mystery of life was, as far as possible, to be explained. Now apply the same test to miracles designed to confirm a revelation. There is a *reason* why man should receive a communication from the supernatural, and such a communication could be confirmed, as we have seen, only by supernatural signs. How unfair it is, then, to rank miracles designed to be evidential of a revelation with stories of a centaur appearing in Piccadilly! Yet he declares that "judged by either the canons of common sense or of science, which are indeed one and the same, all 'miracles' are centaurs or they would not be miracles, and men of sense and science will deal with them on the same principles." ("Hume," p. 134.)

John Stuart Mill, who was in many respects a disciple of Hume, candidly states the case thus: "A miracle is no contradiction to the laws of cause and effect; it is a new effect supposed to be produced by the introduction of a new cause. Of the adequacy of that cause, if present, there can be no doubt, and the only antecedent improbability which can be ascribed to the miracle is the improbability that any such cause existed. All, therefore, which Hume has made out is that (at least in the imperfect state of our knowledge of natural agencies, which leaves it always possible that some of the physical antecedents may have been hidden from us) no evidence can prove a miracle to anyone who did not previously believe in the existence of a being or beings with supernatural power, or who believes himself to have full proof that the character of the Being whom he recognizes is inconsistent with his having seen fit to interfere on the occasion in question. If we do not already believe in supernatural agencies, no miracle can prove to us their existence."—"A System of Logic," p. 440. No exception can fairly be taken to these words of Mill. Our plea for the credibility of miracles rests wholly upon the assumption that there is an Intelligent, Beneficent, and Personal Power behind Nature. We claim, therefore, on the authority of Mill, that there is no antecedent improbability of a miracle, designed to confirm a supernatural revelation, *except to an atheist*. We also claim that no man, whatever his mental tendencies may be, can abide permanently and peacefully in absolute atheism. Mill did not. While rejecting all other arguments as wholly valueless, Mill concedes, in his essay on "Theism," considerable weight to the argument from design. Having spoken of evolution by natural law, he says: "Leaving this remarkable speculation to whatever fate the

progress of discovery may have in store for it, I think it must be allowed that, in the present state of our knowledge, the adaptations in Nature afford a large balance of probability in favor of creation by intelligence."—Three Essays on Religion, p. 174. Even Hume was not a hopeless atheist. Leslie Stephen, an admirer of Hume, writes in concluding an account of his opinions: "A vague belief, too impalpable to be imprisoned in formulæ or condensed into demonstrations, still survived in his mind, suggesting that there must be something behind the veil, and something, perhaps, bearing a remote analogy to human intelligence."—"English Thought in the Eighteenth Century," vol. 1, p. 342. Nowhere among great thinkers do we find unflinching certainty that there is no supernatural. As long as this is the case, a miracle, rightly understood, cannot be rationally pronounced impossible, and testimony to the actual occurrence of a miracle is not necessarily false.

But Hume seems to go farther than Stephen's words would represent. In one of his candid moods he writes: "The whole frame of Nature bespeaks an Intelligent Author; and no rational inquirer can, after serious reflection, suspend his belief a moment with regard to the primary principles of genuine Theism and Religion."—"Essays," vol. 4, p. 435. Commenting on our ignorance of the attributes of the Deity, he says, in another place, "Believe me, Cleanthes, the most natural sentiment which a well-disposed mind will feel on this occasion is a longing desire and expectation that heaven would be pleased to dissipate, at least alleviate, this profound ignorance by affording some more particular revelation to mankind, and making discoveries of the nature, attributes, and operations of the divine object of our faith."—"Essays," vol. 2, pp. 547, 548. As a "rational inquirer," then, even this illustrious manufacturer of doubts could not deny an intelligent Power behind Nature, nor that a "well-disposed mind" would desire and expect "a more particular revelation" than Nature affords. How is this desired and expected revelation to be given? Having conceded so much, in Mill's judgment, Hume could not logically refrain from conceding also that this revelation might be attended by miracles. All *a priori* objections being now removed, why should not the testimony of a sufficient number of witnesses, intellectually and morally competent, be received? If no further objections can be urged, there remains no case against a miraculous revelation.—David J. Hill, in *Princeton Review*, September, 1883.

The charitable associations of France give away in alms every year over \$25,000,000.

Conference Minutes.

STRING PRAIRIE AND NAUVOO.

Conference met at Pilot Grove, Illinois, June 2, 1894; Wm. Lambert president, James McKiernan assistant; Chas. Willey and Fannie McGahen secretaries. Branch reports: Montrose 94, New London 32, Farmington 54, Keb 32, Burlington 90, Rock Creek 49, Pilot Grove 41. Ministry reporting: Elders McKiernan baptized 4, F. Johnson, W. Lambert, C. Willey, B. F. Durfee, J. C. Crabb, H. T. Pitt, J. H. Lambert, S. G. Salisbury baptized 2, G. H. Hilliard baptized 4, W. McGahen; Priest G. Essig; Teacher J. McKiernan; Deacons F. Salisbury, C. Clark, S. Siegfried. Bishop's agent's report: On hand at last report \$35.05; received since \$58.15; paid out \$60.40; balance due church \$32.80. Preaching by Elders G. H. Hilliard and J. C. Crabb. Adjourned to meet at Farmington, September 1.

Sunday School Associations.

MASSACHUSETTS.

Association convened in Saints' chapel, Plainville, July 14, at 7:30 p. m. Report of Superintendent G. H. Gates read and received. Treasurer's report read, referred to an auditing committee, and found correct. Reports of superintendents of schools and delegates read and accepted. Schools reporting: Boston, Plainville, Fall River, Haverhill, North Plymouth, and Dennisport, Massachusetts; Providence, Woodville, and Little Compton, Rhode Island. The district officers, Superintendent G. H. Gates, Assistant Superintendent Myron C. Fisher, and Sr. Ora Holmes Bishop, secretary and treasurer, were reelected for the ensuing year. Voted that an effort be made to hold a district picnic, committee to consist of Brethren R. Bullard, F. O. and C. A. Coombs, M. C. Fisher, G. H. Gates, and Sr. Ora Holmes Bishop. Sunday, ten a. m., opening address by G. H. Gates, followed by short speeches from delegates. Primary class lesson in charge of Sr. Mary E. Rogers. Blackboard exercises by Bro. Myron C. Fisher. This was the principal feature and the little folks entered into it heartily. Some of the older ones were much interested. The afternoon session was given to essays. Papers were written by Bro. G. H. Smith, Providence, Srs. Josie Gerrish, and Ruth Sheehy, Boston, and read respectively by Brn. G. H. Gates, R. Bullard, and M. C. Fisher, Bro. F. O. Coombs reading his own production. At 7:30 the local school gave a very creditable concert, assisted by Mr. and Mrs. Harry Barrows, violin and organ accompaniment, and Bro. F. O. Coombs with his cornet. Adjourned to Providence, second Saturday in January, at 7:30 p. m.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

To the Eastern Michigan District; Beloved Saints:—I take this way of letting you all know that the treasury is depleted, hoping that every Saint in the district will respond at an early date to send in their means as God has prospered them to replenish the treasury. We all know the hearer of the law is not justified in the sight of God; but the doers of the law shall be justified. Then, dear Saints, let us arise and bring our tithes and offerings into the house of the Lord that there may be meat in his house, and prove him. His promise is he will open the windows of heaven and bless you. And by keeping his commandments you shall become a delightful people above all people on the face of the earth. He has farther promised he will withhold no good thing from those

who will love and serve him and keep his commandments. Many tell me, "I am so poor that I cannot pay tithes." I often say they ought to remain poor when they will not do what the Father says that they might have abundance for their families' wants, and be like our Father Abraham, blessed with this world's goods, and impart the Lord his portion for the spread of the gospel and for the poor of his people. And Paul says if we are the children of Abraham we will walk in his steps.

I understand when the Lord spoke through the Prophet Malachi to the house of Israel, he accused the whole nation of robbing him. I also read that the Lord says he does not change. And if it were robbing God by withholding tithes and offerings then, would it not be robbing God now by withholding our tithes and offerings? I think so. And we learn in Matthew 21: 43 that when the Master came he took the kingdom from the house of Israel because they did not render the fruits of the vineyard in its season. You will notice it was not because they had not obeyed the gospel that the kingdom was taken from them, but because they had not brought their tithes and offerings into his house that it might be sustained. He gave it to a nation bringing forth the fruits thereof. Now all these things were written for our instruction. Will we profit by them? Remember that our Father has spoken through Joseph the Seer on page 194 Doctrine and Covenants, that the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land. Dear Saints, let us arise and live by every word that has proceeded out of the mouth of God, that the prayers of the Master may be verified in each of us, and we become one with him and the Father in the great plan of redemption, working while the day lasts, for the night will come when no man can work. May we all remember the words of John in Revelation 22: 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Remit all moneys to Andrew Barr, Bishop's agent, Forester, Sanilac county, Michigan, by post office money order, express money order, or registered letter. In bonds,

A. BARR.

PASTORAL.

To the Australian Saints, Greeting:—Having been put in charge of this mission I wish to say to the brethren and sisters that another year is opening up before us with brighter prospects and more cheering promises than heretofore. And although we have been hindered in many ways in the past from carrying into action our true desires, it is apparent that if the hastening time is upon us, the Lord will remove the obstacles that have prevented a full discharge of duty. We must expect to meet all the peculiarities in the future that we have met in the past, but added responsibilities will bring us nearer to the fountain of living water, where we may oft refresh our souls and go on our way rejoicing. If we expect to see the latter-day work arise and shine forth in its glory, to the darkened climes of this land, it will necessitate an individual effort on the part of all; that is, "showing our faith by our work," and thus manifest the love of a true disciple. We want, and should have, something more to thank the Lord for, than the brother who said he had been seventeen years in the church and it had not cost him a penny. If we offer ourselves as a living sacrifice to be used in the Master's cause, it should be remembered that whether we toil in the fields, or in the ministry there should be a united effort "for the accomplishment of the work intrusted to all." If the Lord has graciously bestowed upon any of you one talent, don't stand in the background and wish you had two, but strive to wisely use the one, and the second will come without wishing when it is

necessary. Now is the time that "wisdom should be justified in her children," and they should seek to "stand in the holy place," for the judgments spoken of so long ago for our edification and profit are causing many a heart to faint and give up in despair. The world with all its science and learning observes not the nature of the marvelous work spoken by the prophets in all ages of the world's history, that should be ushered in during the dispensation of the fullness of times. But those who are keeping pace with the onward march of Zion's cause behold with admiration the signs which betoken that great event when "all the tribes of the earth shall mourn," and the children of Zion in anthems of praise shall sing, "Blessed is he that cometh in the name of the Lord! hosannah in the highest!" "Now is the accepted time" when we should clean up our lamps; replenish them with oil, for the night will soon come when it will be too late for such work, and if we are without oil then the result will be, "Left in the dark." God has designed that we should work and that together if we ever accomplish anything. So let us go to work with our might trusting in him who has said, "I will never leave thee nor forsake thee," and "seek to build up the kingdom of God and establish his righteousness," that many may see our good works and be led to glorify the name of the Most High.

We have been expecting aid from the Bishop in America, but as no word has been received as yet, let each move out in his respective calling so far as possible, and seek with a humble spirit to preach the word as it is in Jesus. The brethren and sisters will please remember that Bro. John Wright of Tuncurry, New South Wales, and James D. Craig of Moolap, Victoria, are the Bishop's agents, and will be pleased to hear from you at an early date. Bring in your tithes and offerings and the Lord will surely remember his promise. Brethren Wells and Kaler will continue their labors in New South Wales as wisdom and choice may direct until circumstances permit a change or other arrangements are made. I will try and visit the New South Wales district this year if possible, but if I do not, please be patient for you have good, faithful brethren there who will look after your needs and wants. I bid you all God speed in the good work, praying that we may have a prosperous year in gathering in many sheaves. Yours in bonds,

C. A. BUTTERWORTH.

SOMERVILLE, Victoria, Australia, July 1.

To Birmingham District, England; Dear Saints:—I am very thankful the Spirit of the Lord is still striving with me and encouraging me to press onward in the service and cause of truth and humanity. In the opening of another conference year I greet you in the spirit of love and brotherhood and charge you in the name of the common cause—the gospel of Jesus Christ our Master—to assist me in prosecuting the work in the district with renewed vigor. I feel it an honor to be associated with you in this work.

No doubt you will have seen in the appointment made by the Presidency and the Twelve, and confirmed by General Conference, that I am appointed to labor in the Birmingham district as circumstances permit. I am informed that the rules of the church do not permit such appointments to be sustained out of funds coming into the hands of the Bishop or his agents, therefore such labor must be sustained by funds raised in the district for that special purpose.

We are de ious to open up new fields; to help weak branches, and to scatter the printed word. To accomplish these things we want money. Can't do without it. Now, brethren and sisters, can't we rise to the occasion? Duty lies before us. There are among us elders and priests anxiously waiting to break the ice in new places. The cause is worth more than our best efforts. It is true the times are hard, but we must remember every little helps.

My heart is set to do the will of God and to discharge my duties to you faithfully and without fear. I thank you for past help and confidence and rely upon your continued trust—and prayers. May the Lord of heaven and earth bless you one and all, and crown our united labors.

Your colaborer in gospel bonds,
C. H. CATON, Pres.

TWO-DAY MEETINGS.

There will be a series of two-day meetings held in the Southern district of Nebraska, places and dates as follows:—

At Union branch, three miles northeast of the town of Union, Cass county, at the Ervin schoolhouse, August 19 and 20, 1894.

At Brownville, Nemaha county, August 26 and 27.

At schoolhouse near Bro. George Kinghorn's, three miles southwest of Auburn, Nemaha county, September 2 and 3.

At Nebraska City, September 9 and 10.

At the Palmyra branch, Otoe county, three miles south of Bennett, September 16 and 17.

At Lincoln, September 23 and 24. We expect to hold forth in the old Christian church, north side from courthouse.

Near Agnew, at schoolhouse near to Bro. F. L. Tucker's, September 30 and October 1, Lancaster county.

At the Hooker schoolhouse, four miles south of Adams, Gage county.

Speakers for these meetings will be supplied from the force of local elders in the district. We extend a cordial invitation to all, and hope that the meetings may result in much good.

By order of conference,
J. W. WALDSMITH, Dist. Pres.

TENT NOTICE.

Tents for general church reunion at Logan, Iowa, September 8 to 17 will be furnished on application. Orders must be received by us not later than September 1. State size; 10 x 12 will cost between \$1.75 and \$2; 12 x 14 from \$2 to \$2.25, as we do not know exactly what freights will be. Do not forget dates. Joseph Smith, A. H. Smith, W. W. Blair, Joseph Luff, T. W. Williams, C. Scott, H. A. Stebbins, J. S. Roth, and others, are expected. While times are not as pleasant as we would wish, still if all who can will come, studying economy, don't come for show, but for spirituality and true worship, and God will bless us.

Address,
A. M. FYRANDO, Magnolia, Iowa,
JOSEPH SEDDON, Persia, Iowa.

NOTICES.

There will be a first-class boarding house on the grounds at the Maysville reunion under the management of Bro. Wm. Lewis of St. Joseph. Meals 25 cents, or 6 meals for \$1. Tents on the ground at a nominal price, bedded with clean straw. A grand time is expected and all will be welcomed.

T. W. CHATBURN.

ALPHA, Missouri, Aug. 7.

GROVE MEETING.

A grove meeting will be held ten miles northwest of the city of Des Moines, on the farm of Charles Harding, beginning on Friday evening, August 17, 1894, at eight p. m., and continue, at usual hours for services, over Saturday and Sunday the 18th and 19th. All invited. Elder W. C. Nirk, president of the district, and other ministers will be there to dispense the gospel. By order,

C. SCOTT.

CONFERENCE NOTICES.

The Nevada district conference will be held in Mottsville schoolhouse, September 15 and 16. A full attendance is requested. Scattered

members please report themselves to the presidents of the branches they are members of. Traveling ministry, if in the vicinity, please give us a visit.

T. R. HAWKINS, Pres.

ADDRESSES.

F. G. Pitt, 827 N. Halsted St., Chicago, Ill.
W. B. Dotson, Hearne, Robertson county, Texas.

BORN.

CORNETT.—To T. H. and Mary Cornett, at Edgerton Junction, Missouri, July 1, 1894, a son; blessed in the new church at the same place (the first child blessed there) on Sunday, August 5, 1894, and named Milbert, by J. M. Terry and T. J. Mauzey. Of such is the kingdom.

MARRIED.

DANCER—MCLEAN.—At the residence of Bro. and Sr. David Dancer, Lamoni, Iowa, August 8, 1894, Bro. Walter H. Dancer and Sr. Anna McLean, both of Lamoni, Iowa, Elder A. S. Cochran officiating.

PAGE—CHACE.—At Lamoni, Iowa, August 12, 1894, Elder Edward E. Page and Sr. Amy A. Chace, Elder Asa S. Cochran officiating.

DIED.

WARD.—In Champion township, Trumbull county, Ohio, July 23, 1894, Bro. Albert Ward; aged 47 years, 3 months, and 19 days. He was baptized in Champion township, October 30, 1889, by Elder L. W. Powell, and was shortly after ordained a deacon. He was zealous for the truth and his delight was to study the word and talk of the gospel with his associates. He will be greatly missed in the church and family circle. A faithful wife, two daughters, and one son mourn their great loss. The Methodist church was crowded with sympathetic friends. Elder M. H. Bond delivered the sermon from the words of Job, "If a man die shall he live again?" and held the attention of the audience throughout while forcefully expounding the gospel as pertaining to the resurrection and the brother's hope.

MCCULLOUGH.—Robert Edward, infant son of Mr. John and Sr. Bessie McCullough, was born November 1, 1893, near Wirt, Indiana, and died July 19, 1894. Services at residence, July 20, by Elder J. R. Chappelow.

TABLER.—Henderson Huffman Tabler was born January 6, 1855, in Kosciusko county, Indiana; came to Iowa in 1869. He was a member of the Baptist Church for some years. Then he united with the United Brethren and studied for the ministry in that church. He came in contact with the Latter Day Saints and after a careful examination of their faith united with them and continued unwavering unto the end. He was kicked by a horse on the afternoon of July 25, from which he died on the 26th at noon. Buried on the 27th at Ottawa, Clark county, Iowa. Elder E. B. Morgan preached the funeral sermon, assisted by Bro. Thomas Hopkins.

BAKER.—Near Bald Knob, Arkansas, July 25, 1894, Lulah Mildred, daughter of Mr. James and Sr. Mollie Baker, aged 5 years and 10 months. Funeral services at Shady Grove church, July 26, 1894, by Elder Heman C. Smith, assisted by Elder M. M. Turpen.

BURCH.—At Thurber, Texas, August 7, 1894, Lillia May, daughter of Albert and Jessie Burch. Deceased was born March 27, 1893, at Gallup, New Mexico; blessed August 6, 1894, by Elder D. F. Richards. Funeral services conducted by Elder D. F. Richards. Lillia May has gone to rest to the paradise of God, to come forth again in the first resurrection.

No one has been within four hundred and sixty miles of the North Pole.

There are forty-five Socialist organizations in England, and the cause is on the increase.

NOTHING TO DO.

Nothing to do but work;
Nothing to eat but food;
Nothing to wear but clothes
To keep one from being nude.

Nothing to breathe but air—
Quick as a flash 'tis gone—
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but bed,
Nothing to weep but tears;
No one to bury but dead.

Nothing to sing but songs;
Ah, well, alas! and alack!—
Nowhere to go but out;
Nowhere to come but back.

Nothing to see but sights;
Nothing to quench but thirst;
Nothing to have but what we've got
Thus through our lives we're cursed.

Nothing to strike but a gait—
Everything moves that goes.
Nothing at all but common sense
Can ever withstand these woes.

—Current Literature.

ITEMS OF INTEREST.

PERU, Ind., Aug. 4.—A heavy frost prevailed throughout this part of the State last night, the earliest for forty years. Much damage was done to corn and fruit.

CLINTON, Io., Aug. 4.—Farmers living near Elk River Junction, eight miles north of here, report a white frost this morning on the low lands along Elk River. Tender vegetation was cut to the ground.

MEMPHIS, Tenn., Aug. 4.—Grasshoppers are said to be destroying the crops in the eastern part of this (Shelby) county and in the adjoining county of Tipton. They made their appearance only a few days ago. Great damage is already reported.

MITCHELL, Ind., Aug. 3.—In this and adjoining counties crops are in a deplorable condition, there having been no rain of any consequence for eight weeks. Unless rain comes in the next week the corn crop will be an entire failure. The fruit crop is a failure. This, with the closing of our stone quarries and other business failures, will leave thousands of people in this section of the State in very destitute circumstances. Many laborers have gone through the summer thus far without work.

WASHINGTON, D. C., Aug. 6.—The President has signed the following bills: To extend the time during which the life saving service shall be open. For a fog signal at Kewaunee, Wisconsin. For the sale of the old Louisville customhouse and lot. For a steel bridge over the St. Louis River, between Minnesota and Wisconsin. For the relief of persons filing declarations for desert lands. Granting the Arkansas, Texas, and Mexican Central railroad right of way through Indian Territory. To authorize a compromise and settlement with Arkansas. To extend to life saving crews the benefits of the marine hospitals. For a bridge over the South Canadian River at Lexington, Oklahoma.

Mexico is starting to establish a merchant marine by offering shipbuilders bounties and other privileges and the creation of a Department of Marine. An official decree published June 12 permits foreigners to acquire Mexican vessels without restrictions upon them or on the composition of its crews and prescribes the relations of the various bounties to be paid.

Southern Europe is preparing for a series of national bankruptcies next fall. Greece has broken off negotiations for refunding its debt and will begin repudiating before long.

as Portugal has done. All the Italian schemes for retrenchment have broken down, expenditure is at its old level, and exchange is rising in a way which prefigures a currency collapse, while the Bank of Rome is expected to pass its dividend. Industry is interrupted, arbitrary arrests have filled the jails, and the anti-Anarchist laws are believed to be intended to deal with revolution. Spain is as badly off and exchange has risen to a point which means an irredeemable paper currency, to which, in spite of its depreciation, the government steadily adds. Repudiation seems near and inevitable for all of them—Greece, Italy, and Spain.

PITTSBURG, Pa., Aug. 6.—Fifty thousand acres of land have been purchased in the State of Kansas by the Slavok Colonization company of this city and a delegation will leave to-night to make a final inspection of the land. Secretary Pucher, in outlining the project, said the prevailing distress in the coke region, mining sections, and manufacturing districts had induced a large number of his countrymen to return to the old country, but many who had money decided to invest in farming land in the West. It is the intention to erect a large structure to accommodate all until homes can be built.

GRANTSBURG, Wis., Aug 7.—It has just been learned that the frost a few nights ago has entirely ruined the cranberry crop on the large marshes north of here. The crop was a promising one and the loss is heavy. Never in the history of cranberry raising has such an early frost affected them.

The price of corn in Russia has shrunk so low, in consequence of the splendid prospect of the harvest, that many farmers are sending their cattle into the fields, as the cost of harvesting would exceed the price of the corn. In the Caucasus barley and wheat are cut green and given to the cattle. Forty-five pounds of corn are worth a cent and a half.

COPENHAGEN, Aug. 7.—King Christian has accepted the resignation of Premier Jacob Broennum Scavenius Estrup, who retires on account of old age, and has appointed Baron Reedtz-Thott Minister of Foreign Affairs, to be President of the Council of Ministers, in place of Estrup, who was also Minister of Finance.

AMSTERDAM, Aug. 7.—Two deaths from cholera were reported to-day; no new cases. At Dordrecht there was also one death from cholera; no fresh cases reported.

LONDON, Aug. 7.—The steamship Balmoral arrived at Gravesend to-day from St. Petersburg and reported that one of its seamen died yesterday from cholera.

ST. PETERSBURG, Aug. 7.—From July 29 to August 4, 313 new cases of cholera and 240 deaths were reported here. In Warsaw City from July 22 to July 28 159 new cases of cholera and 83 deaths were reported. In the Province of Warsaw during the same period there were 394 cases of cholera reported and there were 213 deaths from the disease.

LONDON, Aug. 7.—The evicted tenants bill passed its third reading in the House of Commons this evening by a vote of 199 to 167.

LYONS, Aug. 7.—Cesario Santo Geronimo, the assassin of President Carnot, has persisted in his refusal to make an appeal to the Court of Cassation, and the time of appeal having elapsed, the papers were sent to Paris to-day for the signature of President Casimir-Perier, fixing his execution for ten days hence.

COAL CITY, Ill., Aug. 7.—Carbon Hill, a mining village, the seat of the Star Coal company's operations, was at the mercy of an Italian mob of several hundred dissatisfied miners to-day. On three occasions the Sheriff's deputies were summoned to No. 2 shaft and the miners at work were each time hurriedly hoisted to the top to stay the tide of onward marching Italians.

The armed deputies and miners took positions in the tower, but on each occasion the

howling mob desisted approaching within gunshot. Later in the day the strikers held a noisy meeting in the principal street of the village and voted to wreak destruction of life and property early to-morrow should the miners persist in going to work. Fifty stands of arms have been telegraphed for.

'Bradstreet's' has made an estimate of the losses growing out of the late strike. It is as follows:—

United States Government.....	\$ 1,000,000
Loss in earnings of railroads, Chicago.....	3,000,000
Loss earnings, other railroads..	2,500,000
Loss, destruction railway prop- erty.....	2,500,000
Loss, railway employees' wages.	20,000,000
Loss in exports.....	2,000,000
Loss on fruit crops.....	2,500,000
Loss to manufacturing com- panies.....	7,500,000
Loss to employees.....	35,000,000
Loss to merchants on quick goods.....	5,000,000
Total.....	\$81,000,000

Two laborers were beaten almost to death, and robbed, at Brazil, Indiana, August 4. Strikers are charged with the deed. Bridge No. 3 on the Chicago and Eastern Illinois road, near Brazil, was burned on the night of the night of the 6th inst., supposedly by strikers or their sympathizers.

Miners have returned to work at Ottawa and Danville, Illinois.

RIO DE JANEIRO, Brazil, Aug. 7.—President Peixoto is adopting every means to maintain himself in the Presidency. It is believed that he will even try to arrest President-elect Moraes and that he expects the military to back him. Peixoto openly defies Congress. He refuses to promulgate laws and decrees passed by the body, although by law he is compelled to do so within forty-eight hours after their passage. Congress probably will undertake to impeach him. The impending struggle is considered as between the people and the army.

ROME, Aug. 6.—Six anarchists were arrested while holding a secret conference here last evening. It is estimated that 2,000 Anarchists who were arrested in the raids of the last two months will be deported. A group of fifty has been already sent to Naples to embark for Massowah in the Red Sea.

TIENTSIN, China, Aug. 6.—Jules Deutril de Rhines, the eminent French explorer, has been murdered at Thibet and his body thrown into the river. The French envoy to China has addressed a protest to the government demanding the recovery and return of the unfortunate man's body and papers. The envoy also demands that the Chinese Government make an apology for the occurrence and provide a proper compensation for the family of the murdered man.

KANSAS CITY, Mo., Aug. 6.—The Armour Packing company of Kansas City may prove an important factor in the war between China and Japan if pending negotiations are carried to a successful end. Recently it received a cablegram from Yokohama, Japan, from the Mikado's government, asking for its price on 500,000 pounds of canned corned beef for the Japanese army. The company cabled its answer, and, pending a reply, is preparing to go into the business of supplying meat to battling Asiatics on a big scale. The company has opened negotiations with the Chinese Legation at Washington.

TACOMA, Wash., Aug. 7.—The Northern Pacific coal miners at Roslyn have called the strike off because of the determination of the company to import negro miners from Northern Missouri, Indiana, Ohio, and Tennessee. The strike was ordered three months ago because of a 20 per cent cut in wages.

CONNELLSVILLE, Pa., Aug. 4.—Jeffries' commonwealers, numbering 200, arrived here last evening and at once scattered through

the town, demanding food. When a Baltimore and Ohio freight train pulled out for the east the whole crowd made a rush to capture transportation, but when a mile out in the yard the train was stopped and the swarm of boarders driven off.

ATLANTIC, N. J., Aug. 7.—Thirty members of Carl Browne's army of Coxeyites stole the West Jersey freight train at May's Landing to-day and threatened the train crew with violence if they were molested. At McKee City the trainmen attempted to oust the hobos and were roughly handled and driven off. When the train stopped at Pleasantville, seven miles from this city, all but three of the men left the cars.

South Omaha meat packers have resumed work with sufficient force to kill all the cattle and hogs they have demand for. About 100 new men wanting work were turned away. Armed strikers continued to attempt to intimidate the workmen.

It is estimated that 20,000 men are out of work in the stock yards district of Chicago. Much distress prevails and lawlessness is feared.

An attempt was made to rob a Lake Shore express train at Kessler, Indiana, August 6.

Strikers are flocking back to work at Pullman, Illinois. All troops have been withdrawn.

General Coxey opened his Congressional campaign at Alliance, Ohio, August 6, addressing 1,500 farmers and laboring men. He addressed 4,000 people in the public square in the evening.

The United States Senate has adopted the measure providing for the deportation of lawless Anarchists.

The National Labor Commission will begin its inquiries at Chicago, August 15.

YOKOHAMA, Aug. 8.—The greatest excitement prevails here, at Tokio, and at other large towns as a result of the victories of the Japanese troops at Seikwan, the Japanese synonym for Chonhon, where the Chinese lost 500 killed and fled in the direction of Kospin, the Japanese synonym for Kong Chow. The Japanese are also in possession of Yashun. Rumors, however, are current here that the Japanese naval forces have been defeated in an engagement with Chinese warships. An imperial ordinance permits Chinese to reside in Japan on condition that they engage in peaceful pursuits.

HONGKONG, August 8.—The Viceroy of Kwang Htung has enlisted 5,000 black flags with which to strengthen the garrisons of the Canton River forts. In addition the Viceroy has stationed four gunboats at Tiger Island in the Canton River and has laid mines at Foo Chow and Tamsui. The Viceroy of Kwang Htung has closed the lighthouse on the southern coast.

SHANGHAI, Aug. 8.—It is officially reported from Tien Tsin that the efforts of Great Britain and Russia to bring about a peaceful settlement of the disputes between China and Japan have failed. China is willing to pay an indemnity, but refuses to surrender suzerainty over Corea. The Chinese Government has closed the Amping and Takao lighthouses on the Island of Formosa.

PALERMO, Sicily, Aug. 8.—Earthquakes here were felt at six a. m. at Aci Reale and at Zaffarano. At the latter place six people were killed and several injured. Shocks were also felt at Catania and elsewhere near Mount Aetna. Nearly all the houses at Zaffarano were left in ruins by the earthquakes. The shocks were also severe at Aci Sant Antonio, seven miles west of Aci Reale, and scarcely a house in the town was left standing. Four persons were killed and ten injured. The disaster would have been much more serious had not the people been at work in the fields at the time.

LA SALLE, Ill., Aug. 8.—One man was killed here to-day and two others injured as

the outcome of an attempt to arrest the father of the man killed, who is a Polish miner, an anarchist, and a dangerous desperado. Trouble of a more serious nature is feared.

WASHINGTON, D. C., Aug. 4.—A strong denial is entered at the State Department of a published story that the United States has or will enter into a treaty with European powers to occupy forcibly and keep open the treaty ports in China. It is also denied that any overtures to that end have been received from other countries. When the conditions were such that war was only threatened the United States did use its good offices to avert the evil. It did so to carry out a solemn obligation imposed upon the United States by the treaty with Corea, whereby it bound itself to protect Corea.

This obligation was entered into in 1882, and it was under its terms the President indicated to Japan that he would be pained should it inflict an unjust war upon Corea. That was as far as the United States could go, and besides the shifting of the war cloud from Corea to China relieved the United States from the necessity of further action. It is said at the State Department the attitude of the United States toward the belligerents in the present war will be patterned upon its course at Rio, siding with neither China nor Japan, but the attitude of the United States will be one of "benevolent neutrality." This is in keeping with American traditions.

August 8.—The Japan Government has entered a strong protest against the delivery of 10,000,000 bullets to China by an American firm. The paper cites numerous precedents of this government and is an able document.

WASHINGTON, D. C., Aug. 8.—The official advice from London that Great Britain is co-operating with the United States in Bluefields was confirmed fully at the State Department to-day. In fact, the two nations have been working harmoniously, hoping for some kind of stable and sufficient government over the reservation. The object of Gen. Barrio's mission to England is to insure an amendment to the treaty of Managua, by virtue of which the British protectorate exists, so as to recognize the right of Nicaragua to assert its supremacy over the Mosquito reservation, while saving the Mosquitos the right of administration of their local affairs under property regulations.

Advices from the Mosquito coast report that the Indians were forced to withdraw only after a severe struggle.

ROME, Aug. 8.—The commander of the Italian forces at Massowah, Egypt, is erecting a prison capable of accommodating 2,000 convicts. To this prison anarchists who are proved to be dangerous to society will be sent by the home government.

LONDON, Aug. 8.—Four patients from the steamship Balmoral, which arrived at Gravesend yesterday from St. Petersburg, are found to be suffering from Asiatic cholera. The Balmoral upon arrival reported that one of its seamen died the day previous of cholera.

THE HAGUE, Aug. 8.—There were three deaths from cholera at Maestrecht to-day. No new cases were reported. At Haarlem there were two deaths, and at Oudvroenhoven two new cases.

VIENNA, Aug. 8.—Cholera has appeared in seventeen districts of Galicia and Bukowina. At Zaleszczyky, Galicia, to-day there were sixteen new cases and nine deaths, and at Herodenka, Galicia, fourteen new cases and eight deaths.

The mother of Santo the murderer of President Carnot has appealed to Mme. Carnot to intercede for the life of the assassin.

TROMSOE, Norway, Aug. 8.—Captain Bottefsen, who brought the news of the loss of the Wellman polar expedition steamer, has brought particulars of the loss of the vessel and the subsequent movements of the party. Wellman resumed his journey northward

May 31, but a portion of the party left him June 17, six miles east of Cape Platen because of scarcity of provisions. Wellman was on his way to Ribs Island. All his party were well.

Eleven hundred men were at work at Pullman, Illinois, August 8, more than were on the pay roll last November. It is probable that the number will soon be increased to 1,400.

The Wabash railway company in the stockyards has discharged a number of new men to make places for a like number of old employees who struck. It is said the Lake Shore road contemplates the same action. Two of Armour's packing houses were in operation yesterday and 1,900 cattle were killed. The usual number of applicants appeared, but most of them were turned away. Receipts for the day were: Cattle, 15,000; hogs, 31,000; sheep, 19,000.

The number of emigrants exceeded the immigrants at the port of New York by 8,419 in the month of July.

CLEVELAND, O., Aug. 9.—Secretary Chrowtowski of the Polish National Catholic Church committee has received letters indicating that forty churches will be represented at the convention to be held in this city August 20. The election of a Bishop will be one of the chief objects of the convention and it is almost certain that the Rev. Father Kolaszewski, who started the independent Catholic Church movement in this city, will be honored with the office. Archbishop Vilatte of Milwaukee will be present to dedicate the Church of the Immaculate Heart of the Blessed Virgin Mary.

MILWAUKEE, Wis., Aug. 9.—The most serious riot which has occurred on account of the smallpox scare in this city took place to-night. The police were attacked by a mob of between 4,000 and 5,000 people, who assaulted the officers with stones. About twenty-five people were injured, some of them seriously.

STOUC CITY, Io., Aug. 9.—It was discovered here to-day that a firm has been using the Strange Brothers' slaughter house to slaughter cheap ranch horses, the flesh of which is made into dried beef. The product is all shipped to Jersey City. The proprietors say they will convert 1,100 horses into dried beef. They buy the horses on the ranges for less money than they would have to pay for cattle.

A mine at Scranton, Pennsylvania, caved in affecting property valued at \$250,000. Twenty-eight houses were wrecked.

NAPLES, Aug. 9.—Thirteen persons were killed and twenty-nine wounded by the earthquake shocks at Aci Reale, Sicily, yesterday.

President Cleveland has recognized the new Hawaiian government.

Two thousand rioters attacked workmen at Cudahy's packing house, South Omaha, August 8. Threats have been made to burn the stock yards.

Winneconne, Wisconsin, a town of 1,500 inhabitants, has been destroyed by fire.

Miners at Ladd and Morris, Illinois, have resumed work.

Forty-eight members of the Order of Railway Conductors have brought suit against the order for \$12,000 as strike pay, representing their loss in wages while quitting work to aid others to win in the strike.

Mexico's cereal crops are almost a failure.

Peruvian rebels are gaining in strength and will march on Lima.

The Scotch local government bill has passed its third reading in the British House of Commons.

ST. PETERSBURG, Aug. 10.—Twenty-two new cases of cholera and fourteen deaths from that disease were reported here yesterday.

AMSTERDAM, Aug. 10.—There were five new cases of cholera reported here yesterday.

There was also one death. At Meastricht there were three new cases, and at Barsingerhorn there was one death.

ST. PETERSBURG, Aug. 10.—In addition to the eight Russian warships which sailed recently from Vladivostok under sealed orders for Corea the Commander-in-Chief of Eastern Siberia has been instructed to hold the troops in that district in readiness to march at any moment. Russia wishes to maintain strict neutrality, but as soon as a constitutional change occurs in Corea it will resolutely protect its interests. France has declared its readiness to cooperate with the Russian fleet in the far east.

LONDON, Aug. 11.—The correspondent of the *Times* at Shanghai telegraphs that 12,000 Japanese troops from Feusan and 3,000 from Yunson are marching toward Seoul, the capital of Corea.

The Tsung Li Yamen, the Supreme Council of the Empire, has guaranteed the safety of foreigners in the interior of China.

LONDON, Aug. 10.—In the geographical section of the British Association yesterday Henry W. Fielden, who, with Nares, Lockwood, and Brainard, has made voyages to the Arctic regions, read a paper on "Current Polar Expeditions." He said that of the four expeditions now in the Arctic that of Nansen occupied the front rank. Nothing in Arctic history surpassed the boldness and audacity of his conception. If the *Fram*, Nansen's steamer, has been lost Mr. Fielden had confidence in the resource of the explorer and strongly believed that the expedition would return. Speaking of the Wellman expedition Mr. Fielden said he would offer a humble opinion that inexperienced men should not be encouraged by the great reading public to attempt polar expeditions. Peary was doing splendid work in North Greenland. All were waiting with intense interest the arrival of Peary at the end of September to learn whether it has been possible to connect the East Greenland coast line from Cape Bismarck with Independence Bay and whether the exploring of the frozen archipelago which apparently forms the apex of the Greenlands, will result in a splendid addition to the world's knowledge. Mr. Fielden expressed the opinion that the most feasible route to the pole was to follow Peary's footsteps via Spitzbergen. The subject was so fascinating that the pole was bound to be reached if it took generations of men.

GOLD IN OREGON.

Interesting accounts appear from time to time concerning the rich deposits of gold in Oregon, the southern section of that State having been described as the most prolific gold bearing region in the country. Jackson and Josephine counties alone produced nearly \$1,000,000 of gold last year. During the last forty years the product of these two counties has amounted to \$40,000,000. There are 20,000 acres of gold territory in the counties of Jackson and Josephine, every acre of which yields from \$1,000 to \$10,000 a year in gold, and the territory is abundantly supplied with water. Such a region in South Africa or in a remote district of Australia would attract throngs of gold hunters, but as it is within easy reach by rail it excites comparatively little attention.

It is what people waste that it is hard to pay for.—*Galveston News*.

If big sermons could save the world, the Devil would soon be discouraged.—*Ram's Horn*.

The bronze coins of Austria and most other nations have 95 per cent copper and 5 per cent tin.

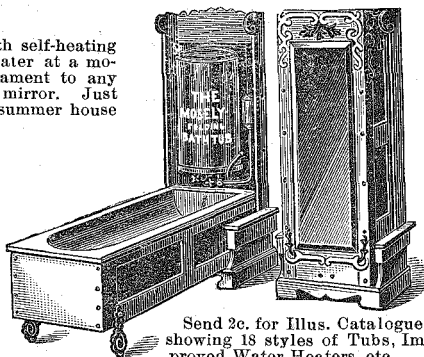
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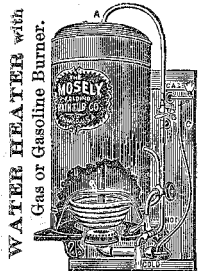
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Vol 41.

Lamoni, Iowa, August 22, 1894.

No. 4.

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TOLSTOI'S RELIGION.

EVERYBODY believes that Tolstoi is fearfully in earnest, and also that he writes for a definite purpose. Because of these facts, his words on subjects of importance are of special moment. We do not remember to have seen a spicier bit of criticism of Tolstoi's religion than the following, by A. H. Tuttle, in *The Methodist Review* for July:—

"The fire of Tolstoi's genius does not burn low in his retirement. The principles of 'My Religion' . . . he is attesting with a pertinacity as sincere as it is heroic. It is a Titanic effort, which commands the respectful attention of those who reject his doctrine. . . .

"His cure for the prevalent artificial life is a return to simplicity, nonresistance, nature. And this he believes is the religion of Christ, as fully set forth in the Sermon on the Mount. But, in this particular, the great Russian is far astray. The Sermon on the Mount is not the substance of the new life which Jesus gives us in himself. It is the spiritual essence of ancient Judaism; and every precept it contains is latent somewhere in the law and the prophets. In that sermon there is nothing distinctively Christian. There is not a hint of regeneration, the Holy Spirit, the atonement, or Christ as the spring of the new life. The master in literature has not proved himself a master in the gospel. He is only *in transitu*. He is hardly that; for he mistakes the bridge from realism to life for the life itself.

"No one who is familiar with 'My Confession' need be at a loss for the real secret of Tolstoi's career. . . . How could he understand life who had so despicably abused it? His confession is too loathsome to transcribe, and yet he makes it with as little apparent compunction as he would de-

scribe his slipping on ice. To him, sin is an abyss of mistakes, with deplorable natural results. Its heinous guilt as against the holy God is barely suggested. For years and years, for purposes of gain and praise, he suppressed the deepest truths which his genius discerned.

"After fifty years of self-gratification, when the animal man is surfeited and the evil days come which Solomon so graphically describes, and which the Russian's history so powerfully illustrates, he thinks to tell the moral world where to find rest. We ask, Who is he—a hoary libertine and confessed self-worshiper, who, while fully aware of his crime, drove the spikes into the hands and feet of Truth, and turned from his husks only when he starved—who, we ask, is this gray sinner that he should declare to the world the truth of life? . . . We cannot, at this moment, recall many great champions of truth who came up out of a long career of wickedness. There have been a few, like Bunyan, John Newton, and Jerry McAuley, who became aggressive servants of the gospel. But the heralds of a new truth have, in the main, come out of a pure life—Abraham, Moses, Samuel, Isaiah, John the Baptist, all the Apostles, Timothy, most of the Fathers, Luther and his compeers, Wesley, Moody. God chooses clean men to whom he intrusts his oracles. As we approach Tolstoi's religious system we plainly see that his towering pride, though all unconscious of itself, is trying, out of its own genius, to evolve an idea peculiar to himself—untaught by all the great teachers in history. He is going to be lone, peculiar, original, the prophet of a new religion in the world. Is not this last effort only a continuation in different form of his own confessed self-worship? Not content with the crowns he already wears, he would with his own hands place on his head that of the Lord's anointed.

"Tolstoi's religion is defective in many respects. He mistakes for the core of the gospel a single set of truths which Jesus taught. Not his teachings, but Jesus himself, is the great truth. Unlike other teachers, Christ would bring men to his own person. The philosophers said, 'Believe what I say;' Jesus said, 'Believe in me.' The arms of a mother will comfort a weary child far more than all the true things she might say; so that child of life, who is weary, in sufferings and mysteries, gets genuine rest in the consciousness that underneath are the everlasting arms of love. That personal contact with the heart of the

living Christ we cannot find a *11* in Tolstoi's 'My Religion.'

"Still another fatal defect is his effort to make the heart right by mending the life. The true gospel is just the reverse. 'Be good,' says world-wisdom, 'and so become a child of God.' 'Become a child of God,' says Divine wisdom, 'and so be good.' Tolstoi's principle in this particular is that of the world.

"Then, too, his plan has been literally tried, faithfully and long. The history of hermitage and monastery is before us. The literal abandonment of the world by men seeking the divine life has resulted too often in the ruin of manhood to justify a repetition of the experiment in modified form. We suspect that this is the effect, in a measure at least, on the author of the 'Kreutzer Sonata,' which emits the foul odor of decaying morals. While he, with colossal will, is seeking rest in 'the immeasurable silences,' and filling the world with what seems to us the wail of despair, there are thousands upon thousands who are bearing a real martyrdom in the joy of a blessed faith; for they have heard the words, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'—*Literary Digest*.

LAND IN GREAT BRITAIN.

So far as the matter of land is concerned, the great majority of Englishmen are tenants, and "John Bull" pays a trifle more than \$300,000,000 a year for farm rent alone. This fact becomes the more clear, and one may add the more lugubrious, when it is said that there are 72,000,000 acres of land in the United Kingdom and that 50,000,000 of those acres are owned by 15,000 persons, and 30,000,000 are owned by only 1,000 persons; in a word, 38,485,000 inhabitants of Great Britain have 22,000,000 acres and the other 15,000 have 50,000,000 acres; or, more concisely still, 1,000 Englishmen own five-twelfths of all the land in Great Britain.—*Forum*.

BARBARIC CUSTOMS ABOLISHED.

The men in the German universities are actually dropping some of the barbaric customs which they have practiced since the days of Sir Tannhäuser and his faithful Eckhardt. The clubs of the Leipzig University have decided to abandon the ancient custom of morning beer drinking bouts, on the ground that it interferes with work. This is certainly a most wise resolve. A beer bout at night is somewhat muddling if one has capacious competition; in the morning it must leave one's brains feeling like a mixture of damp sawdust and cold cigar ashes.

On the plateaus of our Southwestern border States the most furious whirlwinds often fail to raise the sand more than a few feet above the level of the plain till suddenly, perhaps an hour after the crisis of the storm, great columns rise to a height of one hundred yards, and swaying from side to side waltz about like tipsy giants.

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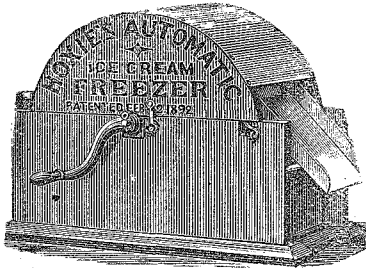
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ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

Program for the week of August 26 to September 1, 1894:—

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

Topic: Your righteousness. Responsive reading: Matthew 5: 43-48. Song 31, Saints' Harp. Prayer: Matthew 6: 9-13, in concert. Song 1078, Saints' Harp, first and fourth verses. Drummond's Addresses, pages 194, 195, by a member. Quality: Romans 2: 19; Matthew 5: 20; Galatians 5: 22-25; 6: 2; Titus 2: 12; 1 John 2: 15; 3: 7, 17; James 2: 15-17; Matthew 6: 20, 24; 7: 21, 3; 18: 35. Quantity: Matthew 5: 6; Acts 4: 8; Romans 15: 14; Ephesians 5: 18; 3: 17-19; Philippians 1: 11. Doxology. Dismissal.

NOTE.—Testaments distributed antea service. Let verses be selected upon call of president. President ask for reading in order of topic.

Junior religious department; David J. Krahl, superintendent, care Johnston-Fife Hat Co., St. Joseph, Missouri.

Hymn 1063, Saints' Harp. Prayer, treasurer. Roll call. Response: One of the six principles, and a scriptural quotation bearing thereon. (Note a.) Prayer, president. Recitation, "God knoweth best," Afterglow. Reading, responsive, Isaiah, chapter 11. Hymn 1066, Saints' Harp. Two-minute papers, Revelation, chapter 22, five members. (Note b.) "Praise God from whom all blessings flow." Dismissal.

NOTE a.—The first response to be "Faith," next "Repentance," and so on. After the sixth is given commence again with "Faith." Note b.—The local program committee should divide the chapter into five parts assigning one part to each member.

GENERAL REQUEST.—Will the president or secretary of every "Local" that uses this program please send to superintendent of this department the names of the members of their local program committee.

Owing to an unavoidable delay in issuing the Program for the remainder of August and a part of September the foregoing is published hoping it will reach all the societies in time.

Very truly,
F. E. COCHRAN.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, August 22, 1894.

No. 34.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 22, 1894.

SIMILARITY OF BELIEF.

It is probably improper for us to say that we have nothing in common with the Utah Mormon Church; for there are several things commonly believed and taught by both churches that are alike in general terms.

Both parties believe that the church originated by reason of the command of God, given by angelic message to Joseph Smith; the origin and facts connected with the finding the plates, the translation of the Book of Mormon, its publication; and in the main what is taught in it of the history of the people of this continent and the doctrines of Jesus Christ as declared by himself in person and by revelation to others.

The principal doctrines connected with the mission of Jesus Christ, as shown in the New Testament and the prophecies and history of the Bible, are all held more or less alike, allowing for the usual differences arising out of human liberty of and divergence in understanding and thought upon what is written.

The second coming of Jesus Christ to found and continue a kingdom on the earth; Zion on this and Jerusalem on the eastern continent, and the reign of the righteous with him, both sections believe, differing in regard to locality, and possibly as to the personnel of those to be honored in such reign.

The cardinal principles of the gospel plan of redemption are held alike by both parties; faith, repentance, baptism, laying on of hands, resurrection (the rising of the body from the grave), and eternal judgment. There is, perhaps, a striking difference of belief in regard to details, appertaining to both the resurrection and the judgment, but the principles as a whole remain the belief of both, so far as we are able to gather. It has been reported that the Utah people did believe that the resurrection was to be brought about by virtue of the power of the priesthood, men holding the requisite priesthood having the power to raise those who had been so sealed, or joined to them by adoption and sealing, as to be a part of their kingdom; those of his so-called

family who had in this life displeased him might be left by a man to the thousand years' sleep to come forth at the general rising, although losing thereby place in the celestial world and the glory attendant upon the priestly kingdom which the man was to be allowed to build up. Whether this is now believed in Utah we do not know; but there are members still living who heard it taught in connection with plural marriage, and marriage for eternity. This sort of teaching has, as a matter of course, several ramifications, necessary to round out the idea and give it attractiveness, all based upon the powers supposed to attach to the priesthood, or a certain grade of it.

It has also been reported that Presidents Young, Grant, and some others of the principal men at the head of the Utah Church taught that Adam was the God of this world, or the earth system; and that it was accepted as correct dogma by the church in Utah; and it is certain that such teaching is found in the published speeches and sermons of the period when it is reported to have been taught and believed, and there are numbers in the Reorganized Church who heard the men teach it.

The Reorganized Church neither believes, nor teaches such doctrine, nor do we find any trace of it in any of the sermons, or writings of the elders from 1830 to 1844.

Whether the present President of the Utah Church, Wilford Woodruff and his counselors, G. Q. Cannon and Joseph F. Smith, acquiesced in and believed the dogma that Adam was and is the God of this world, "the only god with whom the men of this earth have to deal," we do not know; it is certain, however, that many of the men of that church now disbelieve in and repudiate the sentiment, "no matter if President Brigham Young did teach it." But, as we have not yet seen an official denial of the dogma by these men, we can only conjecture as to their attitude toward it.

"We believe in God the Father, and in Jesus Christ his Son," is the language of the epitome of faith of each denomination; and there is nothing in either confession of faith to the contrary of this.

The late teaching in Utah of Presidents Woodruff and Cannon, in regard to the "adoption" practiced by the church in Utah, to the effect that they had been pursuing a wrong practice, or, as they stated it, "we have been

practicing it wrong," must very materially affect the questions of belief in regard to the conditions obtaining in the world to come; for, if for the period embraced between the years 1844 and 1894, there prevailed a misconception, and in consequence a wrong practice of a dogma on which so much stress was laid, as upon the law of adoption into families "for eternity," by sealing or otherwise; those who sought to avail themselves of the benefits supposed to accrue from such practice of adoption received nothing, their works being of no value; hence all their work was lost. Under the changed order, whatever it may be, they reap no benefit from the provisions of a misjudged and broken law. What will those now living do in view of such a condition of affairs? Will they submit to the application of a new conception, of which they can have no better assurance of its validity than of the one declared to be ineffective? Will they repay the fees, repeat the vows, and suffer the penalties anew, and fawn on the hands that have smitten them? These are questions that some may be curious and bold enough to want answered before they go further. Will they be answered?

The Reorganized Church not finding the law of adoption by priesthood sealing in secret endowment and ceremony, on the statute books of the church as left by the martyrs, have had no crooked or mistaken steps to retrace in these regards, and thus their faith receives no shock in an authoritative statement of a wrong practice prevailing. And in this there is a wide difference between the Utah Church and the Reorganized Church.

Upon the question of a state rule by church authorities, or the concentrated rule of church and state there appears to be a difference. The Utah Church by declaration of some of its leading men, has disclaimed that there has been, or is now, any political domination by the priesthood in their administration. The events of the past forty years and more make this disclaimer very difficult of belief, both to the average outsider, and to those who, like a large portion of the members of the Reorganized Church, have a strong interest in every phase of Mormonism, so-called, and the people composing the various factions into which the original church seems to have been split.

The Territory of Utah may soon

take upon it the functions of a State; its people assume the duties, responsibilities, and privileges attaching to citizens in a sovereign State of the Union of States. Some are of the opinion that there has been little change in the claim and temper of the church likely to be dominant in the new State. The *Cynosure*, a sort of religio-politico journal, has the following on the subject, which presumably reflects the tone of popular opinion outside of Utah on the points presented:—

The smoke and smudge of the tariff battle has almost concealed from public view questions of gravest importance which Congress is meanwhile settling. Both houses voted to receive Utah into the Union last week, and the President's signature will not be withheld.

This act, as every one knows, has been long delayed because the good sense of the American people objected. Politicians, urged on by a strong Mormon lobby, well stocked with funds from the tithing house of the Church of Latter Day Saints, would long since have given statehood to Utah. But patriotic men could not endure that a State, managed by a religious body which was in turn controlled by fanaticism, should ever take its place in the American sisterhood. It is yet an open question whether the Gentile element in Utah may not be driven out under the license of State sovereignty.

We have seen great changes in twenty years in Utah, and the progress of that people toward true civil liberty may continue unchecked. The act of Congress the other day, adopting the land-grant forfeiture bill, returned to the public domain, it is said, some 54,000,000 acres; and 3,000,000 of them are in Utah. But there will be no rush to the valleys of the Wasatch as there was to Oklahoma and the Cherokee strip. Farming in Utah means irrigation, and Brigham Young took care years ago that all the water supply should be in control of "the church."

That the leaders of Mormonism are not changed in their conviction respecting their mission, there is proof enough. The *Deseret News* of the other day published a sermon from Elder B. H. Roberts in the Tabernacle on the "Relation of Mormonism to Christianity." The speaker, describing the apostacy of the middle ages, claimed in his ignorance that Christianity was then utterly obliterated, and Mormonism was given a few decades ago to the conjurer Joe Smith as the new revelation of God to men. These are his words:—

"The beautiful religion founded by Jesus Christ was replaced by the splendid forms of worship that were inaugurated to meet the demands of a pagan multitude of converts, until you could no longer recognize the simple gospel of the Lord Jesus Christ. The darkness which brooded over the world, the ignorance and superstition that abounded in the 'Dark Ages,' proclaimed beyond all successful contradiction that the light of the gospel had been withdrawn from the earth because of the corruptions of the people. That is the message which Mormonism bears to the world. It proclaims a universal apostacy from the true Christian religion. And to the various divisions of Protestant Christendom, Mormonism has this to say: that divine authority and the gospel of Christ once having been taken from the earth, there is but one way by which that divine authority and the gospel of Christ can be restored, viz.: by reopening the heavens, and committing a new dispensation of the gospel and the priesthood to men. That is what Mormonism claims to be, a new dispensation of the gospel of Christ."

It is manifest that a political system managed by a sect holding to such doctrine

might not long be safe to unbelievers, when a new revelation respecting their disposition might be forthcoming at the first convenient season.

Joseph Cook, in his latest published Monday lecture, urges that Utah should not be admitted for five years or more, until Mormon authority should be under positive control, until there be stronger guarantees against polygamy, and until the schools and colleges already successfully planted by Protestant sects shall have more positively affected the mind and heart of Mormon youth.

In any event it is unlikely that we have yet dismissed the Mormon question to the grave of settled and forgotten problems.

We do not agree with the *Cynosure* in the stricture impliedly passed upon the Mormon settlers in the fastnesses of the mountains for securing the water rights of the domain to themselves. They were first in the field; water was a necessity; they had been driven from the places where they had made homes for strangely inadequate causes; they had the right of discovery, the right of citizenship, and the right of necessity in their favor; and it is a fact that under the Mormon administration few really had cause to complain of the manner in which the water masters discharged the functions of their office.

Neither do we agree with Rev. Joseph Cook in his idea that Protestantism must be given more time to get into control of affairs; for Protestantism as a religion is no more to be trusted in the charge of the affairs of state than Catholicism or Mormonism, as the history of the past clearly shows. The Mormons, as a people, have shown ability to govern themselves, if left to do it, protected in their just rights and undisturbed by persecution from lawlessness; hence the only just way for the nation now to pursue is to be sure that the national guarantees for a republican form of government in Utah are provided. Then if the affairs of the new State are conducted in good faith in accord with the promises regarding the abandonment of plural marriage upon which statehood has been granted, no harm will accrue to the compact of States. If on the other hand, the securing statehood will be made the occasion for the adoption of such legislative enactments as will make the continuance of the plural marriage dogma as a practice under State sanction possible, or a fact, there should at once be a direct interference of Congressional power and the guarantee provision be enforced.

The Gentile element in Utah has been in no very dangerous position, so far as "life, liberty, and the pursuit of happiness" are involved, for many years, if they ever were in such danger; and the *Cynosure* indulges some spleen in the fling that such element may be driven out under the exercise of Mormon State Sovereignty. The *Cynosure* ought to know that there is no present probability that

the legislature of the new State when it shall assume the functions of making the laws will be composed of entirely Mormon element. On the contrary, it is almost certain that there will be a fair percentage of Gentile membership, or what is a good equivalent, representatives chosen from among seceding, or apostate Mormons, so-called. And whether this Gentile element be large or small in proportion, it will be strong enough to make such a stand against insidious legislation as to deter aggression, or to warn the Government in case of failure to prevent abrupt departure from the course supposed to be within the pales of the good faith in which statehood has been asked and granted.

The Mountain Meadows massacre of 1857 was a piece of wanton, wicked savagery, without just excuse of any kind, for which the Mormon people have suffered moral and material punishment; an act which it is not at all likely will ever be committed, or attempted again. Indeed, the days of 1894 are not those of 1857. The watchful prevision of National protection is so fully felt now in the regions where church rule was once entirely dominant, that the wanton disregard of human rights of life and person will not be lightly disregarded.

Sectarian preachers and the elders of the Reorganized Church have wandered to and fro in the Territory, and while possibly some of them have been ignored, possibly jeered at, or the ways of their progress been hindered in various ways more or less annoying, none has been put out of the way that we are informed of; and there are numbers of places in Utah and surrounding territories where the sects have churches and local preachers, where the chief thing done by the Mormons toward these representatives of other faiths, is a persistent and absolute letting them alone.

If Rev. Joseph Cook does not know, he ought to, that Protestantism makes few, or no converts from Mormonism; and if the policy of waiting till the Protestant sects had revolutionized the Territory by converting the Mormons before admitting the Territory to statehood had been adopted the reverend gentleman would not have lived long enough to have seen the star representing Utah in the constellation of stars on the National flag.

The Reorganized Church found no mingling of church and state to have been provided for in the church articles and covenants; but instead thereof direct injunctions from the Lord, to observe and keep the law of the land based upon the statement in explanation, that "he that keepeth the law of God hath no need to break the law of the land." Under the inspiration of the teaching of such law

the Reorganization has made no attempt to commingle church and state, purposely leaving that to be done by Him for whose coming all are looking, who will not only reign in righteousness but will have the power of love and will combine to enforce divine rules for human good.

REBAPTISM.

We have been criticised by two of the elders for what we wrote on the subject of rebaptism in *HERALD* for August 1, first page.

One of these writes:—

It surprises me, I would like the law for it.

The other writes:—

It looks as though it would be better for the church where there is a matter of this kind of difference of opinion to leave it alone, and keep it out of the *Herald*. All loyal Saints will accept the word of the Lord through the head of the church, or abide by the decisions of General Conference whether those decisions agree with their peculiar ideas or not. I do not believe there is any civil government that could protect her citizens under as loose and poorly defined law of citizenship as the one of rebaptism.

If we had undertaken to state what was the law of the church on the subject then these criticisms might be in order and just. But when we distinctly stated as we did in paragraph six that we were not "aware of any direct law upon the point enjoining a rebaptism," and that the Spirit had said "that while the church could not enjoin rebaptism on any legally baptized at the first;" we supposed that every man that could read would understand what we wrote, and not seize upon the matter as we stated it in reply to a specific statement of conditions and inquiry, as being a matter of law and rule of the church.

To us it is much, very much better to heed the admonition of the Spirit when given in such cases, than to insist on the hard lines of the law; and we think thus upon the statement of a well-known Christian lawyer, "The letter killeth, but the spirit giveth life."

We made no statement as to the rule, or law of the church, on rebaptism in general, as a doctrine or practice, but did answer as to what we thought to be the duty of an elder in given circumstances.

We have baptized a few persons for the restoration of health. We had seen it done in the old church, followed by beneficial results; and in the few instances in which we have performed the rite immediate and full relief followed. We knew no law for it then; we know none now. At the same time we know not a line of law, or precept forbidding it, or enacting a penalty for doing it.

We believe that whatever leadeth to good, or not being forbidden is followed by good results, is permissible, hence answered as we did. However, if

either of these brethren know of any law against what we advised, and will tell us where it is found we will be pleased to take it into examination. In so stating we do not ask for an agreement of implications, or inferences, and statements of opinion and belief as law. We know of no law against what we advised; if the brethren do, they are better advised than we are and we will be pleased to profit by their information.

THE GOSPEL QUARTERLIES.

In order to make the dates of the *Gospel Quarterlies* correspond with the regular quarterly divisions of the year the *Quarterlies* for the remaining four months of the year 1894 will be issued in two numbers—with lessons for two months in each; one number being dated September and October, the other November and December, after which they will appear regularly every three months. The two *Quarterlies* remaining to complete the present year will be furnished at the price heretofore charged for each three months' issue, as follows: The Senior Grade, 10 cents; Intermediate and Primary Grades Combined, 5 cents.

Those who have remitted ten cents for the next Senior or five cents for the next Intermediate will receive the September and October and November and December numbers. Yearly subscribers will be credited proportionately. These prices for the two two months' *Quarterlies* were made in order to avoid increasing the regular subscription price.

Delinquent subscribers to the yearly list are requested to renew or to notify the office if they desire to be continued. Subscriptions solicited.

QUESTIONS AND ANSWERS.

QUES.—Is eternal life dependent on the knowledge of God or the knowledge of God dependent on eternal life. Which?

Ans.—In the light of the text, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," found in John 17: 3, it is stated very clearly, as we think, that the seeing God is made dependent upon the having obtained eternal life. Or, that in order to be able and permitted to know God it is necessary that a man should have become entitled to eternal life.

Devils knew Jesus in the days of his ministry and called him by name; but it does not follow that they had, or would be entitled to eternal life in the sense of the text in John.

He that hath life (eternal life) hath both the Father and the Son.

We conclude then that in order to know God one must have eternal life;

therefore, he that receives a testimony that Jesus is the Christ knows God in a sense and hath life eternal.

Q.—What does the tarrying time represent in the parable of the ten virgins? Also the sleepy time? When to begin and end?

Q.—What is the midnight cry? Are we now in the sleeping time, or are we publishing the midnight cry? Will Jesus come immediately after the midnight cry, or will there be a time given for preparation after or during the cry and before the coming?

A.—Here is a chance for some one.

THE Galveston, Texas, *News* gives the question of compulsory arbitration between employer and employed, as a means of definite and conclusive settlement of differences, a careful consideration with the following published result, which we believe to be sound in fact and in argument on the points considered:—

COMPULSORY ARBITRATION.

Of course the freedom of the employee to decide just how much time, service, and skill he has for sale and what he is willing to take for them carries with it the right of the employer to say whether the goods suit him and what he is able and willing to pay. Here we find safe ground. Outside of the freedom of contract there is nothing to stand upon. Deprive both sides or either side of this right and the first and most important of our liberties is gone. It is unaccountable and discouraging to find so many fairly intelligent laboring men eager for the servitude that would come of compulsory contracts and unwilling to hear and heed fair and unanswerable arguments against this and other fallacies of agitators and demagogues until their masters have nodded to them. Compulsory arbitration is foolishness, and the most dangerous kind of foolishness at that. Every laboring man who values his own freedom should hold on to the right of contract in spite of the efforts of his enemies or of his friends to deprive him of it. Without this right he is a slave to some personal or impersonal master, with nothing that he can call his own—neither his time, his labor, nor the form, the application, and the usufruct of it.

One of the things forbidden in the Constitution is the enacting of any laws by which the sacredness and validity of contracts should be impaired; and one of the completest safeguards guaranteed to the citizen of the United States is the untrammelled right of contract, and the absolute sense of security assured to him that neither State legislature, nor Congress will dare to intervene to impair the strength of his contract made in good faith.

The American citizen, whether rich man or poor man, employer or employed, layman or preacher, should hesitate long and then positively decline to put his liberties into jeopardy by aiding to enact so drastic a measure as a compulsory arbitration law would be.

There is now quite a plenty of compulsory arbitrament in the various courts of the period from that of dusty

feet in the market where the law of weights and measures are enforced by summary confiscation, to the Supreme Court of the United States, where Justice waits hoary headed and hard handed to enforce the edicts of centuries by the power of the social compact, found in the executive forces of the land.

HERE is one among numerous examples of inquiries that come from those who become possessed of the printed word, which like bread cast upon the waters returns after many days:—

BEAVER, Carroll county, Ark., Aug. 1.
Respected Sirs of the Herald Office, Plano, Illinois:—I have just been reading a little volume called Voice of Warning which refers to the Book of Mormon. I can't find anyone who ever saw it, so I hope you will be kind enough to send me a sample, or direct me to some house where they are published or have them for sale. I feel anxious to know what it is. Hoping you will favor me with an answer at once,

Respectfully yours,
MRS. A. KIMBLE.

PETER WILLIAMS and wife, Linwood, Arkansas, went to church Sunday, leaving two children locked up at home. The little ones burned the house and themselves.

The telegraphic items contain the above, another instance to be added to the long list of the "slaughter of the innocents." Going to church under proper circumstances is a duty, but to risk the lives of children to do so is heartless and cruel and a crime.

EXTRACTS FROM LETTERS.

WE have the following report of the labors of Bro. I. N. White, by a recent letter from a point in his field:—

Bro. I. N. White closed a three weeks' meeting on Sunday, the 12th inst., five miles south of Butler, Missouri, in which Brn. E. T. Atwell and J. T. Young gave able assistance at intervals. The meeting was said to be interesting throughout. After closing these services Bro. White rode nine miles in a lumber wagon through a cloud of dust, reaching Rich Hill just as the first bell rang for church. Dusted and washed and gave the Rich Hill people one of his best on the subject, "Why do you believe Joseph Smith was a true prophet of God?" Went on to Schell City to commence meeting in the Christian church the 14th and continue over Sunday the 19th. Promised to call back at Butler on the 20th to baptize some promising converts. Home on the 21st and to Maysville reunion on the 23d.

Bro. D. E. Tucker was at Milburn, Missouri, a new opening, whence he wrote August 13:—

I came here and preached the first sermon ever preached in Boone county by a Latter Day Saint elder, to my knowledge. Have preached thirty sermons in three places to a goodly number. Have baptized two, and others are interested. The truth is winning its way. Hope to be able to send in a subscription for the *Herald* ere I leave.

Bro. H. H. Robinson wrote from Andover, New York, July 13:—

Brother L. W. Powell is with me. We are having splendid meetings in Bro. Benjamin Updyke's grove, three miles from Andover.

Yesterday it rained in the forenoon but the afternoon was more favorable and Bro. Powell had the pleasure of preaching to a large and attentive congregation, after which one man was baptized by the writer in the presence of a large and orderly assembly. At eight p. m. I spoke with good liberty to about five hundred people. We are to continue over next Sunday; the interest is increasing and words of encouragement come from all directions.

Bro. S. D. Allen, Milton, Florida, August 13:—

I read your card "To the Saints" in last issue, and though it does not mean me, I send you two subscriptions, hoping the parties will renew when the time is out. We are needing more system in our mission in regard to tithing, and I hope we will sometime be enabled to render in our mites in the way of tithes and offerings in a systematic way. We are mostly poor people, but any of us could pay something into the storehouse of the Lord if we could learn to do our duty, and we always learn to do it *by doing it*, and in no other way. May the Lord help us to see and do our duty.

Bro. F. G. Pitt, Joliet, Illinois, August 14:—

I am assisting Brn. Roush and Kier in tent work here. The interest has been good part of the time, at times not so good; but we have moved to a better location and interest is increasing. Sunday evening the tent was filled with many standing outside. Last evening a good number were in attendance and the deepest interest was manifest, with excellent liberty enjoyed by the speaker. Some express themselves as being convinced, others that the preaching is grand; therefore we hope for good results. Last night there was such a demand for tracts that our supply was exhausted before all were supplied.

Bro. D. M. Rudd, Oskaloosa, Iowa, August 16:—

Bro. Fred A. Smith and I are holding tent meetings here with good interest and attendance. Expect some will be baptized before we leave. I learn that four were baptized a week ago last Sunday where we held a grove meeting about the middle of July.

Bro. John Davis wrote August 10 from Lake Park, Washington as follows:—

Since I last wrote I have baptized four. Will baptize more next Tuesday.

EDITORIAL ITEMS.

BY letter from Bro. J. F. Mintun to Bro. J. W. Wight, dated Anthon, Iowa, August 15, we learn that Bro. Mintun had been called from the field because of the severe illness of his wife's mother. He had been obliged to abandon tent work in promising fields, which he much regretted. He baptized two promising young men the day he left for home.

Bro. G. R. Wheeler, located at Conway Springs, Sumner county, Kansas, requests that brethren living in that county or vicinity communicate with him.

Prices on the large type edition of the Book of Mormon are \$1.50, \$1.75, and \$2, according to style of binding. By some mistake wrong prices of this edition appeared in the *HERALD*. The regular or smaller type edition is listed at \$1 and \$1.25. Those who have ordered or remitted for the large type edition please take notice

and forward instructions concerning said orders.

Bro. Wm. Lewis writes that the Rock Island road has granted a rate of one and a third fare to the Maysville reunion. Trains will stop at the grounds.

Bro. John Smith of Avenue City, Missouri, sailed for England August 2 from Boston. His address will be Milncow, Lancashire, England.

Bro. F. E. Cohrt, a young German brother writing from Holstein, Iowa, has secured some good openings in the vicinity of his childhood's home where he is visiting, and which he is endeavoring to improve as a minister for Christ. We trust he may have abundant success, especially in reaching those of his own nationality. He is encouraged by the prospects for good and feels the responsibility of one called to bear witness unto the truth.

Letters are received from Sr. Jennie Cooper, Winona Beach, Michigan, and Bro. P. E. Thompson, Proton, Ontario.

Bro. Thomas Daley writes from El Dorado, California, July 31: "I am for the field now."

Some of the brethren of the Galland's Grove district held a grove meeting at Benan, Iowa, August 3-14 at which Brn. C. E. Butterworth, W. W. Blair, B. Salisbury, W. W. Whiting, J. T. Turner, Charles Derry, — Pearsall, and — Simmons were present. One was baptized and others brought near, an enjoyable time being had throughout. We extract this note from a brief report sent us by Sr. Etta Duckett, the secretary.

This issue of the *HERALD* contains the programme of Zion's Religio-Literary Society for the first week in September. The *HERALD* publishes it because copy for one department has not yet been received which has delayed the issue of the regular *Program*.

Bro. Joseph Luff made a business trip to Lamoni on the 15th inst. He addressed the Saints on Sunday the 19th in the morning and evening services.

Brn. C. J. Hunt and F. M. Weld are holding tent services at Charter Oak, Iowa, where they have been for about three weeks. They have been well received and attentively heard by the people and are encouraged to believe that the fruits of their labors will appear in due time. The local paper, the *Times*, gives their work a friendly notice and refers to the presence of Bro. C. E. Butterworth, who was with them over Sunday the 19th. They go next to Cherokee, Iowa.

Bro. J. S. Snively started for Alledale, Missouri, on the 18th inst. After laboring there he will make an extended missionary tour of the southern part of Harrison county, in which he has many promising openings.

Mothers' Home Column.

EDITED BY FRANCES.

HE KNOWS.

Through all my little daily cares there is
One thought that comfort brings when'er it comes:
'Tis this—"God knows." He knows
Each struggle that my heart makes to bring
My will to his. Often when night-time comes
My heart is full of tears because the good
That seemed, at morn, so easy to be done,
Has proved so hard; but then remembering
That a kind Father is my judge, I say,
'He knows.' And so I lay me down with trust
That his good hand will give me needed strength
To better do his work in coming days—*ScL*

A WORD TO MOTHERS.

WE do not wonder that the mother of a large family oftentimes feels weighed down with the realization of the sameness and the greatness of her routine of duties. Mothers are only human beings, as well as fathers, and they have the most perplexing part of the business to look after, too, and many of them were unfortunate in their childhood; that is, their influences were inharmonious, consequently they are not qualified to rule their home with a sceptre of love; but they can by constant self-control attain that power.

She who rules herself is a mighty conqueror, and is qualified to occupy the throne of her family. But O, how far short we all are liable to come! The spirit is willing, but the mortal is weak and yields before the vexations that arise in daily life, but may we learn by results that it is a better course to follow St. Paul's example: stand firm and say, "None of those things move me."

We know that even the best of children are liable to weary one's patience, and yet never had the thought of doing so. "A soft answer turneth away wrath, but grievous words stir up anger" is as true and practicable to-day as it was when spoken by the man of wisdom, and if it was observed by both parents and children, and especially the former, there could be but little opportunity for confusion and discord to enter the home.

We have met poor, tired mothers who felt as if their lives were made up of confusion and drudgery, and have heard them say they envied those who had no such cares; and perhaps we should have felt just as they did had we been in their situation, but we know the sorrows of one who has been obliged to give up home and its relations, so say to such, Make your home as enjoyable to its inmates as possible. Dear, discouraged mothers, try and forget self, or rather not be so self-conscious, and instead occupy your mind with thoughts that will please and develop the minds of the little ones. An interest in their study, work, or play will tend to make them happy, and the bright reflection will come back to you laden with encouragement. We have received much happiness by practicing the same, have felt sometimes as if that was all the sweetness there was for us in this life, and the children were not our own either—what then must be the depth of a true mother's love?

We, too, have felt the pangs of a seemingly blighted life, but experience has shown us that 'tis only worldly hopes that have been blasted, to make room for wider, deeper hopes in the Eternal. Such probably is the

case with all whose life plans have been thwarted, and that must certainly take in all who ever came to years of understanding. The less we shrink before life's burdens, and the more we look up for strength and wisdom the smaller those burdens will become—yes, oftentimes they will sink into nothingness. The little ones have their trials, which may be as hard for them as ours are for us. They are born with germs of intelligence, and germs of passion, and have not attained judgment to guide them. Their little acts often call out rebuke because they have not come to understanding, and their parents do not take time to understand them—may take time to scold, however.

Some people think they must be very strict with their children—must talk much to them of their faults, in order to suppress them—must not spare the rod and spoil the child, thinking that by such a course they are leading them into the path of Christianity, but such a course has produced infidels—a medium line is more safe than either extreme. Of what benefit is family worship or a punctual attendance at church to a child if he is not dealt justly with by those who officiate in such a capacity?

In order to bring children to Christ, one must manifest the Christ method of dealing with them. Do we have one instance on record in which he manifested even the slightest token of cruelty to one of the little ones? We read of his folding them in his arms and blessing them—made them happy. Wisdom and power are required in every vocation of life, but in no business of life so much as in the business of peopling the earth, and fitting spirits for eternity—a greater work than that of angels.

SR. ALMIRA.

WHAT TO DO WITH THE CHILDREN DURING VACATION.

FOURTH PAPER.—HOW A BOY MAY BE EMPLOYED.

BOYS are generally believed to be harder to manage than girls. Perhaps it is a little more perplexing to know how to employ them during the long period of vacation. Especially young boys. When they grow older, their summers are usually spent at some employment, with the father in his business, or serving an apprenticeship. So it is the small boy that, traditionally, gives the most trouble.

To begin with, resolve to keep him off the streets. No matter how tempting the summer evening, when the stars begin to twinkle out of the twilight, and your boy begs so hard to go down the street a ways and play with some other boys under the corner lamp, for the little fellow's good deny him. Those summer evening meetings have taught thousands of boys the first lessons in sowing their wild oats. You would not think of permitting your little daughter to be in a miscellaneous company, and you would be horrified at the idea of her being out past dark with children who were street gamins. Yet your boy goes out but a few times before he falls into this very sort of company and it is then his youthful purity receives its first stain.

As he gets older, you grieve that his prin-

ciples are not higher; and in view of all your teachings, you wonder that he is so imbued with worldly shrewdness, which you, however, call positive dishonesty, but which is popularly condoned as being "sharp." Why, dear mother, that boy began to learn all that years ago, down by the lamp post.

In the matter of training boys there should be little difference from the methods pursued with girls. Like "Josiah Allen's wife," we think that a Thomas Jefferson's habits should be as good and simple as Mary Anne's. When one thinks about it and goes back to the beginning, perhaps man is not so original in his guilt after all. Why, his own mother permitted that boy to think in the early years of his career that he was a privileged individual. His character was being moulded, even if his young mind did not fully realize the license he was given, when he found himself in company, and out at places of amusement, where it was not thought fit for his sister to be. There can be no doubt that the youthful training a boy receives is more largely responsible for his inferior morals than any other cause.

Keep the boys better employed. Idleness breeds mischief. There are plenty of chores to be done about the house. In the summer the yards and gardens require a great deal of care. And why cannot boys be taught useful little industries? Simple carpentry, for instance. We once heard a distinguished lecturer say that it was just as right that a boy be a fair carpenter as that a girl be a good housekeeper. Why not? We are sure we do not see any reason why it is any worse for a girl to spoil a cake than it is for her father or brother to knock the plastering down endeavoring to put up a shelf, or make a bungled botch of putting up a screen door. A gentleman, from his experience with men, says that he thinks indeed it would be a far reaching benefit if all men were more practical. Provide the boy with tools and some material. A box of tools will delight any youngster's heart.

If you have ever noticed it, all boys have mechanical tastes more or less. Do you remember the interest he takes in a locomotive? how intently he will watch moving machinery? With encouragement and some direction, you would be surprised at the cleverness most boys will display. Instill in them the same regard for the home and its orderly and pleasing appearance that you do in the girl. Have them see to it that no pickets swing loose on the fence; that the walks do not remain broken. Have them make the chicken coops and the racks and trellises you need for your flowers. Your pleasure and pride in the convenience of such little contrivances will make the small men already begin to swell with the importance of their lordship.

Get the poor, "terrible," little fellows interested in something, and teach them to be prompt and systematic in performing all their duties. Require the utmost thoroughness and neatness in all their work, and you will have taught them some of the most important essentials of success.

A word about discipline. It is true that boys are generally of more perverse dispositions and more stubborn willed than girls.

They need to be managed with the most unrelenting firmness. But it wants to be kindly, nevertheless. Suspicious, harsh treatment will have a tendency to make the nature coarse and unsympathetic. Another thing they get less of, and which, as a little boy we know once said he liked as well as his sister, is "petting." It is said that boys of larger size do not outgrow their fondness for it, and it is proverbial that a man can be coaxed better than driven. However, we want to clearly distinguish against the extreme of kindness which is being too much indulged in nowadays. We mean that common sense should be the rule. Neither have we any patience whatever with pampering, and giving in to a boy, until he becomes the tyrant of the household.

When vacation comes do not rush the boy into some kind of work for the avowed purpose of keeping him out of "devilment." He is not a savage, and will not become so, ordinarily, if his parents have as much sense as they should have. It is a good thing to give a boy employment, but it is a great mistake to put him too closely at work while he is young. It often has just the contrary effect from what the parents expected, and the boy comes to have a special hatred for work, particularly that kind in which he has been engaged, and many times the father's business is left without a successor on this account. If he does not complain, he often becomes degraded in his mental tastes, sullen and spiritless in disposition. Remember that "boys will be boys." Nature ordained it to be so, and we rob them of their birthright if we deny them freedom and boyish exercises. If idleness makes a mischievous boy, overwork almost as surely makes a dull one. Give a boy as many holidays for hunting and ball-playing as are consistent.

In the matter of companions and amusements, choose just as carefully for your boy as for your girl. And as you would not entertain the idea of your daughter's meeting her company down town in the candy shop or on the street corner, just as positively forbid your son to do so. Extend to him the same privileges of receiving his friends at home that you give the girls. And it would be well if brothers and sisters were taught to be more in each other's company; interested in each other's friends, and to share each other's pastimes. LOUISE PALFREY.

HIAWATHA, Nebraska.

Dear Herald:—Will you please tell your many readers for me that I still love the gospel, and am trying to hold onto the rod of iron that leads to the tree of life. My desire is to see this work roll on and to ever be ready to do whatever the Master says. I am thankful for the instructions written in the Daughters of Zion leaflets. It is just what we have needed for a great while. I have six little ones, and my desire is to see them become useful men and women, and I truly need all the help I can get, for although I am willing, yea anxious, still I do not understand just how to train my little ones. The work is mostly left to us mothers for our husbands' duty is in the field. So you see, sisters, we have a work to do also.

My husband has opened up some new places for preaching and expects to open up more in the future. He has baptized eighteen since last year's report. The good work rolls on, and may it continue to roll until the Savior comes in his glory. May the God of heaven bless all his servants that leave their homes and loved ones to bring others to a knowledge of the truth, and may he also remember their companions in their loneliness and help them to do their duty. Ever praying for the welfare of Zion I remain,

Your sister in the one faith,
EMMA PAYNE.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"O friends! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight!
The little sharp vexations,
And the briers that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?"

Thursday, Aug. 23.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Thess. 5: 14, 15.

Thursday, Aug. 30.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Micah 4: 6, 7.

DAUGHTERS OF ZION.

SR. SOPHIE FERGUSON, Beeville, Texas. Sr. Anna Inman, Clarksdale, Missouri.

Letter Department.

FULTON, Iowa, Aug. 4.

Editors Herald:—Our district conference will soon convene at Canton, Iowa. We hope to see a good representation from the branches and those outside the district. Come, let us have a joyful time together.

Though my appointment does not begin until the first of September, I will take the field about the 9th or 10th of this month. This coming week I will try and obtain the use of the Union church, south of Maquoketa. I have had an invitation to come and preach at the above-named place, and realizing that delays are dangerous I will answer while the invitation is warm. We are informed that the sectarian guns will soon be heard just over the western hills; the Adventists and Free Methodists will hold camp meetings near the iron hills about three miles west of here. There has been a great falling away from those sects around this place. Quite reverse to Scripture teaching must needs be their plan, while the shepherds must console the one that has remained and call after the ninety and nine that have gone astray. I will try and remain near by while these meetings are in progress, and should any of the missiles of sectarianism fall about the camp of Israel we hope by the aid of God's Spirit to be able to obliterate the least impression they are designed to make.

I was privileged of late to enter a branch where Bro. W. H. Kephart had labored, and

found the people anxiously awaiting the return of this worthy brother, who had created an interest in gospel work, where interest had been waning prior to his coming. May the brother be blessed in all his labor.

We are proud to note the intense interest manifest in Sabbath school work here by those in the church and outside. The gospel is being deeply rooted in the minds of young and old. The *Gospel Quarterlies* published by our church it must be conceded are the deepest and yet the simplest work for Sabbath schools published. My desire is to continue spreading abroad gospel truth.

Yours in hope,
J. R. SUTTON.

MANCHESTER, Texas, July 30.

Editors Herald:—We have just returned from Blossom Prairie, thirty miles south of this place, where Bro. J. D. Erwin and I began a meeting on the 20th of this month. We had large attendance; everybody seemed interested. One good citizen told us he had closed his Bible fourteen years ago over the sixteenth chapter of St. Mark and had promised himself he would never read it any more until he found a people preaching that gospel. We baptized one young lady and several more talked of coming in. We left Bro. J. D. carrying on the meeting. We were impressed while there that a branch would be built up. We have one brother there. He has done all he could to get the truth before the people. We believe the world is ripe for the gospel, and we also believe the church is undergoing a severe trial. Our branch is having some trouble. Pray for us that the Lord may rule in all things.

I have only been in the church a little over two years, and I ask the prayers of the Saints that I may continue in the glorious work of my Master. The restitution of all things is near at hand. In bonds,

E. A. ERWIN.

ST. JOSEPH, Mo., Aug. 14.

Editors Herald:—Yesterday with loving and tender hands was laid away to her last restingplace in the beautiful Mount Mora cemetery what of mortality remained of Sr. H. C. Bronson, after nearly nine months of confinement to her bed, during which her sufferings at times were great. As a faithful, unflinching friend her husband kept vigil at her bedside, never tiring of trying to satisfy her wants and alleviate her suffering. She lacked not for kindnesses, for there were many to shower them upon her.

Notwithstanding the dry weather a visit to our market plainly shows that our soil is productive, as shown by the rich and copious show of vegetables there to be seen. Where can old Missouri be surpassed?

Bro. and Sr. Best's Son George came near losing his life yesterday by being run into while crossing the railroad in a buggy. As it was he escaped with a dislocated shoulder and broken shoulder blade.

The work with us is moving on. Our meetings though not quite as well attended as some think they should be, are quite spiritual and very encouraging. Bro. H. A.

Stebbins gave us some good counsel when with us on Wednesday night enroute to Blue Rapids. With love for this noble cause which I prize as the pearl of great price, I am,
Your brother,

J. M. TERRY.

XENIA, Ill., July 27.

Editors Herald:—Elder I. A. Morris, district president, began a series of meetings at our schoolhouse, near Xenia, on Thursday last and continued over Sunday. The meetings were fairly well attended through the week with a full house at both the Sunday services. A marked degree of the Spirit was present in the presentation of the word, which must have been edifying to all. We felt to rejoice when one came forward and gave her name for baptism, which ordinance is to be performed near Brush Creek chapel on Sunday next, and we hope that ere we reach the water's edge others may be fully ready; for we feel there are those in this community who are just waiting, they hardly know why; and, surely, as life is short and time precious we have none to while away, but should be up and doing, working for the Master while it is called to-day, realizing that the time cometh when no man can work; that in this grand and glorious latter-day work there is something for each one to perform; for we are living in a momentous age, in an age in which the prophecies concerning the times just prior to the second coming of the Son of God are being grandly and wonderfully fulfilled.

The Xenia Saints by their presence lent cheer and comfort to the occasion, and on Sunday several were up from Brush Creek, including the Sunday school superintendent, Bro. J. W. Morris, who offered the opening prayer, and also Bro. Powel and wife, who came a distance of nine miles. Altogether we consider it a day's march Zionward and feel so thankful that we are living in a day in which the gospel is being preached in its fullness.

We have lived in this part for several months, and from what we can learn think that the degree of favor in which the people of this community look upon this latter-day work is due largely to the godly walk and conversation of Sr. J. V. Jarvis who so long stood alone in defense of the work. I say alone, which she was in the gospel covenant; yet her husband stood nobly by her in defense of the work and still works with all the zeal of any of the membership. We feel that he with others are at the door and trust that he may soon be in the kingdom enjoying the benefits attached thereto, as well as sharing in the toils. This handmaiden of the Lord still has children and grandchildren outside whose lives shine out in their character, and what she did not fully accomplish in life will perhaps be consummated in her death; for in the death of a true Christian there is volumes. The scripture that says that whether we live or whether we die it is unto the Lord, is not without meaning.

Elder I. A. Morris, in company with my husband, B. A. Morris, will start for McVey, Macoupin county, our former home, and we do most earnestly pray the Lord that he will

send his angels before them, preparing the way; for we feel there are some there who believe the restored gospel and should obey, and beside there is other work there that the Omnipotent only can perform. We thank God for his goodness to the children of men, for his longsuffering and tender mercy, and for all the blessings that he is so bountifully conferring upon us, and pray the Lord that we may prove ourselves worthy by consecrating all that we have and are to his service, realizing that it is vain to pray, "Lord, send more laborers into thy vineyard and then tie their hands by refusing to give of our substance for the support of their families. May we arouse to the necessities of the hour, put on the whole armor of the Lord; and may we who are not able to do great things not despise the little things, but all work together with one grand aim in view, even the advancement and upbuilding of this latter-day work. We trust that the Brush Creek reunion that is to convene August 31 will ever stand as a monument for good. Your sister,

HEPPIE MORRIS.

BROOKLYN, N. Y., Aug. 4.

Editors Herald:—We still rejoice in the restored gospel as it is revealed in this day in which we live. The more we study and apply its precepts, the stronger is our conviction that it is of God; for its effect is progression in all that pertains to life and truth, morally, spiritually, and intellectually. This should not seem strange when we realize the fact that the Holy Spirit which is promised to those who obey the gospel to lead them into all truth, is the source from which all intelligence flows. Hence, if we are enjoying this holy influence the natural result will be advancement. We will become better citizens, more loving husbands, kinder brothers, gentler sisters, and more righteous Saints. If this is the result of obeying the gospel, will it not speak louder than the loudest thunder and be the greatest testimony we can offer as to the divinity of the work in which we are engaged and be a light that cannot be hid?

I realize the necessity of making a closer application of the gospel to my character, and so demonstrate my faith by works. I feel the hastening time is upon us, the eleventh hour is drawing to an end, the shadows of midnight are setting in, the events spoken of by the prophets are rapidly drawing to a close.

Satan also is fully aware of this, for his kingdom is spreading mightily, drunkenness is stalking abroad, society is honeycombed with secret vices, spiritualism is gaining daily, subtle and crafty influences are abroad deceiving alike the ignorant and intelligent, the virtuous and depraved, imitating the gospel in many ways with their healings, prophesying, speaking in tongues, etc.

How assuring to the Saints comes the promise—the Spirit shall guide them into all truth! My desire is that God will so illuminate our minds that we may discover the narrow way and walk therein. On Sunday the 5th inst. I had the unexpected pleasure of leading a promising young man from

South Norwalk, Connecticut, into the waters of baptism, the Spirit witnessing his acceptance. His good wife is also near the kingdom. This brother and others have been made acquainted with the gospel through the patient efforts of Bro. W. Hobson of South Norwalk, Connecticut.

Ever desiring the welfare of the work, I remain your brother,

JAMES COCKS.

LUCAS, Iowa, Aug. 6.

Editors Herald:—Two were baptized here yesterday, Bro. Thomas A. John officiating. I and Bro. David Daniels held service in the Christian church at Woodburn, eight miles west of here, last Sunday. The Christian brethren were kind and gave us a hearty welcome. We are to hold service there twice next Sunday. Brn. Thomas Hopkins and John T. Evans held forth at the Spring Hill schoolhouse and received the very best of treatment. The people seem more willing to listen now than ever before in this vicinity. The brethren lately ordained are doing a good work and will continue to do so if they receive the proper amount of encouragement.

E. B. MORGAN.

CLEVELAND, O., Aug. 7.

Editors Herald:—If anyone should read these few lines and know of any Saints living in Cleveland or anyone who may be friendly to the faith would send their address to me, or send word to them that we hold meetings every Sunday at 10:30 a. m. and seven p. m. in Memorial Hall, 170 Superior street, it may be the means of helping the cause along.

We are gaining ground and the few Saints here are feasting on the bread of life which Bro. M. H. Bond is so freely and liberally breaking for them. I believe we have some fish nibbling at our bait. If they only get on the hook and are safely landed we will be amply repaid for our labors and if not we are only doing our duty in preaching this gospel, as Jesus says, for a witness. I desire to ever help along the cause of our King.

In bonds,

EBENEZER MILLER, Jr.

No. 55 Lake street.

PLEASANT HILL, Md., Aug. 9.

Editors Herald:—As there is a desire among the membership as well as the priesthood to know what the missionaries are doing, I essay the task of telling something about my work. On returning from General Conference I labored in the city till June 19, having purchased a tent in Chicago through Bro. Pitt, to whom we feel to render grateful thanks. I left the city for home to make ready for the summer campaign with the new tent.

At home I found Bro. Alma Kent working away, letting his light shine, telling the gospel story to the Baldwinites of the Merry Land. Two days passed and we were en route for York county, Pennsylvania, where the tent was to be first located. June 23 the tent came and was set up and seated for Sunday service. A fair-sized audience greeted us while we tarried there.

We next located at Carea, Harford county,

Maryland, where we spent four Sundays with the week nights telling the people of Him who came to save; and of the angel's visit bringing authority to man to officiate in the name of Christ. Here we met some opposition from the baser sort, which stirred up some little excitement and caused the arrest of two of the leading spirits who were placed under bonds for good behavior till court meets in November. After their arrest some lewd fellow threw a stone, evidently intended for the writer, which came near hitting a brother that was with us. It was as large as a man's fist and made its mark on a tree that it struck near the brother's head. More might have followed but safety for the party who threw the missile was found in leg-bail. Next morning a notice signed by the committee of the White Caps of Maryland was found at the gate leading into the woods where our tent was located, giving us three days to leave the State or else we would be whipped. We sang No. 190 of the "Saints' Harp" and politely informed these parties we did not ask them if we could come and did not propose to counsel them as to when we should leave, hence we were there and intended to stay till we got ready to go. This move made friends for us and several men volunteered to guard us and did so for more than two weeks while we preached, stopping with us most all night; so we are alive yet and feeling quite well. Many warm friends were made to the cause while prejudice slackened her hold among the people. If baptizing great numbers is the only thing that counts in missionary work, Bro. Kent and the writer are left, so far, in the new fields. But if hard work indicates the elder's love for the work I guess we will be counted. I never did as hard work since I have been in the ministry. We have to board ourselves mostly, doing our cooking on an oil stove, sleeping at night on cots in the tabernacle—rusticating, brethren and sisters.

July 17 found us at Nottingham, Pennsylvania, at midnight. We had the tent set up and posters out notifying the people we were there and would begin meetings the following evening at eight. Quite a few came out to see the wonder of the age, a "Saints' tabernacle." Well did the prophet say the sons of God met together and the Devil came also. It was so in our experience at this place. Last year I advertised three or four weeks ahead and he got there first, locating about three hundred yards from where we were to hold forth. So this time we took the old fellow by guile, as Paul calls it, and came with our notice, and don't you think we were only four days ahead. The old fellow was asleep, I presume, or he would have been on time. However, we stopped over two Sundays and and left for the present site, Pleasant Hill, Maryland.

It is a difficult task to fight against his Satanic Majesty when the multitudes follow after him and cry, "Mormonism;" "keep your eye on 'em; they are after your wives and daughters!" God pity ladies who have husbands and fathers that have no more confidence in them than to think they would run off with anybody coming along. It seems to me if I had such a wife I would feel grateful

if some one would take pity on me and I should say, "Let her go." But that is only a trick of the Devil to serve his purpose.

August 2 found us located here. On the 4th I embarked on Nahum's coach for Philadelphia, leaving Bro. Kent to storm the fort. Large audiences greeted him all day Sunday and a fair-sized congregation has been in attendance so far during the week. In the city I baptized an aged gentleman by the name of Abraham Hanson. The work is slowly gaining strength in the city. The new members are taking a deep interest in the work and the prospects look more favorable than hitherto. It has given new zeal to the older ones who have stood the heat of the battle in the past. May the good work continue.

Ever hopeful,

A. H. PARSONS.

SAN BERNARDINO, Cal., August 9.

Editors Herald:—I think every Latter Day Saint ought to take the *Herald* but some are too poor to pay for it. Truly the hastening time has come. The work is advancing in this portion of the vineyard; sixteen have been added to our branch by baptism in the last two months. Brn. Burton and Forscutt are holding forth in the tent in Los Angeles to good congregations. Bro. D. L. Harris is preaching in what is known as the Little Bethel church in this place part of this week. Our Religio-Literary Society is getting under way in good shape, although we need a library very much. The Daughters of Zion are having very good meetings once a month; everything is encouraging.

Yours truly,

JEPHTHA SCOTT.

GREENVILLE, R. I.

Editors Herald:—Your pages come weekly with many words of comfort and cheer; and as I read in the Home Column what a great work is being accomplished, I often think, What am I doing to help the progress of this great work? I feel my inability to write, yet we are commanded that we should not hide our talent, and if we improve the talent God has given us, he will surely bless our feeble efforts. I have found much information in the Home Column and feel to bid you God-speed. I thank God that he ever gave me a knowledge of this latter-day work; so that I can say I know it is the true gospel. If we do the will of God we shall know of the doctrine with a knowledge of the truth. It should inspire our hearts to be faithful to keep the commandments.

Since uniting with this church I read a book called "Life among the Mormons." As I read it I became doubtful about the Prophet Joseph; yet, as we are commanded to take all things to God in prayer, I asked God to make known to me if he was a true prophet, and one night after praying earnestly I dreamed there was a man out West who had left me a rich legacy, if I would leave all for the legacy. As I was feeling sad, parting with everything and all my friends, I awoke. I thought upon the dream and prayed to God that he would give me more light on the subject. I commenced

taking *Zion's Ensign*. One of our elders had been having a debate with a Baptist minister about our prophet being a true prophet and it was continued in several papers. I was deeply interested and was always ready to read the papers as soon as I received them. I finally got the last paper and the last line read: "Joseph Smith was a true prophet, and he left a rich legacy for all who obey the gospel." As I read those words the Spirit of God came upon me with power, and I have never doubted since. I have been strengthened in reading the church papers. I don't remember the elder's name that defended Bro. Joseph so nobly. I lend my papers and some have not been returned, therefore I cannot give the name. I send this forth feeling should any doubt the truth of this work I can say, Take it to the Lord in prayer and he will reveal the truth to you.

Ever praying that God will speed the right,

Your sister,

MRS. E. F. VICKERS.

COUNCIL BLUFFS, Iowa, Aug. 8.

Editors Herald:—We are still alive, yet there are times when, hot and dry, a plaintive plea escapes our lips that the Father would send a Lazarus to bestow but a sprinkle to break the consuming drought which is causing dismay among the patricians as well as plebeians. Were it not that other parts of the country have been more highly favored than ours this winter's record would be one of starvation and want. As it is, with railroad facilities and rapid transit they can in a few hours place commodities at our doors; but the perplexing question is, how are we going to purchase them? Everything is unusually high and money is correspondingly scarce. The farmer who has not only depended upon his corn and hay crops to furnish feed for his stock but to replenish his larder as well, will in many instances be compelled to buy feed for stock. There will be a fair crop of apples and grapes, but other fruits were largely killed by the late spring frosts. Some of the firms in the city have reduced the wages of their laborers nearly one half besides discharging quite a number. With this condition of things staring us in the face we are perplexed as to results. We as Saints should make such matters a subject of prayer for the Book of Mormon says, "Humble yourselves and continue in prayer unto him [God]; cry unto him when ye are in your fields; yea over all your flocks; cry unto him in your houses, yea over all your household, both morning, midday, and evening; yea cry unto him against the power of your enemies; yea, cry unto him against the devil who is an enemy to all righteousness. Cry unto him over the crops of your fields that ye may prosper in them; cry over the flocks of your fields, that they may increase . . . and when ye do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you."—Alma 16:28.

When drought comes, which threatens to deprive us of support and livelihood, we should have seasons of fasting and prayer. I think it would be entirely proper for presiding officers of branches and districts when

convenient to call upon the churches to make it a matter of prayer. We have been warned since the inception of this latter-day work that these things were coming, and now shall we stand in dismay when they are here? I think not. Then let us like the children of Israel have a mark upon our doorposts—a signet in our homes which will exempt us from the devastating scourges that are rampant in the land. How are we to secure this signet of the King?

The Lord told Israel what they must do to secure exemption when destruction passed through Egypt, and their salvation and exemption was due to obedience; so Latter Day Saints have been told what to do in order to secure exemption from the "terrible evils" that are coming on the earth; that is, to keep all God's commandments. Principal among the admonitions of our heavenly Father is the Word of Wisdom, which promises if we comply with its demands that "All Saints who remember to keep and do these sayings, *walking in obedience to the commandments*, shall receive health in their navel and marrow to their bones. . . . and I the Lord give unto them a promise that the destroying angel shall pass by them as the children of Israel and not slay them." Then those who do not so do shall not be exempted when the destroying angel passes through the land.

We must also observe the law that was given to govern our temporalities, for the Lord says, "He that is tithed shall not be burned" and the antithesis is true, he that is not tithed shall be burned. It is evident that those who observe the law of tithing will not suffer in the great calamities as others will. In the face of such conditions it is passing strange that Saints are so oblivious of their perils in the calamities that await us. May God move upon them to trim their lamps and have them burning!

We are still doing what we can, but during the summer months church work is at a low ebb in the cities; however, at our Sunday services the attendance has increased rather than diminished. We are reaching quite a number through our tract distribution. I have enlisted quite a number in this work, Brn. Arthur Dempsey, Samuel Harding, George Christiansen, C. A. Pratt, and Srs. F. Potter and Mary Riley have been active workers; while Mary Beecroft, Harry Beecroft, C. A. Riley, Chris. Nelson, Emma and Grace Beebe, and others have rendered valuable assistance. We feel encouraged over late accessions. Bro. and Sr. Williams, Bro. and Sr. Strain, and Bro. Devol (nephew of David Devol) are proving to be loyal and worthy members and we trust will be an honor to the cause. It was our desire to prosecute an active summer's campaign in tent services here, but after repeated efforts we were forced to succumb to the inevitable, as we could secure no tent. I hope that another year, whoever is located in Council Bluffs, will be able to put in four or five months of continuous tent work. As it is, we can do nothing in the way of protracted efforts before September. I expect then to commence a series of meetings that will continue all fall in different parts of the city.

During the past month or so I have been

giving Book of Mormon lectures each Sunday evening, which have been seemingly appreciated, as evidenced by the increased attendance. There are quite a number of members here who are active and earnest and are doing all they can to help themselves and others, while some seem content to drift along doing nothing very bad and nothing very good. The branch lacks representatives of the lesser priesthood; we have very few who are active. Those who years ago acted in this capacity are now getting old and it is not to be expected that they labor as in years ago. We need young and middle aged men who are able and active. Our sisters are to be commended in the organization and prosecution of a Daughters of Zion society. May it live until it bears fruitage in corrected parentage, perfected generation, and untrammelled posterity! Quite an interest is manifested in our Sunday school, yet there is room for more. Bro. Arthur Dempsey, one of the most zealous and willing workers, is superintendent. Our Zion's Religio-Literary Society has been doing nicely, but adjourned recently until September 7th. It is substituted by a series of sociables to increase acquaintance and replenish the treasury.

Bro. Beebe has presided over the branch for years and one has only to attend the business meeting for the election of officers to learn that his work is appreciated. There are quite a number of Danish members here and while I never had any association with the Danish people before, I must say that my acquaintance has but ripened respect and confidence, as they produce some of the members of the branch. Elder Frank Peterson is quite able, and were it not that his work demanded his time he could do much good. There are others equally earnest but too many to name all. Elder D. K. Dodson bestows most of his labor in Crescent and vicinity, his appointed field. Bro. Robert McKenzie in connection with Samuel Harding answers the calls for preaching in the country surrounding Council Bluffs. L. P. Jensen has been laboring some among the Danish people; but I must now stop although we have many equally honorable Saints that space will not permit us to mention.

Elder Charles Derry, our missionary in charge (and by the way he makes a good one, at least I think so, for I have found him ever ready to act as a father in giving advice when sought for and in bestowing counsel when necessary) is held in high esteem in this district. He has the courage to express his convictions, the stamina to reprove a brother to his face and not to stab him behind his back. Would to God we were all that way! There would be less hypocrisy, deceit, and misunderstanding in the world.

The Saints are looking for Bro. Blair ere long. We would remind Bro. A. H. Smith that although his mission field is quite extensive yet Council Bluffs is one of the important centers and we will surely expect a visit from him either before or after the reunions. And, Bro. Joseph, I hear the expression quite frequently, "Why don't Bro. Joseph visit us? I wonder if he is coming out here this fall?" With the interest we have

I am satisfied it would do good for each and all of you to visit us. We would like to jog Bro. Joseph Luff's memory that we are still waiting for *that* sermon he *didn't* preach for us last fall. We would be pleased to have any of the ministry call on us when they can make it at all convenient, and even if it occasions a little inconvenience we will be pleased to have you come anyway.

With face Zionward, your brother in Christ,
T. W. WILLIAMS.

JANESVILLE, Minn., August 6.

Editors Herald:—Elders J. A. Davis and E. A. Stedman have been with us since Friday evening, leaving this morning for West Concord. We tried to secure an opening here, but failed to obtain a public building, the Methodist people refusing us their church and the authorities asked so much for the hall that we could not secure that. They held forth in a private house on Saturday night and over Sunday. We feel that they did good among us, strengthening the few Saints at least. There are seven of us here. We hold meetings every Sunday in private houses. We invite any of the elders coming this way to call on us. We hope to secure a public building and permanent opening in the near future. In bonds,

CLAUDE C. DAY.

OSTERDOCK, Iowa, Aug. 11.

Editors Herald:—I will give a brief description of my trip through Fayette and Floyd counties and a part of Butler since my departure from home the first of July: On my journey my first stop was at Grove Hill, where I preached twice to good congregations and found the Saints all very hopeful for the future and strong in the faith. I then went to Clarksville and Bristow, where I secured houses and homes for some of our elders, and as it is in the Des Moines district I shall request that some of our elders stop and preach to them. They will find a home and help by calling on Jacob Kephart at Bristow, and Charles Kephart at Clarksville. I am greatly interested in the two places; I have many relatives there that have never heard this latter-day gospel.

I then went to Powersville, Floyd county, where I met some of the largest-hearted Saints I ever met and a goodly number of friends outside of the church, who showed their friendship by going down in their pockets to assist us on our way. I visited there two weeks and preached to them all I could, but as the majority of them were farmers and in the midst of harvest, the attendance was not as large as would have been had it been any other time of the year; but I had the pleasure of leading two noble persons, husband and wife, into the baptismal waters.

From there I went to Randalia, Fayette county, where I found some noble Saints, but somewhat discouraged, as the results of some bad sectarian move which I think will destroy the work there for a time; but I think there is a good chance for some effectual work to be done there in the surrounding country.

I then came to Brush Creek, where I found

Bro. B. F. Miller and others strong in the work, though I could not hold meeting on week days and evenings, on account of the busy times. I then came to Wood, where I left Bro. O. B. Thomas five weeks before. I found that O. B. had endeared himself very much to that people, and I am assured the good seed he has sown there will bring forth much fruit for the Master's kingdom.

Yours truly,
W. H. KEPHART.

LIVINGSTON, Wis., Aug. 10.

Editors Herald:—I received the *Herald* for August 8 last night and was a little surprised to find my article on dancing in print, as I had written August 2 (so far as I now remember) inclosing stamp for the return of said article. My letter must have reached Lamoni by Saturday the 4th or Monday the 6th, in time to stop its publication in the issue of the 8th. I had previously received word that if the article was published as it was, it would be noticed editorially. The exact words written by the editor himself are these: "If you care to have it put in with such notice I will publish." I presumed from that that it would be held for my reply. I answered upon receipt of the letter that I did not care to run against the editorial pen, or words to that effect, and that there were some things I wished I had not sent in the former article, especially that part referring to Lamoni and other personalities. I waited for its return but instead I received the *Herald* with the original article in print, and not the one I would have had published after receiving the word from the editor. Why it was not held for further orders, as indicated by the editor's letter, or why my wish to have it returned was not complied with I do not know. Had either been done there would have been no room for complaint on the part of the editor or others.

After sending the article I obtained more knowledge of the facts in the case which would have caused me to cut out the very things objected to in the editorial, as well as other things. I found that I had misunderstood the situation, and wishing to deal with the matter in a less personal manner I ordered it returned. I had no idea of its being published so soon, for I knew of other articles awaiting publication. Just why this one should have the precedence I do not know. I do not want to charge the Saints or anyone wrongfully, and if anything appears in my article that does so I beg pardon.

That there was a dancing club in Lamoni and that Saints attended is not denied I believe, though I see the *Herald* calls it the "one o'clock club." I understood the word *ball* should come in between the words *o'clock* and *club*, making the name of the society the "one o'clock ball club." The name is significant. If you will allow me to interpret my own language, Bro. Editor, I will say I did not intend to implicate the church officers local or general in the *organization* of said club, as you intimate in your editorial, but spoke in a general way of the existence of such a club among the Saints at that place. I did not say all the Saints there danced, but

it seems to me if it were permitted to continue the officers and all were responsible for its continued existence. I have learned since, however, that the club was not organized by the Saints, but that Saints attended and sometimes there were only a few "Gentiles" present. I was glad to learn even that much. It was a burden I became weary of bearing. The officers certainly have a right to handle the members for unchristianlike conduct, and if I am not mistaken there is a resolution on record to the effect that dancing should be considered unchristian. Bro. Wildermuth and others agree with me that there is such a resolution as an action of General Conference, but if there is not it is none the less clear that it is unchristian—contrary to the example of Christ.

There seems to be sufficient to sustain that point in the Scripture and to this intent was the article written. I inquired if an effort had been made to handle members who were also members of the ball club and so far as I learned there had not been. I may have been to blame for not inquiring more diligently and that too of the officers themselves, but I considered my evidence sufficient. If it was not of course then I am the loser. My case depended upon the testimony of my witnesses, and so far their testimony seems to be true, that there was such a club there and that some of the Saints were members. This is all I intended to say in my article.

My language in the article does not indicate to me what the editor seems to see in it. The words in the editorial purporting to be mine, are not mine, or at least, they were not all I said in that sentence. Two words were cut off which changes the meaning. On page 511, first column, I said: "I go out with shamefacedness and dare not affirm that the 'Reorganization' is in harmony with the word of God in *practice*." But when quoted in the editorial, the words "in practice" are cut off, carrying the thought that the church officers organized the club, thus making it a matter of organization instead of practice. Had those words been inserted it would have shown that *only* so far as the *practice* of dancing was concerned was I unable to harmonize it with the word of God.

I am not the less convinced that dancing is just what I claimed for it, "one cause for spiritual death, and a sign of apostasy;" but I regret for several reasons that I wrote so hastily, and I am sorry my article was not returned for correction. I ought to have examined the matter more closely.

If, because of any of these things or the personalities indulged in, any have been offended, I ask their forgiveness and promise to profit by my experience already dearly bought.

I subscribe myself an uncompromising foe to all things which militate against the salvation of man *as I see it*.

J. W. PETERSON.

"The Star Spangled Banner" is an adaptation of "Anacreon in Heaven," composed by Dr. Samuel Arnold of England in 1770.

Some Australian gold veins are one hundred and thirty feet thick.

The gold talent is variously computed at from \$1,186.21 to \$1,216.62.

Original Articles.

THE REVELATION OF APRIL, 1894.

IN some respects the revelation of last April is one of the most unique documents ever accepted by the latter-day church, as a revelation from God. Some of its statements cannot be made to harmonize with existing facts without a careful consideration of the peculiarities of the situation which rendered the giving of such a communication necessary. Opposite views were entertained on some points of doctrine, involving church polity, and were strongly advocated by many on both sides, who were, without doubt, equally honest in their convictions. Some of these, we have reason to believe, would have had their faith terribly shaken, if not destroyed, had the Lord not given something which (to them) appeared to favor their side of the controversy. Thus God, in his wonderful condescension, made an effort to save his people, though some of them might be in error; and the document given must be regarded as a manifestation of divine wisdom and love.

I do not believe it is saying too much to affirm that no man can harmonize all the statements of this revelation with themselves, and with all the facts in the case, as they do and have existed, who advocates an opposite view from the one herein set forth. (See paragraph 5 of the revelation, also the action of the joint council thereon.)

The only fair inference to be drawn from the action of the quorums, and the church in General Conference assembled, is that all of them believed the revelation to be divine. The final vote is thus presented to us, in the conference minutes, after the revelation had been indorsed by all the quorums:—

Then it was placed before the remainder of the assembly and by them was sustained, and finally before the whole body of ministry and members in the conference, and by a standing vote it was unanimously accepted as the voice of the Lord to his people.—Con. Min. pp. 52, 53.

From the above statements, it may be seen by anyone that the revelation was not "placed on probation for one year," so far as a belief in its divine origin is concerned; but that *all* accepted it as a revelation from God. Now it is the opinion of the writer, that after a purported revelation has received such an indorsement as was given the communication of April, 1894, any extra effort to sustain with props and stays in the shape of individual testimonies—dreams, visions, etc., which were given to meet individual demands—is superfluous, and serves to furnish the critical looker-on with indubitable evidence of weakness,

either in the document to be acted upon, or in the persons making the efforts referred to. I have been both tried and humiliated by such efforts more than once. I do not believe that the revelation referred to above is such a weak affair as to need any extra props or stays lest it fall into eternal oblivion.

The responsibility of passing upon that which claims to be revelation from God to his people is very great; and, to my mind, it implies upon the part of the ministry, in particular, and especially the leading quorums, the necessity of careful and prayerful examination. The sentiment expressed must be in harmony with all other revelations which have been accepted by the church; it must be in agreement with facts as they *are* and *have been*; its purposes, and the manner of reaching them, must be worthy of, or commensurate with the character of the infinite God with whom we deal, and who is the sole object of our faith. Men differ in their mental constitutions as they do in their physical, and God deals with them according to the peculiarities of each individual case. Some are satisfied when they have laid a matter before the Lord, and in answer to prayer, received the testimony of the Spirit; others begin to *examine*, with prayer, and are not satisfied until they receive such inspiration in their hearts and in their minds as will enable them to see evidences of divine wisdom, love, and power in the document which asks to be admitted as a revelation from God. This will explain why some required more time than others before they were willing to indorse the revelation of last April; though it is but fair to admit that, for various reasons, some of the latter class may be prepared to act sooner than others. Those who get at these important matters in the way herein indicated are not less staunch and persistent defenders of the revelations of God than their brethren.

I can find nothing in the minutes of the conference that indicates that the revelation was "placed on probation for one year," but I do find, as already shown, that "it was unanimously accepted as the voice of the Lord to his people."

It is true that the conference refused to order the publication of the revelation in the next edition of the Doctrine and Covenants. But what of that? The refusal to order its publication, *at that time* (or at any other time for that matter) does not nullify the previous action of the church in accepting the revelation as divine. Revelations were given through the first seer which were never published in the Doctrine and Covenants; and so far as I know, last spring was the first time in the history of the Reor-

ganized Church when it was sought to order the publication of a revelation at the time it given. Accepting the revelation as divine is one thing, while an order to publish in the Doctrine and Covenants, and publish *now*, is another thing. Respectfully,

J. R. LAMBERT.

THOUGHTS ON THE RESURRECTION.

BY ELDER H. P. CURTIS.

WHY should it be thought a thing incredible with you, that God should raise the dead?—Acts 26: 8.

This language was addressed to King Agrippa, before whom the Apostle Paul was permitted to speak for himself concerning the things he had been teaching among the Jews. That doctrine taught by Paul, of which the resurrection of the dead was a principle, caused the Jews to have the apostle brought before the several courts of the Jews. The doctrine of the resurrection was largely questioned by those who listened to Paul's preaching and was probably one of the principles of the gospel of Christ that was hardest to get people to comprehend and believe that the natural body would again come forth from the grave. It seemed to conflict so much with human philosophy. In Acts 17:18 we read that those philosophers of the Epicureans and Stoics considered Paul to be advocating a strange God and doctrine, because he preached unto them Jesus and the resurrection. They did not believe it because it failed to harmonize with their man-made philosophy.

We read in Acts 23: 6-8, where Paul was brought before the council and where he declared:—

I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

If Paul was a Pharisee in belief and hope of the resurrection, what constituted the belief of the Pharisee? The Saducees believed contrary to the Pharisees, saying, "There is no resurrection, neither angel nor spirit, but the Pharisees confess both." The Pharisees held to the literal interpretation of the law of Moses and the prophets, believed in spiritual manifestation, in the preexistence and immortality of the soul, and in the resurrection of the dead. As Christ and the apostles found opposition to the teaching of the literal resurrection, so I find at the present time: *we* have the same objections to meet, the same human philosophy contradicting it. Most creeds do not teach it; preachers do not preach it. All Christians believe in a future existence after death; not only Christians, but most every intelligent mind has conceived a hope of future life, and that conception has brought forth

numerous human theories, opinions, and beliefs in regard to future life. But when the resurrection is taught in its plainness, as in the times of Paul some say it is a strange doctrine. And we ask, Why think it a thing incredible with you that God should raise the dead?

Does the Bible teach that there will be a literal resurrection of the body? We think so.

Job said that in the latter days (evidently meaning in the millennium) after his body was destroyed he would yet in his *flesh* see God. (Job 19: 25, 26.) Job had faith that though he died he would be brought to see God in his flesh on the earth. Human philosophy says it can't be done; but Job believed it would be done. Isaiah plainly says "the earth shall cast out her dead." (Isa. 26:19.) The Prophet Ezekiel also speaks plainly concerning the resurrection of the whole house of Israel. (Ezek. 37:1-14.) The question was asked, could those dry bones live again? the answer is so plain: The Lord said he would lay sinews upon them, and bring flesh upon them, and cover them with skin. Would that be a literal resurrection? If not, why did the Lord say when they feared being lost because they were cut off from their parts (or bodies), "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel?"

What was placed in the grave? It was the body. What will come out again? The body. Will there be a new body created in the grave for the purpose of a resurrection, or will the watchcare of God be over them to preserve them until that body is redeemed and raised again? Which looks the most reasonable? "Precious in the eyes of God is the death of his saints;" and why not his watchcare be over the body as well as the spirit? We read in Matthew 27:50-53, that when Christ had given up the ghost the earth did quake, and the rocks rent and the graves were opened; and many *bodies* of the saints which slept arose, and came out of the *graves* after Christ rose. How did Christ rise? Did not his body come out of the tomb, and does not Matthew say the bodies of the saints came out of the graves. Who says there was any difference in that resurrection? Christ appeared unto many and convinced them that it was his body by showing himself and the nail prints and wounds in his side. So also did the Saints that arose appear to many.

We read in Doctrine and Covenants, section 85, par. 4:—

And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul.

If the soul of man is to be redeemed by the resurrection, will not both

spirit and body come forth? Is not death a separation of spirit and body? and is not resurrection a reuniting of spirit and body as promised to the Saints of God? Who shall be resurrected? Doctrine and Covenants section 85, paragraph 4:—

And the redemption of the soul is through him who quickeneth all things in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory.

From the foregoing we learn that man must be sanctified from all unrighteousness (or wrongdoing), and that sanctification is brought about through the law given unto us, even the law of Christ.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom.—D. C. 85:5.

That law is the gospel law. If we keep that law we are justified before God, and prepared for the celestial glory, and are of a celestial spirit.

We read again:—

They who are of a celestial spirit shall receive the same body, which was a natural body.—D. C. 85:6.

Now that comes very near being a literal resurrection, does it not? And there is a condition attached thereunto; that is, they must be "of a celestial spirit." We must have that celestial spirit. What is that spirit? We read in Romans 8:11:—

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

It was the Spirit of God that raised up Christ, and that same Spirit will quicken our mortal bodies providing it dwells in us. Our mortal body is that which is placed in the grave, and it is that which will be quickened; and we will receive the same body, which was a natural body if we are of a celestial spirit, which is the Spirit of God. How do we receive this Spirit? Paul went to Ananias to be told what to do. Ananias told him to arise and be baptized, to wash away his sins. When Paul was baptized he came forth cleansed from all his sins, sanctified, holy, pure as a babe; made so through obedience to the law of Christ, the gospel law. Then when Ananias had laid his hands upon him Paul was born of the Spirit. What Spirit? The Spirit of God, the Holy Ghost that Peter said "ye shall receive;" that Spirit of God that dwelt in Christ and raised him from the dead, which will also quicken our mortal bodies providing it dwells in us, which is made possible through the obedience of the gospel.

And because there is no other law given for the redemption of the soul, this gospel was preached to the spirits in prison, that were disobedient as

mentioned in 1 Peter 3: 19, 20; 4: 6. The effect of the gospel being preached there will be seen in Doctrine and Covenants, section 85, paragraph 28:—

And after this, another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

Now let us see if we can get the order of the resurrection:—

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.—1 Cor. 15: 22, 23.

We learn that Christ was the firstfruits, and that there will be a resurrection at his coming. We read of this elsewhere:—

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.—1 Thess. 4: 16, 17.

(See also Doctrine and Covenants, section 85, paragraph 27.)

We now have this order of the resurrection: Christ the first fruits, then the saints at Christ's coming, and those that obeyed the gospel in the prison.

Now let us notice Paul's saying in 1 Corinthians 15: 24:—

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.

Now this is at the close of the millennium, and is noted by several events: death shall be destroyed, the last trump is sounded, the angel shall declare time to be no more, and judgment is given.

And again, another trump shall sound, which is the third trump; and then cometh the spirits [not souls] of men who are to be judged, and are found under condemnation; and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.—D. C. 85: 29.

So we see the spirits of these are to come forth and are to be found under condemnation; also that their bodies are to lie unredeemed. Why? Because there was not the Spirit of God dwelling in them, that quickened the body of Christ; and also the saints at his coming.

We notice in Doctrine and Covenants, section 85, paragraph 6:—

And the righteous shall inherit it [the earth]; for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body.

We notice, here, that bodies are to be raised in two ways: one a natural body, a literal resurrected body; while the other is raised a spiritual body. Who were raised a spiritual body? The righteous. Who are righteous? We read in Matthew 25: 34-40 a de-

scription of the last judgment. Two parties are spoken of and compared to sheep and goats. Speaking of the sheep, Christ says:—

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

He tells them of their good deeds, and the righteous are surprised. If they had been saints they would have known of those deeds. We also discover that they were good men that administered to the wants of Christ's people or disciples. They were not *saints* evidently. If they were, why were they arraigned before the judgment at the last days? Their inheritance was prepared from the foundation of the world. Christ went to prepare a place for his *saints*.

Let us again notice 1 Corinthians 15: 34, 35:—

Awake to righteousness, and sin not; for some have not the knowledge of God. . . . Some man will say, How are the dead raised up? and with what body do they come?

Paul is not talking now of the saints, for he makes a distinction here. He refers to "some man," and not "brother," and afterward in the thirty-sixth verse he calls him a "fool." Paul is not in the habit of calling his brethren fools. If he had, he would have come in "danger of the judgment." Let us notice now; Paul does not refer here, in any regard whatever to the condition of the saints of God, but does refer in some of the following verses to the condition of man who comes under the general judgment. He tells him in verse 37 that he sows not that body that shall be, and in verse 38 tells him God will give him a body as it hath pleased him and that the glory of it will probably be according as his works have been. He tells him in verses 40 and 41 something about the difference in the glories of those bodies, and tells him that as one star differs from another star in glory so also is the resurrection of the dead. He continues to state how he has sown in corruption and dishonor, but through the goodness of God he will be raised to incorruption and to glory whatever that glory may be. Maybe he has given a cup of cold water; if he has, he will get his reward. Finally he tells him as follows in verse 44:—

It is sown a natural body, it is raised a spiritual body.

No literal resurrection there, is there? Why? Because he had not the celestial spirit or the Spirit of God dwelling in him; for he had been sowing largely to corruption and dishonor. Now let us notice verse 50. Paul is again talking to the brethren and not to the fool. He says:—

Now, this I say, *brethren*, that flesh and blood cannot inherit the kingdom of God.

What does that mean? It means that neither flesh nor blood can inherit

the kingdom of God. When do the saints inherit the kingdom of God? Not until after the millennium, Doctrine and Covenants 85:33:—

And again, another angel shall sound his trump, which is the seventh angel, saying: it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine press alone; even the wine press of the fierceness of the wrath of Almighty God; and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him [Christ].

When shall the saints receive their inheritance? When it (the work of Christ) is finished, and the victory won over death, hell, and the grave. In 1 Corinthians 15:51, Paul says:—

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

Why changed? Because flesh and blood cannot inherit the kingdom of God. When shall we be changed? Verse fifty-two reads:—

At the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the saints] shall all be changed.

Who are the dead? (Remember this is at the close of the millennium.) They are those that live not until after the thousand years; those that remain asleep. They shall be raised incorruptible. How is this? Is it a literal resurrection? No. Paul says it was sown a natural body, but raised a *spiritual* body; and spirit is incorruptible. The Doctrine and Covenants says that "notwithstanding they die, they also shall rise again a spiritual body." In Revelation 20:12, 13, John says:—

I saw the dead, small and great, stand before God; . . . and the dead were judged. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.

Was there a raising of the literal body here spoken of? I think not. True, John says the sea gave up the dead. He also says in Revelation 13:1 that he saw a beast rise up out of the sea. Is it not believed that "sea" spoken of here means the people? Does not the "sea" spoken of in prophecy always mean to represent the people of the earth living at that time? If so, why not the same meaning here? Would we not then conclude that it was those who were living at the close of the thousand years, who had not yet received the gospel? John says there will be some who will compass the camp of the saints. We understand that death and hell delivered up their dead, also that hell is the prison of the spirits of men; so no bodies came from it, but the spirits did.

But what about the body? Paul says in 1 Corinthians 15:38:—

But God giveth it a body as it hath pleased him.

Suffice to say, it is incorruptible. And the saints who have possessed

their bodies through the millennium shall be changed. Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality;" and when this is accomplished "then shall be brought to pass the saying that is written, Death is swallowed up in *victory*." Hence now is the victory won over death, hell, and the grave. It is finished; death and hell are destroyed in the lake of fire, according to John the Revelator (Rev. 20:14), and the victory won at the close of the thousand years. Angels shall be crowned and saints shall receive their inheritance; hence, in the thoughts advanced promise of a literal resurrection of the body is only given to the saints or those who live the gospel law and obtain the birth of the Spirit; and that body is to be changed at the end of the thousand years' reign with Christ on earth, and the saints shall inherit the kingdom. As to the nature of that change we might consider the transfiguration of Christ on the mount as a type of that most glorious body that shall be.

Sunday School Associations.

INDEPENDENCE.

Association convened at Armstrong, Kansas, June 8, 1894, at two p. m. Wm. Clow, assistant superintendent, in the chair, Mrs. Abbie A. Horton secretary. The following school reports were read and adopted: Mount Zion, Independence: Sessions 14, average attendance 221, total enrollment 254, classes 22, number of officers 9, total collections \$31.41, average collection \$2.24, in treasury \$20.75, *Hopes* taken 140. W. N. Robinson superintendent, F. W. Mills secretary. Armstrong: Sessions 13, average attendance 78, total enrollment 104, classes 7, officers 8, collections \$10.51, average collections 81 cents, *Hopes* taken 40. Dora M. Berg secretary. Zion's Summit: Sessions 13, average attendance 28, total enrollment 52, officers 4, total collections \$1.58, average collections 12 cents, in treasury 95 cents. C. DePuy superintendent, E. E. Wagner secretary. First Kansas City: Sessions 13, total enrollment 46, average attendance 39, classes 5, total collections \$6.63, average collections 51 cents, in treasury \$3.87, *Hopes* taken 20. Fred Koehler superintendent, Anna Koehler secretary. Pleasant View: Sessions 11, total enrollment 30, average attendance 23, classes 3, officers 4, total collections \$1.77, average collections 16 cents. George W. Overton superintendent, Mellie James secretary. Knobnoster: Sessions 13, total enrollment 33, average attendance 27, classes 4, officers 4, total collections \$3.26, average collections 24 cents, in treasury \$2.63. A. E. Wiedman superintendent, Virginia Hankins secretary. Holden: Sessions 12, total attendance 172, average attendance 12, classes 2, officers 4, total collections \$1.31, average collections 11 cents. D. J. McCarty superintendent, John Johnson secretary. The reports of the treasurer and secretary of the literary exchange were read, adopted, and the committee on literary exchange sustained. Report of treasurer was as follows: On hand March 9, 1894, \$13.46; expended 80 cents; on hand June 8, \$12.66. Of the committee on literary exchange: Have sent out during the three months ending June 8, 50 *Heralds*, 36 sermons, 80 tracts, 10 *Hopes*, and 40 *Ensigns*. On hand March 9, 1894, 25 cents; received from association 50 cents; expended 50

cents; on hand June 8, 25 cents. The resignation of Sr. Bozarth was accepted. Sr. Anna Flower was appointed as member of the committee on literary exchange. It was resolved that the term of office of each member of the literary exchange be a period of twelve months hereafter. Resolved that the literary exchange be empowered to appoint agents, one or more in each branch, within the boundary of the Independence district, also that said literary exchange may send the literature to any place they think best, the boundaries in sending our literature be unlimited. An interesting and instructive programme was rendered in the evening consisting of music, vocal and instrumental, essays, readings, etc., at the close of which it was resolved that the district superintendent or his assistant, as they may agree, visit all the schools in the district during the next three months and draw on the treasury for expenses. Adjourned to meet at ten a. m. of the day preceding the next quarterly conference at same place of conference. On motion the district superintendent, his assistant, and the secretary were authorized to select a committee on programme for our next convention.

CONVENTION NOTICES.

Programme for the Des Moines district Sunday school convention to be held at Runnells, Iowa, August 31, 1894, convening at 10:30 a. m.: Morning session, business. At 2:30 p. m., What constitutes a model Sunday school to be discussed and questions asked and answered. Music from Winnowed Songs, numbers 10, 19, 79, 126, 164, 186, 102 to be used during the day. Eight p. m. invocation, C. Scott; recitation, Allie Brockett; song, Pearl and Marshall Jamison; recitation, Clara Brockett; declamations, Marshall Jamison, Willis Brockett; recitations, Clara McKinney, Maud Park; declamations, Frank Park, Pearl Jamison; recitation, Lillie Stuart; declamation, Harley Parmenter; song, Lester Parmenter; declamations, Eva Boyer, Lester Parmenter; recitation, Ida Freel; select reading, Hattie Boyer; declamation, Grace Miller; song, Maud Park, Frank Park, and Clara McKinney; recitation, Casie Winfray; dialogue, Maud Park, Clara Brockett, Clara McKinney, Henry McKinney, Robert Park, and Hala McKinney; dialogue, Otis Ridgway, Henry Kerchatt; song, Lillie Stuart, Ida Freel, Eva Boyer, Harley Parmenter, Lester Parmenter, and Scott Freel; benediction; songs for the evening, 210, 63, 115, 148, and 96.

Truly yours,

MRS. ETTA SPRINGER, Supt.

Miscellaneous Department.

TITHING.

To the Saints in Colorado, Greeting:—Having been appointed Bishop's agent for this State I feel like Peter did on one occasion when he said, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet to stir you up by putting you in remembrance of the grave responsibility that is resting upon us as Latter Day Saints in seeing that the gospel of the Lord Jesus Christ is carried forth to the people; and the gospel will not spread by faith alone, for James said that faith without works is dead, being alone. Therefore we need something more than the faith and prayers of the Saints, for that alone will not send the missionaries abroad. It requires means as well as the prayers of the Saints, and for this reason the Lord has said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house," to feed the families of the elders while they are going forth with the word of life to the people. And the Lord has said, "Prove me now herewith, saith the Lord of hosts, if I will

not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your grounds; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Now this was the word of the Lord to ancient Israel; and, indeed, will it not apply to us as well as unto them? I believe it will, therefore we must not lose faith and confidence in the promises that God has made because of hard times. Our faith and confidence should increase in the glorious promises that he has made unto his people, because we know that he is true and faithful to fulfil all the promises that he has made unto his people. And again we are taught by the wise man, Solomon, to "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3: 9, 10. I also read in 2 Chronicles 31: 5 that as soon as the commandment came abroad the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey; and of all the increase of the field and the tithe of all things brought they in abundantly. And after the people brought their tithes and offerings then it was that they had enough to eat and plenty left, for the Lord had blessed his people. Is he not the same God to-day and just as ready to bless his people? I believe that he is if we are worthy of his blessings; and I find in the 20th verse that when Hezekiah wrought that which was good and right and truth before the Lord his God, and honored the law and kept the commandments, then he was prospered.

Now, dear Saints, if we want prosperity to attend us must we not honor the law and keep the commands that the Lord has given unto us? Then we shall be entitled to all the blessings that he has promised. Read the 28th chapter of Deuteronomy and see what the Lord said to his people in former times: "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." And will he not lift us up too? He said that he would open unto them his good treasure, the heavens to give the rain unto their land in his season, and bless all the work of their hands. Will he not bless us in like manner as he blessed them if we keep his commandments in deed? It is written that the willing and obedient shall eat the good of the land (Isaiah 1: 19), and the Lord has truly said in Deuteronomy 14: 22, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." And again I read in Leviticus 27: 30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Then what right have we to use that which is the Lord's only for his work? We must keep the commandments that God has given us if we want the blessings; and indeed this is one of them, for I read in Doctrine and Covenants on page 193, "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."

And now we all feel that his coming is very near. Then let us be up and doing so that we may escape the burning, is my prayer. Then again I read in Leviticus 26: 3-5: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." O what a glorious promise is this, made by the God of heaven that cannot lie. Is it not worth striving for?

May God help us all, then, to see the necessity of keeping the law and his commandments, that we may receive all those blessings that God has promised to give, for I believe we all need them. Yours in hope,

JAMES KEMP.

HUTCHINSON, Colorado, Aug. 4, 1894.

NEW ENGLAND REUNION.

August 10 found a goodly number of Saints assembled at Tenant's Harbor, Maine, the place chosen for this year's gathering. East and West, that is Maine and Massachusetts delegations united early in the morning at Rockland and after numerous handshakings were conveyed to the reunion grounds by the little steamer "Silver Star." Upon arrival, a general scramble for boarding places was first in order on the part of the majority, while the minority pitched their tents and commenced camp life. The evening found all things in readiness for opening service. Bro. F. M. Sheehy preached the introductory sermon and was assisted by Bro. W. H. Kelley.

Saturday, August 10.—A meeting for organization took place at ten a. m. in the large tent, Brn. W. H. Kelley and G. H. Gates in the chair. Brn. W. H. Kelley, F. M. Sheehy, and U. W. Greene were chosen presidents of the reunion. Bro. M. F. Gowell was chosen secretary with Bro. Orrin Coombs assistant. Other officers were Sr. Lenora Ashton, organist, Brn. T. H. Summerfield, Herbert Raymond, and Charles Coombs a committee to preserve order; Bro. Orrin Coombs chorister; Brn. Arthur Crocker, George Smith, and John Suttell ushers. At 7: 30 p. m. Bro. Henry C. Smith of Iowa spoke on the subject "Faith in God."

Sunday, August 12.—At 10: 45 Bro. W. H. Kelley was the speaker assisted by Bro. George Smith; in the afternoon Bro. U. W. Greene assisted by Bro. W. H. Kelley, and in the evening Bro. F. M. Sheehy assisted by Bro. Charles Coombs. The attendance was large for the two latter services. So far everything has moved along pleasantly. Tenant's Harbor being a new place as concerns reunions, and but two or three Saints living in or near the town, doubts of success were entertained; but it was thought by the movers that the wall of prejudice existing might be broken down to a considerable extent and more good result than if held at any other point. We are hoping and not without reason that the end may justify the committee's judgment. The services of the day were preceded by a baptism at the steamboat wharf. Bro. George Suttell being the candidate, Elder Charles Coombs officiating. From nine to 10: 30 a. m. social meeting occupied the time. A good season was enjoyed; young and old testified with clearness, eloquence, and power to what they knew; and the thought occurred to the writer, as at other such assemblies of the Saints: "Every member a preacher; every testimony a sermon;" such is the work of God. The cornet so beautifully played by Bro. Orrin Coombs has been a feature of the reunion so far. More anon,

M. F. GOWELL.

REDUCED RATES TO GENERAL REUNION.

Reduced railroad rates to Logan reunion September 8 to 16 have been granted over C. and N. W., S. C. and P., Burlington, Cedar Rapids, and Northern, and C. R. I. and P. Get receipt with certificate attached from your local agents. Those on C. R. I. and P. coming to Perry or Council Bluffs get receipts entitling them to continuation on C. and N. W. or other roads mentioned, and these extend to main roads and their branches in Iowa. Be sure and take receipt, and when signed by reunion committee's secretary and agent you will be entitled to one and one third fare, and it cannot be unless you do. Be sure and comply so that number of tickets will be above the minimum.

A. M. FYRANDO, Sec. Com.

GENERAL CHURCH REUNION.

Some have asked, Will the reunion at Logan be held? We answer, It will, God blessing us to that end. It begins September 8, 1894, continuing until the 17th. All that can be done for hay, wood, water, and post office accommodations will be done. Brn. Joseph Smith, W. W. Blair, A. H. Smith, C. Scott, H. A. Stebbins of Lamoni; Joseph Luff of Independence, J. S. Roth of Grinnell, T. W. Williams of Council Bluffs, with a large corps of able assistants are expected. Expenses will be made as light as possible, and if you study economy it need not cost you much more to come than to remain at home. Come in old-fashioned style temporally and spiritually. You do not need to move all household effects, and spend time and money in "fixing up." To be clean, neat, and spiritual is what will tell. Who knows but what drought may humble and unite us so that we will be in a frame of mind, that God by his Spirit may give us the most essential of our sustenance—"spiritual blessing."

Yours respectfully in invitation to come,
Reunion Committee.

A. M. FYRANDO, Sec.

BEWARE OF HIM.

In Southern California a man about thirty-five years of age, weighing about 135 pounds, with black hair and moustache, right foot a clubfoot, has been getting small sums of money from the Saints, claiming to be a member of the church himself. In Los Angeles he gave his name as Reed, in Santa Ana, McKinsy, and came from Bakersfield. In San Bernardino it was Sumner and he said he was from Mexico. I write this as a warning to the Saints.

D. L. HARRIS.

SAN BERNARDINO, Cal., Aug. 7, 1894.

CONFERENCE NOTICES.

Galland's Grove district conference will convene at the Saints' chapel, Galland's Grove, Iowa, October 12, at 10: 30 a. m., continuing over Sunday. Saturday afternoon and evening will be devoted to Sunday school work, as usual, under the direction of R. Wight and others.

The time of holding this conference has been changed from November 16 to October 12 at the earnest solicitation of a number of elders and the consent of a majority of the branches within the district. Branch officers will please see that their branch reports are forwarded in due time. A cordial invitation is extended to the president of the mission and any other missionaries, elders, and Saints who may choose to attend.

C. E. BUTTERWORTH, Pres.

BENAN, Iowa, August 9.

The Kewanee district conference will convene at the Buffalo Prairie branch, Mercer county, Illinois, Saturday, September 1, 1894, at ten o'clock. All those who come by railroad will be met at Joy, Illinois, by Buffalo Prairie Saints with teams Friday evening. Millersburg branch requests that Brn. Pitt and Chisnall hold services at the Millersburg branch on Friday evening. Conveyance will meet them at Aledo, Illinois.

To the Saints of Southern Missouri district:—I have just received information from the brethren at Woodside, stating that under the existing circumstances of *White Cap law* and *mob government* of that part of the country they believe it would be unwise to try and hold conference at that point at the present. Persecution is rampant; threats are plentiful; small deeds of violence are constantly increasing, such as *throwing rocks at Saints' preachers*; cutting up the *Saints' watermelons*, treading down the corn, and in many ways fulfilling the words of Paul, "Despisers of those that are good." After consulting with others of the priesthood, and from a kind invitation from the Saints of the Burnham

branch to remove the conference to that point, and believing it would be dangerous to try and hold conference at Woodside at the present, and the language of our Savior is, "If they persecute you in one city flee ye to another," I do not know whether I have authority to change it or not and have not time to find out, so I will run the risk and say the coming conference will be held at Burnham, Missouri, August 31, commencing at ten a. m. All come. Let us have a profitable time.

HENRY SPARLING, Pres.

The Southern Indiana district conference will convene with the Byrneville branch, October 13, 1894, instead of October 27, as there was a mistake in the minutes of our last conference. So, then, as the Lord has so abundantly blessed us with two good conferences, let us come with one heart and one soul to build up the one cause. Leave self at home. Bring the Lord Christ with you, so that our labors will be jointly together with him so that our reward will be rich. As ever your colaborer with Christ,

JAMES G. SCOTT.

REUNION NOTICES.

The reunion of the Northern and Central districts of California will convene at San Jose, California, September 28, and hold to the 7th of October inclusive. Arrangements have been made with the railroad company to get one third return rates if the attendant uses the certificates which can be had of me by the time this appears. The attendant must sign the certificate and have the agent sign at time of purchasing ticket to San Jose. Pay full fare going, and return for one third, if fifty certificates are used. Let all use the certificates so as to help others. In bonds,

C. A. PARKIN, Bishop's agent,
Northern California district.

3010 Sixteenth St., San Francisco, Cal.

The reunion committee of the Northern Missouri and Southern Iowa reunion to be held at Maysville, Missouri, commencing August 24, have made arrangements for those bringing teams, to have feed, such as hay, straw, oats, and corn on the ground at a reasonable price. Remember this part of Missouri has a very fair crop. By order of committee,

C. P. FAUL.

NOTICES.

To all whom it may concern:—I took the addresses of several of the brethren at General Conference and have got them misplaced. They desired to know of the country in the regions of Harrisonville, Cass county, Missouri.

I would just say to all, that we have as fine a country in the vicinity of Harrisonville as can be found in Missouri, and crops are good this year, and there are some farms being offered very reasonably, running from twenty to twenty-five dollars per acre, only thirty-five miles from Kansas City. Now is the time to buy; good limestone soil and water. My family resides five miles west of town on a farm.

To the Saints of Southern Illinois: Please remember the reunion at Brush Creek, commencing August 31 and holding over two Sundays. Come prepared to stay and camp on the ground. Good rains of late will make it pleasant in the grove for all. The Saints here are determined to make it a success. A cordial invitation is extended to the ministry and all who can come and assist us will find a warm reception.

EMSLEY CURTIS.

MAYSVILLE REUNION.

All expecting to attend the reunion at Maysville commencing the 24th inst. will please take notice that the undersigned have arranged to run an eating booth for the benefit of the church, wholly. Let all who can

come prepared to patronize it. Meals will be served at the following rates: Single meals twenty-five cents; three meals' tickets sixty cents, or six tickets for one dollar. *Good cooks will be employed and substantial victuals served. "Good elders will deal out the spiritual food, and we will look after the temporal. Help us make a success of this for the church's sake.

WM. LEWIS,
J. M. TERRY.

TWO DAYS' MEETINGS.

A two days' meeting will be held at Henderson Grove, Illinois, in the Kewanee district, September 8 and 9. Will the Saints of other branches please take notice and come up to the help of the work in this branch and give the Saints of this place all the encouragement they can. Noted elders from a distance are expected. All brethren coming by railway will be met at Galesburg by notifying Bro. Hiram Williams, Soperville, Illinois; Bro. Roy Glass, North Henderson, Mercer county, Illinois; also Jacob Brown, Utah, Warren county, Illinois. Visiting brethren please take notice. Notify the committee by card.

JACOB BROWN,
President of branch.

By order of
JOHN CHISNALL,
Dist. Pres.

There will be a two days' meeting held at Boyne City, Charlevoix county, Michigan, on the 15th and 16th of September. All are cordially invited to come and have a good time. Bring baskets and help bear each others' burdens. We expect all the priesthood to come that can.

R. W. HUGILL, Pres., of branch.

DIED.

BRONSON.—Mary E., wife of Elder Hyrum C. Bronson, passed peacefully away early Sunday morning, August 12, 1894, at her home in St. Joseph, Missouri, after a sojourn upon earth of over fifty-four years, having been born at Princeville, Illinois, April 20, 1840. She was born again into the kingdom by the hand of Bro. J. F. Adams of Buffalo Prairie, Illinois, September 9, 1866. Thus near twenty-eight years of unwavering service was spent in the church, ever willing to deny self and suffer if need be for the gospel's sake. Through all these weary years she has toiled, and now she is at rest; and O, how sweet it must be to her! She leaves of her immediate relatives a husband, a daughter, and a son with a brother, and sisters, and other relatives and friends to mourn her loss. Before her death she selected her pallbearers and made many other arrangements for her funeral, selecting the elder to preach the sermon. The funeral was held in the church at 2:30 p. m. on the 13th, the sermon being by Elder J. M. Terry from Ps. 27: 4 with Luke 10:42. After the heat and toil and strife thou hast now entered the portals of life.

STOCKS.—Sr. Annie, wife of Bro. William Stocks, passed from this life July 29, 1894. She was born September 18, 1861, at Bridg-hampton, Sanilac county, Michigan. She leaves a husband, 6 children, mother, 4 sisters, 3 brothers, and a vast community of friends to mourn their loss. Sister Annie united with the Methodist Church at the age of fourteen and lived an exemplary member. At the age of nineteen she became convinced of the divinity of the restored gospel through the teachings of Elder J. J. Cornish, and was baptized by him October 16, 1877, remaining a faithful follower until her death, ever ready to stand for the truth. She was laid to rest in Au Sable cemetery, July 31, funeral sermon being preached by Elder Robert Davis from I Corinthians 15:55.

STEWART.—At Au Sable, Michigan, July 15, Mrs. Dora Stewart, daughter of Sister Christina Goodwin, aged 30 years, 10 months, 13 days.

ITEMS OF INTEREST.

ST. PETERSBURG, Aug. 11.—An official crop statement covering the conditions to the middle of July has been issued. It says summer and winter wheats were in excellent condition. The millet and buckwheat crops were poor everywhere in Southern Russia. The first thrashings of wheat and barley gave yields of fifty per cent above the average.

LONDON, Aug. 11.—The seizure of the island of Getsubito by the Russians is regarded in diplomatic circles as a practical declaration on the part of the Czar that he proposes to dip deeply and profitably into the Korean trouble. His agents have induced the Queen of Corea to ask Russian protection. These same Russian agents have practically divided the great families of Corea into two feudal factions and are playing off one against the other. Intelligence from St. Petersburg is to the effect that Russian naval and military activity is at its height. While China and Japan are fighting over the Korean bone the prospects now are that Russia will step in and seize it.

The fact that France and Russia are working in harmony regarding the Korean complication is looked upon as extremely significant. Their union of purpose places them in opposition to the policy outlined and agreed upon by the other great powers of Europe.

WARSAW, Aug. 11.—The great coal mines near Dombrowa, Government of Gradno, have been burning since yesterday afternoon. The fire started by an explosion of gas while the full force of men was under ground.

The main shaft was wrecked and comparatively few miners have been rescued. The latest report is that several hundred men are entombed and that all hope of saving them has been abandoned.

HERMOSILLO, Mex., Aug. 11.—The forces of government soldiers sent against the Yaqui Indians have met with defeat in all attacks so far made and the Indians, emboldened by their successes, are committing depredations upon the unprotected ranchmen. A courier has arrived here bringing news of an encounter between soldiers and Indians near the Village of Chiltepinas, which resulted in fifteen soldiers being killed and a large number wounded. The Indians lost about ten killed. The Indians ambushed the soldiers, and after firing one volley into their ranks fled into the mountains. The government will be asked to send reinforcements against the Yaquis.

WASHINGTON, D. C., Aug. 11.—Representative Haugen of Wisconsin has introduced a resolution for an investigation by the Committee on Commerce of the causes of railroad strikes and for recommendation of remedies. The resolution contemplates government control of railroads, declaring the inability of unassisted private enterprise to control transportation, which is essentially a public business, has been clearly demonstrated. The committee is to report under the resolution whether control by legislation short of government ownership will suffice to regulate the railroads for the interests of the public.

The wheat crop of Minnesota and the Dakotas is estimated at 125,000,000 bushels, the second largest yield those States have ever produced.

Copious rains fell in local districts in Illinois, in the Wabash Valley, Indiana, in Minnesota, and in Iowa and portions of Wisconsin, on the 10th and 11th inst.

Forest fires destroyed the business portion of the town of Waters Meet, Michigan, August 10. Loss estimated at \$75,000.

Virginia militia surrounded the camp of the Coxeyites, Galvanites, and other members of the commonweal army at Roslyn and summoned them to surrender. Indications are that a majority of those captured will be put to work repairing roadways in the portion of

the Old Dominion where they were encamped.

There are rumors of a renewal of trouble between Pittsburg coal operators and miners because the former continue to refuse to pay the amount named in the compromise agreement.

Up to August 11 the miners at Spring Valley, Illinois, were still holding out. The coal companies at La Salle, Peru, Ladd, Seatonville, and Laceyville have recognized the union and the men have gone to work. Streater operators have refused to reemploy Italian miners because of their riotous acts during the strike.

Strikers at Omaha have been cowed by the militia and work in the packing houses is proceeding without interruption.

PARIS, Aug. 12.—The trial of the thirty Anarchists before the Assizes Court ended to-day in the acquittal of all but three of the accused.

WASHINGTON, D. C., Aug. 13.—The House of Representatives to-day passed the Senate tariff bill; and subsequently bills admitting sugar, iron, coal, and barbed wire on the free list were introduced and passed the House, but were referred to the finance committee by the Senate.

At present indications the cranberry crop of Ocean county, New Jersey, which last year aggregated 10,000 crates, will not equal half that quantity this year, and reports from other parts of the country look as though there will be a partial failure elsewhere. Private advices received by heavy growers say the crop in Wisconsin has been injured by the droughts, and Cape Cod growers say late frosts in the spring injured their yield nearly one half.

GENEVA, O., Aug. 13.—A genuine cyclone struck North Madison early this morning, devastating forests, orchards, buildings, growing crops, etc. The wind struck in near the lake and swept a path one hundred feet wide clear of everything in its way. Heavy hailstones accompanied the rain and smashed thousands of windows. All crops in the path of the storm were utterly destroyed by hail and wind together. The storm swept a path about three miles long. The loss will be heavy. So far as learned no person was seriously injured.

The House has concurred finally in the Senate amendment to one of the appropriation bills giving to each of the States and Territories which has desert lands within its limits such amount of those lands, not exceeding a million acres, as the State may cause to be irrigated, reclaimed, and cultivated by actual settlers within the next ten years. This is an experiment and it may take a little time to see how it will work. If it is successful then additional grants can be made.

The General Government has in the Dakotas, Montana, Idaho, Washington, Oregon, Colorado, New Mexico, Arizona, Utah, Wyoming, and California 529,000,000 acres of what are known as desert lands, meaning thereby lands which cannot be cultivated without irrigation. The quantities vary by States from 13,000,000 acres in South Dakota to 74,000,000 in Montana. There is a constant and increasing pressure on Congress to do something for the reclamation of these lands.

LYONS, France, Aug. 16.—Anarchist Santo, the assassin of President Carnot, was guillotined in the front of the prison here at 4:55 o'clock this morning.

LONDON, Aug. 15.—The evicted tenants bill has been rejected by the House of Lords by a vote of 249 to 30. The debate on the second reading of the bill in the House of Lords Tuesday attracted a large attendance of peers, mainly members of the opposition. The government benches, however, began filling up as the debate progressed. The Duke of Devonshire, Liberal-Unionist leader, professed pity for the tenants, but added that in his opinion the landlords' case was stronger.

MADRID, Aug. 15.—The cyclone which

swept over the Province of Ciudad Real yesterday was accompanied by a terrific storm of hail. Over 200 persons were injured and several thousand domestic animals were killed. The damage to crops in the province is estimated at \$300,000.

SHANGHAI, Aug. 12.—The Japanese squadron that attacked Wei-Hai-Wei Friday, reports of which engagement were cabled yesterday, consisted of twenty-six vessels. It is not definitely known how many of the fleet were men-of-war. The warships drew up in line of battle off the port and opened fire early Friday morning. There were no Chinese warships in the vicinity and the engagement was entirely between the Japanese men of war and the forts. The whereabouts of the Chinese fleet were unknown. The forts, however, were able without much difficulty to repulse the attack. About fifty shots were exchanged, but no material damage was done on either side.

The soldiers manning the guns of the fortifications showed themselves to be lamentably deficient in marksmanship. Most of their shots were ill-directed, the shells either falling short of the vessels aimed at or going wide of their marks.

When the fleet withdrew it proceeded to Port Arthur, which place it attacked Friday evening. Little if any damage is reported to have been done at this latter place. The operations are regarded as having been not attempts to capture either Wei-Hai-Wei or Port Arthur, but simply ruses on the part of the Japanese commander to ascertain the exact position and strength of the Chinese guns at the two places.

Thursday last two small Chinese gunboats were sighted going at full speed in the direction of Tien Tsin.

SHANGHAI, Aug. 13.—There has been no confirmation of the reported engagement between the Chinese Pei Yang squadron and a Japanese fleet. The Chinese fleet seems to have disappeared from the coast and its whereabouts is a mystery. Report has it that the Chinese war vessels may shortly be heard from off the coast of Japan.

ST. PETERSBURG, Aug. 13.—Considerable excitement is being experienced in regard to a dispatch from London that it is Great Britain's intention to propose that the powers intervene in the affairs of Corea, with the view of obtaining the evacuation of that country by China and Japan and the establishment of international control. It is stated here that Russia would not permit this, and that it would prefer that the war continue.

YOKOHAMA, Aug. 15.—News has been received of a battle which took place last Saturday between the Japanese and Chinese fleets. The Chinese were driven off.

Spring Valley, Illinois, miners voted to return to work, on the 16th inst. The company refused to recognize a committee, but made some concessions.

Deputies were required to prevent a miners' riot near Springfield, Illinois, on the 16th.

Massillon, Ohio, district miners threaten to strike again if nonunion men are employed.

Deputies prevented trouble at the Snowden mines in the Pittsburg district August 16. The situation is serious.

LONDON, Aug. 16.—The Managua, Nicaragua, correspondent of the Times telegraphs as follows: "A protocol has been signed uniting Guatemala, Nicaragua, San Salvador, and Honduras into one republic, to be known as the Central American Republic. Costa Rica was also requested at the conference which discussed the proposed union, but that government has declined to sign the protocol."

China is negotiating a European loan of \$50,000,000.

Chulalonkorn I., King of Siam, is dead. His death is likely to cause much internal disorder.

Famine prevails in eight of the eleven provinces of Corea and the condition of the people is already very pitiable.

LONDON, Aug. 16.—A dispatch to the *Times* from Shanghai says Japan is pouring fresh troops into Corea, and upwards of 50,000 Japanese soldiers are now in Corean territory. The Chinese fleet, according to the same dispatch, is remaining passive. In Japan the war fever is intense and universal, the press and popular orators preaching to the people of vastly ambitious schemes, including the conquest of China or at least the conquest of the Chinese Province of Manchuria.

YOKOHAMA, Japan, Aug. 16.—A notice has been issued to the effect that revision of the treaties between Japan and the foreign powers will be taken in hand forthwith. The essential features of the revision will be that foreigners will not have the right of trial in their own consular courts. The government will confer upon foreigners certain privileges owing to the tenure of land settlement right, and foreigners will also have certain privileges in regard to taxation. The foreigners here are greatly concerned at the proposal and are strongly of the opinion that the time has not arrived when their interests can be left to the Japanese Government.

Continued wet weather has done great damage to crops in England. The potato blight in its most virulent form prevails in many districts of Ireland.

Cholera continues to spread in Russia and in parts of Germany.

LONDON, Aug. 17.—A dispatch from Shanghai says: "The Japanese government has authorized a loan \$50,000,000. Torpedoes will be laid at the entrance of Tokio and Nagasaki harbors early next week. The Japanese Government has promised Admiral Fremantle, who commands the British squadron in East Adriatic waters, to give forty-eight hours' notice in case the Japanese fleet bombards Wei-Hai-Wei or Chee Foo. The eight vessels that passed Chee Foo westward bound July 14 were the Chinese fleet fleeing from the Japanese cruisers. The fleet went to Lui Kung Tae, northwest of Chee Foo, where it has been left undisturbed by the Japanese."

LONDON, Aug. 17.—A dispatch from Paris says Prince Emmanuel of Orleans was arrested in Bordeaux to-day on his way to visit the Emperor of Austria.

AMSTERDAM, Aug. 17.—Three fresh cases of cholera and one death from the disease have been reported here. At Rotterdam one fresh case of cholera is announced, and one case is reported from Purmerend. At Maestricht there has been death from cholera, and one death from the same disease is reported from Wormerveer.

ST. PETERSBURG, Aug. 17.—Cholera has broken out at Riga. Ten cases of sickness from that disease are reported by the authorities there.

VIENNA, Aug. 17.—During Wednesday and Thursday there were 253 new cases of cholera and 161 deaths in Galicia, and 54 new cases and 28 deaths in Bukowina.

China is negotiating with Berlin bankers for a heavy loan.

Paris telegrams report the discovery of an Anarchistic plot to murder Premier Dupuy.

Kaffir rebels are committing terrible outrages among the Boer Settlements in South Africa. A number of women and children have been killed and much property destroyed in the disturbed districts.

LONDON, Aug. 17.—A death from cholera has occurred at Battersea, a portion of this city on the Surrey side of the Thames.

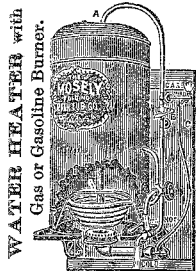
Miners in the vicinity of Springfield, Illinois, are dissatisfied and have refused to resume work.

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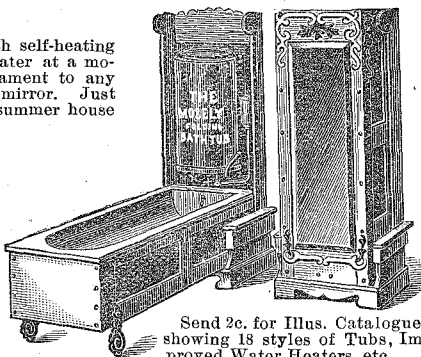
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Creston District Agricultural Fair, Creston, Iowa, August 27-31. Tickets sold August 27-31, returning September 1, at one and one third fare.

Iowa State Fair, Des Moines, Iowa, August 31 to September 7. Tickets sold August 30 to September 7, returning September 8. One fare for round trip.

St. Louis Exposition, St. Louis, Missouri, September 5 to October 20; tickets sold September 6, 10, 13, 17, 20, 24, 27, and October 1, 4, 8, 11, 15, and 18, limited for return 5 days from date of sale, rate one and one third fare.

St. Louis Fair, St. Louis, Missouri, October 1-6, date of sale September 29 to October 6 limited for return up to and including October 8.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, August 29, 1894.

No. 35.

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JERUSALEM'S RETURNING PROSPERITY.

THE London *Times* says: "The British consul at Jerusalem in his latest report gives some interesting details respecting the present condition of the holy city. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side houses have been increased so rapidly during the last few years that quite a large suburb has arisen where formerly there were fields and vineyards. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. Last year the first public garden was completed outside of Jaffa Gate, and the trade is generally increasing, especially that in Jaffa oranges, olive wood work (now an important local industry), and olive oil. The export of colocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by Arabs in the neighborhood of Gaza, where it grows wild. An interesting enterprise which has recently been commenced is the collection of the bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Zaffa to Jerusalem, and then conveyed on cart to the Jordan, where they were floated down the river to the Dead Sea, and there now engaged in picking up the bitumen, which is in much request in Europe. The consul thinks it would be advantageous to trade with the inland districts if a steam launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit, and cattle. At present it is conveyed by caravans round the north and south ends of the Dead Sea, entailing a journey of from four to five days.

Kerak, the chief town of Moab, is now garrisoned with Ottoman troops, and authority is established there, so that if rapid communication were established the whole produce of Moab would find its way to Jerusalem and the coast."

MSS. OF THE NEW TESTAMENT.

NO FEWER than 1,760 ancient manuscript copies of the New Testament in whole or in part exist, their abundance markedly contrasting with the small number which have come down to our own day of the classical writers. As no miracle has been wrought to preserve copyists from error, the last century added up 30,000 various readings in the New Testament manuscripts; and the present one has increased the number to 150,000. Some interesting particulars are given in the "Sunday school Teacher's Bible Manual" for December. Only the merest fraction of them are of any consequence; and their number, and the fact that they were made originally in different parts of the world and from a variety of manuscripts, enable biblical students to detect and eliminate the errors and approximate to the original text more closely than if the various "readings" were fewer. This tedious but necessary work has been carried out with untiring energy. The New Testament manuscripts fall into two divisions: "Uncials," written in Greek capitals, with no distinction at all between the different words, and very little even between the different lines; and "Cursives," in small Greek letters, and with divisions of words and lines. Professor Roberts dates the change between the two kinds of Greek writing about the tenth century. Only five manuscripts of the New Testament approaching to completeness are more ancient than this dividing date. The first, numbered by Biblical critics A, is the Alexandrian manuscript. Though brought to this country by Cyril Lucar, Patriarch of Constantinople, as a present to Charles I., it is believed that it was written, not in that capital, but in Alexandria; whence its title. It is now dated in the fifth century, A. D. The second (known as B) is the Vatican manuscript. It has been in the Vatican library from 1475 or an earlier period, but not till A. D. 1859 was an edition of it published, and that one, by Cardinal Mai, when issued, was uncritical and of little value. But in 1868 a facsimile of it came forth so that now it is fully ac-

cessible to scholars. The Vatican manuscript dates from the middle of the fourth century, if not even from an earlier period. The third (C), or the Ephraem manuscript, was so called because it was written over the writings of Ephraem, a Syrian theological author—a practice very common in the days when writing materials were scarce and dear. It is believed that it belongs to the fifth century, and perhaps a slightly earlier period of it than the manuscript A. The fourth (D), or the manuscript of Beza, was so called because it belonged to the reformer Beza, who found it in the monastery of St. Irenæus, at Lyons, in A. D. 1562. It is imperfect, and is dated in the sixth century. The fifth (called Alpha) is the Sinaitic manuscript obtained in 1844 by Professor Tischendorf from the monks belonging to the convent of St. Catherine, on Mount Sinai. It contains the whole New Testament. It is believed that it was made in the fourth century, and its value to the biblical critic is very great. Any other "uncial" manuscripts that exist are only fragmentary. The cursive manuscripts, though numerous, are of too late a date to stand on the same level for critical purposes as the "uncials." It is possible indirectly to gain access in whole or in part to the readings in manuscripts which have perished. There were early versions of the New Testament in different languages, such as the Syriac, etc. In many cases these were made from manuscripts not now existing, but the translation shows what the original must have been. Christians of the early ages, like those now living, were accustomed formally to quote or informally to allude to particular Scripture passages. When there is reason to believe that it was done with precision, it is easy to ascertain from their writings what the original reading was in the manuscript of the New Testament in their possession.—*Public Opinion.*

A rare old deed passed through the Recorder's office in Ebensburg recently. It was made out on parchment and conveyed land belonging to Abraham Weaver in Richland township, Cambria county, from John Penn, one of the proprietors and Governor, to Luke Morris. It was drawn up in 1776.

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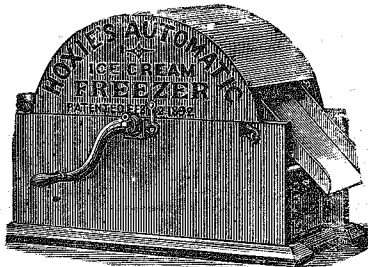
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, August 29, 1894.

No. 35.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 29, 1894.

POINTS ON TENT WORK.

BRN. F. M. Weld and C. J. Hunt who have been doing tent work in the Galland's Grove district, have given some attention to improving that department of the service with a view to better adapting the "canvas churches" to the comfort of audiences and the ministers who for quite a long season make them their homes.

They write expressing the opinion that no tents should be used but those that can readily be raised or lowered from a center pole. The reasons given for this are that in case of a storm a tent can be immediately lowered and the strain upon rope and canvas be avoided, saving the wear and tear consequent upon a tent left standing under the strain of a heavy wind, which is the case where tents cannot be quickly lowered. Besides this, those in charge are apt to be struck and severely injured by pegs attached to guy ropes pulling out and flying around promiscuously. These brethren have been using an old style tent, which has at times become considerably damaged because they could not promptly lower it during storms. They are now remodeling it, converting it into a center pole tent, believing evidently that a converted tent will better suit the purposes of their mission, and we think so too if it is thus better adapted to their purposes and the comfort of their hearers.

They call attention to another point, an important one—the matter of seating. Hitherto they have been obliged to obtain cumbersome lumber and arrange temporary seats at each point visited, which has been found to be very unsatisfactory; but they now think they have succeeded in solving the seating problem by a simple device that anyone can manufacture cheaply, and which can be carried with the tent without undue trouble, weight, or expense. They will send sample "standards" at cost to any of the brethren who desire them, on receipt of twenty-five cents, and believe they will give entire satisfaction. They state that their audiences have generally commended the device as comfortable and through which they have waived the usual objections to tent seats as "un-

comfortable" and otherwise unpleasant, and because of which many have heretofore remained away from "tent meetings." They can now advertise "good comfortable seats" and have found them a decided factor in securing large and attentive audiences.

Inasmuch as some are urging the use of "camp chairs" for tents, Bro. Weld urges the objections to them that they last but one season and are therefore expensive; that they are uncomfortable except upon level ground—which at times has to be leveled against the wishes of proprietors; and that they cut up the ground, which is also frequently objected to by land owners.

We present these items to all whom they may concern in the interests of those engaged in tent service. Those desiring to obtain the sample seating standard referred to should address the brethren, either of them, as follows: C. J. Hunt, Deloit, Iowa; F. M. Weld, Lamoni, Iowa.

If others have good points on tent work we shall be glad to hear from them. The brethren referred to have their tent neatly decorated with attractive mottoes, etc., a feature peculiar to all tents in use, we suppose.

UNION, OR NO UNION.

THE brethren at St. Louis, Missouri, have been having a little experience with popular evangelical ways that gives wisdom, though not pleasant to contemplate.

A big tent is being used to hold meetings in, and all denominations were to have a day each. Brn. Russell Archibald, J. C. Hitchcock, and others made request and secured the promise of Saturday, August 18, for the Reorganized Church. Having secured the promise of the manager, Bro. Archibald set about securing a representative of the church. He wrote Bro. Luff, but failed to reach him; Brn. Charley Jones and Wm. Bozarth were both away and not available, so the authorities at Lamoni were requested by letter and telegram to be sure and have some one on hand to occupy the big tent on August 18. Presidents Joseph and Alexander H. Smith consulted together and secured Bro. J. W. Wight to attend the appointment. The result was that a telegram reached Lamoni, on August 16, at 11:55 a. m., an hour and ten minutes before Bro. Wight was to take train for St. Louis directing that he should not come.

The following letter from Bro.

Archibald written the 16th, will explain the reason why:—

ST. LOUIS, MO., Aug. 16, 1894.

Bro. Joseph Smith:—Last night I received your wire, in reply to mine of yesterday, stating that Bro. J. W. Wight would leave for St. Louis to-day, the 16th, and have wired you this morning stating that Bro. Wight need not come and that I would write you fully.

Last night there appeared an article in the evening papers, stating that the Management of the Camp Meeting had decided to be very careful as to who should hold forth at the camp in the future, and had drawn the line this side of the sect known as Latter Day Saints. Two weeks ago they told us we could have Saturday, the 18th, so after reading the article above referred to we went out to the tent and had a talk with the manager. He said that Rev. Sam Jones would be back by Saturday and that he would have to cut us off for him, but that we could have the following Saturday if we desired. He denounced the article referred to, which appeared in the papers, as being untrue and seemed to want to justify himself, but it is evident that "where there is so much smoke there must be some fire."

It was quite evident to me that he did not care to give us a hearing and has adopted this method of causing us to withdraw without placing him under the necessity of making a flat refusal, and as he has shown that we can place no confidence in his promises we have decided to let the matter drop. When next Saturday came he would have another excuse, and for this reason I wired you this morning to prevent any further expense or trouble. At any rate, Bro. Jones will be here by next Sunday and he will be able to look after us in case we should have an opportunity to be heard on the 25th.

The whole matter has terminated rather abruptly and unsatisfactorily to us, but the papers remarked that if they had their choice between the Latter Day Saints and Sam Joneses' they would prefer the former. Am sorry to have put you all to so much trouble, ending in such an unsatisfactory result, but you will know where the fault lies.

Fraternally yours,
RUSSELL ARCHIBALD.

No. 2613 North Market Street.

Doubtless the brethren at St. Louis feel hurt over the affair; for men of good hearts and correct intentions are always wounded in feeling, when men whose profession should be a warrant for fair dealing, fail in their promises, or are guilty of marked disregard for their word and the courtesy of good faith and fairness toward their fellow men.

It would have been far more manly for the manager to have said at the start, "We cannot let you in," than to have promised and then broken his word. Of course there would be more money attraction in Rev. Sam Jones. He is at present the representative of the Southern in sensational religion, as Dwight L. Moody is of the Northern wing; but neither of these gentlemen is of value enough for a Christian gentleman to forfeit his word, however humble the man,

or few the sect to whom that word was given—but then—as Bro. Archibald writes we “know where the fault lies.” Is it a fault that “lies”?

HERALD'S CIRCULATION INCREASING.

THE Herald Office management has had occasion to ask remittances from its patrons from time to time, especially during the past two years, which have been seasons of unusual business depression. However, it should not be inferred from this—an ordinary business method of making collections—that the church organ is running behind in its list of subscriptions; for the HERALD has been steadily increasing its list, notwithstanding the financial depression through which the country has been passing, as is shown in the following statement.

Two years ago the Herald Office printed 4,400 copies as its average weekly issue, and that too in a time when crops were good and times were prosperous; and in the face of continued and increasing financial depression—not overlooking the fact that numbers of delinquents have been dropped from the lists—the present average weekly issue from the press is about 4,600 with a steadily growing list of subscribers.

The HERALD receives numerous commendations from the Saints, and which it gratefully appreciates and acknowledges, but such commendations have not been published for the reason that it believes it to be the true policy to let its merits speak for the paper, and because publication of statements made in its favor may take on the character of self-praise. It is proper for its patrons to express their appreciation of its subject matter, and we are grateful that they thus express their good words of encouragement; but it may not be in good taste for its editors to publish the many statements made in its favor.

The continued patronage of the Saints is solicited. We shall try to make the HERALD all that it should be as the organ of the people, conducting it for the good of the body and on lines of policy as broad and impartial as truth itself.

ANOTHER PROPHECY GONE WRONG.

THE following taken from an exchange, tells its own story:—

NEW YORK, July 26.—Professor Falb, the Vienna earthquake sharp, prophesies that New York City will be destroyed August 16.

It was recently announced by Professor Falb that there would be a great submarine earthquake “in July or August next,” which would “swamp the city of New York under a tidal wave, while at the same time Florida and California would become islands.”

His date of maximum disturbances for the present year are, in the order of their vio-

lence: August 30, September 29, February 20, March 21, August 1, April 6, January 21, May 5, and October 28.

Up to the present time the predictions have been verified with singular accuracy; all the earthquakes, cyclones, disturbances, cloud-bursts, floods, etc., having occurred on about one or another of the above dates, so far as these have lapsed, the next one to be heard from being on August 1, and the next following on August 16, being designated by Professor Falb as the most serious for the year.

It is pretty generally known that Professor Falb makes his predictions of the times of the physical phenomena on the basis of the conjunctions and oppositions of the sun and moon, believing that these two bodies exercise an attractive influence upon the earth—otherwise shown in the movements of tides—which causes earthquakes, violent storm periods, and other catastrophes.

The earthquakes in Greece of May 6-7 were at the time of a conjunction of the sun and moon, just as those of April 20, were exactly on the date of an opposition of the sun and moon. On June 18 there was an opposition of the sun and moon, and on June 20 occurred the great earthquake in Tokio, Japan, which among other things destroyed the German Legation and the American Episcopal mission buildings.

The great tidal wave which accompanied the earthquake of May, 1877, wrought havoc at Africa, Iquique, and other coast towns. This earthquake occurred on the evening of a conjunction of the sun and moon in Taurus.

It is August 20 at present writing and New York, Central Park, Bedloe's Island, and the Goddess of Liberty Enlightning the World, and the Brooklyn Bridge, and Wall Street are still above the seas. If that prophetically threatened city can stand four days after the time set by Prof. Falb, who shall tell when the strong pillars beneath it shall break and pitch the doomed city into the surges of the Atlantic. We wait the developments of time and the work of God.

A NEW REPUBLIC PROBABLE.

A CORRESPONDENT of a London, England, paper is responsible for the news that Guatemala, Nicaragua, San Salvador, and Honduras, Central American powers, had signed an agreement looking to the establishment of a Central American Republic.

Costa Rica, the smallest of the republics along the Isthmus of Darien, declined to sign, preferring to remain independent rather than to become an integral part of the larger republic. It seems that the better wisdom would be to join the four States, then in a body connect with the United States, and thus open the way to a republic reaching from Hudson's Bay to the Straits of Magellan. “Long live the Republic.”

Honduras has a trade of considerable importance, one half of it being carried on with this country and the greater part of the rest with the neighboring States. Its area is 43,000 miles and its population is nearly 500,000. The capital, Tegucigalpa, has 13,000 people and is near the center of the State. There are several seaports of some importance. It is an agricultural State, and tropic and semi-tropic products grow there profusely. There are some American firms largely interested

in colonies in the State. One is an Illinois corporation, and considerable money is there invested in banana lands.

Guatemala has a population of 1,500,000 people, but sixty per cent of them are Indians. Guatemala spends money freely on education, which is free and compulsory. The capital is Guatemala La Nueva, with a population of 70,000 people. The soil is fertile and the products are maize, sugar, bananas, and cocoa.

San Salvador has a population of 700,000 people, and an area of 7,225 miles. The products are coffee, indigo, sugar, and tobacco, and there are 180 mines in operation.

Nicaragua, where canal interests are of paramount importance to the United States, has an area of nearly 50,000 square miles and a population of 312,000 people. There are few towns of importance. The present capital is Nanagua on the lake of the same name. Its population is 18,000. Nicaragua has a large trade in hides, cattle-raising being the chief occupation of the inhabitants.

EXTRACTS FROM LETTERS.

BRO. H. A. STEBBINS, now in attendance at the Northwestern Kansas reunion, kindly consented to represent the business interests of the Herald Office at that gathering and has furnished a report of the services, which appears in another column. He wrote from Blue Rapids, Kansas, August 17, as follows:—

I am preparing minutes or sketch of reunion being held here, but will not send any of it until the 20th is past. I presume you would like one for the *Herald*. The Saints are enjoying comfort, peace, and spiritual blessings as well as each other's society. They are here from seven or eight counties. Three have been baptized so far and others expected. Camp beautifully situated on the bank of the Blue River. Heavy rain last evening that helps nature greatly.

Bro. W. H. Davenport, Bandera, Texas, August 18:—

Bro. O. D. Johnson and I have just finished visiting the Saints of Bandera. We left them all feeling well spiritually. We have appointments for the first, second, third, and fifth Sundays of each month. Bro. T. J. Sheppard has been with us. We are looking for Brn. Wight and Hawley to visit us.

Bro. David Smith, Whittemore, Michigan, August 21:—

I have returned home for a day or so from Augres, about twenty miles from here, where I have been laboring for the last three weeks. I went there three weeks ago and opened up a new place and have organized a Sunday school and baptized seventeen. Everyone is interested; others are near the kingdom. I left them all rejoicing in the gospel. The good work is rolling on and the honest ones are being gathered in.

Bro. Joseph Maxon of Bannings, Fayette county, Pennsylvania, who learned of the latter-day work through William Bickerton's organization writes commending the Reorganization, whose publications he obtained in some manner; he says:—

I never knew there was another body of Latter Day Saints outside of Salt Lake City until a few years ago. I united with the Bickerton faction and received testimony that the latter-day work was of God. I did not have and did not know there was such a book as the Book of Covenants, but when it came into my hands I believed it to be a law to the church. When I would mention it I would be told that we were not to be carried around by every wind of doctrine; but my

answer was, "Did not that wind begin to blow from 1830, and did not Sidney Rigdon blow the same in 1845 when in Pittsburg he baptized and ordained William Bickerton?" We must believe all the word of God. I like your paper and the sermons. May God bless us all. Brethren passing this way, please call and see me. You will be welcome.

Bro. W. P. Terry, Millersburg, Illinois, August 18:—

Brn. E. E. Wheeler and J. W. Terry have been laboring in the southeastern part of the district for the last two weeks. The latter returned, leaving Bro. Wheeler, who is preaching in a park to large crowds with excellent liberty.

Bro. H. H. Robinson, Andover, New York, August 20:—

We closed grove meetings last night with best of interest—about four hundred present. Town and country people who would not come before are now our best friends. Bro. Powell leaves for Kirtland; I am to continue for some time.

EDITORIAL ITEMS.

ERROR.—In HERALD for August 22, page 535, middle column, in the sentence beginning "In so stating," occurs the word "agreement;" the word is an error of composition; the sentence should read, "In so stating we do not ask for an argument of implications," etc.

Bro. Blair was at Harlan, Iowa, on August 16 to remain over Sunday the 19th and to hold four services during the time. He wrote, "All goes fairly."

Bro. Joseph Luff was a welcome visitor to the Saints at Lamoni, August 19, and occupied the stand to the pleasure and profit of the usual audience, morning and evening of that day.

P. P. Kelley, Esq., of Mills county, Iowa, attorney for the Reorganized Church, in the Temple suit, has been nominated for the judgeship by the Democrats of the Fifteenth judicial district of Iowa. It is a fitting nomination, as the candidate is both able and worthy.

Judge Caldwell of the Court of Appeals, to which the Temple suit is to go for rehearing and trial, has caused an order of court to be entered providing that the cause shall be tried in the Court of Appeals on the original abstracts of evidence; which order is quite satisfactory.

Bro. William Kelley of New Albany, Indiana, writes an interesting letter descriptive of a grove meeting held in Orange county, Indiana, beginning August 12, by brethren J. M. Scott, George Jenkins, David Scott, and himself. The people turned out freely to hear the word, which was well received; and other openings were made with earnest wishes expressed that the brethren preach the word. Bro. Kelley looks for numerous additions to the church as a result of the labor being done by the brethren named. A friendly spirit is moving upon the people toward the ministry almost every-

where an effort is made to declare the truth.

Bro. James Huff, Fremont, Nebraska, recounts another instance of God's goodness to mortals bestowed upon an afflicted one not a member of the church, to whom he was requested to administer by prayer and the laying on of hands, and who was made whole.

Bro. E. A. Stedman has returned to his field in Minnesota after a short visit and rest at home, by which his health was improved.

Bro. Columbus Scott returned home on the 18th inst., because of poor health, from which he has suffered considerably during the summer.

Bro. J. F. Mintun secured the insertion of an article in defense of the faith in the Kingsley, Iowa, *Democrat* of August 16.

President Joseph Smith went to Garden Grove, Iowa, August 21, to attend and address the old settlers' reunion. He was to remain over Sunday and preach in the opera house.

Letters from two of the brethren in this issue report over eighty baptisms; Bro. I. N. Roberts reporting forty baptized in his field and Bro. R. R. Dana over forty in the Southern California district. These with others indicate the more rapid growth of the work. May Zion continue to move with mighty power for good.

Letters are received from Sr. S. E. Cook, Galesburg, Illinois; Bro. A. P. Cantrell, Lanagan, Missouri; and Bro. L. L. Wight, San Antonio, Texas.

ERRATUM.—The name of Bro. and Sr. Charles Tyler was given erroneously as Taylor in HERALD page 460, in letter of Bro F. Swan.

Bro. C. De Pay reports progress being made in the Lee's Summit, Missouri, branch and the immediate vicinity. The Saints have a nice chapel, are making friends among the people, and are encouraged to continue for good.

Sr. Mollie Prettyman sends us a clipping from the Stark county, Indiana, *Democrat* of August 9, which commends the work of Bro. S. W. L. Scott in refuting attacks made on the faith by a local minister of which Bro. Scott writes more fully in this issue.

Sr. L. E. Fuller of Escanaba, Michigan, requests brethren who can to consider and respond to her urgent requests for preaching in that place. Her husband is an invalid, in whose behalf she requests prayer.

Bro. A. S. Cochran, Secretary of the Board of Publication, left Lamoni on Friday the 24th inst. for the Maysville reunion, where he will receive orders and remittances for church publications, and will also have on sale a supply of books, tracts, Sunday school and other printed matter. He will also visit the Logan reunion in like capacity.

Bro. H. A. Stebbins reached home on Thursday, August 23, from the Northwestern Kansas reunion.

Bro. Heman C. Smith reports a good reunion and conference at Sedalia, Graves county, Kentucky, closing August 21.

Bro. W. W. Blair was at Council Bluffs, on August 21, but was going to Macedonia. He reports crops short, weather hot and dry; but that the churches and the work prospects were good.

Bro. F. H. Brooks wrote from McKinley, Michigan, the 22d inst.: "The work is onward here. Shall baptize as soon as I get back; several waiting."

Bro. Columbus Scott went to Garden Grove, Iowa, Saturday, the 25th inst., to assist President Joseph Smith, who was to hold three services in the opera house.

Advice to a young preacher: "Have something to say. Say it. Stop."

Mothers' Home Column.

EDITED BY FRANCES.

"There's no time like the present;
To-morrow's far away,
And what our hands may find to do
God bids us do to-day.

"Be ready in the golden Now
To do a helpful deed,
And never let the chance go by
To meet a sister's need."

THE question has been asked by some of our correspondents, if Leaflets numbers 9 and 10 have been issued. They have not. In the absence of funds necessary for defraying the expense of printing the Advisory Committee have thought it best to use selected reading matter. We are only waiting for our local societies to awake to the necessities of the case and take active measures in this direction. Have we not friends also, who are sufficiently interested in the work to contribute of their substance for this purpose? Let us hear from you.

LITERATURE AND VICE.

ANNA GARLIN SPENCER.

Select reading for Daughters of Zion meetings for September.

AT sight of this heading, many mothers and teachers will at once think of Mr. Anthony Comstock, and of the terrible facts he has brought to light respecting the manufacture and sale of illegal and obscene reading-matter and pictures. They will remember how this vile stuff has been found in the possession of young boys and girls in the most trusted schools and in the most respectable homes. Doubtless the statements respecting the prevalence of this purposely obscene literature have been sometimes exaggerated, but it still remains a horrible and menacing fact that there are men at work using the printing press, and cheap picture-making processes, and all the contrivances of trade, and all the ingenuity of evasion of law, to maliciously and of purpose vitiate the youth of our land. Into the home, the public school, the private seminary, and the college, these agencies of corruption are sent, whenever

and wherever the vigilance of parents and teachers, and of a decent public sentiment is relaxed. Hence the first duty of all concerned in the training of children in the matter of "literature and vice," is to see to it that none of this openly and utterly obscene matter reaches them. For a picture, or a story, or a suggestion, made for the express purpose of debauching youthful innocence, does its work fatally well. A child cannot, if it would, forget readily a leading toward evil of this sort. The obscenity reaches down through the purity which is the child's priceless birthright, down to that animalism which underlies the human and divine in our natures; and, stirring that animalism to conscious life, it forces a warring of elements in the soul, for which the child has as yet no moral strength. After evil is once known, and known in its most polluting forms, only the strenuous efforts of conscious virtue can hold the uncaged beast in check. That there should be any human being fiendish enough to deliberately plan and work to excite immoral thoughts, and vulgar, and debasing curiosity, to stimulate passion and start the fires of unholy desires in innocent children, is almost past belief! Yet facts make us believe that this sweetest and most hopeful treasure of humanity—the purity of little children—is thus systematically assailed. Let every parent watch well, then, the channels through which such unspeakable impurity can enter the school or the home. If in any newspaper coming under the eye of the child a mysteriously-worded advertisement of books, papers, or pictures, to "be sent through the mails in secure covers," is found, let the parent or teacher be on guard! If slips of paper are handed around slyly and with guilty look among the children, let a watch be set! And above all things, the parent should speak of this danger to the teachers of both private and public schools, for the circulation of vile matter, sent around illegally in secret ways, is much more apt to be detected in the school than in the home. First, then, to protect our children against the vicious influences that come through the printing press, look out for the obscene matter sent by the criminals through the mails, and help bring the evil doers to justice!

After watching for and dealing with these monstrous slayers of innocence, we must take vigorously in hand the legal and respectable agencies which pander to and increase a depraved public taste in literature. There is an almost limitless number of publications, books, magazines, and papers, which are made not to destroy youthful innocence, but merely "to sell." And the vast majority of these, which find easy access to the uneducated classes in our community, are the cheap "story papers" and trashy novels which either weaken or debauch the moral sense.

At a newspaper stand in a small and very respectable country town, a traveler asked for reading matter. She was shown six specimens of story-papers. She looked them over carefully to see what was the general taste that led the dealer from his experience, to offer them so confidently. All were illustrated, and the pictures portrayed for the

most part horrible or sensational situations of terror, vice, or crime. The headings were: "Escaped—or, the Betrayed Bride," "The False Wife," "A Fight For Life; or, the Escaped Convict," and the like. Asking the dealer if he had anything more thrilling and "spicy" than these, the traveler was shown a package of papers not put on the public tables but on a handy shelf below. These were *The Police Gazette* and others devoted exclusively to the recital of criminal matters.

"Do you sell many of these papers kept out of public sight?" asked the traveler.

"O yes; quite a number for this small place. Nine of them are taken by regular subscribers, and I get rid of a dozen at least each issue."

"How many inhabitants have you?"

"About twelve hundred."

"And how many of the sort of papers you showed me first do your villagers take?" pursued the inquirer.

"O, a large number; more than sixty families take this regularly," handing out one not so bad as some, but palpably sensational in moral tone, and wholly devoid of literary merit. "And I get rid of more than a hundred and fifty story-papers altogether each week."

"Do you sell any large number of first class magazines or papers?"

"O no; most people who read them order direct from the publishers. The people who buy at news-stands generally read papers like these."

A week later the same traveler stood in the magnificent public library building of one of the largest, richest, and most cultured cities in America. It was Saturday afternoon. In the rooms where reference books and standard literature of all sorts were kept, there was no crowd, although a goodly number of students and readers were using the books and applying for them to take home. But in the department of "fiction," at the tables from which books were sent out, there was a crowd so great that from twenty to thirty stood in line waiting their turns, and many rows of long benches were filled with those waiting a chance to get into line. Inquiring of a courteous attendant if this crowd was unusual, the traveler received the reply, "No; not for Saturday afternoon." Asking what authors and what sort of books were most in demand, the inquirer was shown a list in which authors' names were arranged in the order of their popularity. Leading this list were the names of writers known to be most prolific in exciting incidents, terrific plots, and freest use of all the coarser tragic elements of life. Among them were authors who, like "Ouida," portray man only as a trained animal of physical senses and public ambitions; and portray woman as the clever and seductive panderer to man's passions, and his need to be "amused." Among these authors were many who were simply silly, and whose work must act upon the mind as the swiftly-flying telegraph poles upon the eye of the steam car passenger—to confuse and to weaken. But so far as the knowledge of the traveler, and of the library attendant, also, went, the books most in demand by this great crowd of seekers were more or less

base or foolish representations of a false conception of life. In them "luck" ruled, not life's stern laws of "reaping as we sow." In them happiness was dependent upon and secured by houses, and lands, and fine clothes, and the world's admiration, rather than by inward satisfactions of a clean conscience and a loving heart. In them, the heroine always achieved a brilliant marriage, and the poor girl found opportunities for social elevation which real life does not give. In them, the hero was a striking personage who seemed out of place in this hard-working world. To feed on such mental diet must inevitably make one more and more discontented with the steady drudgery, the humble pleasures, the simple joys, the obscure self-sacrifices, and the everlasting struggle which life, real life, alone demands and affords to the most of us. Such reading must make the boy more ready to seek to "live by his wits," even if not quite honestly, than to work hard for little pay. Such reading must make the girl more ready to accept marriage at any sacrifice of better judgment, than to strive steadily for honorable independence until the true and elevating love comes. Aye, such reading must make the girl's mind more open to the voice of the tempter who promises ease, and fine dresses, and theatres, and "shows," and all sorts of "good times" in exchange for her virtue!

Thinking of all this, our traveler noted the extreme youth of many of the crowd at the fiction-table in the public library. And in response to her questions, the attendant said, "These are mostly school children. In the evening we have the shop-girls, even the cash boys and girls, not older than these younger ones, in just such a crowd."

"And do many of these come often, so that you get to know them?"

"O yes. That girl you see at the desk now," a slender child, not above thirteen, by her looks, "takes out two books a week regularly. That boy you see gets two every Wednesday, and two more every Saturday; and he wants the most exciting stories we can select for him; won't take anything better if we suggest it to him. And the girl just back of him is a high-school scholar, and takes out from two to four a week. We know almost all of this crowd!"

"And, so far as you know, they select for themselves; are allowed to choose from this public table without home restriction as to quantity or quality?" asked the inquirer.

"Yes; the most of those who come to this department on Saturday. At the departments of travel, biography, history, science, art, and standard fiction, many young boys and girls come with slips of paper on which are written the titles of books they have been advised to consult, or take home to read, by their parents or teachers. We try to advise those who pick for themselves—the trustees of the library wish us to do so—but we can't make them take what they don't want, and we don't have much time to talk with any of those who come in such a crowd as this."

After this revelation, one does not wonder that Mr. Charles Francis Adams questioned the right and usefulness of such lavish provision in public libraries for the free gratifi-

cation of the taste for ordinary works of fiction.

Let no one understand that we are opposing or speaking slightly of the great department of literature spoken of as *fiction*. A story may be, and often is, the very highest mental and moral food, and the imagination should be treated as the most creative element in the child's mind, and fed abundantly in all true, and harmless, and beautiful ways; but a perverted imagination is the readiest panderer to vice; and much of what is called fiction is the chief perverter of the young imagination.

There are two inflexible rules which every parent should obey and make the child obey, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work. The first rule is, get the best and widest knowledge possible to you in respect to mentally and morally desirable books and papers for your children to read. The second rule is, allow no child to read anything which you have not selected yourself understandingly.

What would be thought of a parent who turned a baby loose upon a table of indigestible and poisonous foods and drinks prepared for feasting grown-up and depraved appetites, and let it eat and drink at will? Yet, inasmuch as the mind and conscience are more precious and costly than the body, to permit a child to range, unattended and unrestrained, through the field of literature, is far more murderous and criminal!

There can be hardly one mother in all America so isolated from educated people, or so poor in literary opportunity, that it is impossible for her to get something good, wholesome, and attractive for her children to read. Cheap editions of standard books, and low-priced magazines, free libraries, and friendly advisers among ministers, and teachers, and helpful people, abound. It is failure to appreciate at its full power the evil that is in bad or poor literature, rather than inability to find out and procure good literature, which is the real trouble. It is the failure of ordinary parents to appreciate the duty to control and protect the growing mind, as of the same binding importance as the protection and care of the little body, which is the real trouble in this matter. It is, deeper than all, a false taste and vitiated moral judgment in the parents themselves that leave the children a prey to bad and silly books and papers. Let the parents "begin at Jerusalem." Let them cultivate in themselves a refined taste, a discriminating mental choice, and a real elevation of moral feeling respecting literature, and then they can and will surround their children with reading matter which will be altogether helpful.

Another point which parents must think of seriously in studying the effects of literature upon vicious tendencies, is the influence of the daily press. The newspaper is almost the sole literature of millions of families; of more people by far than read books or magazines. The "story-papers" before alluded to are, with a few honorable exceptions, weakening to the mind, and enervating or

positively hurtful to the moral sense. They give low ideals of life, false pictures of society, and strained or over-stimulating play of incident; but numerous and widely circulated as these story-papers are, the daily newspaper is doubtless read by a hundred where these are read by one. The agency, then, affecting social purity most widely and directly through the printed word, is the ordinary daily press. What is its teaching and influence?

There are clean journals; giving news and not vulgar gossip; giving a full record of the time, of the evil as well as the good, as a true newspaper must do; but showing, by the space given respectively to each, that they hold great movements in the conduct of public affairs to be of more importance than small details of personal vice and crime. But of how many newspapers is this true? In how many is the eye first attracted by showy headings relating to the evil doings of insignificant people, or vulgar details of personal gossip? In how many is to be found a disgusting particularity in all reports of scandals and obscenities? In how many is the space not devoted to advertisements given much more largely to the vicious than to the good side of life? In how many are the "police court reports" and the "about-town notes" modeled after the *Police Gazette* columns rather than after any decent sheet?

If complaint is made to the editor respecting these points, he declares he "must make a paper that will sell." And is this really what sells best? An account of private affairs which only the most audacious insolence could gain knowledge of? A minute photograph of the personality of the meanest and commonest people who gain notoriety by a murder, or a theft, or a foul social sin? A detailed description of the animalism of human nature? A "realistic" picture of the mental idiocy, and moral dementia, of poor creatures whom a decent respect for society, or a spark of pity for the unfortunate, would alike hide under the veil of silence; is this, indeed, what "sells"?

Then must the work of mothers' meetings, as respects "literature and vice," begin with the public taste which forms the popular daily newspaper, and reform it!

What the spoken word of the old civilization was in the education of the people the printed word is now.

Let mothers and fathers see to it that the daily press, the cheap story-paper, the widely-circulated book, and all the reading matter which enters the home, or is suffered to influence the child, is pure in tone, and elevating to mind and to heart.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"O, friends! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight!
The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?"

Thursday, Aug. 30.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in,

and the kingdom of Christ be established.
Memory Verses.—Micah 4: 6, 7.

DAUGHTERS OF ZION.

SR. SOPHIE FERGUSON, Beeville, Texas. Sr. Anna Inman, Clarksdale, Missouri.

Letter Department.

BLOOMINGTON, Idaho, Aug. 9.

Editors Herald—Since last writing I have baptized a son of Bro. Price at Elkhorn. I left the sick brethren at Malad improving quite rapidly, and came on to the Bear Lake country. I have tried to get the Mormon meetinghouse here, but have been refused. I will begin services in Paris next week in the courthouse. Bro. Hyrum Grimmer is deputy sheriff and has sole charge. It remains to be seen whether the meetings will succeed. I go to Dingle to meet with the Saints next Sunday. I expect to spend two months in this valley if conditions are favorable.

To show how averse the "priesthood" of the Mormon Church are to using what is written I quote from the *Semi-Weekly Deseret News* of August 7, 1894, in its report of one of the speakers at a priesthood meeting held recently in Salt Lake City: "Elder Joseph E. Taylor deprecated the conduct of certain persons, members of the church, who were always judging and criticising their leaders by what was written in the books, placing the dead letter above the living oracles. He showed that the written word being a record of the past, was not always applicable to present conditions, hence the necessity of inspired leaders, whose teachings had the precedence over instructions given under other circumstances and conditions." It seems by this that there is nothing by which an elder in the Mormon Church can be judged but that they set themselves up as superior to the "law and the testimony."

I attended a meeting to-day in which "Apostle" F. M. Lyman of the Utah church was the speaker. He advised the Bishop to appoint a clerk to record all sermons that might be preached by the various ministers that might come to this ward, and these sermons would be scripture to them. I could not help thinking of what value scripture could be in the light of Mr. Taylor's ideas as presented above. I would like to have been a shorthand reporter and taken Mr. Lyman's sermon and had it printed verbatim in the *Herald* as a specimen of Mormon "scripture." He gave us an account of his various courtships and how the Lord had directed him especially in the selection of his last wife. He deprecated the practice of kissing and advised the girls not to let the young men kiss them until after they were married to them. He said he never had had his heart broken by a refusal to his suit, but he had not proposed to anyone since the manifesto had been issued, but thanked God that although the government had stopped the practice of plural marriage, it could not stop the belief in the principle; that they believed in it just as much as they ever did; that they could not

face their children if they should acknowledge that it was not right.

To me it was strange to sit and listen to a man who professed to be an apostle of Jesus Christ talking about courting wife after wife and cracking his jokes about the matter and being applauded by his hearers with smiles and laughter; and as I looked at the congregation an intense longing came to tell them the way of truth. But what could I do! I had been refused the use of the house; the people are warned not to listen to me, and told that the books were a dead letter. Surely the mighty are fallen. May God hasten the time when the chains will be riven and the eyes of the people be opened to their true condition, is my prayer.

HYRUM O. SMITH.

KINGSLEY, Iowa, Aug. 9.

Editors Herald:—When I last wrote the tent services had just begun at Oto, in Woodbury county, Iowa. Services continued there for three weeks and two days, closing the 29th ult. The interest was fair all the time, and excellent part of the time. The results were apparently meager for good, only by way of removing prejudice, strengthening the few Saints who live there, and warning the people of the soon coming of the Judge of all the earth. Those who ministered the word were much blessed from first to last. The Saints endured the burden of the work with cheerfulness and seemed gratified to think they could thus help. There is no place where my lot has been cast where there is greater need of labor in the interest of the Christ work than at Oto. Few there be who hold the name of the Christ sacred, but many hold it in irreverence, and use it more frequently in that direction than in reverence. How my heart was saddened to hear the children so universally using the sacred names of Deity profanely, and how hard amidst such influence must it be for the Saints to bring up their children pure minded. Mr. C. A. Polard who has charge of the lumber yard at that place rendered us much assistance, for which may God bless him and lead him to the Lamb of God, that he may rejoice in the gospel as restored to earth through the agency of angelic ministration, in fulfillment of prophecy. We left Oto with many requests that we should return. While there we were titled by such titles as were not at all commendable although applied by the finitely authorized and financially inspired; such as polygamist, tramp preacher, trash, mud, etc., and we rejoiced that such was the best argument they could use, and that they had received such from the father of lies, showing the nature of their sanctification, as they claimed to enjoy.

From Oto I came to this place where we have held forth a week, making apparently but slight impressions, though I can see that we are making slight inroads. Twice since we have been here has incendiarism manifested itself; the first time with but slight loss, but night before last two elevators went up in flames, and the entire town seemed doomed, as cinders were scattered over almost the entire place, starting several small fires; but Providence smiled and the town was

saved, many confessing that it was miraculous, who in religious matters assert that the day of miracles is past. Tent was not damaged in the least although cinders and sparks were flying over it and scattered all about it. The cause of the fire as concluded upon here was because the council have decided to not permit a saloon in town, and he whose elevator was fired was one of the councilmen, and prominently opposed to a saloon, for which he had been threatened. This was the second attempt they had made to burn him out. This shows the weapons of Satan and his emissaries as against principle, and one of his main arguments to persuade men to do as he will, in religious as well as social matters. Destruction, disease, death, are the three d's that should be applied to him and his agents, and anyone trying to persuade men to believe as they do by such means as these evidence whose ministers they are.

Will write more fully of the work here when we conclude, however we expect to remain till the latter part of the month.

A lover of truth,

J. F. MINTUN.

LOS ANGELES, Cal., Aug. 13.

Editors Herald:—Our reunion at Downey City, July 13 to 22, was a success all the way through. The attendance was large, both of the Saints and nonmembers; the preaching was excellent, the attention first-class, order good, victuals good, the social exchange of thought good; in fact it was all good but the water, and our committee are under orders by vote of the people to furnish pure water for the grounds next year. Twelve persons were baptized during the sessions and others convinced of the truth. Some expressed themselves as being dissatisfied because the meetings were not continued longer; but it is better to leave them hungry for more than glutted by too much. Eight persons were baptized before the reunion at the Newport branch and nine the Sunday following at the same place, five at San Bernardino before the reunion, and some others since; and two at Santa Monica, June 24, and two at Long Beach yesterday. Others are awaiting the ordinance at as many as three places in the district.

The district tent is being operated in this city, and Elders J. F. Burton, M. H. Forscutt, and D. L. Harris, are drawing quite large and attentive audiences, reaching more of the outside classes in a single week by this means than could be reached in a year's Sunday services in the hall where services have been held for years past. Elder Charles Baly and the writer held preaching, baptismal, confirmation, and sacrament services yesterday at Long Beach where Sister Charles Crow's heart was made glad by the baptism of her husband. The other one baptized was William W. McQuig.

Bro. Baly and self will leave this week on a missionary trip up the coast as far as San Luis Obispo county, where some are ready for the water. We expect to be gone until the district conference the last Friday in October, and we may stay longer if the work demands our labors. Thus, summing up our gains so far this conference year and our

prospects for still further additions in numbers, we think we have reason to rejoice in the far West as well as our brethren in the East for the moving of God's Spirit upon the hearts of the children of men all over the land. Let us continue to pray for the advancement of the good work everywhere.

Your brother,

R. R. DANA.

MANCHESTER, Eng., Aug. 10.

Editors Herald:—Our conference convened on the 4th at four p. m. and adjourned on the 6th at nine p. m., which was satisfactory, therefore profitable, though our procedure did not evidence a preparation for translation as with Zion of old. I have seldom witnessed a greater unanimity of feeling with corresponding peace at a conference. The representation was good, and much interest with a godly zeal was manifested, which greatly tended to confirm a previously obtained impression with me as to the practicability of my coöperating with the Saints in this land for the further extension of Christ's Church, pleasantly and by God's grace effectively. Though my stay and experience with the Saints in England has been but limited, I am satisfied that the love of country is not a preventive to their being in touch with the church in America, and perhaps there are none that realize and more readily recognize the important truth of all being baptized into one body than the Saints in this land; and their ready recognition of authority is visible to even the casual observer.

While I appreciate my reception among them I think this respect arises more from the fact of their recognition of the power that sent me, than to the person or individual, and it's more than gratifying to me to know that the church or power that sent me is thus recognized. He that receiveth you receiveth me, said the Perfect One, the mighty Christ; which is not to be construed to mean that those sent by Christ are to be recognized as Christ's unless they practically represent Christ. Nor do I mean by this that a godly perfection is to be expected; and yet perfection in our several spheres or positions should be sought and striven for, otherwise the injunction of Christ, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is without significance, which I understand to mean to be perfect in our sphere as God is perfect in his. But God's sphere is vastly greater than ours, hence his perfection and knowledge are proportionally great.

Christ told his disciples they were clean through the word he had spoken unto them; but who would say in view of this that they were clean and pure as God was pure? Would it not be better to recognize the fact of degrees of goodness, perfection, etc., and having by God's grace attained to one degree of goodness by the continuance of his grace we may pass on, or come up higher? I would not wish to see the Saints in this or any other land, have men's persons in admiration to such an extent as to recognize and honor them from the mere fact of their authority while evidence of a godly procedure were lacking, nor would I see them too exacting, but wrong is wrong, whether perpetrated by angels, men,

or devils; yet the wisest and best may err in an unguarded moment. But when a love for righteousness predominates, the desire to linger in error's path will soon be subjected. It may be humiliating to say, "I am wrong," but 'twere better than to be Pharisaical—far better. It were dangerous (I think) to claim infallibility because of place, position, or power; and however deftly or piously done a demand for indorsement because of position would fall beneath some critical eye, to whom our weakness would at once be manifest. I thought a statement as to the readiness of the Saints in this land to be in harmony with the church in America due the church and the Saints themselves.

So far as my experience goes, evidence of a godly zeal with much and well-divided ministerial labor in Manchester is visible. Beside one regular place of worship—which costs the Saints twenty pounds a year—there are three points or missions opened in different parts of the big city of Manchester, attended with some expense. These several missions are supplied with elders by mutual action of the presidents of the district and branch, so that all know their place and work and are kept active, and as the big body of water known as the sea is kept pure by its constant agitation, so legitimate spiritual activity tends greatly to keep the body of Christ united, which greatly tends to purity. So, many officials, when properly active, are effective in spreading forth the Redeemer's kingdom, while a superabundance of officials remaining inactive is effective in retarding the work. I learn that several are ready for baptism in that known as the Bradford mission.

We have some excellent young men here with considerable ability coming to the front, who at present promise well in rendering efficient service in the church, as well as young women that are legitimately striving to come up higher, ready to render what service they can to the church, while the middle aged and those further advanced in life evince a commendable zeal. Nor is interest for the Sabbath school wanting, as the minutes will show. An effort was made at the above conference to organize a district Sabbath school association, but in view of a desire for a more extensive organization a further consideration was deferred until next conference. I have reason to think a consciousness of their inability to patronize the church or Sabbath school literature to the extent that it might have been expected rather deterred them in a more extensive Sabbath school organization, but I assumed to say to them that no more would be required of them than was possible for them to do.

I can't speak for other branches as yet, but I am satisfied that the Manchester branch is bearing as big a financial burden, with the pressure of the times, as they can well bear; but they are working for, and hoping for an increase of membership and with a realization of this hope I think there will be a willingness to correspondingly increase their financial responsibility.

The ready acquiescence in the ordination of Bro. Joseph Dewsnap, Sr., as per action of General Conference gave evidence of appre-

ciation of his labors in this and other localities adjacent to Manchester in the past and present. The spirit that prompted the acquiescence must have been encouraging to the brother. The many who so quickly raised their hands must have felt that in their representative being honored they too were honored. This is as it should be. For many years Bro. D. has borne aloft the gospel banner through evil and good report, facing the foe as well as the friend when necessary. May his usefulness increase as the years go by.

I find considerable musical talent in Manchester, which I hope may be utilized and improved for the good of the cause. Nor do I think that this is confined to the Saints in Manchester; our Welsh brethren and sisters who were in attendance, gave palpable evidence of their musical talent, which was very pleasing indeed. The Welsh Saints are really good singers. In a contest in Manchester of recent date, between the English and Welsh, the latter took the prize as being the best singers.

The local officers in Manchester are certainly active, nor are their labors in vain. At these places designated as missions they preach in the open air, private residences, or both. I sincerely hope they may go on successfully, as may all in every part of the Lord's great harvest field who labor for Zion's welfare. We are similarly situated so far as securing places for preaching is concerned, with our brethren John Kaler and Gomer Wells by the way. I was glad to read their letters in *Herald* for July 25, and pray the good Lord to bless and encourage the boys in that far-off land. Nor can I forget those who are faithfully laboring in the South Sea Islands. Surely the endurance of Bro. and Sr. Devore will elicit the sympathy of all Godfearing Latter Day Saints, not forgetting those whose emigration, per action of General Conference to those trying islands, is more recent, and who are seemingly desirous to follow the example of their predecessors in endurance. God help and be with them.

Let not the reader think that the above reference to the loyalty of the Saints in this land is to be construed to mean a readiness to gulp down anything that might be presented without investigation. They are not so susceptible, and why should they be? I must here inform the church that I am not fishing for such Latter Day Saints. Nor do I believe that gospel liberty means license, but rather that gospel liberty is guaranteed by gospel law, and such guaranteed liberty will not conflict with the verity of gospel law. Nor were it compatible with gospel dignity (in my opinion) to make an indirect attack on character or become an indirect accuser of the brethren, under the pretext of being a champion of liberty. The explicitness of our recognized method of adjudication ought to preclude this, which certainly forbids publishing one as a transgressor in Zion until the required proof by a legitimate procedure of labor and investigation is had. Why not then believe that all are innocent until proven guilty, and if evidence of wrong exists, move legitimately to meet and adjust it, and not adopt one wrong to eliminate another, always

frowning down whatever may savor of nepotism, or being exact with the poor, because they can't help us, and a little lenient with the rich because they might smile upon us.

As additional evidence of a desire of the Manchester Saints, to cooperate for good, I find that for several years they have established a burial fund, all being recipients of its benefits, to the reception of four pounds at death, to defray funeral expenses, all who contribute or pay one half penny per week; that up to this time eighty pounds have been paid out and that there are one hundred pounds on deposit. Why can't others do likewise on an enlarged scale, for mutual benefit?

In gospel bonds,

JAMES CAFFALL.

BOTTINEAU, N. D., August 13.

Editors Herald:—I left Pipestone July 2 for Clifford, North Dakota, arrived on the 3d, finding Bro. Swenson and Sparling on duty. On the 4th Bro. Swenson and I walked over to the grove near Bro. N. C. Anderson's where a nice crowd of people had gathered to celebrate. I was called upon to deliver the speech, which was very much out of my line of business. I tried to be excused, but failed. So I mounted the speaker's platform and rendered the best service I could under the circumstances. However, all seemed pleased with my effort. After the speaking we all partook of the bounties of life, after which the young folks enjoyed themselves in the ways of modern enjoyments. In the evening Bro. Swenson and the writer retired to the water and he baptized two good souls into the kingdom of God. On the 5th I spoke at two o'clock at the schoolhouse five miles southwest of Clifford, after which Bro. Swenson baptized two more. As Bro. Sparling has told you what took place on the 6th I will say nothing about it. I spoke again on the night of the 7th and three times on Sunday the 8th, and on Monday the 9th Bro. Sparling baptized three more.

On the 10th Bro. Swenson left us for his field in Minnesota. I was sorry to see him leave, as were many others. Bro. Sparling having to go to work on the farm, the writer kept up preaching during the week, enjoying the Spirit of God to my heart's content. On Saturday the 14th I had the pleasure of leading three more into the kingdom. We met at the schoolhouse where I organized a branch of twenty-three members, being assisted by William Sparling instead of Bro. Swenson as stated in *Herald* two weeks ago. On Sunday the 15th I spoke in the morning and afternoon. The Saints and friends met in sacrament meeting after which a glorious testimony meeting was had. All enjoyed the Spirit; those present not of our faith could not keep back the tears of joy. At night the writer spoke in Clifford on the coming forth of the Book of Mormon and Joseph's land. I enjoyed the Spirit much.

On Monday the 16th I left Clifford for Turtle Mountains, stopping off at Leeds and speaking once in the Methodist church, arranging to hold a series of meetings there on my return. I landed in Bottineau on the 20th and stayed over night with Mr. and Sr. Rosetta Howery, *nee* Trowbridge. On Satur-

day the 21st Mr. George Howery came after and took me to his home some eight miles out. On Sunday the 22d I began meetings and at night I spoke again, and at the close of the meeting nine gave their names for baptism. I kept up meetings every other night during the week with good interest and Sunday the 29th baptized ten and confirmed them.

August 3 I went to Dunseith and spoke twice on Sunday the 5th. Harvesting being in full blast I could not hold meeting during the week. On Monday the 6th I visited the mountains with Mr. Courtney and enjoyed the day very much; some lovely scenery. The Lamanites are settled quite thickly in this portion of the mountains. On the 7th I visited with Bro. L. H. Trowbridge and family. On the 8th I baptized two more, and on the 10th went back to Bottineau. On the 11th met at schoolhouse and organized a branch of sixteen members, Salu Stowell priest, George Howery teacher, Charles Spaulding clerk. On Sunday the 12th I spoke twice, and in the afternoon administered sacrament, after which a good time was enjoyed in prayer and testimony. The good Lord did bless us all. To-night will end my work here for the present.

When I first arrived here I thought from what was told me that I would have some hard battles to fight, as three Baptist preachers had been holding forth here for nearly eight weeks and telling what they could do. However, I felt anxious for the fray and immediately put myself in position for the attack: but O, it was all a flash! When their friends urged them to do what they had promised to do, they said, "Not to-night;" so you see I escaped a gospel licking. The editor of the paper at Bottineau when I was here last year gave me good recognition in his paper and was out to hear me preach; but O, what a sad change has taken place since then! He has joined the Baptists, and I suppose got so much of the Baptist spirit that he doesn't even speak to me, much less notice me in his paper. What a change! I have baptized forty. With kindest regards to all.

Yours in the faith,

I. N. ROBERTS.

OAKLAND CITY, Ind., Aug. 16.

Editors Herald:—I left home June 27 and came to this place, where I remained most of the time till July 10, preaching seven discourses. I then went to Winslow via Little's, and made an effort to hold church at the last place without success. I held forth from July 13 to August 3, at the following points; Flat Creek, Traylor, and White chapels; Hickory and Hollow schoolhouses and Winslow Christian church. The attendance was average.

August 4.—I was at Blackburn where I ministered gospel food at three points till the 13th inst., when I came here. Bro. I. P. Baggerly also arrived recently and we are occupying the Mission church. A debate is in progress here; the disputants are Rev. T. A. H. Laslie, General Baptist, and Rev. Lemuel Potter, Regular Baptist. I cannot say the latter-day work is gaining rapidly, however there is perceptible improvement. The gos-

pel wheat must displace sectarian chaff before it can effectually operate. Deathbed repentance and similar traditions militate against it. After presenting the principles of divine acceptance I am frequently asked, "What do you think of the thief on the cross?" An escape hole; see? I of course explain. Dying repentance has no biblical sanction. We cannot spend our lives in sin till death and then say, "Lord, save me, take me as I am, then soar away beyond the bounds of time and space—Babylon heaven—there mingle in the society of Christ and angels, meet righteous Noah, dwell in faithful Abraham's bosom, clasp hands with zealous Paul, greet ardent Peter with a "holy kiss;" in brief, commune with the redeemed myriads. Reason: where art thou! She exists but is sadly in the minority. The gospel is the means of salvation. This is comforting as also is the promise, "Every plant which my heavenly Father has not planted shall be rooted up."

If any of the Saints desire to write me remember my present address is given at the head of this letter.

Yours in the gospel,

ALMA C. BARMORE.

TENANT'S HARBOR, Me., Aug. 17.

Editors Herald:—The Eastern reunion began here on Friday last as per announcement. Forty-one of the brethren came from the Massachusetts district, including Sr. Florence Oakley, of Willoughby, Ohio. We left the Boston pier at five p. m., Thursday the 9th inst. on the steamer Penobscot, and arrived in Rockland, Maine, at seven o'clock the following morning. A cool, bracing wind blew from the north which made overcoats and caps a luxury. The ocean was tranquil and the night ride a pleasant one. All appeared cheerful and happy, and seemed delighted with a ride on the ocean under such favorable circumstances. Those who work in houses and shops of various kinds know how to appreciate the fresh air and nature's sceneries when once at liberty. After a short stay at the Rockland wharf, lunching in the meantime, we were transferred to the steamer Silver Star, and an hour later were safely landed at this place, sixteen miles distance. It is a typical New England coast town, said to contain about three thousand inhabitants. The houses are extended along the shore, mostly of wood but of a substantial kind. The harbor is small, but doubtless a safe one. The land gradually rises with its rocky surface from the water which is covered with pine, fir, spruce, hemlock, etc., giving the surroundings a picturesque and slightly appearance. Mosses cover the ground and blueberries appear in profusion—a charming place for a camp meeting. The inhabitants are of the sturdy, practical, intelligent New England class. They have no use, seemingly, for the letter *v*. There are no flowers, nor fathers, nor mothers here. It is flowahs, fathahs, and mothahs, etc. It sounds pretty to hear girls talk that way. Westerners can get used to it and then it sounds all right. Usage seems to be everything among people. Every one thinks their accustomed ways the best. It is here where adaptation comes in—

"all things to all men." Woe is he that ostreperously intrudes upon the sacred precincts of usage.

Our coming here appears much like an invasion. There are but two Latter Day Saints resident in the place; and there is but one church—Baptist. It is a large one and stands upon the hill, the only place where the gospel is attempted to be handed out to the community.

On first arriving the outlook seemed a little discouraging; the committee had not completed its arrangements for accommodations, and it appeared doubtful about obtaining "certain dwelling places." Bro. D. S. Seavey and George Robley were pushing things energetically to completion however. There was talk of putting board up to five dollars per week. Of course the queer people had come to town, and scarcely heralded. Curiosity was aroused as if a Sioux tribe, or one of the noted Sitting Bull's gang had landed. "Joe Smith Mormons" had sallied forth. Some said we were here to break up churches. The first shock over and civilization began to assert itself, so in due time places to stay and tents were arranged for, board was provided at reasonable rates, and matters assumed a cheerful and hopeful aspect. Quite a number of the brethren had come in from different parts of Maine and there were more on the way. At evening the large tent was well seated and lighted, which was soon packed with anxious listeners, to learn of the new faith. The suave Bro. F. M. Sheehy introduced with an effective effort, hitting the nail on the head.

Saturday was preparation, only we met at ten p. m. to effect a permanent organization. Brn. W. H. Kelley, F. M. Sheehy, and U. W. Greene were selected to be in charge, M. F. Gowell secretary, Sr. Samuel Ashton organist, Bro. Orrin Coombs chorister and to lead with the cornet; ushers, etc., were also provided. At evening the audience had largely increased—tent overflowing and standing around on the outside. Bro. Henry C. Smith discoursed interestingly to attentive listeners, the best of order prevailing.

Sunday the 12th was a bright, cool, airy day. A fervent prayer service was held at nine a. m., and at 10:45 the writer preached mainly to the Saints, the citizens attending largely at their accustomed place. At 2:30 the tent was extended to its utmost capacity, the sides raised, and seats placed around on the outside, all of which were filled with orderly listeners. Bro. U. W. Greene preached a plain and pointed discourse which seemed to be appreciated. At 7:30 p. m. the sky was clear, the moon shone brightly, and the large audience of the afternoon reappeared at the tent and Bro. F. M. Sheehy discoursed for an hour entertainingly. The singing was excellent, the best of order prevailed, and our reunion was now an assured success.

Monday morning an excellent prayer service was held, a number of the citizens being present. At 2:30 p. m. the writer discoursed with ease to attentive listeners, and at evening Bro. Henry C. Smith preached with good effect to a large assembly. On Tuesday the prayer service was in charge of Brn. George H. Gates and Charles Coombs. It was a good

one. The weather was delightful, and a happy, cheerful feeling prevailed everywhere. Citizens begin to find out that Latter Day Saints are much as other people. They like them; recognition and compliments are being passed around and the tide is setting in our direction as far as relates to friendly sentiment. At 2:30 p. m. Bro. M. F. Gowell discoursed logically upon the gospel theme. In the evening there was a show in town and the lodge met, but notwithstanding this, about all of the available room was occupied in the tent. Bro. Richard Bullard arrived from Boston and a new impetus was given to the singing, which delighted every one. The writer talked again on the main facts of the faith, and was listened to attentively and with seeming interest.

On Wednesday the regular order of meetings were continued. Bro. J. Holman and others of the Saints had arrived from Dixfield, Bro. J. C. Foss and Sr. Murry from Rockland. Bro. Arthur Phillips of Boston, and Sr. Lois Graham left the reunion for home. In the afternoon Bro. H. C. Smith delivered a lengthy and instructive discourse which was duly appreciated. At evening Bro. George Robley came in on divine authority, which was listened to with interest. It rained and there was not so large a number in attendance.

Thursday the 16th was a delightful day. Everybody is well and enjoying life except Sr. Gowell; she is quite ill to-day—taken so a day or so ago, so was removed from the tent to the house of Dr. Bartlett near by, who kindly opened his house where she could be properly cared for. An excellent prayer service was held in the forenoon. At two p. m. Bro. Henry C. Smith left the reunion for Ohio; circumstances being such that he deemed it advisable to not remain longer east. Bro. Smith has done a good service east and will be welcomed back at any time when it may be advisable for him to return. At 2:30 Bro. Charles Coombs preached to attentive listeners and bore a strong testimony to the faith. Bro. Samuel Ashton was in charge. The weather was about perfect and sightseeing occupied the remainder of the day. Bro. U. W. Greene returned from Dixfield where he had been summoned by telegram to preach a funeral discourse on Tuesday. Bro. William Blanchard also arrived in camp, belated on account of a young heir putting in an appearance recently at his domicile. A large audience was present at the evening service and Bro. J. C. Foss preached with liberty and fluency, and the audience listened attentively and with pleasure to the close. Bro. Smith, of Providence, Rhode Island, was in charge of the service. So up to date the reunion is up to standard and on the upward tendency, growing better as the days go by. But when the sons of God met together, Satan also appeared. Last night some robbers entered the post office, blew the safe open and took the deposits, said to be about three hundred and twenty-five dollars. They fired four shots as a warning to those who might feel to interfere with them in their profession.

Yesterday I had the pleasure of meeting the mother of eighteen children, Mrs. Han-

nah Murtry. Ten of the children live in this place. She is fifty-nine years old but does not look to be over forty-five, there being but few gray hairs in her head, and she is hale and hearty. None of her children use intoxicants nor tobacco in any form. So it appears that first-class people other than the Saints have learned that tobacco and whisky are not good. More anon,

WILLIAM H. KELLEY.

SAN ANTONIO, Texas, Aug. 11.

Editors Herald:—I have received instructions from Bro. H. C. Smith to stop at Kingfisher, Oklahoma, and do some preaching, which I did. I was there two weeks, preaching about every night. I found people there that paid good attention. I preached in three different places. At two of these Heman and Bro. J. R. Lambert and others had been before me, and I am glad to report they were highly spoken of. The record I make will have to speak for itself.

Heman also directed me to stop off at Oscar, Indian Territory, which I did, and there my time was occupied in preaching for about a month. At this point I could look over into Texas, my field of labor. I met the two Moores—John and his father, who had come to hold a week's preaching at this point, which was well occupied by them, and Bro. Simmons, and the writer. We all felt well and parted in good spirits, I going to Texas, they to their different fields.

The sub-missionary, A. J. Moore, directed me to labor where I thought I could do the most good. He wished me to labor some in Bell county, Texas, as did Heman; and I am glad they thus directed me, for I enjoyed myself in Bell county and other counties in that part for over a month. At Troy and Rogers in Bell county were my first labors in my mission, and I found good Saints. At Troy Bro. Renfrow was the elder. One week's work here and at Rogers. Bro. G. Thompson, a priest, had charge. He is a defender of the work as well as Bro. Renfrow. I labored about a week when Bro. L. L. Wight came and we went with Brn. Thompson and Norwood by team to the Central district conference fifty miles distant. We camped out on the way in old Texas style. At this conference I met Bro. Nunley, the president of the district. All moved peaceably in our sessions and the Saints enjoyed themselves well. The preaching was done by Brn. Nunley, Wight, Hays, and the writer. When the separation time came Wight went to San Antonio, and Hays and others to Navesott, and Nunley and I to preach the remainder of the week. We did so, and Bro. Nunley baptized five. He and I went from there to Cook's Point where we held forth a week with good results I think, and from there went to Rogers to hold a week's meeting. The people paid good attention and I think good was done. Last Sunday our meeting broke up and Bro. Nunley went to his appointments and the writer to this point. Here I met Bro. L. L. Wight, his wife, and daughter. His wife I had not seen for forty-one years. The meeting was very pleasant indeed. I found Bro. Wight preaching, Bro. Sheppard had left recently. The flood

of water which broke loose from the clouds commencing on the 5th have hindered the people from coming out.

I never enjoyed myself better than on my mission thus far. This will be my address for quite awhile, as Heman wished me to do the most of my work in and about this point.

In love to God and his Saints,

JOHN HAWLEY.

COATS, Ark., Aug. 13.

Editors Herald:—Last Wednesday night the best meeting we ever had ended, after continuing a week. Elders Spurlock and Ward conducted the services and six families of the Saints who lived too far to go back and forth to and from the meetings, came and camped on the ground. We indeed enjoyed a spiritual feast from the ministrations of the word. The social fellowship enjoyed by all will long be remembered and not by the Saints alone, for at the basket dinner held on the grounds on Sunday the 5th inst., many of the most influential families, not of the fold, spread their dinners with us in the grove; and the echo of the meeting keeps coming to us from all sides, with nothing but words of praise and inquiry, and that too from sources where if there had not been positive prejudice, there was heretofore nothing but indifference. We feel that the work here now occupies a point of vantage above that of any of the sects, and only fear that it will be lost if it is not followed up, for the elders had to leave their own appointed field to come over here into Macedonia, and they will probably be unable to return soon again.

There were two baptized, and we feel that the word became rooted in many hearts from which we hope to see fruition in the future. We regretted very much that Apostle Heman C. Smith was prevented from being with us, after his endeavoring so persistently to effect such an arrangement.

Yours for truth,

J. J. HASBROUCK.

COLDWATER, Mich., Aug. 15.

Editors Herald:—The work at Knox is on high ground; a great awakening manifest. The pastor of the Christian Church announced as follows through the county papers: "The pastor will discourse August 5, on the difference of the claims between the Latter Day Saints and the true Christian Church." We were on hand but kept our presence dark until the appointed hour. When we walked in it is needless to say that surprise, chagrin, and disconcert reigned for a few moments. The pastor read the entire third chapter of Second Timothy, emphasizing the sixth verse: "For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts." I need not say how sweet our Latter Day Saint sisters felt, or with what twitch of mouth it was hurled off, as the reverend gentleman rolled this palatable morsel with pitiable precocity from his lips. The line of attack was old; 'twas stale; the old threadbare choker of "bad boy," "bad family," "bad bank accountant," "revelation on plurality," "spiritual wifery," "presumptive claims," were the chaste and classic

notes of proof that the Saints' faith was founded in deception. I thought, if Israel did not move out of bondage onto higher grounds of grace and understanding, these Campbellites stay back under the dominion of old Pharaoh, and chew and gloat over the onions and garlic, upsetting the fleshpots and wallowing in the filthy soup. He couldn't give an excellent, clean, clear-cut argument to overthrow the simplest item of our faith. Stand up, ye Latter Day Saints; present the cup of the restoration to the lips of the great and say, Now swallow or be swallowed!

At the close I asked the privilege of saying a few words, which was granted. I submitted a proposition embodying the debatable ideas in his sermon and asked him to meet me in joint discussion on the merits of the two churches, but he emphatically declined. Arrangements were then made for a reply the following evening. He was good; proffered the use of his house. Of course we did not refuse his generosity, and following in the wake of Young America we took delight in "bearding the lion in his own den." The evening came and also a large audience. Poor fellow, he looked as though he never learned that Adam tumbled over the embankment sixty centuries ago, and the race in one long train, has gone on tumbling in the same direction, crash! clash! To rehearse the reply would crowd the limits of a letter, so we refrain. Suffice it to say, that change in sentiment and opinion of hundreds is indeed visible, and a county paper from that point reveals a dead line over which there is no passage, but an attempt will be made to resume in two or three weeks. This is the first opportunity we have had in giving our faith full airing to the Campbellites, so far. They have been very conservative and scarce heretofore. The good Saints there are highly elated and encouraged. Due praise is given for the noble attitude and firmness they sustained while the faith was being subjected to such a strange criticism.

On general principles, the work is well fortified in this part of the district. The only drawback is the lack of laborers to honor the numerous calls. Bro. I. M. Smith is in the field east of Angola, Indiana. The disciples are firing away in that country, too; they talk of getting Braden to give us a brushing up, but perhaps he will not be through at Anderson in time for that.

I must not omit to say that the Sunday schools of the district are progressing remarkably well. The convention recently held at Knox did grand work; sorry the minutes were misplaced. The programme surpassed anything we have ever seen, considering the opportunity, number, and ages of children. It was remarked upon by all. The above concerning the Sunday school may be late, but if past due the principal should be given with some interest. I have kept up action at Girard, Dimond, and Fowler while at Coldwater. We baptized two heads of families at Coldwater branch two Sundays ago. Many are believing, but as it was in the days of Jesus, they "fear the people," and the old Devil is doing his best to choke out the seed by lying and intrigue. The Saints are yet in strong faith, zealous of good works,

and hoping and praying for peace and prosperity to come to Zion.

Am just now having a battle with my opponent in the West over the adoption of King James' Bible as standard in chief during the coming conflict. He does not want it; would rather take the revised—too much like going from the "effulgent light of the nineteenth century to the dim twilight of the seventh." I do not know which he will decide to adopt.

With love for all,

S. W. L. SCOTT.

OMAHA, Neb., Aug. 20.

Editors Herald:—Have been assisting Bro. G. M. L. Whitman in holding tent meeting at Blair, Nebraska, of late. Have found the interest all that could be expected. We have received good treatment and a fair hearing. We had the privilege of baptizing nine there August 18. I came here for yesterday's services, leaving Bro. Whitman to continue the effort at Blair. I return there to-morrow and expect to remain until the 25th. We have had upwards of forty additions by baptism in Eastern Nebraska this year. Am sorry our ministerial force has been decreased. Am hopeful in the work.

Your brother in Christ,

C. H. PORTER.

Original Articles.

THE TESTIMONIES OF THE PEOPLE OF GOD.

THE above caption will no doubt suggest to the mind of the reader the line of thought that will be taken by the writer. I am free to admit that the line of thought has been suggested by reading an article in *Herald* of January 24, 1894, entitled, "To whom it may concern;" and if I should differ in my opinion from my brother, I desire to do it in the kindest of feelings.

I do consider that the writer of the above article has taken an extreme view in some things, and it may be possible that I may take an extreme view in the other direction. If this be so judged by the readers of the *Herald*, then it would, to the writer's mind, be the part of wisdom to take the medium course. We quote from said article:—

While to the mind of those who have been highly favored with the "signs" referred to it may seem the part of gratitude to often tell of them in public, and while it may appear that their testimony of such things will be the most convincing evidence they can furnish of the gospel's truth to the outer world, it should nevertheless be sufficient for them to know that the Master has commanded otherwise.

We gather from the foregoing that the writer believes that the Master has commanded his people that they should not testify *often* in public, concerning the marvelous manifestations of God's power, as he gives us to understand a little further on, in case of healing, miracle, divine interposition, revelation, prophecy, etc. The word

often is rather ambiguous, and does not state as to how many times we may testify, but concedes the privilege of testifying sometimes. Now we suggest that if the Master had commanded his people to not testify of these things there would have been no ambiguity about it, but we should have known exactly what he meant. But we are referred to Matthew 8: 4; 9: 30; Luke 8: 56 and 9: 36 to prove that the Master has commanded otherwise. We turn to Matthew 8: 4 and read:—

And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Multitudes were present when this act of healing the leper was performed, hence it could not be for fear of the publicity of the thing that he commanded him to tell no man. It may be asked, then, why he commanded to tell no man? We answer that we cannot tell the reason why, but it could not be to prevent him bearing testimony to the Master's wonderful power and goodness, for certainly the multitudes present would noise abroad the wonderful manifestation. But this scripture that we are cited to, to prove that the Saints should not often bear testimony publicly, if of general application would prove that the people of God should not bear testimony at all, when the writer only used it to prove that they were not to do so often. And you know it is a principle in logic, that what proves too much proves nothing.

To the writer's mind the cases referred to, of the two blind men after being healed, and the dead maid being raised, and their being commanded to tell no one have not the least bearing against the Saints bearing testimony publicly to the marvelous goodness of their heavenly Father vouchsafed unto them, else the Savior would have reproved the leper who came back when he saw he was healed, "and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan." (Luke 17.) It is remarkable here that the Savior did not command him to tell no man that he was healed, nor the other nine when they should be healed; neither did he reprove him, although he in a loud voice glorified God, and publicly, too, in a village in or near Samaria. But on the other hand he approved of his act, and censured the nine who returned not to glorify God. On another occasion, when he was traveling on a beast, going to Jerusalem, followed by a large multitude, he was praised thus:—

The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the *mighty works* that they had seen, [and publicly too]; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.—Luke 19: 37-40.

This does not look much as if he had commanded them, in a general sense, not to bear testimony to the mighty works they had seen; but on the contrary he commended them for so doing, and with strong emphasis, saying that the stones would have cried out if they had not.

The last quotation we are cited to, was concerning the three disciples being with Christ on the holy mount, and they agreed among themselves not to say anything of what they had seen; but not a word is said about being commanded of their Lord not to say anything about it. In Matthew 17: 9 it states:—

Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

After that time they were permitted to bear testimony of the circumstance, or we would not have had an account of it. Peter we know testified of it in his second general epistle, first chapter. If it could be shown that the people of God do break his commandments by bearing testimony publicly in the social meetings to the goodness and power of God in giving sight to the blind, in the healing of the sick and afflicted, or to any of the mighty works of God bestowed upon his children, then our brother's remarks concerning Saul's disobedience and Samuel's arraignment of him upon his return with the spoils might have a seeming application; but in the absence of such proof to the writer's mind they seem gratuitous. The writer desires to be understood that he indorses the language of Samuel, the servant of the Lord:—

To obey is better than sacrifice, and to hearken than the fat of rams.

We have quoted to us a portion of a revelation from the Book of Doctrine and Covenants which reads:—

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.

The intent of this quotation was to prove that some of the things which had brought the church under condemnation was the breaking of the commandment of God, *by boasting themselves* of the signs that should follow the believer *and speaking them before the world*, as is shown by his suggestion just prior to his quoting that portion of the revelation concern-

ing the signs. Now we offer a suggestion that it could not be for bearing testimony of the mercy and goodness of God in bestowing these gifts upon his children, thus proving his promises to be yea and amen, that they could be accused of unbelief. It would be a manifestation of belief we would think rather than unbelief, and therefore they could not come under that condemnation and their minds could not have become darkened in that regard. We offer another suggestion; that the quotation in the paragraph concerning the signs had no connection with the one quoted concerning the condemnation, therefore we think had no reference to it; but the apostles of God were commanded to go into all the world (like unto the command in Mark) and preach the gospel, and they were promised that every soul that believed their words and was baptized in water for the remission of sins should receive the Holy Ghost and the signs enumerated in the next paragraph should follow them; and in this connection the Lord gave the command that those who received them should not boast of themselves, neither speak them before the world, which command related to the future and not to the past.

We will quote a portion of the word of the Lord given to us as a guide in the use of these gifts, or in bearing testimony, to disobey which would be disobeying the command of God, and treating lightly the things received. The revelation from which we quote, is the forty-sixth section of the Book of Covenants:—

But ye are commanded in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils. Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, *always remembering* for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or asketh of me, that asketh, and not for a sign that he may consume it upon his lusts.

Then follows a description of the gifts of the Spirit, or the signs which should follow the believer. Now that which the Spirit testifies is the mind of the Lord what we should do, and another revelation says:—

That which cometh from above is sacred, and should be spoken only by constraint of the Spirit.

If we do that which the Spirit testifies, and by constraint of the Spirit, in all holiness of heart, (and if we do there will be no boasting of ourselves,) we are certainly doing the will of God and cannot come under condemnation,

and no matter how often the Spirit testifies or the Spirit constrains us, it is right in the sight of the Lord and is not treating lightly the things we have received.

Now the gifts of the Spirit are given, according to this revelation, for the benefit of those that love God and keep his commandments, and him that seeketh so to do. This being the case, if a man receives the gift of wisdom and he keeps his wisdom to himself and never manifests it in the congregation of the Lord and before the world who meet with them to investigate the doctrine, and who are seeking to keep the commandments of the Lord, how are they going to be benefited by that gift in the one who never exercises it? The writer thinks that God would soon take the gift away from him, and would give it to another who would use it for the benefit of his fellow man and for the glory of God. So we reason about all the gifts as they are enumerated in the word of God in the section just referred to; they are each and all given for the benefit of those who love God and keep his commandments and they that seek so to do.

The above revelation says that we are not to cast anyone out of our sacrament or confirmation meetings who are earnestly seeking the kingdom, and that whatsoever the Spirit testifies (though those of the world are present) that the Lord would we should do with all holiness of heart, etc., and that if performed according to these instructions must be in accordance with the mind of the Lord, and cannot be considered as breaking the commandment of the Lord; namely, "Neither speak them before the world."

If, as our brother would infer in his article, it has been done in the congregation of the Saints when strangers were present—that the Saints have in a boastful manner related the marvelous manifestations of God to them in cases of healing, miracle, divine interposition, revelation, prophecy, etc., then the wrong rests in their boastfulness, which if really so was not done by constraint or by direction of the Spirit of God, hence condemnation rests upon those who have so wrought. It could not be that condemnation would ensue for testifying according to the mind of the Spirit though strangers were there, for whatever the Spirit does is for a purpose, and that purpose will be accomplished. If because those of the world were present and those speaking before them were breaking the command of the Lord what will be done with the many testimonies of the Saints to the effect that they, although of the world, were convinced of the truth of the work by the testimonies of the people of God in social or sacrament meet-

ings? Will those people of God assembled on the day of Pentecost upon whom the Spirit descended and caused to speak in tongues before that vast multitude of the world, some of whom accused them of being drunken, but of whom Peter stood up and spoke and denied the charge, and said it was that Spirit spoken of by Joel the prophet, will they come under the condemnation of speaking before the world? O, no; they did it under constraint of the Spirit, and did not boast themselves, therefore were not condemned.

Neither are the Saints of God who assemble at our reunions and conferences under condemnation who testify of the wonderful power of God made manifest in their behalf, in cases of healing of the sick, of heavenly visions and dreams, and that prophesy and speak in tongues, and interpret the same, etc., before the large numbers of the world, if they do so by constraint of the Spirit. Neither do we believe that the *Herald* is to be condemned either as principal or as accessory before the fact, for causing its subscribers to carry to their neighbors and friends of the world the testimonies of the people of God of the remarkable displays of his power in healings, in visions, in prophecy, etc., that are found in its pages. What then is the meaning of the command, "Neither speak them before the world"? To the writer's understanding it is the same as the Savior's command in the New Testament: "Cast not your pearls before swine, lest they turn again and rend you." It is before such characters that we are not to speak them; those who fear not God nor regard their fellowmen who have the swinish habit of devouring and destroying. The pearls or gifts of Spirit would be of as much value to them as for man to put before the hog to eat the pearls or diamonds of the mines. The Spirit of God never would constrain anyone to speak of such pearls before such characters, for as the word says:—

For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold, he rejoices not in that which is given to him, neither rejoices in him who is the giver of the gift.

To show still further what is our understanding of what is meant by the language, "Neither speak them before the world," we will do so by relating a circumstance that came under the writer's observation. When attending General Conference (no matter where or when) the writer was walking the streets of the city during the interval between the morning and afternoon sessions, and perceiving quite a crowd assembled on one of the streets, and distinguishing a brother in the crowd whose actions denoted that he was talking to them, my curi-

osity was excited to go and hear what he was conversing about. Arriving there I discovered that there was a large number of the outside world, with two or three brethren listening to a discussion between the aforesaid brother and another man who seemed to be the chief speaker, but others of the world would put in their quota once in a while, and so did one or two of the brethren to help our brother. The topic of discussion was, "These signs shall follow them that believe." After some little time had been spent in the discussion (or free fight it might be termed), the brother perceiving that he made no headway in converting them to his side of the question thought that he would give a clincher (at least the writer thought he did) to support his side of the argument by relating one or two (I think two) remarkable cases of healing that had come under his observation. Did he convince them? Far from it. The peculiar sign of unbelief was expressed in their countenances and their outward manifestations some speaking outright that they did not believe him, and particularly the leading spokesman. That to the writer's mind, was "speaking them before the world," and broke the command; that was casting pearls before swine, and certainly (to our mind) they trampled them under their feet and did by their acknowledged unbelief turn again and rend him in the sense the Savior meant.

Then, brethren and sisters in the Lord, who have been blessed with so many precious pearls, who have been miraculously healed by the power of the living God, who have seen many wonders and mighty works performed by that same power through the administration of those who were clothed with authority to act in the name of their divine Master, and through the exercise of faith in his name; who have been blessed with heavenly visions, with divine interpositions in various ways through the medium of that blessed Spirit which "Searcheth all things, yea the deep things of God," let us not *boast* of ourselves, in being the recipients of these precious gifts, but like Ammon, (see Book of Mormon page 275,) who rejoicing before his brethren over what God had wrought in their behalf in enabling them to bring the Lamanites to repentance, though reproved by his Brother Aaron of boasting, replied:—

I do not boast in my own strength, or in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God; yea, I know that I am nothing; as to my strength, I am weak; therefore I will not boast of myself, but I will boast of my God; for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever. . . . Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and

of his mercy, and of his long suffering towards the children of men?

I cannot close this article better than by stating that these sentiments of Ammon are my sentiments, and hope and pray that they may be the sentiments of every child of God; that we may not boast in our own strength, but in the strength of God. And those precious pearls that he hath bestowed upon us, may they be carefully preserved, and we not suffer them to be trampled under foot of evil-minded men, but use them in the way that God has pointed out in his word—only by the constraint of the Spirit.

E. STAFFORD.

"HARD TIMES."

WHOSE FAULT IS IT, THE CAPITALISTS' OR LABORERS'?

I HAVE read with interest an article on the "labor question" in *Herald* of April 25 by William Cairns, who says, "As a laborer I have thought to write and state *that side* of the case as I have seen and heard." Now while Mr. Cairns tells us many things that are true, let it be remembered that he only speaks from "one side,"—"that side of the case" he has "seen and heard;" so that however true his defense of the laboring man may be, it is only "one-sided" at best; and as a fellow laborer let me say that "the half has not been told," even on the side that Mr. Cairns essays to write.

It is easy enough to point out how that the capitalist is "grinding down" the laboring man, and how "that all law is in his favor," and how "the little law in favor of the laborer is never obeyed nor enforced," and how all this is the fault of the moneyed men or capitalists; but there are at least two sides to a question, and some have many sides so that such a complicated question as the "labor question" should be viewed from more than one standpoint.

Now, the writer maintains that the laboring men are to blame for the distress, poverty, and "hard times" equally as much, if not more than the capitalist or moneyed men. There are more than a thousand laborers to every moneyed man, and has it not always been so? And as the majority govern in the United States, whose fault is it if the law is all in favor of the few? There is a just law, a law of God—the law of retribution—which says:—

Whatsoever a man soweth, that shall he also reap.

Now what have the laboring men been sowing that they should reap such a great harvest of tares as they are continually crying about? Those who make the loudest noise about "corrupt rulers," and "unjust laws," and "brutal capitalists" are many times the first to sell their votes for a

drink of whisky or beer, a few cigars, or a dollar or two, without ever questioning the character of the one voted for. Yes, the founders of our great republic said that all men should have equal rights, and founded a great nation for that purpose; but what shall we say when men will to abuse their rights and deliberately sell themselves into bondage by making themselves slaves to that which will damn both soul and body?

The laboring men of the United States spend—yes, worse than waste more money every nine months than all the banks of the country combined contain, simply for intoxicating drinks and tobacco, to say nothing about gambling and other evils. We are told that the laborer is the producer of wealth; yes, and when he deliberately wastes the products of his hard labor the few “shrewd ones” can so much the easier gather it up and when they become capitalists go to the other selfish extreme and use the very means the laborer has so unwisely wasted to further bring him into bondage.

The working men are in the majority, and always have been; and as the majority can govern, *if they will*, why don't they properly use the power granted them to remedy the evil? Ah! my fellow workers, you have sown to the wind and now as a result you are reaping the whirlwind, and thus many of the poor and innocent ones are made to suffer by your folly.

The writer having labored from childhood for a living and having worked with gangs on public works, speaks from experience concerning the evils of many of the working men, and those who get the very best wages are many times the first to get dissatisfied and go on a strike and thus ruin the business of the man who furnishes them a living.

The writer knows two different places where miners were making five dollars and over a day, yet they were not satisfied, but struck and ruined the business of the companies who employed them, so that when they wanted to return to work there was little work because of no sale for coal, as other mines had been opened and were supplying the demand. But of course the poor wives and children of such men are to be pitied, and how often you can learn from their own lips that they fare no better when their husbands make five dollars a day than when they earn one or two dollars, only the saloonkeeper does not get so much.

The writer has worked with men who would not save any of their wages no matter how much or little they earned; besides, they were ever ready to curse those who were striving to live honest and saving. However,

there are good, honest laboring men who need encouragement and sympathy, and there have been men of capital who have spent their all to benefit their fellows; nor do I believe that all moneyed men of the present are bad.

The *Herald* editors have been severely criticised for saying that the employed were at fault sometimes as well as their employers, and yet they simply told the plain, unvarnished truth.

Mr. Cairns said:—

Much has been said about ironworkers who would not work at the wages offered, but we have yet to learn of any of the professors who have talked so much about it making any attempt to do such work, even for such good wages.

Allow me to inform you, Mr. C., that “those professors” have been doing harder work for less wages, besides, they are not ironworkers, so couldn't take their places, and if they had been they would not have cared to take their places when they refused to work themselves and stood ready to murder anyone who attempted to fill their places; and I don't think you would attempt such a thing yourself under similar circumstances. Consistency thou art indeed a jewel. Such logic is hardly worth criticism.

To conclude let me say that I have no sympathy for the grasping capitalist who desires to hoard up money for selfish purposes or to oppress his fellows, unless it would be to pity his foolishness, for Jesus called the selfish miser a “fool” because he trusted in his riches. Nor do I believe in laboring men being free from fault, but am prepared to prove by my own observations and by figures that cannot lie that they are as much responsible for “hard times” and “distress” as is the capitalist. Yes, all both rich and poor who are not living by the eternal principles of truth as revealed in the fullness of the gospel of Jesus Christ are in Mystery Babylon—under the dominion of sin and Satan, and have need for repentance—reformation of character and obedience to the truth so that they can receive the love of God shed abroad in their hearts, which only can purge out the selfishness of humanity so that they can live an unselfish life and truly love their neighbor as themselves.

I care not how rich a man may be, if he has the pure love of Christ in his heart he will use his riches for the good of his fellowman, and if he is poor he will glorify God by a pure, unselfish life even in poverty; and if he has not that love he will be a miserable failure, whether rich or poor. And so long as human selfishness predominates in the society of either rich or poor we may look for “hard times” and “distress of nations,” “perplexity,” in fulfillment of Christ's

words. Come Lord Jesus to reign, thou prince of peace, that confusion may forever pass away! For truth,

JOHN KALER.

TUNCURRY, Australia, July, 1894.

RELIGIO-LITERARY SOCIETY.

WHILE at Denver, Colorado, I took the liberty to suggest to the Religio-Literary Society that the city be sectionized or districted, that one or more members have charge of a district and by some method agreed upon supply every house therein with one or more tracts illustrative of our faith. It may be thought that it means work. To be sure it does, and how can any member or department of Christ's Church expect to help in the great redemptive plan without work, care, anxiety, and responsibility? Christ utilized his time in his appointed sphere in labor, travel, teaching, exhorting, reproving, etc., and bade his followers to work, watch, and pray with a portrayal of consequences to ensue if failing to work. If they were diligent, persevering, abiding, hopeful, and patient they would secure the promised prize. Can we be negligent, trifling, doubtful, impatient, etc., and yet hope to rest with the diligent and worthy?

What think you, reader, of the parable of the five, two, and one talents in the interim from the departure to the return of the Lord? There might have been no visible difference between those utilizing their talents and the one who had his talent, but how visible the difference at the time of the Lord's return, with the examination that followed. What is our prospect for the plaudit “well done” in the Lord's great examination day? What a time that will be. The Lord is to be a swift witness against the characters named in the third chapter of Malachi. I wonder if the book of remembrance or its contents will not assist the righteous Judge in making his decisions from which there will be no appeal? There can be no false swearing there, for he comes as a swift witness against the false swearer. There will be no pettifoggery, for it is a time of God's justice, therefore his decisions will be final. The time of lying, deception, intrigue, and the like is past. “Behold a king shall reign in righteousness.” Christ therefore to all true prophets and Saints is the coming man; nor will he judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and the earth shall be full of the knowledge of God, and there shall be nothing to hurt nor destroy in all the holy mountain of the Lord. How cheering the thought! But I am diverging.

Who can predict the effect of thou-

sands of tracts being circulated throughout the various cities through the energy and perseverance of the Religio-Literary Society? It may require time and much labor to accomplish this and work in an orderly and systematic manner, but that which is worth doing should be well done, and nothing is done effectively without system and order. Mutual benefit for the members of the Religio-Literary Society is essential, but measures and labor to carry them out for the general benefit of the work should not be overlooked. I cherish no desire to become dictatorial to the Religio or any other department of the church, hence the suggestions are respectfully offered and may be taken for what they are worth only, or if worthless may be pushed to one side and no one injured.

I believe a similar sectionizing by large branches placing a priest and teacher in charge of each section, that by due diligence they may become familiar with the moral status of branch members, thus diligently striving, by proper watchcare and corresponding diligence, there may be preventives to the Saints being led into evil, as well as proper labor to adjust wrong when, despite efforts to prevent, wrongs come to the surface.

The law permits high priests, elders, and the lesser priests to travel, but provides that deacons and teachers be appointing standing ministers to the church (D. C. p. 231), which is made to appear that there is something more for the teacher to do than fold his arms and rest at ease in Zion until something is learned by Mother Grundy's method and then start off as it were, on a wild goose chase. I don't know any guaranty for class legislation or special privileges under the general auspices of God's government, but believe that every official member should aspire to a proper conception of his responsibility and thereby be better qualified to act in his own calling than any other person. To illustrate: the president may teach and explain the duties of the teacher in a general way, but he cannot instruct that officer in a way to at once qualify him to successfully meet, and deal with every exigency that may arise, for the diligent and Godfearing teacher may meet an exigency to-day never before known, needing advice and encouragement differing from all preceding advice. Hence the necessity for every official aspiring to a proficiency that he may work effectively in his own calling. It is not improbable that a watchful teacher may with a little wholesome advice prevent trouble which if neglected might involve a necessity for litigation of a serious character. He was an unwise and dangerous official who for every seeming provocation would

hastily bring charges necessitating trials consuming time and money before wisely and patiently resorting to the law-imposed preparatory measures, which may supercede the necessity of a trial, and perhaps save a soul or souls from death. We ought not to think that elders' courts are for the sole purpose of gaining a victory over a foe, but rather as a last resort in the advocacy of justice and to protect the fair fame of the church, after all other lawful means have been properly brought into requisition and failed. If a proper conception of responsibility in the acceptance of an official position with due diligence, is a necessity for a proper spiritual development, then a lack of this responsibility and due diligence must militate against this spiritual development.

I have thought between ordinations to meet the necessities of the cause, and ordinations as compliments or to satisfy an aspiring or vain, ambitious spirit were different, far different, the latter being a grave error, for which (if done) some one or ones must meet the consequences attendant upon such a procedure. It is possible that my judgment may be at fault, but when seeing so much indifference among some officials, I have been almost ready to attribute that indifference to hasty and indiscreet ordination. Numerical strength is very desirable and legitimate labor, therefore, is God-like, but knowledge bespeaks our actual spiritual growth.

JAMES CAFFALL.

"MAHICANI."

THE Hon. Elijah M. Haines, late member of the House of Representatives of the United States, in the preface to his book, "The American Indian" (Uh-Nish-In-Na-Ba), says:—

The subject of the American Indian has ever been one of peculiar interest to the ethnologist and student of history; but at no time since the discovery of America has it attracted so much attention as is being given it at the present day.

I might add that the most interesting chapter of history in relation to the "red man" has neither been accepted nor understood, but it is an encouraging thought, at least to Latter Day Saints, that the evidence of the origin and former civilization of the ancient people of America is on the increase, confirming the stand taken by pioneers of this church.

I have read with considerable relish what has been written of late in relation to the Stockbridge Indians, and if acceptable add a word. Haines says:—

The Mohegans, an Algonquin word, pronounced also Mohicans and Mohigans, meaning "wolves," was a name given them, it is supposed by some other tribe of the Algonquin stock, as descriptive of their savage nature.—American Indian, p. 121.

The different people of Europe

who made their homes in the "new world" had much to do in giving definition and pronunciation to Indian names, and in some instances have furnished the name.

Haines informs us:—

Mohegans were also called Mahicani, by the Dutch, Mahikanders, by the French, Morigans and Mahingans by the English, Mohiccans, Mohnecans, Mohegans, Muh-heekanew; also Shatikooks (River Indians), Algonquin stock, on the Hudson River, from Escopus to Albany. They were divided into Muchquanh (Bear tribe), Mechchaooh (Wolf tribe), and Toon-paoh (Turtle).—American Indian, pp. 153, 154.

This explanation by Mr. Haines will make plain the difference in spelling of the writers using Indian names. My preference is for the Dutch, as their spelling seems to be in unison with the Nephite ending of names. Here is what Mr. Haines has to say of the Stockbridge tribe:—

Stockbridge, originally from New England, now in Wisconsin, near Winnebago Lake; a small remnant, Algonquin stock.—American Indian, p. 163.

Much more could be written of interest on the ancient people of Joseph's land, but for the present I forbear.

ROBERT M. ELVIN.

Miscellaneous Department.

REUNION NOTICES.

To the Saints of the Northern and Central California districts:—Our reunion will commence September 28 and will continue over two Sundays. The meeting will be held near the old fair grounds, West Santa Clara street, San Jose, on the same ground on which it was held last year. It is earnestly desired that a large number of the Saints will be present. Come at the first and come prepared to remain until the close. Come in faith and prayer that a great spiritual feast may be enjoyed and the good seed sown to the saving of souls and the glory of God. All those desiring to rent tents can do so at reasonable rates on short notice at the tent-maker's near by. Those desiring to engage rooms or board and lodging in private families can do so by corresponding with Sr. Mrs. Henry Burgess, 525 West Julian street, San Jose, California. Those coming by rail can get railroad certificates for reduced fare by writing to C. A. Parkin, 3010 Sixteenth street, San Francisco, California, or J. M. Putney, Gilroy, inclosing stamp.

J. M. PUTNEY,
BRO. PENFOLD,
CHARLES BURGESS, } Committee.

NORTHWESTERN KANSAS REUNION.

The tent owned by the Northwestern Kansas district was pitched on the northern border of Blue Rapids, down on the bank of Blue River, for the purpose of holding therein the reunion of 1894, it being the third held in the district. The time was August 9 to 19. The location of the camp was good; and though for months the weather had been one of protracted drought, yet the place was grassy enough to make little discomfort from the dust. Also there came two rains during the reunion which effectively settled the dust for the remainder of the time. The river with its sandy bottom supplied plenty of water for teams and a newly bored well in the camp yielded bountifully for drinking and cooking purposes.

Saints were present from Marshall, Clay, Republic, Washington, Mitchell, Nemaha,

Ottawa, Riley, Jackson, and Brown counties, also a few from the Nebraska border. Their number was not large, yet they were an earnest and intelligent band of the Lord's people. And though all this region has been more or less burned up by the drought this year, much corn being as dry and yellow as if stricken by a November frost, and the prospect for winter a very gloomy one, yet the Saints are trying to make the best of what they comprehend is but one of the evils foretold by the prophets are to befall the nations in the latter days. They are hopeful of the mercy of God, whereby their needs will be supplied, assisted by their own efforts to do the best they can under their circumstances.

Brn. J. T. Davis and R. L. Ware were chosen to have charge of the meetings, to arrange their order, and to appoint the speakers. Upon some days there were held both prayer and preaching services in the forenoon, but upon most days the prayer and testimony meetings lasted through the morning hours, with the usual sermons in the afternoon and evening.

Upon Thursday evening, the 9th, the first sermon of the session was preached by Bro. R. L. Ware president of the district. On Friday there was also no preaching until evening, when the time was occupied by Bro. H. A. Stebbins. There was quite a large gathering of the town people upon both occasions as well as of the Saints. On Saturday both the forenoon and afternoon hours were taken up with the conference business of the district. Bro. R. W. Davis was the speaker in the evening.

On Sunday, the 12th, at the morning prayer and sacrament service, Brn. S. C. Andes and Arthur Smith were ordained elders as provided for by the conference on Saturday. The forenoon sermon was preached by Bro. H. A. Stebbins, that of the afternoon by Bro. J. T. Davis and in the evening Bro. Stebbins again preached, according to appointment. Bro. R. L. Ware baptized two persons late in the day.

On Monday at the prayer and testimony meeting the two baptized were confirmed by Brn. R. L. Ware and H. A. Stebbins. The afternoon sermon was by Bro. James Hudgins of Baker, Kansas, and Bro. C. W. Prettyman of Custer county, Nebraska, preached in the evening.

On Tuesday, 14th, a very interesting prayer and testimony service was enjoyed. The sermon was by Bro. Henry Resch of Minneapolis, Kansas. In the evening Bro. H. A. Stebbins preached.

Wednesday forenoon was devoted to the usual social meeting, and it was much enjoyed. Bro. C. W. Prettyman preached in the afternoon and Bro. R. L. Ware in the evening. In addition to the brethren named as preaching and as by turns presiding over prayer meetings, there were also Brn. Mahlon Smith, Arthur Smith, and Victor F. Rogers, who assisted in these various services. On Wednesday evening Bro. R. W. Davis baptized Mr. William H. Miller, the husband of one of the sisters who was baptized on Sunday.

The Thursday morning prayer meeting was in charge of Brn. Mahlon Smith and J. S. Goble. As heretofore, so upon this occasion, there was peace, joy, and instruction by the Holy Spirit. The brother baptized the previous evening was confirmed. The afternoon sermon was by Bro. R. W. Davis from the words, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"—Matt. 19: 27. He discussed the subject of the rewards to be given by the Lord to his people, and to others according to their deeds. A little before the time for the evening sermon a heavy rain came which lasted over an hour, preventing the town people from coming down to the camp, as well as many of the Saints. Hence it was decided to omit this service.

Brn. R. W. Davis and Henry Resch were in charge of the prayer meeting of Friday

forenoon, 17th. It was a time to be remembered by the Saints thus gathered from far apart in these northern and western counties of Kansas. The most of them will carry in memory for months the spiritual feast that they have enjoyed together, and will live over its scenes again and again. The afternoon sermon was delivered by Bro. John T. Davis, from the words, "Whether there be prophecies, they shall fail: whether there be tongues, they shall cease." His argument was against the illogical and unwarranted claim that the gifts of the Spirit of God accomplished their purpose in the first century and were no longer needed. Bro. H. A. Stebbins preached in the evening upon the subject of water baptism, at the desire of some who wished to hear the subject spoken upon by us. He presented much scriptural and historical evidence upon the necessity, the object, and the mode of baptism, as instituted by the Lord and his ministers in the first century.

On Saturday, the 18th, Bro. R. L. Ware presided over the prayer and testimony service, which was, like all the previous ones, a season of instruction and of peace. The time was fully occupied by those present, earnest words of prayer, praise, and supplication being offered before the Lord in meekness and humility of heart. At the afternoon session, Bro. Arthur Smith occupied such portion of the time as he felt to do, speaking upon the Savior's answer as to the signs that would show his second coming to be near at hand, and of the judgment day to follow. He presented the subject of the parable of the ten virgins and the condition of the church at Christ's coming. Bro. H. A. Stebbins followed upon the same subject, and as to the duties of the Saints in being faithful, prayerful, and just; that they may lay up a store of light and truth to last them through the period of darkness and trial that is even now upon all. In the evening Bro. R. L. Ware preached upon continued revelation, ably refuting the idea that all that God would give to men upon his duty to his fellowmen and to God was contained in the volume called the Bible. The speaker discussed Revelation 22: 18 and showed that these words could not apply as the world generally considers that they do. Also in the same manner he discussed the common ideas concerning 1 Corinthians 13: 8-12 and other passages of Scripture.

Sunday, the 19th, the social meeting was in charge of Brn. H. A. Stebbins and J. S. Goble. It was the last testimony meeting of the reunion and the Saints were touched with the feeling of their near separation to go far from each other on the morrow. But there was given comfort and blessing. The sermon that followed was from Bro. J. T. Davis. The text was, "Repent ye and believe the gospel." The gospel of the kingdom of God exists only in that kingdom, and when it is sent forth it is only by the authority of that kingdom. Christ came not to preach himself but the gospel in its entirety. No part could be left out. He said, "Unto this was I sent." Paul declared that the true gospel was "not in word only, but in power [or authority], in the Holy Ghost and in much assurance." A record was made, but that alone is not the gospel. There must be authority, and the presence of the Holy Spirit, the same power that was with the gospel in olden times. The assurance, or evidence, was the result and effect of its work. They received the witness of God as testimony, or "assurance" of the truth of the gospel. And we believe in the same results to-day. Every seed produces after its own kind, and the seed of the gospel must always be the same in every age, and its products the same. In the afternoon Bro. Henry Resch had charge and Bro. R. W. Davis preached upon the doctrine of baptism as a part of the perfect law of God and Christ. He spoke of the thief, and claimed that he must have known of Christ as his kingdom in order to have acknowledged him as "Lord" while upon the cross. If he had sinned he repented and was forgiven by the Savior, evi-

dently. No doubt he had been baptized, probably by John in the days of his ministry, and knew of Christ as the coming Redeemer. The evening sermon was by Bro. H. A. Stebbins. The subject was the laying on of hands as a divine ordinance, for the ordaining of the ministry, the blessing of children, the healing of the sick, and the conferring of the Holy Spirit. After that the speaker briefly sketched the promises made by Christ and his apostles as to the power and office work of the Holy Spirit in giving knowledge of divine things and instruction from God, guiding men "into all truth."

This was the last service of the reunion. The congregation was a large one, and there was excellent order and attention. But this was so throughout the reunion, and the local brethren believe that the good seed has been sown in the hearts of several honest men and women, and that it will bring forth salvation to some.

Before the close of the service Bro. Henry Resch was ordained an elder, and Seth Sandy (who had been baptized before meeting by Bro. Arthur Smith) was confirmed. The reunion then adjourned. The Saints of the district hope to meet again next year under favorable circumstances and with the blessing and favor of God. May their desires be granted and the work roll on in the district. In it already nearly forty have been baptized since April General Conference

H. A. S.

TO THE FIFTH QUORUM OF ELDERS.

On and after August 21, 1894, my address will be Courts, Gallatin county, Montana. Please bear this in mind, and address all communications to that point.

The hot summer days will soon be over, and the most favorable time for labor will be at hand. We trust that each one may be able to realize the responsibilities resting upon him and use every effort to discharge the same. Constantly remember the watchword of the present hour, "The hastening time is here."

Do not forget to keep an accurate account of your labor, so that we may know what each one has done during the year.

J. H. WELLS, Pres.

CONFERENCE NOTICES.

The Independence district conference will convene at Independence, Missouri, Saturday, September 8, at ten a. m. A full attendance of all the elders and ministry is requested. The work in hand demands our special attention. The prospect before us is bright. The field is white for the harvest, and the laborers are few, therefore come one and all and let us counsel together for the best interests of the Lord's work.

R. MAY, Dist. Pres.

ITEMS OF INTEREST.

Cablegrams dated August 18 report that cholera in epidemic form has gained a foothold at Battersea, London, on the Surrey side of the Thames, where eleven persons have died of the disease.

Washington advices from the American minister to Russia state that cholera appeared earlier in the season than usual; that new cases are rapidly approaching 200 per day, while deaths have exceeded 100 daily. The Russian government has provided ample sanitary precautions, but the superstition of the peasants and their excessive use of alcoholic liquors largely nullifies the effects of these precautions. On that account the epidemic has thus far been mainly confined to the peasant class.

Irish leaders in the British House of Commons are extremely anxious about the outlook in Ireland for the coming winter, owing to the rejection of the evicted tenant's bill by the House of Lords. The danger arises from the feeling of keen exasperation throughout Ireland against the Lords and the conviction

that they are determined not to pass such a bill in this parliament. The resentment of the evicted may cause them to commit crimes in some places.

The new northern railroad line of Sweden has been completed. It is about 1,250 miles long and passes from north to south through the whole length of Sweden. It extends forty-seven miles north of the polar circle.

A report compiled by the British Board of Agriculture on Canadian cattle announces that it is beyond question that a disease occurring in the lungs of Canadian cattle is contagious pleuro-pneumonia.

ST. PAUL, Minn., Aug. 18.—As a result of their connection with the recent great strike a large number of railroad men in this city are making arrangements to leave this country, claiming they have been placed on the blacklist of all the railroads and can secure no places. Forty of these have made preliminary arrangements to go to South Africa, and others are talking of going to Brazil. Firemen Olson and Kerwin, formerly of the Burlington, have brought suit against that company on the charge of blacklisting. They claim they have secured positions on the Northern Pacific and later lost them because of letters from the Burlington.

LEADVILLE, Colo., Aug. 19.—An extremely rich strike has been made in the Nettie Morgan mine, on the Leadville gold belt. The ore was found at a depth of 225 feet and assays 104.26 ounces of gold to the ton. The strike is an important one and it means that a large territory in that section will be thoroughly explored for gold.

VINCENNES, Ind., Aug. 19.—Wheat is thrashing out from 38 to 41 bushels to the acre. Late showers have helped the corn, but it will not run over 40 bushels to the acre. Hay will be about three-quarters of the usual crop. Oats are thrashing heavy.

Governor Altgeld of Illinois, after making a personal investigation of the condition of the unemployed at Pullman, has issued a proclamation asking contributions for their relief.

NEW BEDFORD, Mass., Aug. 20.—The great textile strike, which bids fair to prove the biggest of its kind in the history of New England, is on. It is estimated that 11,000 persons have stopped work. Among the business men of the city there is a general belief that a settlement of the whole trouble will be made within a week. At the north end of the city considerable excitement was caused when it was discovered that a dozen or more operatives had gone to work at the Bristol Mill. A mob of 1,000 people surrounded the mill for an hour and caused a small riot.

A summary of crop reports to August 22 shows that rain has aided and that conditions throughout the country show improvement.

LERDO, Mex., Aug. 21.—The heavy rains in the mountains have caused one of the most damaging overflows of the Nesses River ever known. Reports have reached here of fifteen deaths by drowning and many families have been made homeless by the water.

The House Judiciary Committee has brought in a strong report favoring the rigid exclusion and deportation of Alien Anarchists.

WASHINGTON, D. C., Aug. 21.—The Marine Hospital Bureau has received through the State Department a cablegram from Consul Thomas at Marseilles, dated August 17. He wires that there have been twenty-one deaths from cholera since the 4th. He is enforcing disinfection and asks further instructions.

Illinois miners in convention at Springfield, August 22, adopted the Columbus scale.

Northwestern railroad officials deny that a blacklist system has been adopted to secure the discharge of employees.

EL RENO, Ok., Aug. 22.—Reliable information has reached here that the Kiowa and Comanche Indians are becoming alarmingly

troublesome because the money, to the amount of \$60,000, due them by cattle men for lease of their country has not been paid. As a result the Indians are assuming a war-like attitude.

CLEVELAND, O., Aug. 22.—At the convention of the Polish Roman Catholic Union today Bishop Hortsmann welcomed the delegates in a speech in which he urged them to be loyal to the church. Ignatz Czemincki of Milwaukee responded, condemning the Poles who had joined the independent movement headed by Bishop Vilatto and urging all Catholic Poles to be patriotic American citizens.

A fire at Hammondsport, New York, August 21, rendered 1,200 people homeless.

FALL RIVER, Mass., Aug. 22.—In the mills here to-day there is an increase of 2,500 looms over yesterday and 1,000 over Monday. The Cornell mill did not open this morning and the Tecumseh stopped at noon, while the Osborne will shut down to-night. The gain in looms is in the Merchant, Seacommel, and Pocasset mills. The spinners in the Globe and Sanford mills struck at noon. The mills closed at once and now 1,000 more operatives are idle.

BOSTON, Mass., Aug. 22.—The State Board of Arbitration has notified the New Bedford manufacturers and the striking employees it will gladly undertake to settle their differences, but as yet has not received an answer from either side. The board cannot take any action in the matter until some notice is received from the contestants.

Reports from cholera districts of Russia, dated the 22d, show a decrease of about one third in the number of cases. The smallpox epidemic in Great Britain is reported to now be under control.

Venezuela and Colombia have arranged a compact to suppress rebellions on the frontiers.

Spain threatens to renounce the existing treaty with the United States.

A majority of the Councils General of the various departments of France have approved the anti-anarchist law.

Washington advices say Central America diplomats have no faith in the reported new Central American republic.

SHICHI-GEN, Corea, Aug. 3.—A bloody battle has just been fought at Songhwan and won by the Japanese. This place is the headquarters of the Japanese Gen. Oshima, and is one of the most important villages of the kingdom. The Chinese have strong fortifications at Songhwan, and 17,000 troops are said to be stationed there.

The Japanese were determined to capture the arms and provisions, and baited the army by a clever bit of intrigue. They gave out that they were going to march back to A-San, and in fact they did parade for a considerable distance in that direction, but no sooner were they convinced of the success of their scheme in making the Chinese believe they had left the settlement than they marched with a rush straight up to the fortifications, attacking them in a body. They made a clean sweep of everything in the course of five hours' fighting. About 1,000 Chinese were killed in the engagement and seventy Japanese.

SHANGHAI, Aug. 21.—Gen. Tio, commanding the Feng-Tien division of the Chinese forces, telegraphs as follows: "The Chinese Friday attacked the Japanese forces at Ping-Yang, driving them back with a heavy loss, a distance of eleven miles to Chung-Ho. The Chinese made a second attack Saturday and drove the Japanese from Chung-Ho, which is now in Chinese hands. The Japanese again lost heavily in Saturday's fighting. Another great battle is expected to-day."

The Chinese force which occupied Vashan has evacuated that place and has marched eastward in the direction of Seoul. The force, which is under Gen. Yeh, who was falsely reported to have been killed in a recent battle, has been augmented by the adhesion of numbers of sympathizing Koreans. The Chinese forces are converging on Ping-

Yang. The telegraph line at the latter point remains in the possession of the Chinese. Nine thousand Japanese troops have left Seoul and marched in the direction of Ping Yang.

Admiral Fremantle, the British commander, has established the headquarters of his fleet provisionally at Chee Foo, where the British, Russian, and Italian Ministers now are.

The Chinese fleet is enjoying full possession of the Gulf of Pe Chi Li.

The Japanese are reëmbarking large numbers of troops at Fusan. Nothing is known regarding their destination.

The British Government has been advised that the steamer Kow Shing, sunk by the Japanese, was a Chinese vessel, and will make no claim for it.

TOKIO, Aug. 22.—It is officially announced that June 30 the King of Corea declared himself independent of China and appealed to Japan to assist him in driving the Chinese from Asan. This, it is added, was done with the assistance of the Korean troops. The official announcement also says the same day Corea denounced all treaties with China.

LONDON, Aug. 18.—The Siamese officials of the legation here say there is no truth in the rumor that the King of Siam is dead.

Advices from Bluefields say the Nicaraguans continue their barbarities towards foreigners. Imprisonments and murders are reported as so frequent that the inhabitants are fleeing.

Aberdeen advices say the Yacht Saxon rescued some of the Wellman Arctic expedition, but was obliged to abandon two of its members on Kolqueo Island, 100 miles from the Russian coast. It is hoped they will be rescued by the next Russian gunboat that visits the island.

BERLIN, Aug. 23.—It is reported here that nine Russian warships will leave Cronstadt, August 26, for the Pacific.

WICHITA, Kan., Aug. 23.—Miles upon miles of the Kickapoo country are on fire, the reflection of which can be seen for forty miles. The grass in some places along the valleys was five feet high, and the blaze is terrible in consequence. It is said the Indians set the country on fire purposely with a foolish hope of keeping out white settlers at the opening in October.

PARIS, Aug. 22.—Fifty trades unions have voted to work on short time that employment may be furnished to the exceedingly large number of workmen who are idle.

Rio Janeiro is under military control of Peixoto's forces.

The Peruvian Government has recovered complete control of the coast line. The insurgents have retired to the mountain districts of the interior.

SHANGHAI, Aug. 24.—The Emperor has issued an edict ordering that 100,000 men to consist of Manchos and native Pekingese, be prepared for active service. Regiments will be stationed at Tungchow, San Ho, and Tien Tsin. It is reported that the Empress has ordered 12,000,000 taels be placed at the disposal of Viceroy Li Hung Chang. Forty Japanese residents of Shanghai left the city Wednesday at the suggestion of the Japanese Association. Large numbers of Chinese are arriving at Hong Kong by every steamer from Japan.

YOKOHAMA, Aug. 24.—The harbor of Nagasaki is now defended by torpedoes and submarine mines. Neutral boats will be piloted in by boats belonging to Japanese warships. Active military preparations continue upon the part of Japan. Reinforcements are being rapidly advanced to the front. News has been received here that 10,000 Chinese troops are about to make an advance upon Seoul.

TOKIO, Aug. 24.—A skirmish took place at Chung Hwa August 17, during which a Japanese officer was killed and five privates were wounded.

A fresh earthquake shock was experienced yesterday at Santa Calarina, Sicily. People fled in terror to the fields.

LONDON, Aug. 24.—China is negotiating with Birmingham firms for a large supply of war material. The agents of the government intend to ship these supplies to some Spanish or South American port and then tranship them to China.

BERNE, Aug. 24.—The Federal Council has approved the scheme submitted for a Jura-Simplon railway tunnel through the Simplon. The cost will be 54,000,000 francs. The plans will now be submitted for the approval of the Italian Government.

Thirty-seven coal miners were killed by an explosion at Franklin, Oregon, August 24.

Deer and bear are so numerous in the vicinity of Rutland, Vermont, that farmers' crops and stock are being eaten by them.

Dr. Koch of Germany announces the discovery of a lymph which it is claimed will cure diphtheria.

Buffalo, New York, police captured 150 Coxeyites after a hard fight. The greater portion were imprisoned.

ST. PAUL, Minn., Aug. 24.—It is stated by President Valentine of the Red River Valley Drainage Commission that many thousand acres of land which have heretofore been considered worthless have already been reclaimed and are now worth from \$10 to \$12 an acre. He says the plans of the commission when completed will add at least half a million acres to the rich agricultural lands in the Red River Valley.

B. O. Flower's paper on "Early Environment in Home Life" in the September *Arena* is a plea for a larger measure of common sense and justice being exercised toward young folks growing into maturity by parents and guardians in regard to the proper functions of their bodies, and the relations of the sexes. It also shows the destiny-shaping force of the moral ideas in the atmosphere in a child's early years, and how loving care and intelligent sympathetic home surroundings and education can overcome or mitigate even bad hereditary tendencies. Beauty and truth, high ideals and example and candor about all those physical facts of life so freighted with moral perils is Mr. Flower's ideal of education for children. He believes parents do not feel their responsibilities enough; they think the whole of education is school books and the Sunday school. The greatest influences of all are in the daily lives and thoughts of the parents.

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St. Joe Fair and Races. Tickets will be sold September 8 to 15, good to return on September 17, at one fare for the round trip.

Knights of Pythias, Washington, D. C., August 27 to September 5, 1894; date of sale August 23 and 24 only; continuous passage in both directions; final limit for return September 8. Extension of final limit until September 15 may be obtained by depositing ticket with terminal agent, Washington, not later than September 6.

Creston District Agricultural Fair, Creston, Iowa, August 27-31. Tickets sold August 27-31, returning September 1, at one and one third fare.

Iowa State Fair, Des Moines, Iowa, August 31 to September 7. Tickets sold August 30 to September 7, returning September 8. One fare for round trip.

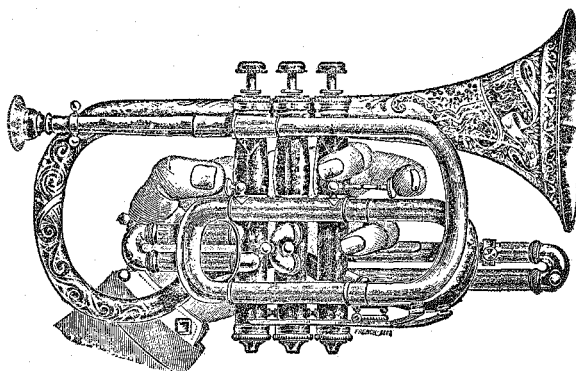
St. Louis Exposition, St. Louis, Missouri, September 5 to October 20; tickets sold September 6, 10, 13, 17, 20, 24, 27, and October 1, 4, 8, 11, 15, and 18, limited for return 5 days from date of sale, rate one and one third fare.

St. Louis Fair, St. Louis, Missouri, October 1-6, date of sale September 29 to October 6 limited for return up to and including October 8.

Kansas City Interstate Fair and Priests of Pallas Parade, Kansas City, October 1-7. Tickets sold October 1-7 limited for return up to and including October 8, one fare for round trip.

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Vol. 41.

Lamoni, Iowa, September 5, 1894.

No. 36.

L.Campbell 12/2/95

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WOMEN AND HEALTH.

AN English writer says: Not until we learn that body and mind, or body and soul, are not separate entities, independent of each other, but that they are wedded so closely that one cannot possibly be impaired without corresponding loss to the other, will this matter of health claim just attention. A woman whose lungs are choked by corsets, whose liver is congested, whose stomach is taken possession of by dyspepsia, whose head throbs with pain, or whose nerves have run away with her will and self-possession and peace of mind, cannot comprehend or appreciate the meaning of truth, justice, and liberty, or impress it upon others with anything like the clearness and force that she could if her body could be an efficient aid instead of a deplorable clog. You cannot expect a battered, unstrung harp to give forth the harmonies of heaven. Health and freedom of mind and soul must go hand in hand with health and freedom of body, if the coming age is to realize the possibilities of a true and worthy womanhood and manhood.

Aside from other evils which affect their lives, think for one moment how the majority of our women are dressed, from their poor abused heads to their poor abused feet, and cease with me to wonder at their sickly condition. Their prisoned lungs can only flutter

and gasp; they cannot draw full, deep inspirations of God's pure air. Their delicate vital organs, compressed and oppressed by wicked corsets, are weakened and displaced. Their limbs, yes, and their whole bodies, are fettered and burdened with long, heavy skirts.

We remember once of hearing a gentleman say that he had occasion the evening before to carry the clothes which his wife had worn during the day, from one chair to another, and was utterly astonished at their great weight. "Why," said he, "if I had to carry such a load as that in my office for one day, it would be the hardest day's work I ever did. How can the women endure it?"—*Peoples' Health Journal.*

THE LUMINIFEROUS ETHER.

SIR G. C. STOKES has recently published some interesting remarks upon a subject about which, he says, the study of light has caused him to think a good deal—namely, the nature and properties of the so-called luminiferous ether. It appeared from his discourse that Sir G. C. Stokes is one of those philosophers who regard the luminiferous ether as a conception of the scientific mind put forward as supplying the obvious need of something for light and gravity to act through or by, thereby avoiding the alternative of supposing these phenomena to be the results of action at a distance. Newton himself scouted the idea of action at a distance as too absurd for any "man who has in philosophical matters a competent faculty of thinking" to entertain. He accepted the existence of an "agent" between bodies affected by gravity; but what this necessary agent might be he was content to leave to the consideration of others. Now, as Sir G. C. Stokes points out, modern science has shifted into the background the difficulty of defining the nature of this unknown agency, by calling it the "ether," which term is in this connection no more than the mathematician's eternal x written in five letters. All that is certainly known about it is negative; while of many aspects from which the conception can be regarded it is impossible to say anything either positive or negative. Granting the physicist his ether, is this the same thing that propogates light and gravity?

Sir G. C. Stokes confesses that "we do not know." We cannot conceive of space as other than infinite—is the ether likewise infinite? Again we do not know. Does the ether gravitate toward what we call ponderable matter? This is another question to which no positive scientific answer can be given; and the same remark applies to the question as to whether the ether consists of ultimate molecules, such as those of which there is strong reason for believing that ponderable matter consists. The undulatory theory of light was greatly promoted in the first instance by the known phenomena of sound; but the latter failed to show a counterpart to the phenomena of polarization and double refraction. These phenomena are only intelligible according to the theory of undulations by supposing the vibrations of the ether differ altogether in character from the vibrations of the air which belong to sound. Hence the ether is not at all like air, and almost the only other thing known about it is that it has not been proved to possess any viscosity, and that the extremely tenuous matter of which the tails of comets are composed does not suffer any noticeable resistance in passing through the space which it is presumed to fill.—*Journal of Gaslighting.*

PHYSICAL CULTURE OF CHILDREN.

All outdoor games that involve running and active movements of any kind are useful adjuncts in physical development, writes Elizabeth Robinson Scovil in the September *Ladies' Home Journal*. An immense amount of exercise is taken under the guise of diversion. Battledore and shuttlecock, which was long a favorite amusement, is a capital indoor game where there is room to play it, and might be revived with advantage. Bean-bags, colored bags filled with beans and aimed at a ring or other mark, and the form of quoits played on shipboard with rings of rope may be utilized to furnish exercise on rainy days. Especial attention should be paid to ventilation when the children are exercising indoors. The respiration is quickened, the lungs demand more air, and there should be a plentiful supply of oxygen to meet it. Impure air poisons the delicate tissues of children; that which has been devitalized by passing through the lungs is unfit to be breathed again. If the impurities with which it is loaded could be visible we would shrink from inhaling it, and wonder at our folly when by raising the window a fresh supply is at our command.

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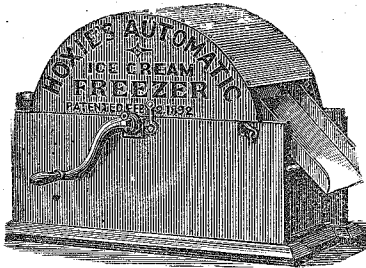
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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, September 5, 1894.

No. 36.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 5, 1894.

REDUCED FARE TO LOGAN REUNION.

REDUCED railroad rates to the Logan, Iowa, reunion have been secured over twenty or more different lines of road, by the reunion management. For the list of roads, see notice of Bro. A. M. Fyrando, secretary of reunion, in this HERALD.

The rate granted is the usual reduction—one and one third fare for the round trip. The rules governing the sale of such reduced rate tickets require that passengers shall purchase a full fare ticket over every line of road traveled on the going trip, and with each ticket obtain a certificate of purchase from the agent. These certificates must be signed by both the railroad agent and the secretary of the reunion at Logan. The holders are then entitled to return tickets at one third fare.

Bro. David Chambers writes that other roads than those named are in the association which granted the reduction; that it covers all points in the Eastern Committee's territory. Those who may use other roads should make inquiry of agents concerning rates.

Bro. Chambers believes it would be cheaper for those living near railroads to travel by rail instead of by team, because feed will be "quite high-priced."

A large attendance is expected and a successful session anticipated.

ON UTAH STATEHOOD.

TO THOSE of the HERALD readers who may be looking for something on which to base an opinion as to the probability of the revival of the practice of plural marriage in Utah, under Statehood, we commend the following from the Salt Lake *Tribune* for August 14, 1894.

It must be remembered that the *Tribune* was hostile to the church in Utah from its inception, and for this reason the opinion now expressed in that paper that there is no good reason to fear that when Utah is fully vested with the powers of Statehood, there will be a return to the practice of polygamous marriages on the part of the

Mormon Church, is of value. It is a hopeful sign for a man or a people, when those who have been at enmity recognize and acknowledge the good that may be in either.

"Will polygamy be restored under Statehood?" This is the question that has been many times propounded to the *Tribune* by homeseekers and information-seekers in various parts of the Union. Four years have now elapsed since the manifesto suspending the practice of polygamy was promulgated by the head of the Mormon Church and sustained by the people, but just at the present time, when the eyes of the Nation are on Utah, there seems to be a demand for some further assurance that the practice will not be resumed under Statehood. Inquiries on the subject have been coming in ever since the passage of the Utah enabling act, and even while it was pending in Congress. The *Tribune* reached the conclusion that the best and most satisfactory way to answer them all at one time would be through the publication of expressions of opinion from the leading men of this community. These statements were solicited from the church authorities and from prominent members of both political parties, including many who vigorously opposed the practice of polygamy and sustained the enforcement of the law in the past. It is noteworthy that not one expresses any fear that the practice of polygamy will be resumed. These opinions will answer all inquiries, expressed and unexpressed, from people at home as well as abroad, and will be read with interest.

GEORGE Q. CANNON.

President George Q. Cannon, speaking in behalf of the First Presidency of the Mormon Church, said: "There is not the slightest danger of a resumption of the practice of polygamy. The views of the First Presidency on this subject have been published so many times that any further statement would merely be a repetition. There is no more danger of a resumption of the practice of polygamy than there would be had the practice been that of burning widows. We would be annihilated by public sentiment."

One of the statements that have heretofore been made by the church leaders was that published in the *Tribune* in January of last year. While no direct reference was made to the practice of polygamy, the First Presidency and the twelve apostles disclaimed any desire or intention of returning to the "old conditions" should Statehood be granted, using the following language:—

"Conditions have materially changed in this Territory since the time you mention (1880-5). The intense feeling then existing between members of the church and their opponents has subsided and given way to the sentiment of mutual forbearance and respect. The animosities of the past are fast being forgotten on both sides. The different elements of the community are coming to understand each other better and recognize hidden virtues in their former opponents. There is an almost universal desire for harmony and good feeling among all classes of the community. We must not turn back the wheels of progress, nor in any way delay the desired consummation."

HEBER J. GRANT,

one of the twelve apostles and in politics a Democrat—I do not think there would be the least attempt. It would be an evidence of bad faith—punic faith, so to speak, on the part of the Mormon people to attempt any

such thing as a restoration of polygamy. This feeling would prevail generally, in my opinion.

WILLARD YOUNG,

a son of Brigham Young and a staunch Mormon; a graduate of the West Point Military Academy, retired from the army with the rank of Captain—No, I do not think there is any possibility of a resumption of the practice of polygamy. No one thoroughly understanding the situation here would ask such a question.

C. S. ZANE,

Republican, under whose administration as Chief Justice of the Territory the law against polygamy and unlawful cohabitation was first enforced—At the time the semi-annual conference in October, 1890, sustained the manifesto abolishing the practice of polygamy, I was holding court in this city. The next morning three Mormons were brought into court for sentence, having pleaded guilty to the charge of unlawful cohabitation, and four Mormons applied for citizenship. All of these promised to obey the laws prohibiting polygamy and unlawful cohabitation. One of them had refused on a previous occasion to make this promise, and when I questioned him as to the reason for his change he replied that the doctrine of the church had been changed. I stated from the bench at that time that I believed the church had abandoned polygamy, and I have had no reason to change my opinion. I do not think there is any danger that the practice of polygamy will be resumed.

ARTHUR L. THOMAS,

Republican, ex-Governor of Utah and formerly a Liberal—In a supplementary report made by me as Governor to the Secretary of the Interior in November, 1890, speaking of the action of the Mormon people at the general conference held on October 4, 1890, when they ratified and adopted the anti-polygamy manifesto of President Woodruff, I said: "I have no doubt that it will be received by the members of the Mormon Church as an authoritative rule of conduct and that, in effect, polygamy is formally renounced as a church doctrine." I further said there were some who entertained doubts as to the sincerity or finality of the action of the conference, and that "so far as they reflect upon the sincerity of the people in this matter, I do not partake of them. This is one of the things which has been constantly demanded and a cheerful and not grudging credit should be given to the act."

My observation and experience since the filing of the report from which these extracts have been taken, have only strengthened the opinion formed at that time. I believe the Latter Day Saints will keep the promise they have made in regard to polygamy, and that they will not break faith with the government.

J. W. JUDD,

Democrat, and United States Attorney for Utah—My answer to be of any moment must be something more than a mere categorical reply. My advent into Utah as Judge was such as to bring me at once in direct contact with the Mormon practice of polygamy. I began the study of the Mormon people and of their social system with a view to arrive at the truth. That polygamy had become thoroughly embedded into the social system of Mormonism, and was a part of it, is a fact not in dispute; at the same time I confess I was much astonished at the small per cent of people actually in polygamy. I believe statistics

show that at no time was there more than two or three per cent of the adult male population in polygamy. I discovered another important fact: that very many of those not in polygamy, while tacitly agreeing as to its rightfulness, were unwilling to practice it themselves; and that with the great majority of people the practice of polygamy was absolutely unpopular. It is unnecessary at this day to enter into a discussion of the causes for this feeling amongst the people; that it existed there can be no doubt in the mind of any man who studied the people with the purpose of knowing them as they were. Suffice it to say that the social forces operating amongst the Mormon people themselves for the abolishment of the system were so strong that the pressure from within the Mormon Church had quite as much, if not more, to do with producing the manifesto of President Woodruff in September, 1890, than any influence from without. The manifesto of the President of the Mormon Church did not accomplish the destruction of the system of polygamy: it was simply an acknowledgment of a foregone conclusion; of an accomplished fact. The overwhelming majority of the Mormon people were opposed to the practice of polygamy at the time of the publication of the manifesto; the minority who would favor it now is so small that its influence would not be felt.

If my premises are true, the conclusion must follow that there is absolutely no danger of the reestablishment of polygamy in Utah under any conditions, Statehood or otherwise. Polygamy as a system has passed into history. The Mormon people are more than satisfied that the system with all its attendant troubles and evils is a thing of the past. They do not want it any more. This much they will say to anyone. A new ambition inspires them. They are proud of American citizenship. They aspire to build a Commonwealth which will be a pride to the Union and which will bring them into patriotic sympathy with their fellow citizens of the whole country. Let no American citizen believe any such nonsense as that polygamy can be again established here; rather let him come and live with us, and if he be an industrious, well-behaved man, he will find no more hospitable people to be with, or more pleasant place to make his home in Columbia's land.

J. L. RAWLINS,

Democrat, and delegate to Congress from Utah—I am of the opinion that there is no danger of a return to old conditions or a restoration of the practice of polygamy. There has been such a change in the sentiment of the Territory as to render it impossible that such a thing will take place.

W. S. DICKSON,

Republican and ex-Liberal, and one of the leading members of the bar, under whose administration as United States Attorney the enforcement of the Edmunds polygamy law was commenced, said:—

"My opinion and belief is that the Mormon people have abandoned polygamy in good faith, and I do not think there need be any fear that the practice will ever be resumed."

R. N. BASKIN,

Mayor of Salt Lake City; a Democrat; one of the leaders of the fight waged by the Liberal party for the enforcement of the law against polygamy, said: "I do not think there is any possibility of a resumption of the practice of polygamy. To restore polygamy would be a violation of the most solemn pledges, and it would be attended by such a disturbance of our local affairs that I do not believe the Mormon people would undertake it. I give them credit for too much wisdom to suppose they would do any such thing."

C. S. VARIAN,

Republican, and ex-United States Attorney for Utah—The faith of the Mormon Church and people is pledged to the United States that polygamy shall not be reestablished. Ordinary candor and fair dealing require the

acceptance of this pledge by the country. I believe the mass of the Mormon people will observe their plighted faith. But, no relapse to former conditions will be suffered. The sentiment of the American people on the question is too pronounced to permit the establishment of polygamy in any State of the Union. If occasion arose, the power of Congress to carve the State into as many Federal judicial districts as might be necessary would be exercised, when, with an amendment to the Constitution giving jurisdiction, the whole power of the Government would be brought in play to extirpate the evil.

J. R. LETCHER,

Democrat, Chairman of the Utah Commission and grand sachem of the Tuscarora Society—The general compliance of the people with the United States laws relating to such questions; the public declarations of the whole community through a convention called to frame a Constitution (as in 1887); the official proclamation of a religious denomination embracing two thirds of the population (manifesto, 1890); the formal dissolution of political organizations based on local differences and their alignment on National issues (1891-1892); the enactment of a penal statute by the Representatives of the people of the Territory (laws of Utah, 1892); and the provision in the enabling act, which requires the proposed Constitutional convention to provide by ordinance, irrevocable without the consent of the United States and the proposed State, "that perfect toleration of religious sentiment shall be secured, and that no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship; provided, that polygamous or plural marriages are forever prohibited"—are sufficient guarantees, past and prospective, of the effectual settlement of this question.

H. P. HENDERSON,

Democrat, ex-Associate Justice of the Supreme Court of Utah, and president of the Democratic Society of Utah—I do not apprehend that there will upon the admission of Utah be any trouble on account of polygamy. On the contrary, I think that question has been settled fully, finally, and for all time to come. The Edmunds-Tucker law will have, of course, been suspended, so far as it applies to Utah upon its admission to Statehood, but there is a territorial law the provisions of which are almost identical with those contained in the Edmunds-Tucker law, and I have no doubt but that a law of similar nature will be passed by the Legislature of the State. I have no idea that the Church of Latter Day Saints will undertake to revive the practice, and I am satisfied that the great mass of the Mormon people feel as others that they are glad it has been done away with. Any attempt to revive it will, I believe, be met with vigorous opposition from them, and I believe, in fact, they are better pleased at the retirement of that clause in the teachings of their religion than people who do not belong to the church. No, sir, the church nor its followers can never afford to restore polygamy. It would injure the new State; it would kill the church.

ARTHUR PRATT,

Republican, Chief of Police of Salt Lake City—I do not think there is any danger of a restoration of polygamy. I think the church has been acting in perfect good faith. I do not believe there will ever be another polygamous marriage knowingly solemnized by the Mormon Church.

J. C. CONKLIN,

Republican, and last Liberal candidate for Mayor—I believe that the Mormons are sincere. I have talked with many of them, and I am convinced that they are acting in good faith. Furthermore, I believe that the younger Mormons will never consent to a resumption of the practice of polygamy. Of course, in the next few years they will be the

leaders in the church. I think they will become so thoroughly imbued with the principles of this government that they will never consent to the practice of polygamy under the authority of the church. I don't believe there is any probability of a resumption of the practice of polygamy.

W. S. M'CORNICK,

banker, Republican, and president of the City Council—I do not understand that polygamy can be practiced without violating the Constitution that is to be framed under the enabling act. I suppose that could be evaded, but that is the least of my fears. I do not think it will be attempted.

W. C. HALL,

Democrat, chairman of the Democratic County Committee and one of the leaders of the Liberal party up to the time it was disbanded—I think the great majority of the Mormon people are satisfied with the pronouncement abolishing polygamy, and would not be willing, under any circumstances, to restore it. I think they feel better under the present than they did under the previous condition.

C. E. ALLEN,

Republican and last Liberal candidate for Delegate to Congress—Will the admission of Utah to the Union restore the old conditions? I do not believe it will. No backward steps, as a rule, are taken in political affairs. The growth of the people along these lines has been great and will be permanent.

RICHARD MACKINTOSH,

Republican and ex-Liberal, stated that there would certainly be a clause in the State Constitution prohibiting polygamous practices. He believed the Mormons would not be inclined to break the law, for if they did it would be their own destruction. The sentiment of the country is against a revival of the practice, and to antagonize this sentiment would be most unwise. That even an attempt would be made to revive polygamy, Mr. Mackintosh does not for a moment think within the range of probability.

BRO. WILLIAM NEWTON wrote from the island of Hao, Oceanica, May 11 last, the letter reaching the office August 17; three months and seven days after the date. But the letter bears a postscript dated at Island Amanu, June 2, giving two months and fifteen days for ocean and land travel for the mail that brought it. What a long, long time for correspondence.

ISLAND AMANU, June 2, 1894.—I came to this island on the 29th of last month. It is about fifteen miles from the island of Hao. Most of the people of this place belong to the church. I have not been able to gather them as yet, as they have been away and only came back to-day. I will write again the first ship that comes if all is well. It is hard to send mail from this part of the islands, as very few ships come here. The ship that takes letters goes to the Marquesas Islands, and not to Tahiti; but it will meet the American mail-ship there. This is a hard place to labor; no table to write on as a rule, sleep on the stones. I bought a thin little mattress while I was in Tahiti, or I do not know how I should get on. Have no vegetables or fresh meat, and hardly ever any soft bread, but hard biscuits. Other than this, canned beef, poorest kind of meat, and it is not always that we can get that. We get no fruit of any kind, we get some canned salmon. But I must not complain too much. I have not had worship that I could understand since I left America. I think I shall not be able to learn this language, as the people do not talk it in the parts where I am laboring, only when

they read, or pray, or preach. These islands have not been visited by any of our missionaries before I came here. I will give particulars in my next letter. The Mormon elders have been here and taken away sixty-two of our members. There was said to be five hundred in these three islands a few years ago.

"AUTOBIOGRAPHY OF ELDER JOSEPH LUFF."

THE Herald Office is finishing the binding of Bro. Luff's book, which is now on sale. It is a work of 385 pages, 328 of it containing the story of the author's life, the remainder comprising two sermons: "Fatherhood of God and brotherhood of man" and "The modern stumbling-stone." The book is neatly printed and bound. It contains three engravings: of Bro. Luff, of Sr. Devine his mother, and of himself and family.

It is a worthy addition to our literature; it is the delineation of a life—the life of one whom God "raised up" to fill an important place in his kingdom, to do service of responsible character in behalf of the church and the world. Bro. Luff presents in graphic, interesting detail the story of his life; of his personal makeup and the surrounding conditions in his favor and against him. In its thread one sees the unmistakable providences in which he struggled and mastered himself in the school of actual, tangible realities; in which he proved the truth of the assertion: "Adversity is the best school."

It has been said, "The most impressive thing is a life." In this narrative we have a life vividly presented; its inner consciousness and outer manifestations and experiences, and the results of self-repression, of earnest toil, of faith in God. The author is a natural close observer of men and events and has the faculty of formulating his ideas in fluent, intelligible language. With him the range of travel and experience has been wide. His ability to see quickly has enabled him to collect a large amount of matter in his study of human nature and the law of the Spirit of life.

Persons who can, give their children the benefits of study in the theory of mental and moral science in institutions of learning, which is good; but in the influences of the gospel such education is obtained in fact—not only in principle, in theory, but in deeper understanding and power, by which the one so taught is made potent for good; is capacitated, and qualified to resist evil and manifest righteousness. For instance; one may learn in school the theory, the letter of moral duty, and yet fail to receive the love and power of such principles in the heart, and while in the world be lost in its evils or low standards and go down with the prevailing tide. Indeed, it is

only by the Spirit of truth that truths are sensed, and fully comprehended, and fixed in the heart. Only by struggle, and pain, and the application of the testing of severe experience are men and women made free and prepared for Christlike service. Only by the teaching and sustaining grace of God can such education be acquired.

The story of Bro. Luff's life is a narrative of one so called and chosen according to God's "eternal purpose;" of one so trained, so blessed, so inspired of God. The spirit of the higher life pervades it; the range of its inner spiritualities is broad, and stimulating to similar growth. It is therefore worthy of the perusal and study of young and old. It teaches truth, and will ennoble and encourage. It ought to prove an inspiration to young people to choose the right way and be steadfast, immovable in the right.

Persons who would not hear the word preached or decline to read regular tract literature of the church will in many cases read this book with interest. To such it will be entertaining and prove a blessing. In the work of evangelistic literature it is a help. There always is room for the necessary and the good, and on this account we find a place and speak a word for this volume.

On sale at the Herald Office; price \$1.25 postpaid. Address orders to David Dancer, Lamoni, Iowa.

THE editor is pleased to announce that he returned from Garden Grove, Iowa, in company with Elder Columbus Scott, after occupying the opera hall for three services on Sunday, August 26. Of the services Bro. and Sr. William and Emma Ray, resident, write:—

We feel like telling what a glorious time we had here Sunday. Elders Joseph Smith and Columbus Scott paid us a visit; Elder Smith preached in the morning and afternoon and Elder Scott in the evening.

You Saints that are living where there is no branch of the church, as we are, will know how much we enjoyed it.

The churches were denied us, so we got the opera hall. The attendance morning and afternoon was fair, with a large audience at the evening meeting. They paid good attention and expressed themselves well pleased with all three sermons. We have been striving by our walk and conversation to bring about a hearing in this place. We hope the elders will not forget us lonely ones. We feel to give God the praise for his mercies to us.

REUNION.

THE General Reunion will be at Logan, Iowa, September 8 to 16 inclusive.

The hard times, long drouth, and discouraging outlook for winter will be to many an apparently good excuse not to be there; but, the times of trouble having been so long foretold, ought to be borne with in equanimity by the Saints long schooled to expect them. And, will it not be better for those inclined to be despondent to

come together at the reunion and lessen their griefs and fears by sharing them with their neighbors? It will cost little, or nothing more to sustain oneself and family at the reunion than at home; the time spent in preparation, going and coming being the chief outlay; and surely those who can be there under any circumstances can spare that much.

There will be much to instruct and interest in the services; and the spiritual strength of all attending will be renewed, if coming in the spirit of humility and trust, in which men and women should worship.

Besides, the renewal of old acquaintances, the making of new ones, the friendly intercourse on the camp ground, and the outdoor life will help the health of all, if proper providence and care are used in eating and drinking.

Come, good Saints, let us be joyful in the Lord.

DEATH OF SISTER DANCER.

SR. ROSALIA H., wife of Bro. David Dancer, died at Lamoni, Iowa, on Tuesday, August 28, and was buried from the family residence on the 30th, Elders H. A. Stebbins and J. H. Hansen conducting brief, unostentatious services, according to her request.

A large attendance of Saints and friends, and the general manifestations of sorrow witnessed the high esteem in which Sr. Dancer was held by all who knew her.

She was a woman of rare qualities of heart and mind. One of her chief virtues found expression in "remembering the poor," for whom her sympathies were boundless and in which her charity was widespread. She has gone to her rest in light, worthy of her crown, which is sure and eternal.

Bro. Dancer and his family have the sincere sympathy of God's people in their bereavement.

PLEA FOR AUTUMN LEAVES.

IN the September issue of *Autumn Leaves* Sr. Walker, its editor, announces her intention to turn that publication over to the Board of Publication. For particulars see her full statement under the editorial heading, "The future of *Autumn Leaves*."

The question of supporting the *Leaves* is presented for the consideration of the Saints. It is the wish of Sr. Walker to bring its subscription list up to the former standard of two years ago, when times were good and the magazine enjoyed its most liberal patronage. This is a laudable purpose, in which its editor deserves support and active coöperation. Sr. Walker has been a pioneer in many excellent and necessary lines of effort and has stepped forward and risked

her personal financial interests in order to put into operation various movements that have told effectively for the general good. By her persistent efforts the *Hope* has twice been enlarged and maintained, the publication of general Sunday school and children's literature been aided, and the Home Column become a power for good. Not the least has been the publication of *Autumn Leaves* with its general lines of literature, suited to the capacities of old and young, with its special departments, in which the youth of the church have found many treasures of knowledge and in which their individual talents have been reflected for the common good.

To let *Autumn Leaves* go down or to remain with a diminished list is to permit one of the necessary forces of the church militant—a magazine devoted to the especial interests of its youth—to become lessened in vigor, whereas it ought to be maintained.

We are aware that demands are many and times hard, but are also aware that the gain in spiritual and general prosperity to a family or friend derived from the expenditure of \$1.50 for a year's subscription to the *Leaves* will far outweigh the money value of that amount.

Boys and girls—young people in general—require the blending of the true religious spirit with all their studies and general education. While the world issues much for good in this direction, it lacks in tone and spirit a something supplied alone through the channels wherein the true life runs and from which the light reflects in purer, clearer rays, unmarred and undimmed by worldly misconceptions and erroneous beliefs.

To those who recognize that in legitimate channels of usefulness the present workers and rising generations of Zion's children are to find the lines of direction that shall assist in educating their powers for good and enable them to become prepared by intelligent training and applied consecration, we commend consideration of *Autumn Leaves* as a factor in the great educational work, and recommend that the Saints sustain it on the lines on which it has done its work, and in which we trust it will be continued in its future publication by the church.

Sr. Walker will in all probability be continued as editor of the *Leaves*.

Address subscriptions to David Dancer, Lamoni, Iowa. Price \$1.50 per year.

EXTRACTS FROM LETTERS.

BRO. R. ETZENHouser writes from Middletown, Ohio, August 27:—

The conference at Highland was well attended considering the times; peaceful and profitable sessions were had. The hospitality of Saints and friends was free as the water of a brooklet. The aftermath showed four bap-

tisms, well-attended services, and two services of intense interest at Sinking Springs. Bro. Griffiths presided in a meek and dignified manner, lining matters up in the line of the late revelation. The district by resolution asks the Sunday schools within her borders to get into line and use the Sunday school *Quarterlies*.

Bro. Charles J. Hunt, writing from Quimby, Iowa, August 24, says:—

Held two meetings here in the gospel tent. Good attendance and attention.

Bro. J. W. Waldsmith wrote from Nebraska City, August 24, of recent labors:—

We have just closed a series of six meetings at the Union branch—Bro. D. R. Baldwin and self. We had a good turnout and good interest. We believe some will join us ere long.

Bro. F. G. Pitt was at Joy, Illinois, August 28, whence he wrote the following:—

I am laboring at present in Kewanee district, preaching every night. Last week at Henderson, only moderate interest. This week till Friday at Joy, Friday night at Millersburg, and from there to conference at Buffalo Prairie, next Saturday and Sunday. Our tent meetings at Joliet we consider on the whole a success. We made friends, and no enemies that we have heard of; and several have given their names for baptism. We are in hopes that a branch will be organized there in the near future. We expect to give the tent a trial in Chicago about September 15. It is now at Wilmington, Illinois.

Bro. D. M. Rudd, Oskaloosa, Iowa, August 24:—

Will close tent meetings here next Sunday and ship tent to Runnels where conference will be held in it.

Bro. E. E. Williams writes from Marceline, Missouri, August 22. He is trying to do what all should do:—

I am here all alone, trying to live worthy the name I bear. Bro. D. E. Tucker was here in May, preaching, and I think much good was done. Some are inquiring after the truth. Times have been very hard here the past three months. We are doing better now.

Bro. J. R. Anderson writes from Lebeck, Missouri:—

The work is onward in these parts. Lots of openings to preach. We have been passing through severe trials here this season; a great deal of sickness, the Saints having their share.

Bro. Henry Sparling, wrote from Willow Springs, Missouri, August 29:—

Baptized two noble people here, the faithful labors of Grandma McGowen and her daughter, Sister Lay. They have striven to build up the work here. Their work has been slow, but they have laid a sure foundation, which makes it easy for an elder to build upon. Bro. Henry Sparling will meet one Rev. Bradshaw, of the Missionary Baptist Church, in discussion on the church proposition, commencing September 16, four miles west of Cabool. Bro. Joseph Ward will meet Rev. J. C. Cowen of the Caristian Church, will discuss the church proposition and Book of Mormon, commencing September 23, if it does not fall through. It is to be held at Rogersville, Missouri.

Of the Maysville reunion, Bro. A. S. Cochran wrote August 31, from camp:—

One was baptized yesterday by Bro. John Rounds; another, and perhaps more, will be baptized Sunday. The preaching has as a rule been excellent; audiences on Sunday and evenings have been all that could be expected. Sunday school exercises were very interest-

ing. There are many tents on the grounds—a larger number than last year. Those in charge seem encouraged by the number in attendance. Brn. Joseph Smith and W. W. Blair are expected to-day. The prayer services have been of an interesting character, and the Spirit's presence sensibly felt. The indications are that the meetings will be a decided success, so far as removing prejudice is concerned, and affording the Saints an enjoyable time. Have had fair success selling books and receiving subscriptions.

Bro. J. S. Roth, Grinnell, Iowa, August 28:—

We closed our tent meeting at Amber on the 26th. We had good interest and very large attendance, some coming five or six miles almost every night. An infidel came the last night, and after meeting came to me and bade me good-bye and said that if I ever preached there again he would come to hear. Although none were baptized, a number are very near the kingdom. Some said that if ever they joined any church it would be ours. May the Lord lead them into the light. O. B. Thomas is at Maquoketa. I came home to go to Logan reunion.

Bro. J. J. Cornish, Farwell, Michigan, August 28:—

The Gilmore two days' meetings are over; we had a good gathering. I was the only elder present, but we were blessed, comforted, and cheered. Three more were baptized, and others are believing. Weather very dry; fires raging; crops poor.

EDITORIAL ITEMS.

BRO. HEMAN C. SMITH, reported from Sedalia, Graves county, Kentucky, that there has been a fair degree of activity on the part of the ministerial force in his field, resulting in about one hundred baptisms up to July 1 of the conference year. He has labored in the Indian Territory with Bro. J. D. Erwin at Standley, Dexter, and Wilburton; in Arkansas at Rogers, Rascal Flats, and Bald Knob; with Bro. M. M. Turpen at latter place, where they organized the Shady Grove branch with eleven members. He had also labored at Memphis, Tennessee, and Sedalia, Kentucky.

The Iowa State fair will be held at Des Moines from August 31 to September 7 inclusive. The society has been using every available means to make this, the forty-first time that the State has shown its resources, a complete success; and, notwithstanding the drouth and hard times, the exhibits will be wonderful. All who can should attend.

Presidents Joseph Smith and W. W. Blair departed for Maysville, Missouri, on the 30th ult. to attend the reunion at that point.

Bro. J. W. Wight left Lamoni on the 29th ult. for his field in Northwestern Iowa, going via Maysville, Missouri, where he will be present during the closing days of that reunion.

Seven or eight have been baptized of late at and near Lamoni by Brn. A. S. Cochran, H. A. Stebbins, and R. M. Elvin.

One was added to the Davis City, Iowa, branch, Elder J. McDiffit administering the rite.

Bro. J. M. Stubbart, located in business at Octavia, Nebraska, writes reporting himself busily engaged in gospel work as circumstances permit. He preaches on Sundays at Octavia, Webster, and North Bend, at times holding two meetings per day. He is blessed with liberty and attention and is baptizing some. He recounts the recovery of his sister from serious and long standing illness after the administration of laying on of hands and her baptism and confirmation. He will continue labor unless the poor health of his wife prevents.

Don't forget our list of church books, tracts, and Sunday school supplies—and the HERALD. The Abstract of Temple Lot Suit Decision, etc., are also on sale. See advertisements of publications. Complete descriptive catalogue mailed to any address on application.

Bro. T. H. Moore, Providence, Rhode Island, writing August 20, gives news of good work being done at Cranston, near by. Many strangers attended the general and Sunday school meetings of the Saints, among them a local minister, and all expressed pleasure at what they heard and felt in the services.

Bro. B. F. Pollard, residing at Douglas, Red River county, Texas, and writing from Isaca, that State, reports Brn. J. D. and E. A. Erwin as creating quite a stir among the people of that region, who are considerably awakened religiously by the preaching of the word. Four were baptized and a number of others confessed belief, who promise to obey when Bro. J. D. Erwin returns in October. Bro. Pollard invites help from the ministry.

The HERALD makes no charge for insertion of notices, minutes, or other matter essential to the interests of any department of church work; including Sunday school conventions, Daughters of Zion, Zion's Religio-Literary Society, etc. This by way of explanation in answer to queries.

The Chicago, Burlington, and Quincy road announces its "last cheap Sunday excursion of the season," "from Grant City and Chariton to St. Joseph and return," for September 9. See regular notice.

Bro. John Smith arrived out, England, Milnrow, Lancashire, August 14, well, and found some things to encourage him.

Brn. J. B. Gouldsmith and G. W. Beebe have been doing tent work at Taberville, and in the vicinity of Monegaw Springs, Missouri, the results of which the former reports as good in making friends and other openings. Brn. Manning and Ezzel assisted them.

Bro. Russel Archibald wrote this encouraging word, of the progress of the work in St. Louis, August 29: "The work here continues to move

forward. Twenty-three have been added to the branch by baptism since General Conference, and the cause has not suffered because of our failure to be heard at the big tent, as there is always a reaction in such matters."

Bro. J. C. Clapp and Sr. Mary A. Twaddle, of Tulare, California, both write warning against a confidence man, mentioned in the HERALD of August 22, who has been swindling some of the California Saints, representing himself as a minister of the church, and borrowing sums of money. He is clubfooted (cloven-footed too it appears), has dark eyes, and goes under various names. Beware of him.

Bro. J. C. Foss, Rockland, Maine, August 29: "The work is gaining ground slowly here. I baptized two more yesterday; others near. I preach in three places now.

By letter from Bro. M. F. Gowell we learn that Sr. Gowell, his wife, died suddenly during the Eastern Reunion, at Tenant's Harbor, Maine. We regret to learn of this sad visitation.

Mothers' Home Column.

EDITED BY FRANCES.

"It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shining—they just shine."

HELPING HAND.

SYNOPSIS OF READING, CHAPTER SEVENTEEN, HINTS ON CHILD-TRAINING. TRAINING A CHILD TO COURTESY.

COURTESY gives a man an advantage in life beyond all that wealth or health can give; discourtesy, or want of courtesy, places a man at a disadvantage though he possess every other trait and quality. Courtesy is not a natural quality but a result of training. To extend courtesy it is necessary to cultivate a spirit of unselfishness and a fitting regard for the rights and feelings of others. Much study is requisite on the part of those who would teach and practice the principles of courtesy and its expression.

Courtesy is not merely a surface finish of manners, but a feeling of good-will and kindness of which politeness and fine manners are the expression rather than the essence. The self-respect of a courteous man is shown in his consideration of the comfort and welfare of others, and his courtesy is evidenced by his lack of self-assertion and his willingness to contribute to the happiness of those with whom he comes in contact.

Personal attractions, such as graceful bearing, taste in dressing, elegance in manners, choice of language, careful tone of voice, etc., may be present when true courtesy is lacking, and persons possessing these personal attractions often appear at a disadvantage while others who have no attractions of face or figure or who give no attention to manners or dress are so unselfishly thoughtful of the comfort of others that they are loved by all who know them. They speak kindly because they feel kindly. They give no thought to themselves or to the impression they are

making upon others. By keeping self in the background they win admiration, respect, and affection. Real courtesy is impossible except where self is practically lost sight of.

In training a child to courtesy it is better to teach him to be thoughtful of the comfort of others rather than to teach him to be forgetful of self; in this way his thoughts go out to his fellow beings and self-forgetfulness is the result rather than the cause of his effort. If he were taught to forget self the result might be painful self-consciousness and consequent bashfulness and embarrassment. This distinction in methods of training should be borne in mind by all teachers of courtesy.

True courtesy includes much more than an expression of thanks for kindnesses shown and in ordinary salutation and greeting. Many a boy, while courteous at all points of conventional etiquette, exhibits lack of courtesy in his intercourse with others; he is more ready to talk of himself and his own interests than to interest himself in the welfare of others; often he is at a loss for a topic of conversation when the theme of his own immediate concerns, is exhausted. Parents should train a child to make it his business to find out what his playmates would enjoy and to shape his own interests to that end for the time being.

True courtesy involves a readiness to apologize for failures or mistakes. A reluctance to proffer apologies is evidence of a lack of the spirit of courtesy. If a child is lacking in courtesy his parents are understood to be at fault in his training, and if a child is not trained to courtesy he is at a disadvantage as long as he lives.

Personal embarrassment and a lack of freedom of expression in the presence of others are usually the result of absorption in one's own interests and a lack of interest in the welfare of those with whom he comes in contact. The surest protection against these disadvantages is the wise training of children to have an interest in the welfare of others, and so they will always be courteous as a result of good training. C. B. S.

WHAT TO DO WITH THE CHILDREN DURING VACATION.

FIFTH PAPER.—SOUL LIFE OF BOYS AND GIRLS.

WHEN school is in session, boys and girls have little time for other than their text books. Any other reading must wait until vacation comes. Instead of the school "ma'am," the mother now becomes the intellectual guide. These are days of high possibilities to her children, and a mother would do wisely to consider her opportunities well.

The young minds are beginning to unfold, and to roam in the realm of thought and fancy. Young hopes and aspirations are sending up their tender shoots. Youthful sentiments, vague longings, a yearning for companionship that can sympathize with them now begins to possess them.

A mother should expect this period of transition and be prepared to meet it. Gently, intuitively, delicately she may win the confidence of the young soul that, uncon-

sciously, is reaching out for congeniality as the flowers turn to meet the sun. Unperceived, she directs the youthful impulses. Tactfully she helps those vague, conflicting fancies and feelings to understand themselves. Quietly she floats away the clouds of doubt and perplexity, and lets the light and force of the young mind shine through. Unobtrusively she wends her way into the heart of her child. She becomes their mental companion and the confidant of their spirits. She shares their hopes, their aspirations, and their longings. Their secret thoughts and fancies are hers. She is one in the child's disappointments, and one in his triumphs.

Mothers, to you, and you alone belong these rights and privileges, and how jealously you should guard them. Do not let your child drift away from you, and live in a world of its own in which you have no part nor understanding. A child is a frail, pitiful little bark upon a great ocean. And oh! could you know the yearnings of that young heart, the soarings of that youthful mind; how much they want and need counsel and companionship, not so many children would have their tender feelings rebuffed and wounded at the uncomprehending stupidity of their parents.

As young as you think your child, maybe a little ambition that took root in the other world is beginning to spring into life. A mother should be the first to preceive the signs of the awakening, and become its most jealous guardian. The child needs older experience and wisdom to guide him, think for him, plan for him, hope for him.

What is more to be pitied than that lonely child who struggles alone with his or her own ambitions and perplexities? whose very soul cries out, "Oh, if I only knew what was best to do!"

Rose Hartwich Thorpe, when only a young schoolgirl, wrote slyly upon the back of her slate one evening, when she was thought to be getting her lessons, that beautiful poem, "The Curfew shall not Ring To-night," because her parents failed to appreciate the creature of the soul that was growing with the body of their child.

It is cruel to leave the youthful footsteps to blunder along alone, trying at this and trying at that, endeavoring to find out themselves. Maybe, after years of struggling and discouragements, triumph is finally won. But how often adverse elements overcome a gentle, timid spirit and,

"Fall many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Every child must encounter obstacles and sorrows enough in the course of its life. It should be spared every such experience that is within a parent's ability to save it.

A child's nature at this unsettled period is very sensitive. It requires fine tact to win his confidence. His needs must be intuitively felt, rather than openly acknowledged.

Nothing hurts a sensitive child more than to have his peculiarities held up to everybody's view. It is very embarrassing to a child who has shown some ability to expect too much of him. It is generally characteristic of such natures to be timid and shrink-

ing, and nothing can hurt them keener than to feel that some one will be disappointed in them if they fail to come up to that one's expectations. It should be remembered that talent or genius is a delicate thing and cannot be forced.

Often children are urged to do what they have not the ability for. They exhibit some inclination, which, as they grow older, is found to have been nothing more than childish precocity. Cultivate intellectual balance and symmetry of character, and let the proclivities take their own course and develop naturally. However, a child likes to feel that there is a steady, abiding faith reposed in him.

Give a child encouragement, but do not attempt to domineer over his tastes. Above all things, do not try to have a girl a great musician if she has more liking for house-keeping. Do not insist upon a boy's being a lawyer if he was born to be a carpenter.

Some children are more peculiar than others, and sometimes, where unusual qualities exist, they are harder to understand. However, at this point in their age, all children exhibit peculiarities. They are incident to their years. Many of their whims and notions, aggravating as they sometimes are, they will outgrow. It is better to take no notice of many of them, or in other words, not to think too seriously of them. Most children are inclined to be more or less sensitive and imaginative. They will shrink into themselves with harsh treatment, and become morbid and fanciful. When a child cannot find at home anyone to whom he can give his confidence, he will seek it from outside. It may happen to be boys and girls like themselves, who, left to themselves, dwell upon hurts and unappreciation, sometimes as fancied as real, until, in their united sympathy, they come to regard themselves as youthful martyrs.

A child's opinions should be treated with as much respect as those of older people. Sometimes it is necessary to show them the foolishness of a notion, but it should be done kindly and seriously. Scolding does no good, but harm; and a child should never be laughed at. That humiliates and exasperates him, and he is sure to develop some unpleasant trait in very self-defense.

There should be the clearest discrimination made between judicious leniency and encouragement, and that flattery and overindulgence that makes a child foolishly sensitive, conceited and selfish.

In all matters, a child should be required to pay respectful deference to the opinions and advices of his elders.

LOUISE PALFREY.

LETTERS of inquiry have reached us in reference to the conversation tube advertised in this paper by Bro. Geer, and we most cheerfully testify to all interested that if you are afflicted with deafness, for all conversational purposes these tubes are invaluable. They are helpful in listening to a public speaker, but do not give the same amount of help as in conversation. If money could not replace ours, then money would never tempt us to part with it.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"To live is Christ."—Phil. 1: 21.

"No, 'tis not a weary life,
Though it hath its dangers,
If we wage the holy strife
Here as pilgrim strangers;
It is not a world of woe
If we do not love it,
But a training heaven below
For the heaven above it."

Thursday, Sept. 6.—The church, its ministry, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—John 3: 1-3.

Thursday, Sept. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Psalms 24: 3-5.

Thursday, Sept. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 2: 14-17.

Thursday, Sept. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Zechariah 8: 16, 17.

Letter Department.

BELL, Iowa, Aug. 21.

Editors Herald:—On the 10th inst. I was called home on account of water supply for the family giving out and other matters which demanded my attention. When I left our grove meeting at Benan, Carroll county, Iowa, had been running for eight days and was to continue two days longer. Bro. C. Derry was with us five days and did some excellent preaching. Pres. W. W. Blair came in on the 4th inst. and was to remain over the 12th in fulfillment of a promise made last year. The people were well pleased with his preaching and therefore it was thought best by those in charge that he should do the most of the preaching, though Brn. W. W. Whiting, J. T. Turner, and J. W. Simons each favored us with a good sermon or two. One was baptized while the writer was present.

While Brn. J. F. McDowell, C. J. Hunt, and F. M. Weld were at Defiance with a gospel tent the people became much disturbed on the subject of religion. The meetings there were well attended and some seemed inclined to "search the Scriptures" to see whether the things preached were so or not. The question of authority disturbed some, while others reasoned among themselves, being almost persuaded to believe that these ministers preached the correct faith and represented the true Church of God. This was almost too much for our friends of the Christian Church, so they set themselves to work to look up a man to defend their faith and annihilate Mormonism. Finally one

Rev. Truman, of Red Oak, Nebraska, was found who would do the job for two hundred dollars, or so we are informed. But alas! times are hard and the Christians could not afford to dance to the tune of two hundred dollars a debate, so Mormonism as they term it, will have to go unanswered until crops are better and money more abundant.

Tent meetings closed at Defiance the 22d ult. and commenced at Charter Oak, in Crawford county, on the 25th. At the latter place the meetings were well attended from first to last and much good seed was sown with liberal hands, loving hearts, and true and zealous ministers. There were no baptisms, but hope is entertained by both elders and Saints that the seed sown will in the due time of the Lord bring forth fruit to the glory of God and the salvation of souls.

During the meetings at Charter Oak the pastor of the M. E. Church was away but his place was supplied by a young Rev. W. Bruce Empey, fresh from college, who attended services at the tabernacle and listened to Bro. C. J. Hunt preach a few sermons, and from all appearances was quite friendly as he borrowed a Book of Mormon and promised to investigate our claims.

On Sunday morning the 19th inst. Brn. Hunt and Weld attended services at the M. E. church, desiring to hear the young minister preach; but to their surprise he read a fifteen minutes' essay as a lecture against Joseph Smith, Mormonism, and the Book of Mormon. Among other things contained in said lecture, the Rev. Empey said: "Anyone by reading the Book of Mormon for a half hour can tell what its contents are;" and yet it takes an ordinary reader who has not been college bred about forty-eight hours to read the book through. Is it not wonderful how much a few years of college life will do for some men! He said: "Isaiah 29: 11, 12 refers to the Bible. . . . The Book of Mormon is only good for the flames. . . . Where the Bible say you shall and you shan't the Book of Mormon says you may if you wish."

When the reverend commenced his lecture Bro. Hunt vacated his seat at the rear of the church and walked forward and took a seat right under the droppings of the sanctuary. When the lecture was ended Bro. Hunt arose and asked permission to make a statement, and the minister gave his consent, but a good Methodist brother spoke up and said, "No; we can't have any discussion here;" and the minister said, "No; this is a house of God, sir." Bro. Hunt took his seat, though he wished only to announce that the lecture would be answered in the evening.

At the close of the meeting Bro. Hunt spoke kindly to the young minister and desired to secure the manuscript or a copy, and the minister said he should have it; but again the members interfered and said it would not do. Bro. Hunt saw the minister again in the afternoon in company of two leading members of the M. E. Church as they were returning from services held in the country, and wanted to know when he could have the promised manuscript. After some talk pro and con the Rev. Empey told him he could have it and it was agreed that Bro. William Butterworth's boy should call for it in thirty

minutes; but, lo and behold! when the boy returned instead of the desired manuscript he bore a note from the reverend stating in substance: "My lecture this morning was publicly delivered and you listened to it, therefore I positively refuse to let you have my manuscript." At our afternoon meeting announcement was made that the lecture would be answered in the evening and the tent was filled with attentive listeners. The lecture was answered by Bro. Hunt in the spirit of kindness, though his arguments were clear and logical. Such attacks only result in good to our cause.

The Saints and friends at Charter Oak were very kind to our ministers during their stay there. Brn. Hunt and Weld will next pitch their tent at Quimby, where it is hoped good will be done. When last heard from, Elder J. F. McDowell was battling away for the truth at Okoboji, Dickinson county, where prejudice was as tangible as "Egyptian darkness." In bonds,

C. E. BUTTERWORTH.

LAMONI, Iowa, Aug. 17.

Editors Herald:—Allow me space in your valuable paper to correct some of Bro. Bishop's statements in the *Herald* of August 8. I have no ax to grind; my object in what I did in the July 4 number was to prevent a wrong impression being formed from Bro. Nutt's letter of June 20. I wrote as the impression was formed when I was in the county. I did not say a binder or mower could not be run any place in the county; I excepted some small patches on the high land and the small bottoms.

As to the time it would take to take the timber off an acre of land, anyone acquainted with work in timber can see how near I was right. The best land is covered with what is known North as a large second growth of oak timber, ranging from six to fifteen inches in diameter (I do not suppose a person would clear land that would not grow timber reasonably well) and is middling thick on the ground. I stated that one acre of prairie would produce as much grass as forty or fifty acres of outrange, not meadow land, as Bro. Bishop stated. The land was offered me as stated, at one dollar per acre, but it did not suit me to buy it.

If Brn. Bishop and Nutt would advertise their country and state just what it is good for as near as they can it would soon be settled up I think; but people, after they go and see the country are so dissatisfied with it that very few locate. It is not a good farming country, but I think is a fair grazing country. The land is cheap compared to prices North, and when put into grass perhaps three acres would produce as much grass as one of high-priced land north; but the timber would have to be got rid of in some way. I think fruit will do better there than in Iowa; such as peaches, apples, pears, grapes, and some small fruit; but in order to market it it must be raised near the railroad, as it is a very rocky, stony country. Wishing Brn. Bishop and Nutt all the health and happiness they can enjoy in this life, I remain,

In gospel bonds,

G. E. REYNER.

MCKINLEY, Mich., Aug. 15.

Editors Herald:—About one year ago I got a place to preach here. As soon as the truth was presented persecution began, and has continued until now, but while our enemies have done all they could to hinder us, the good work has steadily gained ground, until to-day we can muster quite a band of Saints. The first time we had baptism here last fall there was a very large crowd out to witness it, and all kinds of remarks made regarding us; and while I was standing in the water the crowd jeered and laughed at us. The laugh was rather turned on one party though, for as I was about to immerse the last one he began to ridicule me, but just then he lost his balance and fell into the river. That drew the attention of the people from us of course for a few minutes.

One baptized that day was a Roman Catholic, and that roused the Catholics some, as she was one of their best members. I was told that if I baptized any more there, I had "better look out." Some time afterwards I baptized another lady, and then started to leave the town to go to an appointment; but I had not gone far when I saw a band of Catholics, who began to throw stones, and with the intention of killing me, I thought, as some came unpleasantly close to my head. I went down another street and entered a house, and so escaped harm. Since that time all kinds of threats have been made, but I have not been hurt.

The work had not made much advancement before the reverend divines began to be worried and to try to hurt the work by warning the people against us, and trying to have us shut out of the schoolhouse, etc. After a while one young man sent me a challenge to meet him in debate. Of course I tried to accommodate the gentleman. I guess he found before he got through that he had made a mistake, for he told me afterwards that he thought that by next December he would be able to meet the question all right. While the debate was going on several were waiting to see how it would come out. As the question was, "Was Joseph Smith a prophet of God?" some were satisfied so far as the principles of the doctrine went, but they wanted to see what proof could be brought forth to support Joseph Smith. Before the debate closed some told me they were satisfied, and since then I have baptized a good many. Among those baptized were the mother, one brother, two sisters, and two aunts of the gentleman with whom I had the debate.

Soon afterwards I met another minister in discussion, an old gentleman, who made a worse failure than the young man. He was going to show that they believed in, and taught all the Bible taught, but after we got through the only thing that I could find he believed in was love; and when I came to examine the love he claimed to have in his heart, which he said was the pure love of Christ, I found that it caused him to try to have me turned out of the schoolhouse and to say many things about me that were not true. So I came to the conclusion that the religion some men have to-day is about the same as Cain had. But while evil men have done all that they could to hinder us, God has been

with us, and with the aid of his Spirit we have continued to battle for the truth, until we now have something over forty Saints here, where a little over a year ago I could not get a place to hold meetings in.

For the last few months I have had help from some of the Saints, who have gone right to work like good soldiers, and it is surprising how they can defend and explain the gospel to their neighbors. I feel glad in this work which I know to be true. I am glad to be able to say it is moving onward in these parts. I start to-day for a place called Hillman.

Your brother,

F. H. BROOKS.

BRADLEYVILLE, Mo., Aug. 12.

Editors Herald:—I see by a late *Herald* that Bro. Sparling gives a description of the Southern Missouri district and states that there are Saints in all the counties but Taney. I wish to state that there are Saints in Taney county, two families by the name of Kinyon, four or five miles northwest of Forsyth, and some believers. The writer and family live one and one half miles south of Bradleyville. We would welcome any of the ministry, and believe that good opportunities to preach can be obtained.

If any of the Saints wishing to secure homes want to get land cheap they can get it here at from two dollars and fifty cents to fifteen dollars per acre. The country is timbered, stony, and rough. The timber has to be cleared off, and in some places the stone, before it can be farmed. The lands spoken of above have been cleared, or partially so, and fenced; with houses and other improvements on. Government and school lands can be bought for one dollar and twenty-five cents per acre, or homesteaded. There are some good farms for sale near us with good school advantages, upon which we would like to have some of the Saints settle. I will give more information on application.

Yours in bonds,

C. H. DERRY.

OLIVET, Iowa, Aug. 20.

Editors Herald:—We have been much encouraged lately by the labors of Bro. Fred A. Smith, there being but my mother's family who were members here, but I now thank the Lord that my husband has also accepted the gospel, being baptized on the 8th inst. by Bro. Smith. A very worthy young lady was also led into the waters of baptism.

Bro. Smith preached a number of very able discourses while here making a very flattering opening at Leighton. We were sorry he could not be with us longer, but appointments previously announced called him away. He is now holding tent meetings (assisted by Bro. Rudd) at Oskaloosa. We learn that honest souls there are seeing the light, and some are already awaiting baptism. It affords us isolated members real joy to entertain one of God's messengers. But while we are basking in the sunshine of peace they bring us, we are reminded that somewhere there is a home where their presence is sadly missed, and in that home there is a wife who is in daily need of the counsel,

assistance, and companionship of the absent one. But we can assure Sr. Smith that her husband does not forget to speak of her admirable qualities. We sometimes think all wives who are so situated must find some remuneration in the thought of the joy the gospel message brings to other hearts and homes; and also that half the sheaves gathered must be theirs and half the bright stars glitter in their crowns.

Your sister,

ADDA LAUGHLIN DAVIS.

HONOLULU, H. I., July 31.

Editors Herald:—I have very little to report with regard to the work here. Since Elder Clapp left I have kept up the church services which are held as follows: Wednesday evening, prayer and testimony meeting; Sunday morning, at ten Bible class; and at 11:30 a. m. and 6:30 p. m. preaching to the natives through an interpreter. The English service at 7:30 p. m. I have discontinued for the present. In our Sunday school we use the *Gospel Quarterlies* and I consider them very instructive and valuable.

While there are no new members being added just now, I am not discouraged with the future prospects. The few who have stuck to the work are making progress, have got a better understanding of their duty, and are becoming more united and thus we enjoy more of the Spirit in our meetings, which is what is needed to build up the work.

The *Herald* reaches us regularly and is just as welcome now as ever. You may never have experienced the longing for the church papers that is experienced by those who are far distant from the headquarters of the church, or who may be traveling from place to place and are thus deprived of regular church news and the fellowship of the members. I have many times during my short life in the church experienced this longing. When I left Oakland, shortly after joining the church, on a voyage to England by way of Panama and New York, I found the longed for *Herald* awaiting my arrival in the general post office at New York; and during my stay in various parts of the north of England it was a regular, welcome weekly visitor; and for a long time while I was absent and far distant from any members of the church, the *Herald* was my instructor together with the other books of the church. And oftentimes have I wished when my mind was anxious about some particular doctrine I did not fully comprehend, the *Herald* would soon afterwards come with an article written by the editors upon the very subject I desired information upon, thus comforting and building me up in the faith and dispelling doubts and fears. And what has been my experience in this respect must have been also the experience of many others in like circumstances; and this proves that God uses the *Herald* as a means of feeding the hungry sheep in his flock who have not the privilege of attending church meetings, where through the gifts of the gospel he edifies and builds up the members in the faith; by inspiring those upon whom has been placed the responsibility of writing for that paper. And here upon the islands of the sea the *Herald* visits us, not so

regularly as we could wish on account of lack of steam communication, but when it does come it is prized the more; and oftentimes I wonder how it is that those who have received the light of the restored gospel should become so lukewarm in the cause as to forget to sustain the *Herald* by neglecting to pay in their due subscriptions. That this is the case with many is shown by the appeals made by those in charge of the publishing department of the church to the members to pay what they owe in order that the paper may be properly sustained and be sent forth upon its mission to all parts of the earth.

Our Savior's words to his disciples of old which we often quote (and they apply to us to-day just as well) that if they wished for God's blessings both in this life and in the life to come, they were to work first to build up the kingdom of God and establish his righteousness. Can we truly say that we are obeying this commandment if we forget or neglect to give of our means to sustain his church paper or the paper of his kingdom on earth, in which every citizen of the kingdom should have an interest? Again, Jesus says, "If ye love me keep my commandments." How can I or any other Saint say that we truly love him and neglect the duty pointed out above? And so I shall always strive to show my love for him by sustaining the recognized paper of his church, so long as he blesses me with sufficient means to do so.

Yours in the one faith,

G. J. WALLER.

QUEENSFERRY, Victoria, July 16.

Editors Herald:—It is with a feeling of sadness I write to testify of our sorrow on account of the death of our brother, Apostle T. W. Smith. Since his first attack was made known to us we have had little hopes of a complete recovery, but would have been thankful to God if he had recovered so far as to have been able to in a measure fulfill his ministry. I for one will much miss his wise and sage advice, as he was always so willing to assist with advice when asked. This part of the Australian mission (Victoria district) gained much by his wise counsels. Although we could not always see eye to eye, we knew that whatever he did was with an eye single to the glory of God and his work in this land. We trust he has gone to his reward.

With respect to the work here (Queensferry) it is in a very low state. The financial crisis has been so hard on our members that all spirituality has been completely crushed out of the majority, but such of course should not be the case. He is a poor fighter who cannot face adversity; and seeing that we are primarily to blame ourselves through making haste to get rich, I cannot see why we should punish ourselves by neglecting our spiritual welfare. But so it is. I feel like leaving the branch to look after itself for a time, and make a point of going out on the Sunday from here and endeavor to raise an interest in the work in the regions round about. I was from home a few days last month, but could get no place to preach in unless on paying a price I could not afford, so had to be content with house to house visi-

tations among old-time friends; and having distributed the printed word left with the determination to follow on with correspondences. I notice wherever I go that the spirit of inquiry is abroad, and a great running to and fro for light and none to be had. Would that the times would allow of more laborers in the field, but unfortunately it cannot be done under present circumstances. I trust that God will so order that this financial blight will soon be scattered, but as it is at present it is an utter impossibility.

It is not easy getting about just now as our winter is on. Bro. and Sr. Wight will understand what that means here; but it is not as it was when our pioneer veteran Bro. Glaud Rodger came here; as at that time he often had to walk over the knees in water getting to and fro. The lines are cast in pleasanter places now, compared to what it was then, as he had to make all the openings. His successor, Bro. Gillen, will, I am sure, remember what he too had to undergo in this locality. The most of our population has left here since then, but we are likely to have a number of people around here again, as coal seams are being developed in the immediate vicinity, so there may soon be a population to labor with here. I am glad to see by the *Herald* that the work is progressing and trust there may be a great determination among the Saints everywhere to come up higher.

Your colaborer,

DAVID MCINTOSH.

MAGNOLIA, Iowa, Aug. 29.

Editors Herald:—It may interest the *Herald* readers to know that the work in Pottawatamie district, as also in other parts where I have visited in answer to calls, is in fair condition. At the Benan reunion or camp meeting there was good interest manifest, and the Holy Spirit was with the ministry in their efforts to tell the glad story of the gospel. Everybody was pleased to see and hear Elder Blair. I left him at that place. Elders Butterworth, Turner, Simmonds, and Whiting effectually wielded the sword of truth.

Business and duty demanded my presence elsewhere, and on the 11th and 12th instant Bro. H. N. Hansen and the writer broke the bread of life in Boomer, and I had the privilege of burying two precious souls in the waters of baptism there, on the 12th. They were confirmed by Bro. Hansen and myself.

I attended the Wheeler reunion, where I had the pleasure of meeting Bro. A. H. Smith, Bro. Blair, also Brn. T. W. Williams and H. Kemp. The blessing of God attended the efforts of the ministry there also, and the Saints were made glad. The camp ground was a beautiful one, and the committee of arrangements had every thing in order and agreeable. One baptized while I was there, and when I left I understood eight names were given in for baptism, with the prospect of more. There was good order, but too much Sunday school. I believe with the ancient writer: "There is a time for all things," and when the right thing is done in the right time, it will result in good; but when we crowd things out of their proper time and space, the effect is disastrous, all around. Zeal is good when seasoned with

wisdom; but when that is lacking, it is distasteful.

The dry, hot weather continues with us, but we are better off than some in neighboring States. Now is the time for the exercise of faith and patience. Blessed are they who have a good stock of these virtues laid up. But I find these are the result of a faithful life, and lacking that faithful life, we shall be lacking the necessary amount of faith and patience to endure in the evil day.

These troubles will not come upon the faithful unawares; they will be looking for them, knowing that the "day of the Lord is at hand." The Saints will be tried to the core as well as the world. Our faith and works must be tested, and the day will prove what kind they are. If we have built wood, hay, and stubble on the true foundation we shall suffer loss. May God bless his ministry, and help them to unite more thoroughly that they may be more successful in feeding the flock of God.

Yours in gospel bonds,

C. DERRY.

ASHMONT, Ohio, Aug. 20.

Editors Herald:—Please say to those who may wish to know, that my address for a time is as above. I returned on the 18th inst. from a three months' mission tour among the churches of the East, having labored in Chenango county, and Brooklyn, New York; Boston, Fall River, New Bedford, Sheltonville, and Little Compton, Massachusetts; Providence, Rhode Island; and Tenant's Harbor, Maine; and feel hereby to express my thanks to the many Saints who have so kindly administered to my wants and the substantial aid rendered in every time of need. Truly the evidences of being "disciples of Christ" are not wanting among those where I have labored, and they will always occupy a tender place in my affections; and by my associations with Saints from Nova Scotia to New York City my confidence in the union in Christ is strengthened and love for humanity encouraged, and I can freely ask the blessings of our heavenly Father upon them.

I regret having to leave the coast so soon, but find that ocean breezes and neuralgia are at war with one another, and using me as the battle ground, compelled me to retire. Expect to resume labor in this or some other part as soon as able. Northern Ohio is suffering from drouth considerably.

HENRY C. SMITH.

A carping spirit rarely goes with a working spirit. It is easier to find fault with what some one else does, than it is to do something oneself; hence a man who enjoys doing the easier thing, is disinclined to do the harder one. As a rule, men are divided into the two classes of those who growl and those who work; and each class is alike devoted to its own mission. But when it comes to the relative worth in the community of the two classes, everybody can see the difference.—*H. Clay Trumbull.*

In a single season the locusts or grasshoppers have cost the Western farmers two hundred million dollars.

The Pacific Ocean includes sixty-eight million square miles, or over one third of the total area of the earth's surface.

Original Articles.

WHO SHALL RISE FROM THE DEAD?

WITHOUT wishing to criticise any individual idea I offer the following in regard to the resurrection of the dead. Who shall be resurrected from the dead? is a question that long has puzzled the minds of some, believing as they do, that none shall be raised from the dead until they have complied with the teachings of the Savior; while others believe that Jesus the Christ actually atoned for the sin of Adam by tasting death once for all men, and then rising triumphant over death, hell, and the grave; thus giving victory to every man to whom the monster death should come, and that without any conditions on the part of man.

I shall predicate my argument on the last-named proposition; that is, an unconditional resurrection, and then go to Holy Writ to see what I can gather either for or against it.

The first I shall call attention to is Paul's saying in 1 Corinthians 15: 21-22:

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

It seems that the Apostle Paul while writing the above language had the privilege of seeing just to what extent the mission of Christ to the earth would be and what effect it would have upon the sons of men; therefore, knowing that all men should be raised from the dead through Christ's resurrection, he says, "As in Adam all die;" that is, as truly as all men are subjected to death, and must die, and that without any voluntary act of disobedience on their part; just so sure, "or even so [in like manner] in Christ shall all be made alive," without any voluntary act on their part.

"But," says the objecter, "in Christ;" that is, when they obey Christ they shall be raised. But it says, "As in Adam all die." Would you have it that all men must do like Adam—sin by voluntary disobedience before they could die? If you would, you are wrong, for the Heathen dies, and he never sinned a voluntary sin; for Paul says "where no law is, there is no transgression." The Heathen could not transgress God's law before he heard it, neither does he know anything about the transgression of Adam; but he dies just the same, and that simply because death was pronounced on all men and became a universal thing when Adam sinned. It seems, then, that man has nothing to say about the matter and can do

only one thing; that is, yield to his foe (death) when it comes along, let his conditions in this life be good, bad, or what they may.

Now seeing what a universal thing death is, Paul takes it to illustrate the resurrection from the dead by saying, "For as in Adam *all* die, even so in Christ *shall all* be made alive," thus making the plaster just as big as the sore.

If the resurrection depended on the obedience or disobedience of man, then there are some that would never come up; and that would contradict the saying of Christ as recorded in John 5:28, 29, for there he says:—

Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

"Well," says the objector, "don't you hear him saying, 'All that are in the graves shall hear his voice'? That means they will all obey before they are raised." But let us see: If Christ meant that, then he said too much; for right in the next breath he says: "They that have done good, unto the resurrection of life; and they that done evil, unto the resurrection of damnation." Here the Savior shows distinctly that there are two classes of people to be raised from the dead; that is, the obedient and the disobedient. Now if to hear Christ's voice in this case really meant obedience to the gospel, how shall we answer the question as to the resurrection and coming forth of those that he (Christ) calls disobedient; for he surely says they shall come forth unto a resurrection of damnation? "But," says the objector, "those disobedient ones mean those that have obeyed the gospel and have then fallen away from grace."

Beautiful! It is the first time I ever heard that there was to be more honor placed where there is willful disobedience than where there is no sin; or, in other words, the greater criminal is to be honored with a privilege of resurrection from the grave while the common sinner must remain dead forever simply because he did not become a greater sinner, otherwise a perfect man.

The Scriptures teach that there are at least two resurrections yet in the future; the one is called the resurrection of the just, the other the resurrection of the unjust. The resurrection of the just is conditional, and has power over none save those that have obeyed the gospel as taught in the earth, or in the prison house; and it takes place at the coming of Christ to reign on the earth with his people. The second resurrection is unconditional and has power over every individual who has lived on the earth

who did not take part in the first resurrection. It takes place after the thousand years, at the time the sea gives up the dead that are in it and death and hell deliver up the dead which are in them, that they may all be judged according to their works as represented in Revelation 20:13. Thus we see that the last resurrection is in its scope as universal as death is in its scope, and that without any conditions in either case. If it were not so then Satan would come off victorious, for all he would need to do would be to get mankind to sin and tell them never to repent but stick right to doing wrong, and by so doing he would escape the judgment of God; for the general judgment is the other side of the general resurrection; or in other words, when God gets to the day of judgment, he will find himself alone—nobody to judge simply because there was no resurrection, and no resurrection because mankind had been careless in obeying the conditions that would entitle them to arise. Fiddlesticks; such a theological scheme as that! Satan would say at once, "I was able to get death to every man, but the Lord could only resurrect a few who lived as he wanted them to." and thus claim the victory.

I shall now call attention to the Book of Mormon and settle the matter once for all, at least to my mind, that the last resurrection is an unconditional one:—

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall arise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time: and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost: but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. —B. M. 235, 236.

Here the man of God called Alma tells us that all shall rise from the dead, both the wicked and the just, bond and free, male and female; and

that because Christ died; thus proving an unconditional resurrection of the dead.

In bonds,

R. E. GRANT.

CANBORO, Michigan.

SOUTHERN MISSOURI.

EDITORS HERALD:—I take up my pen again to say a word to the Saints about this country. I have received a number of letters of late asking for information about locations. Some write me wanting me to work up trades on real estate, others want advice as to what they had better do under certain circumstances, etc.

Now let me put it on record right here: I would not advise anybody to move to this country until he has come and made a personal investigation of the conditions. If you do so you are liable to be very much disappointed. I wrote to various parties in Southern Missouri before coming here, and talked with many persons who had traveled over it, and I never got anything like a correct idea of things as I see them. I will state that it is a much better country in every way than I had expected to find, judging by what I had heard. Further; some one else might read my representation of it and think it better than what it is.

Health: Anyone who cannot have health in Southern or Southwestern Missouri need not hope to have it any place. The water is excellent, the country rolling and hilly, consequently no chance for malaria. There is some sickness, of course, but people get sick and die any place.

To describe the country right is rather hard to do. It is both rough and smooth, good and poor quality of soil. What I might say of one farm would not apply to another. One farm might be smooth, good soil, worth twenty dollars per acre, and the one joining it might be a rock pile worth nothing.

Again, you can many times drive for several miles on a nice, rich, rolling prairie, as fine soil and good farms as can be found in any country; then you will strike the rough land again for awhile, where it isn't worth the trouble of clearing up in some cases, while in others you could get a good farm quite cheap. There is some cheap land in the hills that is quite good, and not so very hard to get into cultivation. The best chances I have seen to locate on cheap land is in Cedar county. It is not so rough as the hilly land farther south, and is easier cleared and cultivated. The price ranges about five dollars per acre, and even as much as ten, in some cases, for unimproved land. For those who are not able to buy higher priced land this is a very good chance, in the judgment of the writer. But those who are able to pay fifteen

to twenty dollars per acre for land can find an excellent place to locate in the southeastern part of Newton county between Neosho and Pierce City. I drove through there a short time ago in company with Bro. O. P. Sutherland. We found a fine country all the way from Webb City southeast for a day's drive. Land is high in price near Webb and Joplin, on account of the lead mines there; but as we got over in the region of Newtonia and Granby, we found them pricing it at fifteen to twenty dollars per acre. I call this a good country, and think it is the best chance I have seen for those who are able to buy land. Persons wishing to locate over there can confer with Saints at Webb City or Joplin for information. There are no Saints closer than the above points that I know of.

There is no government land worth taking, either in Southern Missouri or Arkansas. The papers often contain statements that there are four million acres of government land in the Ozark Mountains subject to homestead entry. The statement is true, but the land will always belong to "Uncle Sam." He couldn't even give it to a railroad company, for it wouldn't take it as a gift.

I prefer not to act as agent on land trades, nor anything of that kind. Parties contemplating a change of location should confer with the Presidency and Bishopric, and not listen to any and every person who might give advice in matters of this kind. From the tone of some letters I receive it looks as though the time had come for the church to begin a systematic effort at helping the poor Saints to secure locations in Missouri. Some have tried the drought-stricken regions of the West until they are not able to leave and get located in "a place of safety." Perilous times are upon us, and bid fair to remain with us for awhile. The worthy poor in the church should receive proper consideration. Our Bishop fully understands his duty in the matter, but he cannot act without the means to work with. That call made by the Bishopric for one hundred thousand dollars as a reserve fund was made before these hard times had set in, and no doubt many could have responded easier than now. We therefore see the wisdom of such a move just at that time.

I am very anxious to see the Saints settle in Missouri and the "regions round about" as fast as wisdom and circumstances may justify. We should, however, abide the time of the Lord in all things, as he is competent to take care of his own work. That we may all become wise, holy, and righteous—worthy servants of God—is my prayer.

C. R. DUNCAN.

LEBECK, Cedar county, Mo.

Conference Minutes.

TEXAS CENTRAL.

Conference convened with the Texas Central branch July 14, 1894, at ten a. m., near Hearne, Texas; E. W. Nunley president, F. C. Gough secretary. Visiting members invited to participate. Branch reports from Cook's Point, Texas Central, and New Hope were read and adopted. Elmwood returned for correction. Ministry reporting: Elders E. W. Nunley, L. L. Wight, J. Hawley, W. W. Squires, S. R. Hay, and J. W. Bryant; Priests C. A. Schuster, T. L. Veale, and F. C. Gough; teachers W. G. McIntosh and A. Kiney; Deacon T. J. Hobbs. The Sunday school association report was read and adopted. E. W. Nunley was chosen district president, F. C. Gough secretary. Resolved that the secretary purchase a book for minutes and that the conference pay for same. Preaching by Elders S. R. Hay, John Hawley, E. W. Nunley, and L. L. Wight. Conference adjourned to meet with Cook's Point branch, October 13, at ten a. m.

CENTRAL NEBRASKA.

Conference convened with the Deer Creek branch Saturday, July 28, 1894, at two p. m.; Warren E. Peak chosen president pro tem. Branch reports were received from Elkhorn and Deer Creek. Ministry reporting: Elders W. M. Rumel, Hogaboom, Prettyman, Gamet, Beebe, and Peak; Priests C. W. Hutchins, J. H. Smith, and E. Downey. Bishop's agent reported: On hand last report \$6; received \$20.50; paid out \$22.50; on hand July 27 \$4.50. [Figures erroneous.—Ed.] W. M. Rumel was sustained president of district and Levi Gamet secretary and Bishop's agent. Preaching by Brethren Peak and Gamet. Adjourned to meet with the Clearwater branch, the last Saturday in February, at two p. m.

EASTERN IOWA.

Conference convened in the district tent at Canton, Iowa, at ten a. m., August 18, 1894; J. S. Roth president, S. D. Heide secretary. Pres. Roth gave some timely remarks on the importance and responsibility of church work. Hence the necessity of transacting business that it may result in good for the cause of Christ. Branch reports: Fulton 44; 2 baptized, 1 removed. Butternut Grove 35; 1 received. Apostolic 61; 3 baptized. Grove Hill 45; 2 baptized. Osterdock 14; 1 baptized. Davenport and Brush Creek branches were not reported. Ministry reporting: Elders J. S. Roth baptized 8, O. B. Thomas baptized 3, C. C. Reynolds, Warren Turner baptized 2, W. H. Kephart baptized 2, John Heide baptized 1, J. R. Sutton; Priests C. S. Shippy, D. L. Palsgrove, D. Dierks, J. Bradley, J. R. Johnson; Teacher J. T. Potter. Committee on the W. T. Maitland case reported; did not think the charges sufficient for withholding from him the license to preach which he requests. Tent committee, J. S. Roth, reported as follows: Received \$121.36; paid out \$99.91; on hand \$21.45. Resolved that chairs be secured to seat the tent. All the officers of the Jackson branch having resigned and that branch disorganized, a resolution was presented to conference by members of said former branch asking conference to ratify the disorganization, and motion to grant the request prevailed. Bishop's agent's report: On hand last report \$158.12; received since \$137.23; paid out \$105; on hand \$190.35. The following officers were sustained: J. S. Roth president, S. D. Heide secretary, John Heide Bishop's agent. The time and place of holding next conference was left with the district president. On motion the Sunday school of the Eastern Iowa district organized into a Sunday school association. The following

officers were elected: Superintendent, Sr. Ellen Green; assistant superintendent, Bro. O. B. Thomas; secretary, Sr. Libbie Sutton; treasurer, Elder John Heide. The following were elected to prepare a programme for the next meeting of the Sunday school association: Jessie Bowman, J. R. Sutton, and S. D. Heide. A vote of thanks was tendered the Saints of Canton for their hospitality to visiting Saints and friends during conference. Adjourned to meet at the place and time appointed by the president.

Sunday School Associations.

SPRING RIVER.

Association was called Friday, July 13, at two p. m., but on account of the few present, and absence of reports and secretary's records, adjourned to meet the following day. W. S. Macrae superintendent, Mirtie Jones secretary. Saturday afternoon the following business was transacted: Two schools represented, Webb City and Angola. Reports were received from W. S. Macrae, superintendent, and his associate, Sr. Mina Hart. Bro. Macrae resigned as superintendent, and Sr. Mina Hart was sustained as superintendent until the yearly election. Four schools reported having enrollment as follows: Webb City, Missouri, 87, M. S. Frick superintendent; Angola, Kansas, 42, Sr. Mina Hart superintendent; Seligman, Missouri, 28, J. E. Kren superintendent; Ozark, Missouri, 17, E. B. Farrar superintendent. Report of district treasurer was referred back for correction. It was then decided to hold our next business meeting the Monday following our next district conference, and our programme in the evening. The convention accepted Bro. Macrae's resignation and tendered him a vote of thanks for his helpful and inspiring work. The subject of forming a literary committee for the purpose of collecting tracts, sermons, *Ensigns*, etc., for distribution, was presented by Sr. Hart for consideration, to be acted upon at the next meeting. The superintendent was requested to select the programme committee for next session, which she did, appointing Sr. Ida Davis of Wier City, chairman, assisted by Mrs. Martha Macon and Maggie Davis, and Brn. E. A. Davis and M. S. Frick. Will the members of this committee report to Sr. Ida Davis at least three weeks before the next meeting. Short talks by Elders C. R. Duncan and A. C. Hart, and Sr. Brown. Friday evening an interesting entertainment was had. Adjourned to meet with the Wier City Sunday school, Monday, November 12, at ten a. m.

SUNDAY SCHOOL WORK AT LOGAN REUNION.

The following programmes comprise the work contemplated at the coming Logan reunion in the way of advancing the interests of the Sunday school work, and assisting those who have poor advantages of receiving instruction in reference to the conducting of Sunday schools and of their importance of receiving such instruction. Those selected to take prominent part in these exercises are Sunday school workers who have given these topics their special attention and are prepared to render assistance to those in need. Will we improve upon the opportunity? Come to take notes and question the ideas proposed, and to take part by casting in your mite to assist in making these exercises profitable. It is to this end we have arranged the following programmes.

Come to work. Bring Winnowed Songs, and Teachers and Teaching by Trumbull, with pencils and paper, and a desire to grow in the knowledge of the truth as appertaining to the training of the mind and heart, and may God's blessing attend us in our work as workers for the Lord.

Programme for daily exercises: First day,

Saturday. Best method of conducting review. Opened by T. A. Hougas, followed by general discussion.

Second day, Monday. Duties of Sunday school officers. Opened by W. N. Robinson, general discussion following.

Third day, Tuesday. Study of methods from Trumbull. Opened by Sr. Anna Stedman, discussion following.

Fourth day, Wednesday. Of what does a thorough Sunday school class development consist? Opened by Sr. Dora Young, discussion following.

Fifth day, Friday. Business. What shall we do next year? Selection of general committee.

Music for daily exercises:—

First day, March steadily onward, page 88; In the shadow of the rock, 28; With a steadfast faith, 68. Second day, Sunday school volunteer song, page 104; True hearted, whole hearted, 30; Remember in youth thy Creator, 18. Third day, Blessed be the fountain, page 102; Come, learn of the Meek and Lowly, 59; In the morning, 96. Fourth day, Awake and watch, page 56; Morning on the mountains, 124; Glad tidings, 152. Fifth day, Marching on, page 132; Tenderly guide us, 128; God will take care of you, 118.

Special day exercises:—

Opening song, two p. m. Invocation by H. A. Stebbins. Anthem. Paper. Object and character of Sunday school entertainments, by Sr. Anna Stedman. Music. Chalk talk by W. N. Robinson. Closing song. At 7:30 p. m., song by congregation. Invocation by W. W. Blair. Instrumental music, violin, C. M. Wilder. Solo, Sr. Belle Robinson. Address by Columbus Scott. Music, orchestra. Address by Joseph Luff. Music by C. M. Wilder. Song by congregation. Benediction. E. A. BLAKESLEE, }
J. F. MINTUN, } Committee.
DORA YOUNG, }

August 24, 1894.

CONVENTION NOTICES.

Programme of entertainment of Sunday school convention to be held at Galland's Grove, Iowa, October, 1894:—

Song 104, Winnowed Songs, congregation; invocation; song 200; recitations by Harlan Sunday school, in charge of Sr. Allie Taylor; duet, Annabel Carroll and Emma Hain; recitation, Allie Taylor; vocal solo, Leona Wilder; recitation, Lula Crandall; vocal music, Galland's Grove choir; paper, Ira Field; violin and organ duet, C. Wilder and Cora Young; chalk talk, Dora Young; song 158, congregation; paper, J. F. McDowell; benedictus, from Harmony, choir; dismissal.

BY ORDER OF COMMITTEE.

Programme for the Independence district Sunday school convention to be held at Independence, Missouri, September 7, 1894, convening at ten a. m.: Morning session, business; at 2:30 p. m., prayer service, and Bible reading conducted by Sr. B. C. Smith. Infant training class, also a talk by Sr. Jennie Newton, subject, "How I teach my class." Music of the afternoon under the direction of chorister Independence Sunday school. Eight p. m., invocation, Elder A. A. Allen. Music from Winnowed Songs. A discussion opened by Sr. Alice Bozarth on the subject, "How to reach an idle or uninterested scholar." Solo, Sr. Belle Robinson. Instrumental music by Bro. Willie and Sr. Mattie Mills. Twenty minutes' address by Bro. Wm. Clow, Sunday school missionary work. Chorus of forty voices, "Send forth thy light." "How a teachers' meeting should be conducted," Bro. W. N. Robinson. Chorus, "O how sweet to think of Jesus." Dismissal. We hope to have a full attendance of the delegates and that they will come prepared to discuss the subjects mentioned.

MRS. ABBIE A. HORTON, Sec.

The public schools of this country have 369,000 teachers and 13,000,000 pupils.

Miscellaneous Department.

SOUTHWESTERN IOWA REUNION.

Our reunion meetings open grandly, in the promise of the divine Spirit. The grove where the camp is, is a beautiful place, and is arranged handsomely with an eye to comfort, and there is a manifest determination to preserve its arrangement in order, for the comfort of all.

An organization was effected Saturday forenoon. President W. W. Blair was selected to preside, A. H. Smith, missionary in charge, and H. Kemp, submissionary, to assist during the meetings of the reunion. Bro. Blair not having arrived, Brn. A. H. Smith and H. Kemp took charge. The afternoon meeting was used for short speeches and more complete organization. The Holy Spirit was felt, comforting in its influence and promise. Our Sabbath school workers, on the alert, secured the grant of one session each day for five days commencing on Monday morning, and Wednesday night for a temperance lecture. These sessions were so arranged that only three prayer and three preaching services were yielded, out of possibly thirty-six services of the reunion, and all seem to be happy. The good work goes on. Of the ministry there are now present Charles Derry, T. W. Williams, H. Kemp, George Kemp, S. Butler, J. S. Strain, D. Hougas, J. B. Heide, D. K. Dodson, A. Badham, A. H. Smith, and we expect on tomorrow W. W. Blair.

Bro. J. B. Heide being called upon, promptly came to the front and opened the campaign Saturday night with a feeling gospel effort. Sunday morning prayer service in charge of Brn. D. Hougas and Strain was a blessed meeting in which we had the promise of the blessing of God in all our worship if we would only be faithful. At 10:45 a. m. A. H. Smith occupied the hour with good liberty. At 2:30 p. m. Henry Kemp gave us a splendid talk; subject, "Christ the faithful witness." At 7:30 p. m. A. H. Smith entertained the Saints and friends with a characteristic conversation on the extent of the promise in the commission, Mark 16: 16, and the exhortation of our Savior, "Search the Scriptures," our future home, its nature and location, etc.

Monday, at nine a. m., the Sabbath school workers occupied the hour, marshalling the little ones in the camp, and holding school service, and had a real enjoyable time, in charge of that earnest Sabbath school worker, T. A. Hougas. And by the way, I must say in our organization this brother was chosen chorister, and with his able help we have had sweet and soul-cheering music and song. At 10:45 Bro. D. Hougas occupied, giving us earnest, able, and comforting exhortations and Scriptural doctrinal evidences of the truth and efficacy of the gospel. At 2:30 p. m. Bro. Senterlow Butler's voice rang out in the gospel tent and went echoing through the grove, calling men to a consideration of the gospel law with such earnestness that the hearer was impressed with the feeling, "That man believes it, and is in it with all his might and strength." At eight p. m. Bro. Charles Derry was our speaker, and the Spirit came upon him, and we were constrained to believe that the gospel comes in power, and in the Holy Ghost, and in much assurance. I saw the eyes of our brethren shine and sparkle and their faces light up with the Spirit's fire as the voice of our brother rang out loud, clear, and firm, carrying conviction. It seemed to me, surely, surely; positively, positively; emphatically, emphatically, that man must be born again of water and of the Spirit, or he cannot enter the kingdom of God.

Tuesday morning the Saints met in prayer at 8:30. Brn. Dodson and Williams in charge, and what a blessed good time we did have. Tongues and interpretation, assuring the

Saints that God is well pleased with them, and exhorting them to greater diligence. Every heart felt the softening influence of the good Spirit. "Oh! 'tis good to be a Saint in latter days." And now I hear sweet songs and the closing services of our Sunday school workers as the noon hour comes apace. May God ever bless the reunions of his Saints, that they may prove faithful until the great, grand reunion when Christ our living head shall come, with all his holy angels and the redeemed ones to dwell on the earth in its redeemed state. Amen. All goes well with those who love the Lord.

August 22.—The meetings of our reunion are progressing nicely. Bro. W. W. Blair came in to-day, and several tents were added to our little white city in the grove, and of course the meetings are more interesting as the attendance becomes more numerous. At the prayer services the good Spirit is present and the Saints rejoice in the gifts. Tongues, and interpretation, and prophesying, in meekness, are among the blessings enjoyed. The song services are excellent and the Sabbath school work is ably carried forward by Bro. T. A. Hougas and his band of faithful teachers, and it is simply surprising to see what an amount of work the energy of Bro. Hougas gets out of the Sabbath school workers, and the little ones. His gift is an important one. It would be good if every district in the church had such an earnest, gifted Sunday school worker. Tuesday eve at eight Bro. T. W. Williams being called to the stand, filled the hour with a plain, pungent, spirited talk upon the subject of the declaration made by our Savior, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The Saints were deeply interested; others who had come to hear were heard to remark, "What do they put up that boy for? He must have a hard time among those old grey heads;" but after he was through, it was heard, "I wish they would put him up again and he preach the same sermon." So the good work goes on.

Wednesday's services opened with Sunday school services at nine o'clock and the time was spent profitably until 10:15. At 10:45 Bro. D. K. Dodson filled the stand very creditably, driving some nails in a sure place, and clinching some already driven, speaking figuratively. It is good and very strengthening to the young in the work to see men like Bro. Dodson, who, born at a time when apostasy was rampant, and brought up among those who were more or less unfaithful to their trust in the latter-day work, still gives evidence that the root of the matter had laid hold and firmly fixed itself in his heart, and now bears such rich fruit in the earnest, strong, faithful testimony of the truth of the work and the goodness of God. He is a strong man in body, spirit, and testimony. At 2:30 p. m. the Saints were again favored and blessed in hearing that humble old standard bearer, Bro. C. Derry. Our hearts were stirred to their depths with the Holy Spirit in response, as his electrical, explosive arguments and evidences broke upon the stillness which reigned as if by magic, while he was talking to us. But as the meetings progress your writer feels much like Father John A. McIntosh, "Every meeting is the best, and the last is always the best." At eight p. m. the program was a temperance sermon by Bro. T. W. Williams under the direction of the Sunday school workers, and a lecture by Bro. T. A. Hougas with some beautiful music and singing. I must say it was very entertaining and instructive. Bro. T. W. Williams delivered some heavy, strait-forward blows at the use of intoxicating drinks, using the Word of Wisdom as a text, also touching up the tobacco habit. He gave some plain and wholesome advice to the maidens and mothers, and scored the habitual intemperates in a wholesome manner, reminding one of the injunction of the angel, "Lift up your voice and spare not." The whole evening's service was enjoyable and

instructive, the song service being simply grand. Long may the temperance banner wave.

Thursday morning at 8:30, the Saints met in prayer again and were highly blessed, the Spirit's presence being felt by all, or at least the greater majority, the gifts being notably manifest. At ten o'clock the Sunday school workers began another of their interesting services, which proved enjoyable to those whose minds lead in that channel. There has been an opposition by some to the use of so much of the reunion's time for Sunday school work, but I believe the evidence of the practical demonstration of Sunday school work, in our reunion, is resulting in a change of sentiment. It is a well-attested fact that a diversity of meetings, a change in the programme occasionally, makes our meetings more interesting, and removes the feeling of weariness which sometimes comes over the people because of the sameness which occurs when the same programme is carried out day after day. And then the work being done by the Sunday school operatives is of lasting effect, and highly beneficial. It is furnishing a field of usefulness for earnest, energetic, able minds, which otherwise must remain comparatively idle in the great work of education for a better world. The Sunday school is the primary department, and ought not to be neglected. At 2:30 p. m., Pres. W. W. Blair gave us a very interesting and instructive sermon on the divinity of the Savior, Christ Jesus. Bro. Blair seemed in one of his happiest moods, and hence his testimony was of the most positive kind, and the congregation gave him close attention. At eight o'clock Bro. Chas. Derry followed Bro. Blair's effort with a grand effort on the unchangeability of Christ and the positive necessity of putting into practical operation the rules Jesus established in the church in order to reap the results in benefits to man. Such efforts to be appreciated must be heard and felt. The light of the Spirit shone in many of the faces upturned towards the speaker. Eyes sparkled, and one could easily tell how the Saints were "receiving the words." There is some sickness in the camp, but so far the administrations have been successful, the Lord being merciful and granting favor. Bro. D. Hougas, Sr. Riley Briggs, Sr. T. A. Hougas, and Sr. J. B. Heide being among those indisposed, but at present writing all are improving, I believe. It is good to be a Saint of latter days, especially when we are stricken, and have God's strengthening arm beneath us to raise us up.

Friday, August 24.—On request of some of the Saints the morning hour from 7:30 till nine o'clock was occupied in prayer, and as at the former coming together for prayer, the blessed influence of God's Spirit was present, gladdening the heart and bringing comfort to all. At nine o'clock the Sunday school service opened, and a profitable season was spent in teaching, singing, and reading from the sacred records. And when the preaching service came Bro. W. W. Blair stood in defense of the word, at 10:45. Subject, "The divinity of Christ." His arguments were forceful, his enunciation clear, but at the close many thought his position ambiguous, and others not of our faith were heard to remark, "We can indorse that, for that is the way we believe in Christ." And so the leaven worketh, and the servants of God are reminded they cannot please everyone, and they do exceedingly well if they please God. At 2:30 the bell called the hour of worship again, and now Bro. J. C. Crabb is in the stand, and the Saints are treated to an hour of logic and reasoning supportive of the law and its necessity. And we wondered how it is possible to evade the conclusions he presented, with the divine record open, and was forced to the conclusion that the only safety, if we desire to escape the penalty of broken law, is to be obedient, and comply with its requirements. He so beautifully set forth

the fundamental principles of the law of life that none need be deficient of understanding if willing to receive instruction. The evening hours between the services, were enjoyed by the Saints in visiting from tent to tent, in converse and singing, and small groups of people could be seen here and there among the trees, and an occasional burst of laughter proclaimed that wit and pleasantries were passing current, and all were happy and thoroughly enjoying themselves. Peace, good order, and a quiet home feeling seems the prevailing sentiment, and all is joy and peace in the Lord. To-day Brn. C. Derry, J. S. Strain, and J. B. Heide left us reluctantly, while others came in. At eight p. m., meeting having been opened, Bro. A. H. Smith was introduced as the speaker, and for something over an hour he occupied, treating upon the all-prevailing subject, "The life of Christ." All seemed to enjoy the meeting, some expressing themselves well pleased, while others were disposed to criticize; and proper criticism doeth us no harm, and if done in the right spirit will result in good. Oh! what a blessed thing it is that we all have our individuality and can see things from different standpoints, for wherein one is lacking another supplieth the want felt; so we thought at this service. And still the good work goes on. But the shades of night are upon us and the ten o'clock bell warns all it is time to rest.

Saturday, 25.—At early morn the camp was astir and home life was busy in and around each tent, and it was pleasant to hear the chatter of the little ones, the grave, earnest conversation of the older ones, all intent upon the concerns of life uppermost. An air of peace and content prevails through all the camp. Those who had been ill were seen and all were convalescent and entering into the cares and pleasures of camp life seemingly with as much zest and zeal as any others. At 3:30 the bell rang out in token of the arrival of the hour of prayer, and soon the voice of song is heard, sweet and soothing, calling those who heed not the iron tongue of the bell. In the meeting this morning rich experiences, good exhortations, tongues and interpretations, with the tender, comforting assurance of the Spirit that our offerings were accepted and God was well pleased, filled the hearts of the Saints with gladness and joy. But the best of times here in this life must come to an end, but we are glad we can have the earnest of our hope, even short seasons of the joy which is to be permanent and lasting, abiding in it for ever in companionship with our Lord when he comes. At 10:45 the Saints reassembled to listen to Pres. W. W. Blair on the subject of "Angelic ministrations," and it was refreshing indeed to feel the generous impulses of the Spirit as it flowed from heart to heart as our brother related the many instances of God's goodness in the ministrations of angels. And when he came to relate the restoration of the gospel and the repeated visit of the angel to the Seer in his youth, the speaker was so wrought upon that tears checked his utterance, and a thrill ran through the congregation and many shed tears in response. Oh! it is a blessed feeling, and one of those strange features of this latter-day work, that great, strong men, whom no amount of suffering would cause to weep before their fellow man, own the melting power of the Spirit and break down and weep like children. "Except ye become as little children," etc. At 2:30 Bro. T. W. Williams exorcized our skeptic and unbelieving friends, showing the untenable positions taken by infidelity as all uncertainty and speculation, while there is a certainty and a knowledge of God's goodness and saving power revealed in the gospel. And while Bro. Williams was so ably defending the truth, Brn. H. Kemp and A. H. Smith, with others, repaired to the water and attended to the ordinance of baptism. There were nine immersed, thus obeying the perfect law of liberty, A. H. Smith officiating

In the afternoon a call meeting was held to determine if another reunion should be held at which it was decided to hold another camp meeting in the fall of 1895, and a committee was appointed to locate time and place. It was also determined that the branch at or near which the reunion should be held was to organize the executive committee to make all needed regulations, to make our next reunion as great a success if not greater than the present one, which, from present data, we are forced to believe will be an arduous task. The place and time will be given later when the committee reports. At eight p. m. the singing of the choir and bell call summoned the Saints and people once more to listen to Bro. J. C. Crabb in a judicial, lawyerlike dissertation upon the gospel, its gifts, doctrines, blessings, and peculiar promises. His ideas were so clearly defined in terse, positive language, it did seem that none need be mistaken, none need misunderstand. How wonderfully plain it seems to those who have believed and been born of water and the Spirit, that they can see, and how strange it does seem when those principles essential to salvation are so plainly explained that all cannot see it, notwithstanding it is written, "Except a man be born again, he cannot see the kingdom."

Sunday, 26.—The morning was ushered in smoky and with a hazy appearance, and any hopes which might have been entertained that rain might come to lay the dust and cool the parched earth were dispelled by the appearance of the sun as he slowly climbed towards the meridian, red as blood, looking like a ball of fire near by, and not afar off, and by the noon hour we could readily believe he was near by and not afar off. The pleasant voices prepared one for the smiling faces as we strolled among the tents and exchanged the morning greetings. It was good to see when the hour of prayer came, many with eager feet hasten to the large tent to be present at the first service of the day, and not lose any of the good things God had in store and willing to give to those who seek him early. Now when the hour was fully come, the glad voice of singing went up in praise of the goodness of our Lord. The confirmation of those baptized the day before was attended to. Brn. H. Kemp, J. C. Crabb, S. Butler, and T. W. Williams officiating. Seven adults and two children were made full members of the Church of Christ. And then song and prayer, testimony, tongues, and interpretation, with exhortation, filled the time till the preaching hour. Many will never forget the thrilling experience of the morning's prayer meeting of the closing day's service of the reunion. At 10:45 Bro. W. W. Blair delivered an interesting discourse on the "Signs of the times in fulfilment of prophecy" to a large congregation, many of the most prominent citizens of the surrounding villages being present; Macedonia, Carson, and Henderson being represented. Good order and a splendid feeling prevailed. It is wonderful under the circumstances how contented the people seemed to be, considering the prospects of ruined crops, but so it is they came to the reunion to enjoy themselves and the Spirit of God, and have not been disappointed. At 2:30, Bro. T. W. Williams being the speaker, the Saints were treated to both an amusing and instructive discourse upon the general principles of the gospel, illustrating what the gospel really is, and its effect when rightly, that is, legally, administered. The speaker seemed in a happy mood and made his illustrations so pleasantly that the points made, though in some sense severe upon other religionists, could scarcely be offensive. Once more the wisdom of God was manifest, at least to your writer, in the demonstration that different individuals, different organizations, different qualifications and qualities of mind, are needed and used to reach the many types of character among the masses of humanity to whom the servants of God are

sent. After this service the grounds presented a scene of busy life; groups of happy souls, talking, singing, and promenading, thus passing the hours until the closing service of the day and the reunion. Notwithstanding the heat and dust, the reunion has been a most enjoyable season. Eight p. m. soon came, and a large concourse of people came together to hear the last service; and after the song service and prayer, Bro. A. H. Smith was presented as the speaker, and he chose as his subject the warning of Jesus to his disciples, "Beware of false prophets, which come to you in sheep's clothing," etc., and in his earnestness he offended some of his hearers, and a free expression of opinion of an offended party sounded much like, "That fellow ought to be knocked down," and sentiments of like kindly feeling toward him. Well, so let it be; the Apostle Paul did say, "The time will come when they will not endure sound doctrine." I wonder if that time is now?

The members of the committee deserve great credit for their untiring efforts to make the reunion a success, and the police force also deserves credit for the good order which prevailed during the entire time of our meetings. At the close of the service the committee on locating time and place notified the Saints they were not yet ready to announce the place, but would later publish their decision. And now our reunion is over, and the little white city on the hill in the grove is a thing of the past. May the blessed influence of the Spirit which ruled in all our meetings, long remain with the Saints to cheer on life's rough road. Amen.

NORTHERN MISSOURI AND SOUTHERN IOWA REUNION.

This reunion, held in Mr. Harvey's grove, Maysville, Missouri, was organized Friday afternoon, August 24, 1894, by choosing Bro. T. W. Chatburn president, J. M. Terry secretary, C. P. Paul treasurer, and J. T. Kinnaman chorister. Time of evening service was used in short speeches from Brn. T. W. Chatburn, J. M. Terry, I. N. White, Frank Mauzey, and C. P. Paul.

Saturday, Aug. 25.—Prayer service at nine a. m. Preaching at eleven o'clock by J. M. Terry from parable of the sower. At two p. m., preaching by Bro. John Rounds from 2 John 9. The evening sermon was by Bro. I. N. White from Galatians 1: 8.

Sunday, 26th.—The usual morning prayer service was held. Preaching by C. H. Jones from Matthew 22, the parable of marriage of the king's son. In the afternoon, preaching by A. S. Cochran from Romans 1: 16, 17. Preaching in the evening by Bro. I. N. White from Amos 3: 7. The Lord reveals to his prophets, showing that in the various dispensations the work was accomplished through prophets to whom God revealed his will.

Monday, August 27.—At the morning prayer meeting an enjoyable time was had. The gift of prophecy was manifested to the edification and encouragement of the Saints, assuring them that notwithstanding war and famine might come, his care would be over them. In the forenoon, preaching by Bro. J. W. Peterson from Matthew 6: 32. Preaching in the afternoon by J. M. Terry from Job 12: 7; Ecclesiastes 3: 14, 15; Romans 1: 20, and 1 Corinthians 12: 18.

Tuesday.—Nine a. m., prayer meeting. At eleven o'clock, preaching by Bro. A. W. Head; text, John 17: 7; in the afternoon by Bro. C. H. Jones, and in the evening by Bro. T. W. Chatburn.

Wednesday.—Prayer meeting in the morning. At eleven a. m., preaching by A. J. Cato, and in the afternoon by J. W. Peterson, on the fullness of the atonement. Sermon in the evening by I. N. White from the parable of the vine.

Thursday, August 30.—One person was baptized by John Rounds. After prayer meeting the exercises were by the Sunday

schools from Stewartville, Pleasant Grove, and Mt. Pleasant. The forenoon exercises were songs and short speeches from Brn. J. W. Wight and Joseph Luff, with a recitation by three lads from Stewartville Sunday school. In the afternoon, recitations by Sunday school scholars. An enjoyable time was had. Preaching in the evening by Bro. Joseph Luff.

Friday.—Announcements are: Prayer service; preaching by C. H. Jones in the forenoon, H. C. Bronson in the afternoon, and W. W. Blair in the evening.

NEW ENGLAND REUNION.—CONTINUED.

Monday, August 13.—From nine to 11: 30 a. m., prayer and testimony meeting occupied the time. Preaching at 2: 30 p. m. by Bro. W. H. Kelley. At 7: 30 p. m. Bro. Henry C. Smith of Lamoni, Iowa, addressed a well-filled tent, speaking on the organization of the church.

Tuesday, August 14.—At nine a. m. prayer and testimony meeting. Preaching at 2: 30 p. m. by Bro. M. F. Gowell of Jonesport, Maine, and at 7: 30 p. m., preaching by Bro. Wm. H. Kelley.

Wednesday, August 15.—At nine a. m., prayer and testimony meeting. It was then moved and carried that a meeting for business be held Friday morning, the 17th. Moved that the chair, Bro. W. H. Kelley, act as a committee of one to invite the clergyman of this place to occupy the stand at the discretion of the committee. Carried. At 2: 30 p. m., preaching by Bro. H. C. Smith; subject, apostasy and restoration of the gospel. At 7: 30 p. m. Bro. G. W. Robley of Johnson, Rhode Island, spoke from Hebrews 5: 4 on the subject of priesthood.

Thursday, Aug. 16.—At nine a. m. prayer and testimony meeting. At 2: 30 p. m. preaching by Bro. Charles A. Coombs of Plainville, Massachusetts; text, 2 Timothy 4: 2, 3. Preaching at 7: 30 p. m. by Bro. J. C. Foss of Rockland, Maine; subject, The kingdom of God and its final establishment on the earth.

Friday, Aug. 17.—At nine a. m. met for business meeting, Bro. F. M. Sheehy in the chair. The secretary's report was read and accepted. It was then moved and carried that the bill incurred by the committee for the removal of seats, viz., \$2, be paid. Moved that the report of committee on organ be accepted, and the committee continued. Moved that the report of committee on lamps be accepted, and the committee thanked. Bro. Robley of the reunion committee gave a report of progress estimating expenses for tents at \$55 and a probable deficit of \$36. Moved that the committee's report so far as given be accepted, and the committee continued. Bro. Bullard of last year's reunion committee then read a report and presented a bill showing reunion of 1893 in debt to committee \$27.80. Moved that we take up a collection at each preaching service during the remainder of the reunion for expenses. Carried. Moved that the reunion committee be appointed to draw up a paper soliciting funds for the reunion. Carried. Moved that we take up the question of a continuance of the New England reunion. Carried. Moved that the compact entered into between Eastern and Western Maine and Massachusetts districts establishing the New England reunion, be disannulled. Carried. The report of committee on district tent was read. It was moved that a committee of three from the three districts be appointed to adjust the division of reunion property and report before the reunion closes. Carried. Moved that this committee be composed of Brn. F. M. Sheehy, U. W. Greene, and J. N. Ames. Carried. Moved that a committee of two be appointed to bring before the Eastern and Western Maine district conferences the question of a Maine reunion next year. Carried. Chair appointed Brn. Wm. G. Pert and M. F. Gowell as this com-

mittee. Moved that last year's reunion indebtedness be divided equally between Maine and Massachusetts. Carried. Moved that the reunion express its appreciation of the courtesy shown by the people of Tenant's Harbor. Carried. Moved that we extend the thanks of the reunion for courtesies extended by the Boston and Bangor Steamship Company; by Captain Archibald of the steamer Silver Star; by the Maine Central railroad Company; the *Traveler*, newspaper, and by Mr. James Barter, owner of the reunion grounds. Included subsequently in the vote of thanks also were the choir, the cornetist, Bro. Orrin Coombs of Plainville, Massachusetts, Stephen Gardner for the loan of organ, and Brn. D. S. Seavey, T. H. Summerfield, and Herbert Raymond for valuable assistance. At 2: 30 p. m. preaching by Bro. W. W. Blanchard of Dixfield, Maine. At 7: 30 p. m. Bro. F. M. Sheehy spoke on the subject of church unity.

Saturday, Aug. 18. At nine a. m. prayer and testimony meeting. Preaching at 7: 30 p. m. by Bro. W. H. Kelley; subject, The sealed book.

Sunday, Aug. 19. At nine a. m. prayer and testimony meeting. At 10: 45 a. m. preaching by Bro. U. W. Greene; subject, Restoration of the gospel; and at 2: 30 p. m. by Bro. F. M. Sheehy; subject, Restoration of the gospel; and at 7: 30 p. m. by Bro. W. H. Kelley to the largest audience of the reunion, on the restoration of the gospel; text, Matthew 24: 14.

Monday, Aug. 20.—Closing business meeting. Moved that the district tent go to Massachusetts and the money contributed be divided equally between Massachusetts and Maine. Carried. Moved that the cost of shipping district tent back to Massachusetts be paid from reunion fund. Carried. Moved that any balance left over after other expenses are paid be applied on expenses of former reunion, and equally divided between Maine and Massachusetts. Carried. The finance committee's report was read. It was moved and carried that the report of committee on finance be accepted. This report showed a small balance on hand after all reunion expenses were paid. Moved that the tents be kept standing until weather is suitable to ship. Carried. Moved that we adjourn. Carried.

LOGAN REUNION—RAILROAD RATES REDUCED.

The following lines of road have granted reduced rates of one and one third fare, round trip: Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, Burlington, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minnesota, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; Illinois Central; Iowa Central; St. Louis, Keokuk, and Northwestern; Minnesota and St. Louis; Missouri Pacific; Rock Island and Peoria; Sioux City and Pacific; Wabash; and Wisconsin Central lines. Remember, to be benefited—yourself and others—you must be sure to take receipt and certificate of fare from your local agent, also at transfer to other lines of road. When these have been properly signed by agent at Logan and secretary of reunion you will be in condition to receive reduction. All parties coming by railroad should ask for receipt as certificate so that minimum number of 100 may be reached.

A. M. FYRANDO, Sec.

ADDRESS WANTED.

The address of Bro. John McKnight is desired. Information of his whereabouts is needed, as matters of importance await action.

ROBERT R. SMITH,
Teacher of Pleasant View branch.

NORTHEASTERN MISSOURI DISTRICT.

Dear Saints:—I feel it my duty to call your attention through the *Herald*, and also wish the cooperation of the presiding elders of the branches, to call the attention of the Saints under their charge to the subject of tithing. My reason for urging branch presidents in this matter is because there are many families in this district that do not get the *Herald*, hence they will be ignorant of this request. I want every Saint through the district warned in this matter, and remember that there is an agent in this district, and the funds are low. Dear Saints, this work is worth sacrificing a little of our temporal means. I know the times are hard, and this is one objection with me to press on you. I know your desires are good, and many of you have done nobly in the past, while there are others who do not take much interest in the law of tithing, and I am sorry to say that there are many who do not subscribe for the *Herald*. Every Latter Day Saint family should be interested enough to subscribe for the *Herald* and be posted in the movements of the church. I speak of those who are able to subscribe for it. I hope and trust that what I have mentioned, such parties will receive in the same spirit as the writer intends. Let us awake, Saints, to a sense of our duties, and work together in this glorious work. If your mites are small, do not hold them back. The Lord will bless you, inasmuch as you have done it with a free will and good purpose. The one that remembered the poor widow's mite will also remember you when he comes to gather up his jewels. The Lord bless you all, both temporally and spiritually, is my prayer.

J. T. WILLIAMS, Bishop's agent.

CHURCH LIBRARY.

We hereby thank Hon. Z. H. Gurley, representative of the Eighth Congressional District of Iowa, through whose courtesy we have received, free, 112 volumes and 57 pamphlets, covering the laws and reports of the House of Representatives and Senate of the State of Iowa.

JOHN SCOTT, Librarian.

CONFERENCE NOTICES.

The Northern Illinois district conference convenes at Mission, Illinois, October 13, 1894, at ten a. m. As this branch is located several miles from the railroad those who expect to come by rail are requested to notify Bro. Martin Danielson, Danway, Illinois, in advance and they will be met by team at Seneca on the Rock Island, or at Sheridan on the C., B., and Q. Presidents of branches are also requested to see that branch reports are sent in, in advance if possible. Address all communications to Martin Danielson, clerk, Danway, Illinois.

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F. G. PITT, Pres.

Conference of the Eastern Maine district will be held at South Addison, September 15 and 16, commencing with business meeting Saturday at two p. m. The missionary in charge, Elder W. H. Kelley, will be present. Saints, make an effort to attend the entire session, and God will bless you in so doing.

M. F. GOWELL, Pres.,
J. N. AMES, Clerk.

BORN.

COOK.—At Lamoni, Iowa, July 5, 1894, to Bro. George and Sr. Mollie E. Cook, a daughter, and named Margery Leona. Blessed August 12, 1894, by Elders Robert M. Elvin and Asa S. Cochran.

BURCH.—At Gallup, New Mexico, March 27, 1893, to Mr. Albert and Mrs. Jessie Burch a daughter, and named Lilla May. Blessed at Thurber, Texas, August 6, 1894, by D. F. Richards.

BRABY.—Near Lamoni, Iowa, January 14, 1894, to Bro. Joseph and Sr. Hulda Braby, a son, and named Newton. Blessed August 19,

1894, by Elders Robert M. Elvin and E. C. Briggs.

AHLSTRAND.—At Omaha, Nebraska, June 6, 1894, to Bro. E. R. and Sr. Johanna Ahlstrand, a son, and named John Alma. Blessed July 22, 1894, by Elders C. H. Porter and Nicholas Rumel.

ERVIN.—Near Union, Nebraska, September 29, 1891, to Bro. James and Sr. Annie Ervin, a daughter, and named Mabel May. Blessed July 23, 1894, by Elders J. W. Waldsmith and C. H. Porter.

ERVIN.—Near Union, Nebraska, November 18, 1893, to Bro. James and Sr. Annie Ervin, a daughter, and named Ruth Arvilla. Blessed July 23, 1894, by Elders C. H. Porter and J. W. Waldsmith.

DIED.

BATY.—Robert Baty, Sen., was born July 1, 1824, at Dalston, near Carlisle, Cumberland; died July 10, 1894, at Manchester, England. Was first baptized April 20, 1848, at Dalston, Cumberland, by Elder Thomas Adams. He was called to the office of priest, and subsequently to that of elder; followed the fortunes of the Utah faction of the church until 1878. A few months prior to March 7, 1878, he with his family removed to Manchester, and shortly after his arrival, having the claims of the Reorganized Church placed before him by Elder Joseph Dawsnap of that body, he at once recognized that to be the true successor of the original organization, and became a member thereof, being baptized by Elder Joseph Dawsnap March 7, 1878, and was ordained an elder on the 10th of the same month. For some years he occupied the position of branch priest in the Manchester branch and faithfully performed the duties of that office, but for some years prior to his death, owing to the nature of his illness, was unable to further pursue his labors. He was a loving husband, an indulgent parent, and a true saint, beloved by all who knew him. He leaves an aged partner (73 years), three sons, and two daughters, all of whom are together with their families members of the Reorganized Church, sorrowing for the loss of his presence here, but rejoicing in the prospect (if faithful) of a happy reunion in that home where parting or sorrow never comes.

"He fell asleep in Christ his Lord;
He gave to Him to keep,
The soul His great love had redeemed,
Then calmly went to sleep,
"Like as a tired bird folds its wing,
Sure of the morning light;
He laid him down in trusting faith
And did not dread the night."

FLINT.—Near New Marion, Indiana, on the morning of August 10, 1894, Sr. Susana, wife of Bro. Edwin Flint. Deceased was born September 6, 1840, in Jefferson county, Indiana. Was baptized April 22, 1877, by Elder C. Scott. Her husband, four sons, four brothers, and two sisters survive her. She was loved by all who knew her and lived and died firm in the faith. Funeral services in the Shelby church to a large congregation by M. R. Scott, Jr.; text, Revelation 14: 13.

CHAMBERS.—Sr. Elizabeth Lillian, daughter of Bro. Wm. and Sr. Louisa Chambers, was born December 31, 1877, in Washington township, Harrison county, Iowa; died August 2, 1894, aged 16 years, 7 months, and 2 days. She was baptized October 19, 1890. She passed through great pain and suffering nearly seven months with patience and died with the hope of the rest prepared for her. Father, mother, five brothers, three sisters, and many friends mourn her early departure.

HICKMAN.—Sr. Jennie, wife of Franklin Hickman, of Big Bend, West Virginia, was born May 9, 1862; departed this life July 30, 1894. Sr. Hickman was baptized by Elder James Moler in February, 1891. Her husband, four children, father, mother, three sisters, and two brothers mourn her departure. She ever lived a dutiful and faithful wife and child, a fond mother, patient in all of her afflictions, which were great. Her faith in God and the restored gospel was unshaken to the end.

HANSON.—At Detroit, Michigan, August 12, 1894, Gale Adelaide, daughter of Bro. Alma and Sr. Adelaide Hanson, aged 4 months and 28 days. Funeral services at the home of its grandparents, Mr. and Mrs. W. S. Claus, August 13, in charge of Elder W. J. Smith. Interment in Woodmere cemetery.

RITTER.—At the home of her sister, Viola Ritter, Macomb, Illinois, August 6, 1894, Sr. Sylvia Ritter, daughter of Bro. Horace Wetherbe. She was born at Rockport, Illinois, December 4, 1856; was baptized May 8, 1875, by C. Mills; was married to Geo. Ritter May 20, 1875. She lived a consistent Christian life, was very charitable and attentive to the poor and afflicted, and was much loved by those who knew her. She was a loving mother, daughter, sister, and friend. Though a great sufferer for years her excellent disposition was not impaired. A son, father, two sisters, two brothers, and numerous relatives and friends mourn. The remains were conveyed by train to Versailles, thence by hearse to Hebron church (in the country), where funeral services were conducted by Elder James McKiernan at eleven a. m., August 8, after which she was buried near her mother in the cemetery near the church.

FULKS.—At Vinita, Indian Territory, August 12, 1894, Tilly F., wife of Bro. J. E. Fulks, and daughter of Bro. Thomas and Sr. Mary Skinner. Deceased was born October 9, 1870, in Wyandotte county, Kansas; baptized July 28, 1888, by Elder Stephen Maloney. She left the world in peace with all.

ITEMS OF INTEREST.

A fifty inches' lens, the largest telescope object glass in the world, is being made for the Allegheny, Pennsylvania, observatory.

Late observations of the planet Mars, made at Lick observatory, California, resulted in the discovery that the planet's atmospheric conditions were not similar to those of the Earth.

London advices of August 25 report the health of Pope Leo as very precarious. His attacks of syncope have become so frequent that he is unable to officiate at mass in his private chapel. The situation is considered so serious that the members of the College of Cardinals have been notified to hold themselves in readiness for a visit to Rome to elect a new Pope. The utmost sorrow prevails throughout the Vatican. The Italian Government awaits with anxiety the results of Leo's demise.

Ten cases of leprosy have been found in the Konigsburg district of Germany.

Labor troubles have greatly lessened English emigration to the United States.

The Secretary of War has been authorized to appoint a board of army engineers to make a survey of the routes and report concerning the practicability of a ship canal to connect Lake Erie and the Ohio River, large enough to accommodate vessels of 280 tons burden.

LONDON, Aug. 25. — A crusade against cheap and sensational literature has just been started because of a remarkable outbreak of depravity among boys and girls belonging to decent families, some of whom have gone so far as to attempt robbery, murder, or suicide.

ST. PETERSBURG, Aug. 26. — A wind of death. No other name can describe the cyclone that swept across the Sea of Azov yesterday. It will be impossible for days yet to compute the damage done, but it is almost certain at least 1,000 persons have perished, some by drowning, others by being crushed under falling houses and trees.

The right of way for the Hennepin canal has been cleared and work will be under way as soon as bids are accepted and 2,000 men be put to work. It will shorten the route from the Upper Mississippi by 600 miles.

Washington diplomats do not consider the permanent union of the various Central American republics probable.

President Cleveland has permitted the new tariff bill to become a law without his signature.

A second convent scandal at La Paz, Bolivia, has so excited the people that banishment of men from Bolivia is considered not improbable.

A demonstration against the House of Lords was made at Hyde Park, London, August 26. It is generally regarded as radical and inopportune.

LONDON, Aug. 25.—The constabulary forces at Glasgow seem to be able to do little in the way of suppressing the riots of coal miners, which have now been in progress a week. The strikers have wrecked the machinery at several points, and by stopping the pumping works have caused the flooding of three mines. They say they have waited patiently and too long for boards of conciliation and arbitration to arrange matters with the mine-owners. They have grown hungry and desperate and are in a dangerous mood. Peaceful methods, they assert, have utterly failed, and now they have appealed to violence. The result, of course, can only be more misery, destitution, and the loss of sympathy which the public has so far expressed for the strikers.

SYDNEY, N. S. W., Aug., 27.—A strike which has broken out among the sheep shearers has been the cause of a number of outrages at Netellie. The police in a struggle with the unionists shot two of them fatally. A party of armed men burned to the water's edge the steamer Rodney, which was conveying some free shearers up the Darling River.

CLEVELAND, O., Aug., 26.—News received from the Massillon coal fields is to the effect that the miners have refused to accept the ultimatum of the operators, which provided that they should resume work to-morrow upon a schedule of wages based on the Columbus scale. It is said many of the miners are now removing their tools from the mines, and it is believed the operators will carry out their intention of resuming work to-morrow with non-union men. The miners of the Massillon district, about 6,000 in number, have been on strike since Feb. 17.

LOWELL, Mass., Aug. 27.—The Tremont and Suffolk mills started up to-day in all departments except the color and blanket rooms. The total number of operatives set to work is 3,600.

ODESSA, Aug. 26.—A terrible hurricane has swept over the Sea of Azof. The force of the wind raised heavy waves which have swept many of the seacoast villages, not leaving a house standing and drowning a large number of people. In addition several steamers have been lost during the hurricane, and their entire crews have been drowned.

AMSTERDAM, Aug. 27.—The expedition against Lambok was attacked by the natives and the Dutch were beaten. Lambok is an island not far from Java. The Rajah is subject to Dutch rule, and his people having complained of his administration a punitive expedition was sent against him in June last. The Rajah promised to reform. The expedition was returning when it was routed.

The Supreme Court of New York has decided that the principal of a public school has the right to exclude children who did not conform to the regulations requiring vaccination.

Foreign women in Milwaukee drove the health authorities from smallpox infected districts, compelling the health department to suspend operations. The State Board of Health is expected to take charge.

BIRMINGHAM, Ala., Aug. 29.—The International Migration Society of this city has just closed a contract in Philadelphia for the transportation of five thousand negroes to Liberia prior to November 1, and many more later, from different Southern ports. The migration managers say the ruler of Liberia has promised each emigrant twenty-five acres

of land and implements necessary to till it. Thousands of negroes have joined the society, which is conducted on a cooperative plan, a ticket to Africa being given each member when forty dollars has been paid in. It is expected that ten thousand negroes will be moved to Africa before January.

The town of Vesper, Michigan, has been destroyed by fire, which also threatens a number of Michigan villages and towns, forest fires being quite prevalent in the lumber districts. Smoke hangs over the great lakes in dense clouds rendering navigation difficult and dangerous.

BARABOO, Wis., Aug. 29.—For the last few days the sun could hardly be seen for the dense smoke in this vicinity caused from fires. Last night it was so dense people could hardly sleep for want of fresh air. Fires have been raging in the woods and on the marshes for several days, and much damage done. Farmers are fighting flames night and day. Everything is dry and no rain has fallen in this country to speak of since June 17. Yesterday afternoon fire destroyed over \$10,000 worth of property.

PRINCETON, Ill., Aug. 29.—A heavy cloud of smoke has enveloped Bureau county for the last eight hours. It is supposed to have come from the Wisconsin fires. It has the appearance of a dense fog and is quite stifling.

NEW WHATCOM, Wash., Aug. 29.—The forests around this city are on fire and a northeasterly wind is blowing toward the city. Several suburban residences have been destroyed.

Recent rains in Illinois have so improved crops that the yield is expected to equal the average of 1893. Rain has greatly helped all vegetation in Indiana. In Iowa the rainfall has improved corn in some districts. The wheat and corn yield of Minnesota is increased and returns are above the average, though meadows are burning up. Good wheat returns are reported from Minnesota.

The Czar of Russia is said to be in poor health.

The Comte De Paris is dying.

Milan police arrested an anarchist in whose possession were papers detailing plans of a conspiracy to assassinate the King of Greece.

BERLIN, Aug. 29.—Emperor William has forbidden large gatherings of civilians on the occasion of the army maneuvers on account of fear of the cholera. Public receptions will be abandoned. Owing to the danger of cholera at Dantzic the German fleet will assemble at Swinemunde. Sunday and Monday there were 349 new cases of cholera and 171 deaths in Galicia, and 43 new cases and 42 deaths in Bukowine.

SHANGHAI, Aug. 25.—The letter from Chemulpo, Corea, received at Che Foo yesterday, announcing the defeat of a Japanese force and the killing of 1,300 Japanese soldiers, is much commented upon here.

If the report of the battle is correct the Chinese cavalry, in dividing the Japanese forces in two parts, did excellent service, and the subsequent heavy firing of the Chinese artillery from an eminence causing great havoc in the ranks of the soldiers of the Mikado would seem to denote generalship of no mean order upon the part of the Chinese commanders.

BERLIN, Aug. 26.—China is about to address a note to the powers protesting against the King of Corea declaring his independence. The dispatch adds that several of the powers are likely to recognize the justice of the protest, because they are certain that the declaration was under Japanese compulsion after the King was captured, and that it was ante-dated to make it appear voluntary. The German gunboat Litis has arrived at Che Foo.

TIEN TSIN, Aug. 23.—Gen. Yeh, with 4,000 men, has effected a junction with the Chinese main body at Ping Yang. The remainder of the force under Gen. Nieh is expected to arrive at Ping Yang to-morrow. The retreat from Asan was brilliantly carried out. They broke through the Japanese

lines at Chungwa. The heat in Corea since July has been intense.

YOKOHAMA, Aug. 27.—The war feeling here is growing more intense every day and there is a great popular demand for the transfer of operations from Corea to China. It is suggested that Japan should unite all its available troops and march upon Peking immediately. The commercial treaty between Great Britain and Japan was ratified Saturday last.

ADEN, Aug. 27.—By order of the British Foreign Office the local authorities have detained the Japanese torpedo boat Tatsite, enroute to Yokohama from England. It is believed the detention was ordered under the foreign enlistment act.

SHANGHAI, Aug. 29.—It is reported the Chinese, joined by 5,000 Coreans, have beaten back the Japanese army with heavy loss to Kaiseng, forty miles north of Seoul. The Chinese are still advancing. They are helped everywhere by the Coreans.

Massillon, Ohio, miners and operators have finally agreed to resume work at sixty cents a ton, the price prevailing throughout the State.

Mexican troops were ambushed by a party of one hundred Yaqui Indians near the outpost of Los Guesimes. Thirteen were killed, six wounded; Indian loss 4 killed 27 taken prisoners.

British and German warships have joined King Malietoa in attacking rebels in Samoa. The latter will probably be suppressed.

Dutch troops have captured Mataram, capital of the island of Lombok.

Negaunee, Michigan, and vicinity report loss of 120,000,000 feet of timber by late fires.

TORONTO, Ont., Aug. 31.—Forest fires are raging in various parts of the province. At Grand Valley many acres of crops have been burned. Bush fires are devastating Bruce county, near Markham. Around Dundalk whole fields of grain and miles of forest are destroyed. In Melancthon and Amaranthe townships, near Shelburne, forty-five miles of territory are on fire and twelve farm houses have been burned. The whole mountain range north of Milton has been burning three days. If the drought continues the damage will be tremendous.

Tacoma, Washington, advises estimate that the loss from forest fires will reach hundreds of thousands of dollars.

UVALDE, Texas, Aug. 31.—A terrible catastrophe befell this thriving town last night. The treacherous Leona River, swollen to a raging torrent, swept down upon the town, wrecking homes and killing a number of people. Great apprehension is felt for 75 to 100 families living on the ditch south of town. It is feared they have been destroyed. An earthquake shock preceded or accompanied the calamity. Great distress prevails. The loss to the Southern Pacific Company is enormous, forty miles of track and many bridges having been washed away. A rough estimate of the loss to property in general places it at \$1,500,000. News received late this evening reports that three families living south of town were drowned.

Heavy rains and floods are also reported from Western Texas and Mexico.

North Dakota advises dated Fargo, August 31, state that farmers are indignant at persistent misrepresentations of the wheat yield. The best judges in the State place the whole yield of the State at 26,000,000 bushels, or about twelve bushels per acre.

HONG KONG, Aug. 31.—Hundreds of flower boats were destroyed by fire to-day. The flames progressed so rapidly that at least one thousand natives perished. The boats were moored stem and stern, in rows, and large numbers of natives lived upon them. The Chinese had no time to cut the craft from their moorings and thus escape. Hundreds of persons leaped overboard and were drowned, while others were burned to death.

The United States has notified Nicaragua to comply with its demands for the protection of Americans on the Mosquito coast.

ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

Senior historical department; F. M. Sheehy, superintendent, 6 Stafford street, Boston, Massachusetts.

September 2-8.

NOTE.—Will the local societies please use the Junior Historical program this week.

Junior historical department; Etta M. Izatt, superintendent, 4342 Vista avenue, St. Louis, Missouri.

September 2-8.

Instrumental selection. Hymn, society. Invocation, one of the members. Essay, "To every man (one) his work." Quartet. Recitation. Debate, "Resolved that man is his own agent for good or evil." Vocal solo. General discussion, "What am I in the world for?" Essay, "David, his life, and the lessons taught." Responsive reading, 1 Samuel 17: 1-18. Question box. Roll call. Business. Review, a member. Hymn 272, Saints' Harp; music, New Year, 179 Saints' Harmony. Benediction.

Senior temperance department, G. H. Gates, superintendent, No. 1001 Westminster Avenue, Providence, Rhode Island.

September 9-15.

Hymn. Invocation. Hymn. Reading of Proverbs 23: 19-35, by secretary. Recitation (topical). Paper, "Animal food and its effects." Instrumental solo. General discussion, "What does the term 'hot drinks' mean as used in the Word of Wisdom?" Vocal duet. Reading (topical). Questions for written answers: First, "What kinds of flesh were declared unclean under the Mosaic code?" Second, "What was the probable purpose of such prohibition?" Vocal solo. Critic's report. Business. Dismissal.

Junior temperance department, R. B. Trowbridge, superintendent, Parsons, Kansas.

September 9-15.

Song. Responsive reading, First Thessalonians, fifth chapter. Prayer, a member. Roll call. Quartet. Five two-minute talks on different kinds of intemperance. Instrumental music. Declamation. Question for consideration: "What class of people harbor intemperance to the greatest extent?" Suggestions: "Where can we improve in our society?" Song. Benediction.

Senior literary department, Dora Young, superintendent, Dow City, Iowa.

September 16-22.

Hymn. Prayer. Instrumental music. An original poem. Sketch, "Lady Henry Somerset." Music, vocal. Reading, "Extract from Washington Irving's 'Legend of Sleepy Hollow.'" Roll call, response from Washington Irving. Music, male quartet. Table talk, "Incidents in the life and character of Virgil." Five three-minute papers on stories from "The Ænëid." Study, "Would an established course of reading in the Latter Day Saints Church be of benefit to its members? If so what can we do to establish one?" Hymn. Dismissal.

Junior literary department, Jessie Cave, superintendent, Lamoni, Iowa.

September 16-22.

Song. Responsive reading, Exodus, chapter twenty. Prayer. Quartet. Roll call, respond with a parable from the Bible. Song. Debate: "Resolved that the pen is mightier than the sword." Music. Recitation. Paper, "Evils of reading light literature." Critic's report, vice president. Dismissal.

GROUND'S FOR ARBITRATION.

The railway strike was wrong, and could not be allowed to succeed. But, neither the General Managers' Association which conducted the struggle for the railway companies, nor the general public whose rights had to be actively asserted by President Cleveland as the commander-in-chief of the army of the United States, has any reason whatever to be thankful to Mr. Pullman. As we have already explained, a strike can never succeed when labor by the means it

employs inflicts injury chiefly upon the innocent public and only incidentally and in small degree upon the capitalist or employer whom it seeks to bring to terms. On the other hand it may be stated as a general principle that there is always some ground for arbitration whenever the nature of an employer's business is such that by protracted controversy with his employes he is causing the general public vast inconvenience and harm. Under all the circumstances, it would not seem like a very extreme way of putting it to say that Mr. Pullman owed it to the country to keep on good terms with his employes; and that if he had not tact, skill, experience, or good feeling enough to maintain the peace without any outside intervention, then his failure was reason enough why, upon the request of the Mayor and Common Council of Chicago, he should have been quite willing to consider some plan for the arbitration of differences. If all that Mr. Pullman claimed was true, he had nothing whatever to lose by the result of arbitration. And he had very much to gain. He would have gained the thanks of the country and of the whole world for a broadminded, unselfish action. He would have gained immense popularity for himself, his company, and the Pullman system. He would have gained the sort of public confidence that would have given him enormous prestige and advantage in case of any future labor troubles. He would have gained the good will of railway managers, many of whom may now be disposed to think it expedient to operate their own sleeping-cars as soon as their existing Pullman contracts expire.—From "The Progress of the World," August Review of Reviews.

LAST CHEAP SUNDAY EXCURSION OF THE SEASON.

Grant City and Chariton to St. Joseph and return, Sunday, September 9.

On the above date, the Burlington Road will run a cheap excursion from Chariton and Grant City to St. Joseph and return, passing Lamoni at 7: 15 a. m.; rate for round trip \$1.40; arriving at St. Joseph about 10: 30 a. m.; returning, this train will leave St. Joseph at 7: 30 p. m. As the rate for this round trip excursion is very cheap, we expect everybody to take advantage of it. See the small bills advertising this excursion.

For further information, apply to agent, C., B. & Q., or J. M. BECHTEL, D. P. A., Burlington, Iowa.

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Knights of Pythias, Washington, D. C., August 27 to September 5, 1894; date of sale August 23 and 24 only; continuous passage in both directions: final limit for return September 8. Extension of final limit until September 15 may be obtained by depositing ticket with terminal agent, Washington, not later than September 6.

Creston District Agricultural Fair, Creston, Iowa, August 27-31. Tickets sold August 27-31, returning September 1, at one and one third fare.

Iowa State Fair, Des Moines, Iowa, August 31 to September 7. Tickets sold August 30 to September 7, returning September 8. One fare for round trip.

St. Louis Exposition, St. Louis, Missouri, September 5 to October 20; tickets sold September 6, 10, 13, 17, 20, 24, 27, and October 1, 4, 8, 11, 15, and 18, limited for return 5 days from date of sale, rate one and one third fare.

St. Louis Fair, St. Louis, Missouri, October 1-6, date of sale September 29 to October 6 limited for return up to and including October 8.

Kansas City Interstate Fair and Priests of Pallas Parade, Kansas City, October 1-7. Tickets sold October 1-7 limited for return up to and including October 8, one fare for round trip.

G. A. R. Reunion, Pittsburg, Pennsylvania.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, September 12, 1894.

No. 37.

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LORD SALISBURY ON THE MYSTERY OF LIFE.

THE Marquis of Salisbury, as President of the British Association, recently delivered a speech in the Sheldonian Theater at Oxford, in which he attacked Darwin's theory of the origin of species. He said:—

"The deepest obscurity still hangs over the origin of the variety of life; two of the strongest objections to the Darwinian explanation appear still to retain their force. It seems strange that a philosopher of Professor Weismann's penetration should have established a hypothetical process, the truth of which he admits that he cannot demonstrate in detail, and the operation of which he cannot even imagine. The reason which he gives seems to me instructive of the great danger scientific research is running at the present time—the acceptance of mere conjecture in the name and place of knowledge, in preference to making frankly the admission that no certain knowledge can be attained. 'We accept natural selection,' he says, 'because we must; because it is the only possible explanation that we can conceive.' As a politician, I know that argument very well. In political controversy it is sometimes said of a disputed proposal 'that it holds the field,' that it must be accepted because no possible alternative has been suggested. In politics there is, occasionally, a certain validity in the argument, for it happens that some definite course must be taken, even though no course is free from objection. But such a line of reasoning is utterly out of place in science. We are under no obligation to accept a theory, if the facts will

not provide a sound one. To the riddles which nature propounds to us, the profession of ignorance must constantly be our only reasonable answer. A cloud of impenetrable mystery hangs over the developments and still more the origin of life. If we strain our eyes to pierce it, with the foregone conclusion that some solution is and must be attainable, we shall only mistake for discoveries the figments of our own imagination. . . .

"Professor Weismann adds another reason for his belief in natural selection, which is certainly characteristic of the time in which we live. 'It is inconceivable,' he says, 'that there is another principle capable of explaining the adoption of organisms without assuming the help of a principle of design.' The whirligig of time assuredly brings its revenges. Time was, not very long ago when the belief in creative design was supreme. Even those who were sapping its authority were wont to pay it a formal homage, fearing to shock the public conscience by denying it. Now the revolution is so complete that a great philosopher uses it as a *reductio ad absurdum* and prefers to believe that which can neither be demonstrated in detail, nor imagined, rather than run the slightest risk of such a heresy. I quite accept the Professor's dictum, that, if natural selection is rejected, we have no rescue but to fall back on mediate or immediate agency of a principle of design. In Oxford, at least, he will not find that argument conclusive. . . .

I prefer to shelter myself in this matter behind the judgment of Lord Kelvin: 'I feel profoundly convinced that the argument of design has been too much lost sight of in recent zoological speculations. Overpowering proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.'"

Lord Salisbury's address was received, both by his audience and by the Press, with much interest and approval. The newspapers express themselves in a spirit similar to that of the following excerpt from *The Daily News*, London:—

"We have had no instance of variation by natural selection. It is, as Lord Salisbury says, purely hypothetical. But variation by artificial selection, that is, natural selection

modified by a superintending purpose, is one of the most familiar facts of the modern world. The conclusion is irresistible, though it leads us back to the old argument for design. In restating this argument and showing high scientific authority for it Lord Salisbury has done a service to science, and made a very valuable and important contribution to the popular thinking of the time."—*Literary Digest*.

MEAT EATING AND TEMPER.

MRS. ERNEST HART, who accompanied her husband in his recent trip around the world, appears to come to the conclusion that meat eating is bad for the temper. In the *Hospital* she says that in no country is home rendered so unhappy and life made so miserable by the ill-temper of those who are obliged to live together as in England. If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be remarked. In less meat eating France, urbanity is the rule of the home; in fish and rice-eating Japan, harsh words are unknown, and an exquisite politeness to one another prevails even among the children who play together in the streets. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of opinion that the ill-temper of the English is caused in a great measure by a too abundant meat dietary, combined with a sedentary life. The half-oxidized products of albumen circulating in the blood produce both mental and moral disturbances. The healthful thing to do is to lead an active and unselfish life, on a moderate diet, sufficient to maintain strength and not increase weight.—*Scientific American*.

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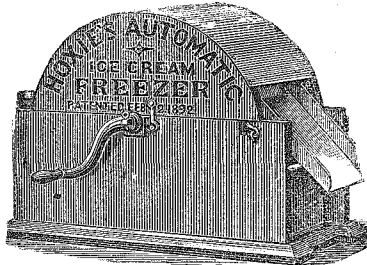
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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 37.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 12, 1894.

IS THIS A CORRECT THEORY?

IN the letter of Bro. Hyrum O. Smith, dated at Bloomington, Idaho, is an extract from a discourse by Joseph E. Taylor, of the Utah Church, taken from the *Deseret News* for August 7, 1894:—

Elder Joseph E. Taylor deprecated the conduct of certain persons, members of the church, who were always judging and criticising their leaders by what was written in the books, placing the dead letter above the living oracles. He showed that the written word, being a record of the past, was not always applicable to present conditions. Hence the necessity of inspired leaders, whose teachings had the precedence over instructions given under other circumstances and conditions.

It may be improper to presume that Elder Joseph E. Taylor is so far a representative man as to represent the positive leading men of the Utah Church; but the principle announced in the statement made by him is not a new one in the Utah philosophy, and is the basis for the teaching, "obey counsel," so long held to on the one part and objected to on the other.

When the Savior uttered those memorable words wrung from him by his necessities and the knowledge that he must resist the pressure of those necessities if he would abide worthy of the great mission on which he had been sent, "It is written," he gave into the possession of all men then living, or to live, the safe central thought upon which all could and should make defence against the seductive teaching of designing, or evil men, and the direct temptations of the adversary of souls.

It surely cannot be that it has been or is now the deliberate intention of Elder Taylor and the men he represents as a minister, to set aside the written word and set in force instead the sayings and teaching of men. If so, then is there not a refuge against imposition left to the people; they are a prey to priestly teaching and power. It does seem as if nearly a half century of such teaching should be enough. Under its baneful influence almost every excess of peculiarity in belief has followed; and the absolute safety for the people of the church from the danger of a final departure from the faith, is in a return to the

written word. Apply Elder Taylor's principle to the words uttered by Joseph Smith, some of which are quoted by himself and others, and they too, with what was written and held sacred by him and his compeers must be set aside.

The Savior's charge to the Jews was:—

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5: 39.

The church was commanded by the Lord to hearken to the teaching of the Book of Mormon, and that a condemnation rested on them for not remembering the things written in that book, which condemnation rested upon all, and would continue until they did remember the book not only to say (we believe) but to do the *things therein written*.

And as if to make assurance doubly sure, or as if oppressed by the thought that the church would be led aside by "living oracles" contrary to the wisdom and will of God the Lord gave to the church in his commandment prefacing the Doctrine and Covenants: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." Whatever the conditions under which the foregoing were given the language is clear, and leaves no possible ground for such teaching as that of Elder Taylor's in the quotation given from his discourse.

There are no conditions or circumstances that can warrant the setting aside the commands: "Thou shalt not kill; thou shalt not lie; thou shalt not steal; thou shalt not commit adultery," given to the church in 1831; by the words of any "living oracle." What Jesus cannot do, no disciple or representative of his on earth can do; and it is sure that Jesus could not, would not, nor ever did disregard or set aside the commands of his Father.

The people have the right to measure their leading men by what is written, and no living oracle, here or there, has any right to ask the people to set the word aside for his inspiration; for "If they do not speak according to this word there is no light in them."

A BROTHER is impressed to dissent from the editor of HERALD, on what was stated a few numbers back in regard to a baptism performed for healing, and takes pains to state his belief that it is better to stick by what is written.

We concede the brother's right to differ from the editor on the subject named by us, but would prefer that what was written by us should be treated only as it was written and understood as it was intended.

We have once already stated that we did not state that rebaptism was a doctrine, or a practice of the church; nor did we state that baptism for healing was either a doctrine or practice of the church; but did state that we had so administered on one or two occasions, which administration was followed by good results. It appears from what the brother in Texas wrote about somebody afflicted with an evil spirit having been baptized to cast such evil spirit out; that such baptism was effectual to the accomplishment of the object sought. We thank the brother for the confirmation of what we wrote afforded by the incident named by him.

No one at this end of the line holds, or teaches "rebaptism," or "baptism for healing," as a dogma or a practice of the church; but the editor is just as much entitled to the expression of his views as is the brother from Texas, or any other; and that was all that was done. The case inquired of was stated with its conditions and was answered with direct reference to the conditions named.

Can anyone tell why the prophet stretched himself on the lad as it is stated in 1 Kings 17:21, 22, and 2 Kings 4:34, 35. Or why the prophet told Naaman to dip seven times in Jordan; or why the Savior commanded the leper to dip in the Pool of Siloam; or made spittle and anointed the blind man's eyes with it. There are no such ordinances named in either the Old or New Testaments as belonging to or appertaining to the healing of the sick; nor is the historian who recorded these several instances chargeable with teaching the acts as doctrine, or practice; nor is the Savior or the prophets reprehensible for having taught improperly by so acting. Just so in the instances named by us in the editorial complained of. We state again, that "we know of no law, or rule of the church enjoining rebaptism as a necessity." Neither do we know any law against it under the circumstances cited. We know no law, or rule of the church providing for baptism for restoration to health; neither do we, or anyone that we know of among the elders so hold or teach. And this is just what we wrote in the editorial referred to.

The brethren are welcome to write against the views expressed in that editorial; but so far those writing have not written to what was in it. And if there is controversy in the HERALD over it, it is not our fault, as we are not contending about it.

HARDLY FAIR TREATMENT.

BRO. RUSSELL ARCHIBALD, writing from St. Louis, Missouri:—

We were treated quite shabbily in regard to the tent, and in order that you may have some idea of the general wind-up of matters, as I presume you are to some extent interested in it, I inclose herewith clipping from the Sunday morning *Star-Sayings* of August 19, which gives an account of an interview with Bro. Hitchcock, who was a member of the arrangement committee. In general the report is a very fair one, with the exception that it is overdrawn in regard to the adjectives used. Some of the Saints were not acquainted with the final action taken and took their baskets out to the tent, intending to stop all day, and of course were disappointed; but I have not heard of any even expressing themselves as though they were angry.

As they stated we were not evangelical, we proposed to them that we have an opportunity to prove we are, they to furnish a man to prove we are not, but they feared they would not be able to get a man to represent them.

The work here continues to move forward. Twenty-three have been added to the branch by baptism since General Conference and the cause has not suffered because of our failure to be heard at the big tent, as there is always a reaction in such matters.

As many would like to know the result of the St. Louis attempt to be heard by the Saints in a popular tent movement, we present the clipping from the *Star-Sayings* referred to by Bro. Archibald:—

Representatives of the church which claims to be the successor to that founded by Joseph Smith in 1830, the Church of the Latter Day Saints, were surprised when they reached the camp ground at Page and De Hodiament avenues, yesterday morning, to find the big tent occupied by the Methodist denomination, and services were being conducted by Rev. B. Carradine, the Methodist Evangelist. It was announced from the pulpit of the various churches of the Latter Day Saints, in St. Louis, last Sunday, that the people of that faith had made arrangements with Ben Deering, through the chairman of an appointed committee, John C. Hitchcock, to hold religious services at the camp ground yesterday at 10:30 a. m., 3:30 p. m., and 7:30 p. m. Notices were also forwarded to the various newspapers by the committee of the Church of the Latter Day Saints, which were kindly published, making the same announcement. To say that those who had not been informed to the contrary were surprised yesterday to find the Methodists holding the fort when they arrived at the camp ground, is putting it mildly. They were non-plussed, confounded, indignant, and were not backward in expressing their feelings at the condition of affairs.

When their astonishment and excitement had subsided sufficiently to bring them into a condition to converse calmly upon the subject, it was learned that arrangements had been perfected by Mr. Hitchcock with Ben Deering for the exclusive use of the camp ground, on Saturday, August 18, with permission to hold three services. Speakers, they said, had been engaged at considerable expense and the musical programme had been arranged after much labor.

What is the meaning of this condition of affairs? That was the vexed question. Ben Deering, manager of the camp ground, explained the situation by saying that Saturday, August 18, was the day set apart for the Methodist evangelist, Rev. B. Carradine. This explanation of the situation did not satisfy those members of the church of the Latter Day Saints, who expected to see the exponents of their faith granted a hearing yesterday. They remembered that at the Congress of Religions, held in Chicago during the World's Fair, they were the only ones who were not in evidence. That they should be left the second time aroused their ire and deprecatory adjectives were at a premium at the entrance to Camp De Hodiament yesterday morning.

John C. Hitchcock, a prominent member of the Church of the Latter Day Saints, worshipping at 2518 Elliot avenue, when seen by a *Star-Sayings* reporter last evening, said:—

"I made a straight contract with Manager Ben Deering early last week for the use of the tent and grounds of the De Hodiament camp for to-day. Terms were agreed upon and details entered into. There was no doubt in my mind about it. This arrangement was fixed up about the middle of last week. On Saturday night, August 11, I saw Mr. Deering again. He said it was all right, and the Church of the Latter Day Saints could hold forth at the camp ground to-day, the 18th, according to arrangements fixed upon. I reported to our church the result of my conferences with Mr. Deering.

"We caused notices to be prepared to that effect; they were sent to every local church of our faith; they were read from the pulpits; we wired to prominent speakers requesting them to be present, at considerable expense; we began rehearsing for the musical services; we sent notices to the press announcing the fact that the camp ground management had done well to accord our people a representation and that the Latter Day Saints were always anxious and willing to represent themselves in preference to being represented by others and that they were grateful for the opportunity that had been accorded them.

"My first information which led me to think there was something wrong was the item published in the *Star-Sayings* Wednesday evening to the effect that L. F. Lindsay, Ben Deering's right-hand man, had said that the church people of the faith of the Latter Day Saints would not be allowed to use the camp ground for religious services. The management had decided not to let the grounds for profane use. The enterprise was instituted solely for religious purposes.

"After reading the startling piece of news I hastened to the camp at Page and De Hodiament avenues, and held another conference with Ben Deering. He talked very smoothly and perhaps kindly to me. He said he thought the *Star-Sayings* had done Bro. Lindsay an injustice; that it was possible he did not say the Latter Day Saints could not hold services on the camp ground. After telling Mr. Deering that we had perfected arrangements for holding three meetings on Saturday, August 18, in the big tent at the camp ground, on the strength of the contract made with him, he said that he would consider the matter and let me know about it. Very soon after, he sent word to me that it would be impossible to carry out the contract made with me and we must give up the idea of holding services at the camp ground on Saturday, August 18. He made the excuse that some of the people who were backing him in the enterprise, objected to our faith being represented in the series of camp meetings. 'He thought,' so he stated, 'that we could hold forth at the camp ground Saturday week, August 25.' I think he gave as another reason that he expected Sam Jones would be at the camp meeting to-day. But the next day after he told me that, the newspapers came out with an announcement that the Rev. Beverly Carradine would preach there to-day, and I understand that he did.

"Of course our committee was obliged to go to the expense and trouble of wiring our speakers that engagements were off and recalling the announcements, as far as possible, which had been made, from the pulpits and in the newspapers. The thought that there was a strong probability that we should have the camp ground on Saturday, August 25, held us down a bit and we decided to quietly await developments.

"Another letter came to me from Ben Deering this morning. It blasted what little hopes we had left. In it he stated in a very smooth way that it would not be convenient to arrange with our people for meetings at the camp ground on Saturday, August 25. The Salvation Army had been assigned to that day. Mr. Deering stated, half apologetically, that he was obliged to apportion the open dates up to September 2, among other denominations that had stood by him, I suppose he meant; those that would bring in the most money. He offered the use of the tent and grounds to us, any date that we should choose after September 2, for a sum sufficient to pay for the use of the tent and contingent expenses."

Mr. Hitchcock waited a few minutes, then gathering himself together, he continued:—

"I don't think we have received fair treatment. The meat in the shell is that our church is unpopular. We would not be a drawing card. As for the evangelical phase of our belief, I agree with Ben Deering, that our speakers would talk on subjects based on the Bible, that they would say nothing that could not be proved by the Bible. He has carried us outside of the limits of the camp meeting series of meetings evidently for a purpose. We shall have no use for the camp ground after September 2."

The scribe made an attempt to see Manager Ben Deering last evening to obtain further information on the subject, but he had left the camp ground and could not be located at that time. It was understood, however, that L. F. Lindsay voiced the sentiments of the management in the account published in the *Star-Sayings*, Wednesday, August 15.

JOHN C. WHITMER DEAD.

THE Ray county, (Missouri,) *Republican*, published at Richmond, for August 30, comes to us sent by Bro. R. L. Ware, announcing the death of Elder John C. Whitmer, nephew of David Whitmer, and President of the Church of Christ, commonly called the "Whitmerites."

The *Republican* has as a biographical sketch the following:—

John C. Whitmer was born fifty years ago in Caldwell. His parents were Jacob Whitmer and Eliza Shutt Whitmer. In 1838 he was brought to Ray county by his parents, who settled in the country just south of Richmond. In 1856 Mr. Whitmer was married to Miss Mary Grant, a resident of this country. Eleven children resulted from this union, nine of whom are living. All of these have grown up and are sterling citizens in our community. Mr. Whitmer was an elder in the Church of Christ and was ordained by David Whitmer. His ability as a financier was rewarded by a handsome property which reverts to his family. Most of his life was spent upon the farm. John C. Whitmer belonged to that branch of the Whitmer family which were expelled from the Mormon Church for refusing to accept polygamy. They were driven from their homes and their property confiscated. While penniless they settled in Ray county and built up their fortunes and social standing.

The editor of the *Republican* is clearly misinformed about the expulsion of the Whitmer family from the

so-called Mormon Church. David Whitmer was disfellowshipped in May, 1838, for insubordination and a disregard of the church articles. The church was expelled the State that fall and the Whitmer family remained without molestation. If they were driven from their homes it was not by the church, nor was their property taken from them by the church. The general integrity of the family is acknowledged in the community where they have dwelt. David Whitmer himself stated that there was nothing known of polygamy in the church during his connection with it.

We regret the death of Elder Whitmer. Who will be chosen by the church he presided over to succeed him, will, we suppose, be decided after a time.

FROM a fragment of a letter received from M. R. Scott, Sr., we gather that he has been hearing Reverends Orr and Kelley arraign the faith without giving him a chance to defend against the attack. He writes thus:—

To be misrepresented and not have the privilege to reply is hard to bear; but God being our helper we will feel of these "mudsills" yet.

Mudsills are heavy logs or timbers laid under bridges and buildings in places where stone is not handy and the ground wet, to support the main structure and keep it from sinking. Bro. Scott probably deems the ministers to whom he refers as those upon whom the members of the churches they represent found their belief in faith, doctrine, and organization; hence, when opportunity comes, as come it will, sooner or later, he will "feel of," that is, examine them to see whether they are sound and a sufficient foundation for human faith to stand on or not.

EXTRACTS FROM LETTERS.

BRO. HIRAM L. HOLT writes from Sweet Home, Oregon, August 27:—

I am getting along finely here, have held thirty preaching meetings in four weeks, prejudice is giving away every day. I know that last night there was more interest than ever before, one was baptized last Sunday and a number more are almost ready to follow; many say it is so good, yet so new and strange, that they don't know what to think of it; nearly all admit that we harmonize the Scriptures as they never heard before. I wish I could remain two weeks more, for there is lots of the story I have not told yet. Apostasy and restoration I have not yet considered directly: the gospel is a good story, a plain and a long story. I think it increases in plainness and beauty to me as I continue to tell it. Two spiritualists here say they would give forty dollars to have me "sit" with a medium that is to be here in a day or so. I don't feel afraid to, but I don't know that I ought to, just to show them that I am not afraid, should I?

Bro. J. Alfred Davis, Atchison, Kansas, August 31:—

I have been laboring in Doniphan and Brown

counties, and it is encouraging to note that the interest seems to be on the increase in most places. The people turn out well to our meetings considering the hot, dry, and trying times. I baptized one at Severance the 12th inst., and two in this city the 29th. It would be well if an elder could be here continually, but I realize that the harvest is great, and the laborers few.

Bro. C. H. Porter, Wilber, Nebraska, September 3:—

The Saints held a Sunday school picnic at the Castor Grove, south of Wilber, August 31. A splendid time was had, all seeming to enjoy themselves hugely. We commenced a series of meetings here at the church on Saturday evening, September 1. Bro. T. W. Williams is with us and we hope to prevail on him to remain all the week. Yesterday we had the pleasure of baptizing the president of the W. C. T. U. of Wilber. The interest here is good.

R. E. Grant, West Bay City, Michigan, August 30:—

A tent is just the thing; every district ought to have one. We have reached more people in the last month with the gospel tent in Bay City than with hall service in five years before. I hope the Saints in Eastern Michigan district will never rest easy until we have a gospel tent. Big crowds and the best of interest in West Bay City; preaching every night and three times on Sunday.

Bro. R. E. Grant, West Bay City, Michigan, September 3:—

Our tent meetings here are a success. The city is getting awakened and the tent is full nearly every night. Last night there was not room for all, so we built on an addition by raising the side wall on the left, and had an overflow meeting, during which time F. M. Cooper blew a blast on the gospel horn that seemed to shake the very walls of sectarianism. The people say, "That is the gospel." Several have given their names for baptism, while others are near. We will trouble the waters next Sunday with perhaps a dozen candidates.

Bro. R. R. Dana, Santa Maria, California, August 27:—

Elder Charles Baly and self are here on missionary work and the prospects for effective labor in the two counties mentioned above seem quite good, and some have given their names for baptism.

Bro. C. A. Parkin, San Francisco, California, September 3:—

I am sure there is not a reader of the *Herald* but what will rejoice to learn that the Gospel Boat is near completion and will be dedicated September 16. My wife was baptized September 2. There are others waiting, but why they wait so long I do not know. Bro. E. L. Kelley preached two excellent sermons the 2d inst.

EDITORIAL ITEMS.

THE brethren of the Far West district are entitled to credit for the success of their late reunion, held at Maysville, Missouri, August 23 to September 2, inclusive. The editor was in attendance for three days, and was pleased with the spirit which prevailed. Much good was evidently the result to the cause. Maysville is the place where Bro. Leonard Scott met Rev. Padgett in discussion; and, if the people of the place have it correctly, defeated him. Bro. T. W. Chatburn was in charge, and was ably assisted by all the local brethren.

Bro. H. P. Curtis wrote from Porcu-

pine, Wisconsin, August 28, giving an account of labor and progress in that region, of which Bro. C. H. Burr writes in the present issue. He reports open doors for preaching on every hand. The Lord had bestowed marked blessings upon the sick, to the confirmation of his word. He had been ill, but was now resuming active preaching. He had organized the young people into a choir, which had benefited them and aided the general work.

Bro. William Rozell, Waterloo, Oregon, and **Bro. J. J. Leabo** of Independence, same State, commend the labors of Bro. H. L. Holt and wife in that field. The former reports two baptized; the latter refers to much good having been done; himself a descendant of those who persecuted the Saints in the martyr's day, and a former "Mormon hater," being convinced of the truth and becoming obedient to it. Bro. Holt writes of his labors in this issue.

Letters are received from **Sr. I. S. Wilder**, Panama, Iowa; **Bro. Z. Taylor**, Council Bluffs; **A. D. Bonham**, Grizzly Flats, California; **A. M. Baker**, Monnegaw Springs, Missouri; **A. H. Smith**, South Boardman, Michigan.

Bro. J. H. Lawn, writing from Stockton, California, also warns the Saints against the swindler who has been victimizing a number of our people, representing himself as a destitute member of the church and borrowing money. He is aged about forty-five, medium height, has dark hair, and is club footed. Look out for him.

The *Tenant's Harbor*, Maine, *Traveler*, of August 24, devotes two columns to the New England reunion, closing with these words: "An impression favorable to the 'Saints' has been made on the community who have heard this evangel so ably and eloquently defended from a Bible standpoint."

The address of **Bro. A. N. Bishop** is Market Chambers, Bryn-Mawr, South Wales.

Brn. Joseph Smith and **A. S. Cochran** started for the Logan reunion on Friday, the 7th inst.

Sr. N. V. Pearson, of Hamon, Texas, writes for tracts for distribution among her neighbors. **Brn. Sheppard** and **Currie** were at Hamon, preaching the word and making friends to the cause.

Sr. A. Hancock, Quincy, Illinois, requests prayer in behalf of her husband, now under treatment for insanity at Jacksonville, Illinois.

"If God imposes law upon unorganized matter much more must he upon rational beings."

Bro. James Kemp is pushing the work in Western Colorado.

Brn. Heman C. Smith, **Charles Jones**, and **William Waterman** arrived home during the week of the 2d, from Southern fields, the latter being ill. **Bro. Henry C. Smith**, of the Eastern mission, also arrived during the week.

Bro. Willard J. Smith writes that some are occasionally added to the branch in Detroit, Michigan. Prospects bright.

Bro. N. Stamm, writing from Runnells, Iowa, the 6th inst., reports fifteen baptized by Bro. J. S. Roth at the close of the late Des Moines district conference, with others about ready to obey. Bro. W. C. Nirk had baptized seven into the Richland branch in Tama county. Many others manifest a deep interest. Bro. Stamm has been preaching the word and feels well in the service. He asks prayers for restoration of hearing.

THE De Kalb county *Record*, published at Maysville, Missouri, thus notices the late Maysville reunion in its issue of September 6:—

The Latter Day Saints camp meeting closed Monday morning. The meeting was conducted in the most orderly and becoming manner. The ministers were able and earnest in their work, and altogether it was a profitable and interesting reunion, at which seed for future good was abundantly sown. The management has won the respect and confidence of the entire community by their earnest bearing and courteous Christian deportment.

Mothers' Home Column.

EDITED BY FRANCES.

"Speak a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above."

DEAR SISTERS:—It is a comforting thought to us that the Lord will not lose sight of the least of our good deeds. We sometimes do what we feel at the time to be a kind and charitable act to a fellow being. In the course of time we may discover that we have made a mistake—that the person so favored has proved himself unworthy of the kindness. It dawns upon us that it is a case of misplaced charity. And while we naturally experience a twinge of disgust for the unworthy recipient, let not a wave of doubt cross our minds as to our reward for the act; for most assuredly the Lord acknowledged the good intent of our hearts and will reward us accordingly. Then let those who may strive to discharge any duty, though it be but to pen a few thoughts or relate an experience for the comfort or edification of others, fully realize that He who knows our hearts will acknowledge and bless our efforts and all will be well.

We mothers who are so pressed on every hand with the cares and labor necessary for the temporal comfort of those in our charge and burdened with the responsibilities of this, at best, arduous life, sometimes feel it is not in our province to do other than these everyday duties; and if we faithfully and well discharge the same, we are free from other obligations. But let us not deceive ourselves. I believe that there is a place for each one and a work for each in the church—the great workhouse of God; an opportunity for each one to secure a blessing by occupying

the same. And, if he will only arouse himself to action, divest himself of every false idea and diffidence, and earnestly seek to obtain the proffered blessing, great joy and satisfaction will be his at the end of the race according to the promises of God; and do we not believe that the Lord will verify his promises to his children? Rest assured, sisters, that we each, if so disposed, can find a place and also time to assist in this great gospel work; whether by pen, by speaking a word of cheer to a soul-tried brother or sister, by performing some task or aiding in the advancement of our branch meetings, and in numberless ways lend a helping hand at the right time and in the right place.

We need not desire to perform the duties of another or aspire to that to which we cannot attain, but simply endeavor to improve the talent God has given us, and with earnest zeal and a prayerful heart willingly do only what we can. It is well to faithfully discharge all temporal duties but not entirely to the exclusion of spiritual or religious obligations. If we are not equal to the task to meet and discharge all duties as we journey along through life, is it not better to neglect those pertaining to our temporal comfort rather than to fail to perform those that will prove of worth in the salvation of our souls? For are we not as saints only living for the life to come? Do we not realize that this mortal sphere is but a preparation for the great eternity? And though I believe it is pleasing in the sight of the Lord for his children to be true to their life-work and the duties and requirements of the same, it is not his will that we be so wrapped up, so to speak, in our efforts for earthly needs as to plead for a want of time to do his will for the furtherance of his cause. Let it not be said to us as in days ago it was said to a certain class, "These ought ye to have done, and not to leave the other undone."

I sometimes think, when meditating on the life of those of God's children who have made a sacrifice of the comfort and pleasures which tend to make this life bearable, and so willingly and cheerfully leave those who are dear to them by the ties of nature, thereby denying themselves the pleasure which is found nowhere outside of the sanctuary of home for the sole purpose of preaching God's word. I think if we could more fully realize the earnest and noble efforts of these soldiers of the cross and the unselfish lives they live, that we would take courage and feel that we had far the easier part; that we who enjoy the pleasures of home-life and presence of dear ones, as well as those comforts which make this life so agreeable and enhance our joy here below, surely ought to be more alive to our duties and more earnest in our endeavor to aid and assist them in various ways, and thus lend encouragement to them as well as laying up treasures unto ourselves by heeding the injunction, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me." Can we conceive of one motive that might prompt them to forsake all, follow the meek and lowly Jesus, and become "fishers of men," save the desire to save souls and the obtaining of life eternal? No worldly honor or renown is

theirs, but rather the essence of ridicule and insult is flung at them by humanity at large. It is true there is comfort in Christ's words, "He that loveth father or mother, . . . son or daughter more than me is not worthy of me." Yet compliance with the same does not change man's natural affections. And while he may indeed drink of the bitter cup in sacrificing home and loved ones, the imperative, though comforting thought comes to him, "I must be about my Father's business." What more is required of frail humanity in order to gain life celestial, I ask? And if they faithfully continue in their God-given work until called from this stage of action their life-work o'er, will they not rest where sorrow cometh not and where parting shall be no more? Surely they will be among the number of whom it will be said, "These are they who bore the cross, despised the shame, and are now seated at the right hand of the Father."

And are not those who by pen are doing such noble work in the way of editing our worthy church publications, coworkers with God's servants? Can we realize the depth of love for the Master and for humanity which prompts them to live such unselfish lives, and the many hours of toil and labor to which they are subject, before we are made to feast on those productions which prove of such worth to us? Then let us share in the glory which will be theirs by lending a helping hand from time to time that they "faint not by the way." Let us be a band of workers. Work in the Sabbath school, in the different organizations for good, and also in our families, in preparing the minds of our children to receive the truth.

Do we as mothers in Israel fully realize the great work designed to be done by the Daughters of Zion? And how all-important and requisite such a work seems to be in this age of sin and vice. Would we have our children escape the great evil? Then we must prepare them through a knowledge of the physical laws of nature to resist the evil which will tend to pollute the bodies God has given them. We are commanded to make these bodies pure and fit temples for the indwelling of the Holy Spirit, if we would receive the blessings God has promised us. And are we not responsible in a great measure for the sins of those whom God has intrusted to our care? Realizing this, then, let us leave nothing undone that may prove as a shield to them when the hour of trial shall come. If mothers cannot feel the need and importance of such a work, let them "take it to the Lord in prayer," for he will guide your minds aright in all things when trusting him. And as we become convinced that the work is of the Lord, let nothing stand in the way of its progress. For when our desires are for right, the Lord will provide a way for us to accomplish much good. Let us work while it is day, for how soon the night cometh. That we may all more fully realize our duties as Saints and mothers, and also the great reward which will be ours by living true to the same, is the desire and prayer of your sister,

ANNIE L. STEWART.

COUNCIL BLUFFS, IOWA.

WHAT TO DO WITH THE CHILDREN DURING VACATION.

SIXTH PAPER (CONTINUED).—SOUL LIFE OF BOYS AND GIRLS.

A CHILD should not be left to select his own reading. Right here, though, may come in some difficulty. Many parents do not consider themselves competent to advise in such matters. But we think that unlettered parents, with a little effort to inform themselves, can more safely choose their reading matter than can inexperienced boys and girls. It is a duty, however, that should be exercised very conscientiously. It requires thought and investigation, a broad habit of thinking, and liberal consideration for every legitimate branch of literature.

A parent should permit no personal whim to dictate in child's reading. In this, as in the matter of preparing them for an avocation in life, allowance should be made for a child's own peculiar tastes. And it is absurd to expect to pin young, fanciful minds down to dry and heavy reading. A gentleman in comfortable circumstances, who is regarded as intelligent and well informed too, when asked by his fifteen year old daughter for more books and magazines, told her there were a lot of religious books and encyclopedias in the house; to read them.

The wise selection of reading matter for young people is not so difficult as some suppose. A few simple principles are sufficient to direct in all cases. Choose only the best books in each department, and those suited to the age of a child. This is not so hard a thing to do, even by persons of limited acquaintance with books. There are so many easily accessible sources of acquiring such information, if only one will give the subject a little time and study.

It is absolutely ignorant to bar out this branch and that branch of literature, and restrict a child's reading to any one thing. Each department of literature occupies a legitimate place in the world of letters. Only see to it that your child is given the choicest of books and papers, and guard his reading against oneness and extreme in any direction. Of course fuller indulgence should be allowed in any department of knowledge in which a young person is especially interested.

It is believed by some of the wisest thinkers that everyone should be thoroughly informed upon some subject. We fully agree with the idea. But it is not well to direct a child's tastes in any direction particularly, until it can be decided what they are, although, where a child seems to develop no mental aim, it is commendable to try and interest him in something. But the first thing to do, as a great writer once said, is to cultivate an even mental balance, and to give scope and liberality of thinking.

Teach the children not to regard music, painting, reading, etc., as only amusements, but that they hold a higher place, as duties.

We have two natures. The wants of the animal are more insistent, but the requirements of the spiritual have no end. It is essential to the rounding of character, to the destiny of the human, that the mind and heart be cultivated as well as that the hands

be trained. Youth offers the principal opportunity in the lives of many for the acquiring of culture. It is always sad to see a young person who is being permitted to fritter away this precious time on what is merely amusing. Perhaps, when the day comes that he or she wishes for more cultivated information, his leisure for it is past.

With the workingman and the man of affairs, occupied from seven till six and longer, there is little time for other reading than that of current happenings. Prominent men have said that they depended for their knowledge of classic books and authors mostly upon the acquaintance they made with them in youth.

Young people of course, cannot appreciate their opportunities at the time, and it is for this reason that those intrusted with their care should insist upon the reading that older wisdom and experience know will be to their benefit. Do not regard the library as merely a luxury. Count in good books and papers as among the necessary expenses. If sacrifices must be made, they may better be in some other direction than here. Cultivate in the boys and girls a thorough, systematic habit of reading, that will become so ingrafted in their methods, that they will carry it with them into future life.

With all our teaching and training, we do not want to overdo the matter. No boy or girl should be robbed of his heritage to be free and mirthful. We would not have them get the idea of cramming into their heads. There is no form of the extremist more detestable than the languid, absent-minded, spiritless bookworm, whose head is so full of theories and other people's ideas, that he is of no practical use on earth; who never found out a truth by actual demonstration or experiment in his life. Humanity, nature, the things we see about us afford a great school for study. It is a deficient education that does not teach the need of observation and reflection. All men of originality, all great minds, all men who have rendered the world actual service have been reflective men.

One of the greatest of the old time philosophers was in the habit of daily withdrawing into solitude to think. Sir Walter Scott loved nature's quiet retreats and there, among the mountains, in the forests, by the water's side, to dream and plan. It is said of Henry Ward Beecher that he would be interested for hours watching the busy laborer at his work, and that he keenly enjoyed conversing with these humble men of toil. It was not a sponge-absorbing brain that discovered that greatest of inventions, the steam engine. James Watt was only noticing a steaming teakettle when the principle of steam power was suggested to his mind.

Teach the children to appreciate the opportunities that open eyes and listening ears and thoughtful minds can find. The mind is never more keenly active than when it is enjoying itself. Yes, there is a use for recreation and for idle minutes. There is inspiration in a summer evening; there are lessons in a country walk. Nature is the great resource of life; the study of it, the foundation of thought. Lead the young minds to drink of

its fountains freely, to experience its reviving influence upon the drooping spirits, to let its magnetism thrill their souls, to test the power of its magic to illumine the mind and to give impetus to ambition. In short, teach the boys and girls this summer, some lessons in how to think, how to observe, how to be useful, how to be successful, and how to enjoy life.

LOUISE PALFREY.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SISTER E. X. of Washington earnestly requests your prayers that if it is God's will her peace of mind may be restored.

Your faith and prayers are earnestly requested in behalf of Sr. Ruth K. Dennis of Sandwich, Illinois, that the Lord may heal her if it be his righteous will; but if not to hand her down to her grave in peace.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"To live is Christ."—Phil. 1: 21.

"No, 'tis not a weary life,
Though it hath its dangers,
If we wage the holy strife
Here as pilgrim strangers;
It is not a world of woe
If we do not love it,
But a training heaven below
For the heaven above it."

Thursday, Sept. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Psalms 24: 3-5.

Thursday, Sept. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 2: 14-17.

Thursday, Sept. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Zechariah 8: 16, 17.

Letter Department.

ST. JOSEPH, Mo., Sept. 4.

Editors Herald:—During my trips to the late Benan and Wheeler's Grove camp meetings, I witnessed the most destructive drought ever known to Iowa. But in the midst of the general depression caused by it, the Saints exhibited generally a spirit of quiet submission, recognizing existing conditions as so many harbingers of the near coming reign of Christ promised in all the sacred books of the church. Our meetings at Benan will not, did not fail of good fruits in many ways. Our meetings at Wheeler's Grove, all things considered, gave general satisfaction and resulted well. I held five meetings at Harlan in the meantime, fairly well attended and from which good fruits will surely come. In all these places the Saints were revived and encouraged by their interchange of goodly words, also by the religious exercises and the presence of the Comforter. Many friends and a fair proportion of converts were made to the Reorganized Church of Christ and its saving work.

When returning to Lamoni I met Hon. P. P. Kelley, leading attorney in the Temple Lot suit. He has recently been nominated for district judge, and from present indications will be elected. Many strong, influential men, of all parties favor his election and will cheerfully aid him. The country needs "good men and wise men" to fill offices of public trust, and our sacred books teach that "such should be earnestly sought for," irrespective of party lines. Parley P. Kelley fills the bill and is eminently worthy.

I have just returned from the Maysville, Missouri, reunion and have only good words for that meeting. The managers made good their promises in every way I believe. Excellent fruits were manifest with more to follow. In all the foregoing meetings important gains in numbers added to the church were made, while many more were and are almost persuaded to join the Saints.

Fine rains having fallen all through Western Iowa, Northern Missouri, and Eastern Kansas and Nebraska, the prospects are encouraging for the Logan reunion, ample preparations for which are being made. The times are very favorable for thorough, active, patient ministerial labor in all quarters, at least it so appears to the writer.

W. W. BLAIR.

STOCKTON, Cal., Aug. 21.

Editors Herald:—I came here on the 27th of July; since which time I have preached nineteen times, baptized and confirmed one, a Catholic lady of French parentage, a native of this State, with a good English education. A few others, not Catholics, are interested and some investigating, but because of misdeeds committed here by a few who were once in the light, it causes a spirit of timidity, fear, and dread to take possession of them; and thus they stand at the threshold ready to enter, but for fear, spend their precious time in waiting till the clouds roll by.

I find this city not only overshadowed by clouds, but surrounded by an almost impregnable wall of superstition, prejudice, and priestcraft, whose foundation is already beginning to shake, and her towering walls of error must in the near future crumble and fall to rise no more. God speed the day.

As this is my first visit to Stockton I will say of the Saints here (those whom I have seen) that they are in general, as good Saints are everywhere, a noble, generous-hearted people, confessing their faults to and praying for each other, thus trying to live their holy religion. This should encourage the itinerant ministry. I have been greatly blessed when standing to declare the word to the people, both here and at Santa Cruz, since I left home. When I left Santa Cruz to come here there were a few there who were about ready for baptism. I held ten meetings there, six of which were held in a hall, for which the Saints paid.

Yesterday I was informed that there was a young man working at a hotel here who wanted to be baptized right away. He had been attending the meetings, so I went with Bro. Thomas Jolley, the branch president, and the result was that I baptized him yesterday afternoon. He has been raised under

the teachings of the Utah Church but never could indorse their wicked practices. We held a splendid prayer and testimony meeting last evening at the chapel and confirmed Bro. Bonner, after which he and all present bore testimony.

J. H. LAWN.

JONESPORT, Me., Aug. 29.

Editors Herald:—The regular hours for meetings were observed at the reunion, on Friday the 17th inst., a business meeting being held in the forenoon, at which the Maine and Massachusetts reunion, known as the Eastern reunion, was dissolved. The intention is to hold two unions annually instead of one; one in Maine, the other in Massachusetts; each State being left to arrange for its own. In the afternoon Bro. William Blanchard preached a pointed and well-delivered discourse to a respectable number of attentive listeners. At evening a large audience was present and Bro. F. M. Sheehy arose to the occasion and delivered an appropriate discourse, which was listened to attentively. The singing also was excellent, which seemed to delight the audience.

The Saturday morning prayer service was well attended and enjoyed by all present. The remainder of the day was spent as a holiday to recuperate the physical man in unrestrained, open-air exercise. At evening a large audience was present again at the meeting and the writer interested them on the knotty problem of the latter-day message—the sealed book. The best of attention and order prevailed.

Sunday the 19th was the closing day of the reunion. It was a bright, beautiful day. The morning prayer service was well attended. The preaching service brought together the largest audience that had assembled at a morning meeting. Bro. George H. Gates and U. W. Greene occupied the stand and Bro. Greene preached a telling discourse on the signs of the times. The pulpit had been nicely decorated by the young sisters the day previous, the choir put in trim, and the whole atmosphere seemed to bloom with delight and good cheer. As the hours passed by the interest increased, so that at 2:30 p. m. a great crowd had assembled, many having come long distances to hear the new philosophy. Bro. F. M. Sheehy posed again as the defender of the faith, and was carefully followed for over an hour by his hearers. Evening brought out the largest audience of the reunion. The view was rather imposing, and every one appeared to be delighted. The music that floated out on the evening air, the moon's pale, mellow light, the bracing atmosphere, were added pleasures to the occasion, while a deep interest was manifest by the great audience. It was the writer's turn again to point out some of the prominent, interesting, and attractive features of the faith which combine to make the peculiar and distinctive denomination represented. The Lord gave liberty of thought and speech, so the closing of the reunion was pronounced a success. Invitations came in to continue another week, but this could not be complied with.

The placing of the reunion at Tenant's Harbor was done with some hesitancy, but the effort was crowned with success, empha-

sizing the sentiment, "Have faith in God." The Lord and faithful Saints can win anywhere.

There was but a single cloud upon our reunion; that was the sickness and death of Sr. Millie Gowell. She was taken severely ill on Monday night of the 13th instant with cholera morbus, from which she received no permanent relief. A complication of diseases set in and she continued to grow weaker until Wednesday the 22d at four p. m., when she was released by death. She breathed her last as peacefully and quietly as an infant's sleep, at the residence of Dr. Bartlett where she had been invited to stay, by that excellent man, during her sickness, and without charge. A consultation of physicians was had in her case, and every possible attention given her; but neither prayer nor medicine availed anything. She seemed to be fated from the first. Sr. Lydia Kelley, Ella Rogers, Orilla Sheehy, and Kate Blood are entitled to worthy mention for the sisters' part shown in caring for the sick one. Sr. Gowell's body was embalmed by Mr. Davis, the undertaker and postmaster at Tenant's Harbor, who is deserving of respectful remembrance by all Saints and lovers of true manhood for his kindness and unselfish efforts manifest towards us while there, and indeed others whose names I have not should share in this remembrance. God bless true men and women everywhere, irrespective of creed or dogma. Dr. and Mrs. Bartlett can only be remembered with gratitude for the Christian work done by them in behalf of Sr. Gowell. The body of Sr. Gowell was borne to Jonesport, her home, and interred in the Evergreen cemetery of that place on Friday of the 24th instant. She was one of the best of women, hence rests in peace. Her funeral discourse was preached by the writer on Sunday the 26th inst. at two p. m., in the church at Jonesport, a large audience of relatives and friends being present. He also preached at the same place to attentive listeners in the evening. For this evening, preaching is announced for Beal's Island. Bro. Gowell thinks my services are needed in this section until after the holding of their district conference, which is appointed to convene at South Addison, the 15th of September. After that I will return to Massachusetts. To-morrow we go to Cutler, Machias, etc. The Saints are usually well here. Bro. Gowell is feeling well physically.

Very truly,

WILLIAM H. KELLEY.

COOK'S POINT, Texas, Aug. 31.

Editors Herald:—I have three debates on foot; one with a Baptist, one with an Advent, one with a Christian. It seems that they are disturbed; they all challenged us. These discussions are to be held in three different counties; Lee, Williamson, and Robertson. When the battle is over we will let you hear if we survive the conflict. We have no fears in making a defense for the doctrine of the church from a Scriptural standpoint, God being our helper, for we know the doctrine is true. We hope to make a defense for our claims as set forth in the standard books. But we don't feel like having it said that we teach baptism is to be administered to the

sick to heal them, and when we deny it be referred to what our presiding officer said in the editorial column of the church paper. Baptism is for no other purpose than for the remission of sins. After we read that article in last *Herald* about rebaptism and about baptizing to heal the sick we remember what an old brother told us took place in Nauvoo. He said his father was told to go and cast an evil spirit out of a man that was a member of the church, and they tried to do it, and it seemed they did; but the evil spirit would not leave the house and reentered the man, and so the man in whom the evil spirit was said that if they would take him and baptize him the evil spirit would leave him; and so they did. It took four men to take him to the water, and he said when he was baptized the evil spirit did leave him and did not again trouble him. I think this case about a parallel one with the cases referred to in said article. I will be satisfied when the Lord concludes to change the order of baptism, or when the sick are to be baptized to heal them the Lord will let us all know it; and until he does we had better abide in that which is written, do that which is commanded, administer the ordinances for the purposes the Lord has given them, and leave the result with him.

We will stop and let those who were referred to reply to said article, as what I have said are my convictions; and I felt like expressing them to you that you might know how I felt about the matter referred to.

Yours in bonds,

E. W. NUNLEY.

TUNCURRY, N. S. W., July 31.

Editors Herald:—Since last report Elder Kaler and self have "opened up" one new place, where we found a hall in a farming community free, and good-sized audiences and attention; which is all any gospeler can ask. Country halls have no stoves, and nights being chilly and very dark, we could not speak so often as we wished.

A debate of unknown proportions was reported by one of our local elders at New Castle, Bro. Haworth. Having other matters on hand, he sent for Bro. Kaler to take his place. The latter asked for further particulars, as to time, the proposition, etc., but heard nothing in reply; hence we know nothing of the outcome.

The third Sunday in July was spent with the Tuncurry branch. In the afternoon it was my pleasure to unite in the golden bonds of matrimony Sr. Eliza Avery and Mr. Thomas Dunn. The ceremony was solemnized in the chapel before a house full of friends and relatives. Immediately following was a sermon by Elder Kaler appropriate to the occasion. He also preached the sermon at night, when we held a "memorial service" for Bro. T. W. Smith, the news of whose death had just arrived.

He was esteemed here as a plain, straightforward, earnest preacher, and the sad news is received by the church in Australia with regret, as was also that of his wife. At Nambucca the brethren voluntarily remarked that it was due to the energy of Bro. and Sr. Smith that they now have a chapel to worship in. While in

Victoria he wrote and had printed a pamphlet entitled, "One hundred and eighty-two fair questions and candid answers," explanatory of the faith. It exhibits the same clear-cut logic and literary ability that always characterized his work.

Gospel matters are quiet and slow. We are not "turning the world upside down" religiously, as you seem to be doing at home. I wish that hastening spirit would make haste and come over to this land. Perhaps a little more activity on our part will attract it.

Inclose find clipping from the *Bulletin*, a Sydney paper. It is difficult to understand just why our people here are spoken of as "a colony" or "community," as though they were different in that respect from other churches in this country. The same could be said just as appropriately of any local congregation of other churches in Australia.

Hopefully,

GOMER WELLS.

"Dear Bulletin:—Regarding the *Mormon colony* at Forster, Cape Hawke, N. S. W., I spent some of the happiest wage-days there. More money, better living; more picnics and shorter hours working for a selector who was one of the leading lights. Their pastor worked during the week and preached most eloquently on Sundays on any important question of the day. They call themselves Latter Day Saints, and repudiate the sect who strive for polygamy, which is denounced in their *Bible* the *Book of Mormon*.—C. A. J. L."

CLEVELAND, O., Aug. 27.

Editors Herald:—We are engaging just now probably in the first persistent effort ever made in the city of Cleveland to introduce this latter-day work. All the difficulties, and a few more perhaps, that generally present themselves in the introduction of our work attend our effort in this place. The cloud of internal witnesses seems necessary in order to fortify against the external pressure that seems to be brought to bear against and to oppose the progress of the truth. Under the inspection made possible by the search-light of the gospel of Jesus Christ, the blindness and darkness of the world seems appalling in its unreason, and nowhere is this persistent blindness, evasion, and uncertainty more apparent than in a visit to those places where his name is constantly mouthed by those who, first and foremost of all, stand ready to deny the power of that gospel which alone has power to save men from the folly and ignorance of a denial of its unchangeability, and of its practical application to the intellectual, spiritual, or even physical wants of man.

It really seems too bad, and too hard a fate, that this old world has fallen into, that after eighteen hundred years of experience we should find ourselves upon what I believe a careful and legal examination of all the premises to be a little further away from a lawful and rational exposition of the Scriptures, or practical application of the teachings and principles of the gospel of Jesus Christ, than upon that fateful day for the Jew when he cried, "Away with him;" "Crucify him." None know better or perhaps so well as does the gospel evangelist out upon its frontiers the small difference between the ancient and the modern Pharisees and their methods of

opposition to the truth, or the contemptible or evasive and cowardly methods to which they will allow themselves to descend and stoop in order to befog the minds of their blinded followers, or the unholy zeal with which they seek to hinder and oppose the spread of Bible truth.

This may sound a little harsh to those whose lines fall in pleasant and agreeable places in the prosecution of the work inaugurated by the angel's message. It might have been a hard thing for Jesus to have uttered his strictures, or for Paul to have said, "From such turn away," or the angel of this latter-day message to have said, "They are all wrong," "join none of them;" but they told the truth, and a truth that more than ourselves need to know; and though wisdom is justified in our presentation of it as regards time and method, yet I believe and know that there are times when the Holy Spirit forces its utterance; moves the lover of truth toward, and the hypocrite away from us.

Even the moral power of the reformation, which we have so freely credited as a people, seems losing its force, and the gains that are claimed in that direction by our religious contemporaries seem, at least to my mind, to be largely offset by the persistent and united front that they always present in opposition to rational, fair, and manly discussion, freedom of thought or speech, and especially upon religious subjects. This condition, to my mind, is manifestly the result of a conviction upon their part, born of experience that the position they maintain does not hold itself responsible and ready to the challenge of reason or a fair Bible analysis. How inconsistent for those who claim to be servants of God and of the people, ambassadors and representatives of Jesus Christ, when pressed in argument to so hastily abandon the original foundations which he and his chosen apostles laid, and hasten backward for a defence to the antecedent words of Confucius or even the sublime decrees of the Vedas, or of Buddha, and there plant the standard of their *Christian faith*!

"If any man serve me, let him follow me, and where I am, there shall also my servant be;" and there you will find him, not hobnobbing with everything and everybody whose carnal support seems an advantage to possess. If a man plants his standard under the provisions which Buddha or a Mohammed has announced for salvation to man, let him say so, and if he proposes to use the name of Jesus Christ as a standard bearer, let him ally himself to the provisions which he himself has made for the salvation of the human race. What a hodgepodge affair was the World's Congress of Religions at Chicago to be sure! A congress of the "world's religions;" true enough! Better than that, they could not have said. "They are not of the world, even as I am not of the world." "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you;" and that is the reason why Jesus Christ had no show with Buddha or Mohammed in this Christian country at the World's Congress of Religions in the year of grace 1893; and it's all right;

"There is a divinity that shapes our ends" better than we in our zeal and haste for worldly recognition sometimes would shape it ourselves.

There are religions, and there are religions, and the world is filled with them; good, bad, and indifferent. But as a servant of Jesus Christ I propose to rally under his standard, to ally myself with his methods, and his tests of superiority, to anything this world has to offer in the way of religion; to allow him to interpret and to represent himself, and to abide the issue. I am impressed with the statement that "it is a day of warning and not of many words." I would like to please all men, and I sincerely hope to be able to please as many as are willing of themselves to please God in their worship of him. If I please God, I shall do well, at any rate. But if indeed I shall neglect the preaching of the word in order that I may please men, I shall not be the servant of Jesus Christ.

"Preach the word," the only abiding thing; "be instant in season who are out of season, exhort, rebuke, with all longsuffering and doctrine; for the time will come when they will not endure sound doctrine." Even the Reformation upon which the Protestant churches of different names and beliefs are built seems losing its original strength of protest, and everybody is looking hopefully to the formation of a mutual admiration association whose particular tenet will be that one religion is as good as another, barring one of course.

I had an interview with a Disciple minister the other day in the place where I am now writing. He desired to know more of our faith or belief and when informed of our allegiance to the doctrines of faith, repentance, and baptism, he said, "Why, you seem to be all right; but," he continued, baiting his hook with the question with which Alexander Campbell and his compeers caught so many of those whom they once styled heterodox Christians, "what do you people baptize for?" "For the Scripture reason given us by St. Peter," said I. "Well," said he, "I see no difference between us." "I'm sorry to say there is," said I. "What is it?" "Do you Disciples baptize for the remission of sins?" "Yes." "Can't sins be remitted without?" "That's what the word says," said he. "Do you believe it?" said I, and he began to squirm as we approached the trap. "Do you not fellowship our Methodist and Presbyterian religionists?" "O yes." "Are you not solidifying and compacting yourselves in closer relations with them as a body?" "Yes." "Have they been baptized for sins, or will you hang it upon your banner, or courageously warn them that they are yet 'in the gall of bitterness and bond of iniquity' for rejecting the essential feature of Alexander Campbell's doctrine?" "Well," said he, "I did not want to have a discussion; I wanted to know what you people believed." "But that's not all we believe," said I; "indeed, we haven't come to what we consider the most essential and important part as yet." But the interview had lasted long enough for the ammunition supply apparently, and whether or not he learned enough of "Mormonism" to do him any good or us any harm, he went away a lit-

tle wiser than he came, and we felt sorry for the victim of a system that could or possibly would turn so fine looking a young man into an opposer of the gospel of Jesus Christ.

In hoc signo vinces! The beloved disciple was right, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." It's a hard saying for even that church that is "built upon the Bible and the Bible alone," and they with others *will not endure sound doctrine*, but, "by this sign we conquer," and we shall insist upon its proclamation to the ends of the earth.

Our audiences in Cleveland are increasing in numbers all the time. The interest is excellent, and attention and order all that could be wished for, and the liberty and power given in presenting the word of truth seems to be given as needed, and with such certainty and comfort in direction as to fill our hearts with gratitude and praise to the author of this great latter-day work. We are decidedly of the opinion that the effort to reach the people should be continued, and that some one should be returned here after the district conference at Conneautville, Pennsylvania, to be held next Saturday and Sunday, and which we hope to attend.

We have a fine hall and a very moderate rent in the heart of the city. It is quite clear to us who had charge of these matters that the Lord has gone before us here in this city and has prepared the hearts of men to deal generously with us. Notwithstanding trials we feel hopeful and blessed in the gospel work.

As ever,

M. H. BOND.

OKARCHE, Ok., Aug. 27.

Editors Herald.—Since our war with "backslidden Israel's" representatives in July we have been giving our attention to opening new points. By the kindness of Brn. Norman and Worthington we were taken to the Suartz schoolhouse, a new place, where we were made comfortable and welcome by our congenial brother, M. F. Wells, cousin of J. H. We opened there Sunday night, July 15, with fair hearing. On Thursday night we found the house locked with a notice to leave the country, signed "citizens."

Later developments showed that the "citizens" consisted of two or three men(?), while the rest of the district knew nothing of it, and showed *their* citizenship by opening the house next night. But one of those first citizens being director, declared the house closed after that night's service, and we announced that we would preach next night in the forks of the road. In the meantime, these citizens were circulating a petition to have us expelled from the community, but only got three names, one of them the preacher. Next night found me in the pulpit, in forks of road, with lamps all lit (stars) and pews full (wagons, and grass carpeted road). The congregation were most or all men ('twas dark, I couldn't see), who told me after services that they had heard the rumblings of "citizen" thunder (threats of violence), and had come to see "fair play." We were assured the house would be opened for us soon, and were invited to return.

I joined Bro. Maloney Monday at Macedonia and together we were taken sixteen miles west, by Bro. W. P. Norman, to Bro. R. H. Wolf's, where we gave them the pure article for a week. While there, we had the pleasure of listening to an able discourse from C. P. Kelley, M. D., D. D., of Campbellite persuasion, whom we readily concluded was the same stock as "our" Kelleys.

Leaving Bro. Maloney at Norman, I came to Edmond, where I was met by Bro. W. M. Aylor, who took me to the "sod" schoolhouse, near Snyder, where the "Bible Literary" was in session; the question for discussion being, "Resolved that water baptism is essential to salvation." Brn. Aylor and Head were the prime movers of this, so as to stimulate investigation. It has resulted in much good for the truth. I found a little band of five Saints here, the result of Bro. J. R. Lambert's work. Commenced a meeting in the Head schoolhouse on the 5th inst., and held one week with increasing interest and hearing.

Sunday, the 12th. In the presence of two hundred or more we led Mrs. Christy and Mr. Rowland through the waters of baptism and on Wednesday Misses Ellen Head and Ethel Baldwin followed. These are the fruits of labor done by Brn. Lambert, Butler, T. J. and H. C. Smith, and the light reflected by the lives of the Saints. Our most successful warfare against slander and falsehood is waged by pure, upright lives. The Saints here have forced the people to honor them *by their lives*. O, how grateful we are to see the result of such examples! It goes so much farther toward converting the world than *desires*, unexecuted. On Sunday, the 12th, we commenced at the "sod" three miles south, where we had unusual interest and attention. The house would not near accommodate the crowd. The Lord was not unmindful of us, for which we feel to praise him, and render more diligent obedience. Good singing was rendered, assisted by the organ and clarinet, Sr. Aylor presiding at former while the writer manipulated the latter. Bro. Maloney joined me last of the week, and Sunday night, the 29th, gave us one of his characteristic Book of Mormom sermons. After services were dismissed a Methodist brother called them to order to "wipe from the face of Methodists, the dirt and smirch left by these brethren." His talk was gentlemanly, but fell flat. One of them came up and shook hands with me and said: "I want to express the thanks of this township to you for your preaching here, and to your people for bringing you here." Others gave us a hearty handshake, saying, "God speed you." These are but few of the many words of commendation of the doctrine presented. Surely God is moving "before" and "with" us to "prepare" the way.

I never met a more sociable, better hearted people than we have found in Oklahoma. The "harvest" certainly is "ripe" here, and waiting the reapers' labor. We can't begin to meet the calls for preaching. We desire to thank those who have responded to our request in *Herald* for literature. We have received some from Iowa, Missouri, Rhode Island, and other States, and can use *all*

they'll send. We are very much encouraged by prospects and are hopeful of marked progress. Very dry, and corn generally is a total failure; wheat will average with other years. We are anxiously wishing for our missionary in charge, Bro. Montague. Saints living in Oklahoma, please let us hear from you as to the opportunities for preaching. We will possibly spend five or six weeks more in this part of the field. In gospel bonds,

W. S. MACRAE.

Address, Box 104, Norman, Oklahoma.

KIMBALL, Mich., Aug. 15.

Editors Herald:—Bro. William Davis and the writer are holding forth here and at other places in this region of country. It is so dry and hot, the dust is just terrible. Last Tuesday I went to St. Clair and held forth there three evenings; baptized one; and so the Lord is adding to his church such as shall be saved. I joined Bro. Davis again Friday evening. We are opening up new places and the Lord is blessing us in the preaching of his word. We expect to leave here about the middle of next week for other parts. May the good work move on until the kingdoms of this world shall become the kingdom of our God and his Christ.

Yours in bonds,

J. A. GRANT.

PORCUPINE, Wis., Aug. 23.

Editors Herald:—The principal part of my missionary labor so far this year has been in Pepin and Pierce counties. I left home May 20, and with the exception of a ten days' visit at home, July 1, have been constantly engaged in preaching the word in those two counties. Owing to the ill health of Bro. H. P. Curtis, my collaborer, I have been alone some of the time, and even while we were together it has been necessary for me to do the most of the preaching; but we are glad to be able to state that his health is fast improving and he will soon be able to resume his labors again. Bro. W. A. McDowell is now with us, having joined us about three weeks ago, just in time to assist us in carrying on a series of grove meetings, which we have been doing for the past three weeks, and which have resulted in good. We have held one service each evening through the week, and three on Sunday, and our Sunday attendance has been large.

Last Saturday two noble souls were baptized, Bro. and Sr. Alexander Metcalf, (man and wife,) and cousins of Bro. Curtis; and next Sunday is the day set for troubling the waters again. How many are to be baptized we don't just know, but this we do know, that some of the best people in this country have expressed themselves satisfied that we have the truth, and have signified their intention to obey the gospel in the near future; and so the good work goes on, and thus the promise is being fulfilled. But while the Lord is blessing his servants and his work, Satan is not idle, and it is with feelings of sadness that we note the successful workings of his power and influences among the Saints, the children of God, and they of all others are those who should ever be on the alert and guarding themselves against the encroach-

ments of Satanic influences. But while we are sorry that these things are, yet they are but an added testimony that we are living in the hastening time.

Before I close I want to bear my testimony to the fulfillment of the words given by the Spirit at our last General Conference in regard to the especial blessing promised to the elders who should go forth to labor in the vineyard of the Master. I can truly say I never before enjoyed such blessings of the Spirit of God, such freedom of thought, such liberty of speech, as I have since I heard those blessed words; and every time I am thus blessed I feel to say, "God is with us."

Bro. McDowell and the writer expect to begin preaching in Oak Grove schoolhouse, about one and one half miles from Red Cedar, this county, a new place, only one sermon having been preached there, and that by your humble servant. We go back there by request.

Your brother,

CHARLES H. BURR.

RUNNELLS, Iowa, Sept. 6.

Editors Herald:—Our district conference held here August 31 and September 1 was well attended. District officers present and in their places. Brn. W. C. Nirk, C. E. Hand, F. A. Smith, D. M. Rudd, and J. S. Roth of the ministry were present. Saints from Grinnell, Eagle Grove, Perry, Rhodes, Des Moines, Richland Creek, Olivet, Pleasantville, and other points in the district in attendance. Business was done promptly and pleasantly. A feeling of good fellowship exists. Meetings have been continued evenings since conference adjourned, and to date fifteen have been baptized. Most of the branches have had additions to their numbers since conference of three months ago. The work is moving and all are encouraged. Pray for us.

Yours hopefully,

C. SCOTT.

INDEPENDENCE, Mo., Sept. 6.

Editors Herald:—Don't forget the debate which Bro. S. W. L. Scott is to hold with Rev. J. B. Briney, of the Christian Church, at Lowry City, Missouri, commencing October 16 at seven p. m., to continue nine successive evenings of three hours each; upon the Book of Mormon and the two churches. Rev. G. H. Garrison, editor of the St. Louis *Christian Evangelist*, got off the following in way of indorsing Mr. Briney for the occasion: "Is universally regarded in the brotherhood, among whom he is an honored minister, as an able and representative man, capable of defending the truth as we hold and teach it, against all gainsayers."

From the loud talk and widespread comment indulged in by members and elders of the so-called Christian Church, in regard to Mr. Briney annihilating Mormonism in these parts, it would appear that we had struck the "top round" of Campbellism this time. Maybe we have. The excitement is becoming immense among all classes. Cheap rates for board and lodging will be secured to accommodate the many. Tents will be on the ground for lodging. Parties wishing to take advantage of the hard times can bring tick

and covering, and will be accommodated with room.

Lowry City is one hundred and twelve miles southeast of Kansas City, on the Kansas City and Southern and Kansas City and Ft. Scott railways. The Kansas City and Southern leaves the Kansas City Air Line depot at 4:30 p. m. and arrives at Lowry City about nine. Kansas City and Ft. Scott leaves Kansas City union depot 9:20 a. m. and arrives at Lowry City 2:23 p. m. For further particulars address T. R. White, Lowry City, Missouri.

The way things look now, this may be the discussion of all that have been held in the Southwest. If we live humble and are faithful, what have we to fear? Simply nothing.

I. N. WHITE.

Original Articles.

A GENUINE CAMPBELLITE MIRACLE.

THE writer of this article is in favor of the idea that when a clipping is found that will in any way confirm or furnish any additional evidence relative to the faith, it should be forwarded to our church organ, the *Herald*, and to the *Ensign*, and if the editors consider it worthy of a place, it should be placed on record where all may profit by it.

As the denomination commonly called Campbellites, or as called by themselves, Christians or Disciples, is one of the most ultra we have to meet; claiming to have builded their structure on the "Bible and the Bible alone," rejecting all spiritual gifts or manifestations as the result of a diseased imagination or a palpable fraud gotten up to "deceive the very elect;" the word with them being also the Spirit, when I came across the following genuine miracle in their church I "wondered with great admiration" at the inconsistency of accepting "miracles" in the one place and rejecting them in the other.

The clipping is from "Letters of Travel" written by Elder J. W. McGarvey, Professor of Sacred History in the College of the Bible. These letters were published simultaneously in the *Christian Standard*, Cincinnati, Ohio, *Apostolic Times*, Lexington, Kentucky, and *The Christian*, St. Louis, Missouri, and afterward embodied in his book, "The Lands of the Bible," the "letters" comprising part three of the book; and an excellent work by the way, being the most accurate of any in my knowledge, strongly confirmatory of the marvelous restoration of that land to its former fertility.

On page 533 he relates the experiences of a trip from Tyre to Sidon, one of which was a close call for his life while bathing in the Mediterranean Sea.

He describes how he, "Bro. Earl," and "Frank" (his cousin) were caught in the undertow or "suck-back." I give the account verbatim, the italics only being mine:—

My muscles were aching, my joints were growing stiff, my strength was exhausted. . . . At last my hands and feet both refused to make another stroke. I folded my aching arms across my breast and offered the prayer: "O God, bless my family; sustain them under this blow, and take me to heaven," and then sank beneath the waves. As I went down I was conscious of being turned upon my face. . . . My chest and head felt as if they were being crushed under a great weight, and my limbs were aching as if they were cramped. But I knew my torture could not last long and I watched and waited for the experience of leaving the body. . . . The manner of my *marvelous rescue* related to me afterward was as follows. [Here follows a description of his rescue by "Bro. Earl," and his resuscitation.]

I have now repeated the story of what I may call my *death* and *restoration*. . . . He (Bro. Earl) commanded me to keep silent on the subject, but perish he that writes these lines if I ever forget the debt of gratitude which I owe him.

And if I am thus indebted to my faithful brethren and fellow-travelers, what shall I say of the debt I owe to Him without whose help they could have done nothing? *It was he who rescued first of all two lives of which I had despaired, and then made one of these the instrument to save mine.* I had passed through all the *conscious experience of dying*, and God *drew me back out of the very jaws of death.* I feel that the remnant of my days, whatever it shall be, is a *special gift of his providence—as special as that granted to King Hezekiah* when his hour to die had come, and God, hearing his prayer for longer time, added fifteen years to his life. And if the gift is special, I think it must have a special purpose. I fain would know what that purpose is. Is it that I may bear before I go hence, a heavier burden of earthly woe than has hitherto fallen to my easy lot? Is it that some dire temptation shall grapple with my soul and strain my faith to its utmost tension? . . . Or is it that I shall continue for some years, and with more abounding fruit, the labor of preaching and teaching God's blessed word? O, how often since that dreadful June 14 have I asked myself these questions. On the snowy top of Hermon, amid the cedars of Lebanon, musing by midnight among the ruins of Baalbec, pacing the deck of many a ship; standing on Mars' Hill by the imaginary side of him who spent a "day and a night in the deep;" on the lone mountain, in the crowded city, these questions have pressed themselves upon me, and have occupied many a tearful hour.

Before I left home many of my brethren and sisters, men and women who are in favor with God, gave me assurance that they would continually pray for my safe return. *I know they have done so; and I have the strongest conviction that their prayers have been effective.* I would now address to all of them the words addressed by Paul to the saints in Corinth on a somewhat similar occasion: "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver us in whom we trust that he will yet deliver us; you also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many in our behalf."—2 Cor. 1:8-11.

The above is the extract as found in the book. I do not doubt it as being

a special blessing bestowed upon this man, by the One who is "no respecter of persons," yet this same people—possibly this same individual—would if a case of healing, a miraculous interposition of providence in the Church of Jesus Christ of Latter Day Saints were shown them, would laugh to scorn and explain it away as "animal magnetism," and cite the old sow and the cripple as an equal in miraculous or supernatural phenomenon with the other. This occurrence is the equal of any within my knowledge as far as a claim of divine care over weak mortal. It is as the writer claims "as special as that of King Hezekiah" whose life was lengthened in answer to prayer and the dial shadow was changed backward and forward in order to satisfy him that his prayer was answered.

Where is there any claim greater than this in the latter times? And this blessing to the reverend gentleman was just as "*special*." Wesley's "lame horse" cured in answer to prayer; Dow's mission to Ireland shown by vision; Luther's personal fight with the Devil; McGarvey's death and restoration; Catholicism miracles and claims, all show that we are not alone in believing that God answers prayer. If we are "fanatical," and "inconsistent," what can be said of them.

Yours in bonds,
A. B. KIRKENDALL.

SOME LEAVES FROM LIFE'S EXPERIENCES.

A BROTHER asks, What is faith? That question seems simple:—

Faith is the assurance of things hoped for.

"Yes, I so believe. I sowed some seeds and planted corn in hope to receive a crop, but I have no assurance that I will get one."

"O, yes, you have; God sends his rain on the just and the unjust."

"True, but there seems to be exceptions to all rules, laws, and sayings; for I once sowed seed for six years and never got crop enough to keep me till next harvest."

I did once think I knew all about faith, but as years pass onward and the experience of life unfolds things to view, I begin to believe I know very little about faith. I can see and understand hope and things hoped for, and I live in hope, and hope carries me onward, oftentimes to loss and trouble, yet it is always there with try, try again. You may succeed though there is no assurance that I will. Some believe; others tell me that what one man has done or obtained another man in like conditions may do and obtain, but I have found that it is not always so in life. There is much truth in the saying:—

There's a divinity that shapes our ends,
Roughhew them how we will.

We are not all alike, we are but parts of one great whole and each and all of us will fill the place we are fit to occupy. We may be as the trees in the orchard; bear fruit much alike, but each brings forth his fruit in the place God has appointed. It is written that "God is no respecter of persons," but this, like many other parts of Scripture, is oftentimes given too wide an application. I understand this statement as I do that other saying, "Uncle Sam is no respecter of persons;" for from every nation have come men who desire to enjoy the liberty and rights of the people of these United States and on applying to the proper authorities and taking the oath of allegiance have obtained that right. So, then, it is with those who desire to receive the rights and blessings of God's kingdom. I read that whatsoever you ask in faith, nothing doubting but believe, you shall receive, shall be given to you.

"This don't mean me, for I learn that it is he that is without sin that may so ask and so receive. The question is, Can a man live without sin."

"Yes, surely he can."

"Oh! but I am so weak, and yet when I think of it the greatest delight and comfort of my life is to feel assured God is good, just, and merciful. So, then, are his laws. I have been a citizen of these United States about twenty-five years and have lived in obedience to all law. Then what is sin? Transgression of the law. Now, if I can live without transgression of the laws of man, surely I can live in obedience to the laws of God. In studying the laws of God I find they have a much deeper meaning than I at first understood and I fear that I have oftentimes been like the men who wanted to make Jesus king. They saw in him one who could make the bread that sustains this life, but understood not what the real bread of life was. If I would obey I must love God because he loves me, and if I truly love him I shall fear him lest he be displeased because of my disobedience; and since God cannot look upon sin with the least degree of allowance I must obey in all things. To obey means a rigid self-examination to make sure there is nothing left undone that should be done. So I begin with the teachings of Jesus:—

Love your enemies, do good to them that hate you.

All this is right in my relation to mankind; I must also consider my own body and the care it needs, I must shun the evils of intemperance, gluttony, late hours, and overwork. We may have much steam in the boiler, but if the engine is clogged up or out of order so that it won't work, the steam is of little use. So it is with the body; the Spirit can only use it for good when it is in good condition.

Then there are the passions, they must be under control of the will; hate, revenge, anger, and all such must have no place in the mind. Then there is the proper use of the sexual parts. Here I learn the teachings of men have been far amiss and much evil has been done through ignorance and in giving way to the lusts of the flesh. I have reasoned with myself thus: What would you think of a man who had a sack of most valuable seed and he was to sow some in spring, sow some more every month or two, and keep sowing no matter what the season was. Well, I would think such a man a stupid fool. Well, that is just what I have been. And here I learn how fearfully and wonderfully I am made; for this seed is most precious, being distilled from my blood, forty ounces of which it takes to make one ounce of this fluid. It can only be used lawfully for the purpose of procreation, and if retained in the body, is taken up by the brain and becomes the creator of new thought. In fact I never knew any man who indulged to any great extent sexually that could originate any thought for good or even remember passing events. He could, for the time, hear from others and repeat what was said; he was simply an echo.

The Book of Mormon tells us there is no greater sin in the sight of God, except murder. I truly believe it, for there can be no greater sin against the body, unless it be self-destruction. I have discovered there is a greater depth to thought than I at first knew. As I think, so I am. If I think no evil, I will not do it. Nay, if I write God's laws in my remembrance, they will guard me from evil. I have been tempted to steal; thought would come most forcibly, Take it, no one shall know it. Nay, you are mistaken; I shall know it, God shall know, that is two witnesses; there is condemnation. Get thee hence, Satan. Would you have me brand myself a thief? Men have said to me, "I wish I could stop sexual abuse. How can I?" "Why, never entertain a thought that suggests the act, order it out soon as it comes, declare it wicked, sinful, injurious to the body, and you will succeed." So they did.

This is a matter of great importance. No wonder the sages have said, "Guard well your thoughts." Yes, let the thoughts be pure, honest, just, and true, so shall I be in acts. Out with all suggestions of evil or its appearance, and evil can have no place in me. The Devil is a poor reasoner; he will not stay long when I begin to reason. A brother came here preaching tithing; he said if I did not pay my tithes I would not inherit celestial glory. Yes, thinks I, that preacher, like many others, plays

upon the selfishness of humanity. Now to me there seems to be three conditions of men. There are the liars and filthy, the honest and true, the pure and holy. I have always had an assurance I would be among the honest and true, but as yet have not a hope to be of the pure and holy; so I won't be the least disappointed if I don't get celestial glory. Why, then, should I pay tithes? For the same reason that I pay taxes. That the officers of God's kingdom may be enabled to do their duties in the part they are called to perform in preaching or doing God's work.

I have been sick, called for the elders, was anointed, and got well. I have been sorely afflicted in body and mind, called for the elders, was anointed, got no benefit, what shall I do? Some one says, Call for the elders again. Why? O you might get well next time. Now, this is a something I can't understand. If the elders lay hands on the sick and they don't recover, who is to blame? the elders? I shall say, no; they have done their part. Am I to blame? I don't know; I told my Father that I was sick, did as his law directed, and if there was anything left undone that I should do that would hinder me from receiving the blessing of health, please let me know. What more can mortal do? I believe that my Father could bless as desired if he would. But why don't he? Would some wise man please arise and explain? I have earnestly prayed to know the reason why of such afflictions. The only comfort was, be patient, my son, be patient. I have heard it said when people are sick it is because they have sinned and God is punishing them, but this won't do all the time. Some of the worst sinners I ever knew were the very pictures of health, never was sick a day of their lives, and some good God-fearing men hardly ever know a well day. It is easy to blame poor, helpless mortals and accuse them, but I must be careful; the Devil was an accuser of the brethren.

I read of those whose faith stopped the mouths of lions, quenched the violence of fire, of others who were sawed asunder or burned alive. Was this because of a difference of faith? for they all had faith, or was it in the purposes of God that such things should be? Now, if faith is belief, then I have much faith; but to me it has a deeper meaning. It is easy to believe I will receive, but why have I not the assurance and whence comes the assurance. I believe it must come from God. So then the one who was put in the lion's den had the assurance that God would save him, he who was burned alive had also the assurance that God would save him, his work on earth was done. The one in the lion's den had yet work to

do, so God would not suffer the wicked to destroy his body, for all the wicked can do is destroy the body, the life is God's and his children he will preserve.

So then I have come to this conclusion: that when I was baptized I made a covenant with God that I would do his will, which is to live in obedience to his laws and up to the knowledge received while here on earth he permits me to dwell, bearing in mind that in so doing God will protect and none can injure me; unless I give way to temptations, depart from the ways of righteousness, and so injure myself. Then come what may, joy or sorrow, sickness or health, poverty or wealth, whatever comes, must be for good to me, my Father knows best. Then let me bear in patience all afflictions and tribulations of life, and when life's work is done I shall go satisfied that having done what I could there will, at least, be a place of rest for me.

This is the great beauty of the light of truth revealed in the gospel, the grandeur and sublimity of it all I am sure I cannot tell. The great depth of the love of God, my Father, I do not understand. I am ever so thankful to have received a taste of that love; it makes life worth living and a most important thing it is to learn life's lessons well, that when Christ shall come to earth again I may be there to meet him, stand before his face, and not feel ashamed.

WM. CAIRNS.

Conference Minutes.

OHIO.

Met at Saints' church at Sinking Springs, Ohio, August 10, 1894: G. T. Griffiths in the chair, James Moler assistant; H. E. Moler chosen clerk, J. L. Goodrich assistant. Branch reports: Creola, Bierly, Liberty, Hocking Valley, Milton, Vinton, Hemlock (new), Middletown, and Highland reported showing a net gain of 26 over all loss. Syracuse, Wilkesville, Morgan, and La Grange not reported. Ministry reporting: Elders G. T. Griffiths, J. Moler R. Etzenhouser, H. E. Moler, T. J. Beatty, T. Matthews, H. R. Harder, S. J. Jeffers, A. B. Ervin, A. W. Kriebel, L. D. Ullom, J. L. Goodrich, A. B. Kirkendall, and P. Ray; Priests L. L. Bierly, W. H. Rhoads, and R. B. Jones. Bishop's agent's report read and referred to an auditing committee, which audited same and reported: Receipts \$105.75; expenditures \$100.50; on hand \$5.25. Report received. Resolved that the tent be left under the direction of the missionary in charge, during the remaining part of the season, throughout the Ohio district, and if necessary, for West Virginia conference. Resolved that a reunion be held at Vale's Mills, Ohio, October 26, 1894. Resolved that as a district we urge the use of the *Quarterlies* in the Sunday schools throughout this district; and as a means of securing their use, ask the various officers of the several schools to consider that they are the means adopted by the General Convention for the concert of action and the organization of all Sunday school workers. The questions, "How do branches become members of districts?" and, "When is a

branch disorganized?" were spoken upon and views exchanged in an informal meeting Saturday afternoon. It was resolved that a district conference be held at Limerick, Ohio, in latter part of August, 1895, in connection with a reunion. G. T. Griffiths, R. Etzenhouser, H. R. Harder, James Moler, Thomas Matthews, H. E. Moler, J. L. Goodrich, T. J. Beatty, and S. J. Jeffers, all the General Conference appointees, were chosen delegates to General Conference in April, 1895. Resolved that the district president be authorized to call a conference in early spring if deemed necessary. S. J. Jeffers, Jasper Bowen, and A. W. Kriebel appointed a committee for arrangements for Vale's Mills reunion in October, 1894. A. W. Kriebel, J. Moler, T. J. Beatty, A. B. Ervin, and L. L. Bierly were appointed committee for Limerick reunion in 1895. Resolved that conference bear the incidental expenses of the district. A. W. Kriebel was chosen president, A. B. Kirkendall secretary for coming year. All officers and conference appointees were sustained. Preaching by Elders H. E. Moler, R. Etzenhouser, G. T. Griffiths, and H. R. Harder. Interest good and spiritual blessings bestowed. Adjourned to meet August, 1895, or at call of president.

SOUTHERN MISSOURI.

Conference convened at Burnham chapel, August 31; Henry Sparling president, C. J. Spurlock assistant, and Joseph Ward secretary. Branches reporting: Willow Springs, Vera Cruz, Burnham, and West Plains. Woodside failed to report. Elders reporting: H. Sparling baptized 10, C. J. Spurlock baptized 1, J. Ward baptized 13, J. R. Wedlock baptized 1, C. M. Bootman, W. C. Kinyon, and W. N. Currier; Priest A. D. Brooner; Teachers W. A. Brooner and T. Hamilton. Bishop's agent's report: Total receipts \$115.56; due elders' families \$53.93. Henry Sparling, agent. All the officers were sustained for another quarter. Preaching by Elders Joseph Ward, H. Sparling, C. M. Bootman, and C. J. Spurlock. Brn. Thomas Hamilton and George W. Bootman were ordained priests. We had a large attendance for this district; considerable business was transacted, and all went off nicely. Adjourned to meet at Yonker, Friday, November 30.

NORTHWESTERN KANSAS.

Conference convened at Blue Rapids, Kansas, August 11, 1894, at ten a.m. By request of district president, R. L. Ware, the conference, by vote, chose Bro. H. A. Stebbins of Lamoni to preside, Bro. R. L. Ware assisting; H. Resch secretary. Branch reports: Blue Rapids 63, gain 2; Cuba 12, loss 12; Elmira 53, gain 8; Goshen 63, gain 1. Ministry reporting: Elders H. A. Stebbins, J. T. Davis baptized 1, R. L. Ware baptized 4, R. W. Davis baptized 5, M. Smith, H. Hart, Priests F. M. Dennis, H. Resch baptized 19; S. C. Andes. Bishop's agent, A. Smith, reported: On hand last report \$2.82; receipts \$40; paid out \$36; on hand \$6.82. R. L. Ware was sustained district president, Henry Resch secretary, and Arthur Smith Bishop's agent. The general authorities of the church were sustained. The conference was held during the time of the reunion, and there were present during the reunion besides those above-named, of the ministry, Elders J. S. Goble, C. W. Prettyman, and Arthur Smith (who was ordained during conference); Priests V. F. Rogers, J. W. Hudgens, and J. McDougal. Priests S. C. Andes and H. Resch were ordained to the eldership during the reunion. There were four baptized, some almost persuaded to obey, and a number of others investigating. A peaceful time was had and the presence of the Spirit felt throughout, and it is believed that much good was done for the cause. Preaching by H. A. Stebbins, J. T. Davis, R. L. Ware, R. W. Davis, C. W. Prettyman, A. Smith, H.

Resch, and J. W. Hudgens, the others of the ministry assisting in the preaching and prayer and testimony services. The present reunion committee; viz., Henry Resch, Zelona Smith, and Edwin Sandy, were sustained to make arrangements and set time and place for the reunion in 1895. Adjourned to meet with the Goshen branch, February 8.

Sunday School Associations.

CONVENTION NOTICES.

The Nauvoo and String Prairie district Sunday school association will convene at Farmington, Iowa, Saturday eve, September 15, at 7:30 p. m., when the following programme will be adhered to as closely as time will allow. Each school is urgently requested to be represented, especially those named in the programme. Business programme: Opening song, No. 122, *Winnowed Songs*; prayer; song 43; appointing of committee; remarks by superintendent; reading of minutes; reports of schools; reports of officers; new business; song 92. Literary programme: Select reading, *Rock Creek*; declamation, *Burlington*; solo, *Pilot Grove*; essay, "Our Sunday schools," *Farmington*; select reading, *Keb*; song 130; declamation, *Burlington*; essay, "How to interest the children," *Keokuk*; declamation, *Montrose*; song No. 30; two minutes' talk by all who desire; closing song, No. 212; benediction.

CHAS. N. CRAIG, Supt.,
GEO. LAMBERT, Sec.

The Sunday school association of the North-eastern Illinois district will convene at Mission, Friday, October 12, at two p. m. We hope to see a good representation from all the schools in the district. A programme will be rendered on Friday evening that we feel sure will interest all.

JOHN B. ROUSH, Dist. Supt.

SUNDAY SCHOOL WORK AT SOUTHWESTERN MISSOURI REUNION.

The business managers of the Southwestern Missouri reunion have given Friday, October 12, to Sabbath school work. Therefore let all lovers of the Sunday school cause, and schools prepare to take part in a programme that will be prepared on the ground. Class drill on lesson for October 14 in lesson helps will be used. Come one and all.

G. W. BEEBE, Dist. Supt.

Miscellaneous Department.

AN APPEAL

To the General Membership of the Church.—In the year 1891, we, a few of the members of the Hanley branch (about one third of the recorded number), secured and at great sacrifice of time and money, prepared a place to hold meetings in. It is a very convenient place, centrally situated, and has everything attached to make it a good place for prosecuting the work in, well lighted and ventilated and is lofty, being eighteen feet from floor to ceiling. But owing to unforeseen circumstances we find ourselves unable to carry on any longer. We are indebted to the owner for above twelve months' rent, and on the 29th of September, 1894, we may expect to have to clear out and leave all behind us. It will take about £35 English money to clear Hanley branch of its indebtedness. Who will respond in time for the above date. I had no desire to send this appeal, but per force of circumstances, this is the last resort. Personally, I have nothing to gain; the church will be benefited considerably, should there be a successful response to the appeal. Shall I lose anything by it should it fail? Well, yes; and to me it will be a great loss,

but nothing to be compared with what the church will lose, speaking in a general sense. All assistance rendered will be published in *Herald*, also a printed receipt given for all moneys. Those who can and will help us in this hour of need, please address your help to

BRO. HENRY TABBINER,
Secretary and Trustee of Hanley branch.
No. 7 Russell street, SHELTON,
Stoke-on-Trent, England.

TO ALL INTERESTED IN THE SOUTH SEA MISSION.

By permission of the *Herald* editorial corps, I address a few lines in the interests of those faithful missionaries who are there, and those who may go on the *Evanalia*—pronounced *Ev'-ah-na'-le-ah*, the Gospel (ship).

Bro. and Sr. Devore, Brn. Newton, Gilbert, Hawkins, and Johnson (the last married to a native sister, and not wholly in the ministry), are the only white gospel laborers in the South Sea mission field. They who are there, and they who go, will need light clothing to wear,—light as denims or linen; as thin shoes, but strong ones, as they can use, not tight fitting. Straw hats, the sisters *there* will make for them. I found celluloid collars and cuffs the best, as, except in Papeete, it is not easy to secure good laundry work. If I were going again, I would take light negligee shirts, and two or three celluloid fronts, as large as I could get them, for pulpit use. Or, still better, alpaca vests, made to button up to the neck, then no fronts are needed. Let every one take a rubber coat and leggings; for heavy and frequent rains at certain seasons make them necessary. Take good ones: the constant heat of the tropics makes poor rubber goods a nuisance. A few good points, muslin delaines, or lawns, are what sisters need. *Remember Sister Devore*. Sisters knows the *little things*, useful things only, with which they can make themselves feel that they are presentable. Those who have faded ribbons, and such little things they will not use, by sending them and some diamond dyes, can aid their white and colored sisters to make themselves and their homes into homes of taste and beauty for that region. Self-threading, and other needles: pins, white and black; hair pins, combs, and brushes, tooth brushes especially, the sisters will appreciate, cotton and thread, and a spool of black sewing silk to mend alpaca clothing and other clothing with would do good.

Let every one take a good fountain syringe, and if any are able to send one each to those there, they will confer a positive blessing. Those who go and wish or need anything besides native cooking, had better take small, portable coal oil stoves with them. You cannot get gasoline there, and wood and coal are too dear for common use. Do not take gasoline or other stoves. Get oven and all accoutrements with your coal oil stoves. If you would like a good knife and fork, tea and table spoon, hatchet and ax, take them; but use them before you get there, or pay duty on them.

Butter is seventy cents per pound, cheese and other such luxuries are same rates if you buy them there. If any Saints on the Pacific Coast make butter or cheese, etc., and would like to make the missionaries there glad, they can do so by sending some. They can have it reach them in good condition by mixing with their butter (*from which every drop of buttermilk has been expressed*), 1st, a teaspoonful of powdered sugar, or very finely crushed and rolled white sugar, 2d, as much saltpetre only as will lie flat on a dime. Let these proportions be mixed with each pound of butter, and work all in thoroughly. Then put a thin layer of powdered salt at the bottom of your crock, cover this with a piece of white muslin or cheese cloth, and carefully pack on this the butter, pressing it solidly all around to exclude all air. When crock is full to within half an inch, cut to fit it, another piece of muslin or cheese cloth, and tightly

pack onto this powdered salt. Then, if you can get it, tie tightly over all, or fasten down over it, a good bladder skin. I did not name salt in making, for this every butter maker will use as usual, and I wished to say, do not make your butter any more salt than for home consumption; the saltpetre in the butter will attract to it salt from below and above, so that if more salt be needed for it for transportation than for home use it will be supplied.

In naming the Saints upon the Pacific coast, I did not wish to interdict others from sending if they wished to do so. If any send anything to be forwarded by the Evanelia, they will, I hope, pardon me for asking them to pay full charges to San Francisco, and if they can obtain receipts in duplicate specifying that charges are paid in full, please send one of those receipts to me, with a letter telling me what is sent, and for whom.

Jellies, jams, any little thing any sister likes to send they need not hesitate to send. If anything be sent and I be not told for whom it is designed, I shall send it to Sr. Devore for her to divide up between all, or use as she deems best. The rule there is for Bro. and Sr. Devore to take two parts, and the elders one part each, whether of money or merchandise. I name the rule so that if any senders wist anyone to have especially more or less, they may instruct accordingly.

On this business alone, please address me thus: Messrs. Forscutt and Parkin, No. 3010 Sixteenth street, San Francisco, California.

On all other, and personal matters address me care C. A. Parkin, same address. The former letters, he will open and attend to if I am not there; my personal letters he will forward to me.

Knowing the needs (not wants), the real needs of the South Sea Islands mission, I have written the foregoing. Were I still there, or were I going, this appeal would not appear. Your brother in the "one faith,"

MARK H. FORSCUTT.

Downey, Cal., August 31, 1894.

ADDRESSES.

A. N. Bishop, Market Chambers, Bryn-Mawr, South Wales.

F. G. Pitt, 827 N. Halsted St., Chicago, Ill.

W. B. Dotson, Hearne, Robertson county, Texas.

CONFERENCE NOTICES.

The Chatham district conference will convene at Petrolea, Ontario, October 6 and 7, 1894, commencing at ten o'clock Saturday morning. We hope the officers of the branches will see to sending reports of branches. Bro. J. H. Lake, president of mission, is expected to be present, also some of the brethren from Michigan. An invitation is extended to all who can make it convenient. Come and bring the spirit of peace with you. Any persons not acquainted with the place wishing to be met at the station can write Bro. Geo. Hampshire, Copleston, Ontario, president of the branch. The Saints' church is on main street going from the station across the creek. Any letters intended for conference can be addressed, Samuel Brown, Petrolea, care of Wm. E. Miller.

GEORGE GREEN, Pres.,
SAMUEL BROWN, Clerk.

The Far West district conference will convene on Saturday and Sunday, September 15 and 16, at Kingston, Missouri. The Sunday school association meets Friday, September 14. We give all a cordial invitation to meet with us.

T. T. HINDERKS, Pres.,
CHARLES P. FAUL, Sec.

Conference of the Northern Nebraska district will convene with the Saints of the Valley branch, near Valley, Nebraska, September 28, 1894, at 7:30 p. m. All members of the priesthood are requested to make their

reports in writing, as it will assist the district clerk in his work at the conference. We desire a good attendance of the members, and especially of those holding the priesthood.

G. M. L. WHITMAN, Dist. Pres.,
JAMES HUFF, Clerk.

KENTUCKY AND TENNESSEE REUNION.

On the morning of August 9 the Saints began to gather at the Saints' chapel (a new house built mainly through the efforts of Bro. D. W. Cook) near Lebanon, Graves county, Kentucky. The pleasant smiles and hearty hand shaking were tokens of brotherly love and a promise of future good. Bro. T. C. Kelley called the meeting to order at ten a. m. Bro. Kelley gave us an appropriate speech, welcoming and encouraging the Saints. Bro. H. C. Smith was chosen to preside, Brn. T. C. Kelley and M. M. Turpen associates; Bro. Wm. Waterman secretary, Bro. A. S. Snow assistant; Sr. Nola Adair organist, Bro. T. C. Kelley chorister, Jefferson Myers and Willie Cook ushers. President H. C. Smith gave some valuable instruction to the Saints and called for short speeches from the following brethren: M. M. Turpen, Wm. Waterman, W. H. Griffin, J. H. Scott, S. Reed, P. B. Seaton, J. H. Adair, and C. L. Snow. At 2:30 p. m., prayer meeting in charge of Bro. Heman C. Smith, who gave us an instructive address on prayer. Testimony and prayer followed—an enjoyable time. Eight p. m., H. C. Smith was the speaker; text, Romans 1:16. The sermon was full of points and power.

Friday, August 10.—At 9:30 a. m., prayer meeting. A spiritual time was had. Eleven a. m., preaching by Bro. C. L. Snow; text, Matthew 24:14. At 2:30 p. m., Bro. Wm. Waterman was the speaker; subject, the Holy Ghost. Eight p. m., preaching by Bro. M. M. Turpen; text, John 17:23.

Saturday, August 11.—Bro. W. H. Griffin was the speaker; texts, Acts 24:14; Matthew 28:19. At 2:30 p. m., preaching by Bro. P. B. Seaton; text, 2 Corinthians 5:17. Eight p. m., Bro. T. C. Kelley was the speaker; text, Romans 4:3.

Sunday, August 12.—At 9:30 a. m., prayer meeting. A profitable time. At eleven a. m., Bro. Heman C. Smith was the speaker; text, Galatians 1:1 with Matthew fifth chapter. At 2:30 p. m., preaching by Bro. M. M. Turpen; text, Hebrews 1:13, 14. Eight p. m. Bro. Heman C. Smith preached; text, Psalms 127:1: "Except the Lord build the house, they labor in vain that build it."

Monday, August 13.—At 9:30 a. m., prayer meeting. A good time. At eleven a. m. Bro. J. H. Scott was speaker. Subject, Plan of salvation. At 2:30 p. m., Brn. A. D. Greer and Heman C. Smith were the speakers. "Wonderful words of life" were imparted during this service. At eight p. m., preaching by Bro. T. C. Kelley; texts, Matthew 27:19-22; John 10:1.

Tuesday, August 14.—At 9:30 a. m. prayer service. At eleven a. m., preaching by Bro. Wm. Waterman; subject, First resurrection. At 2:30 p. m. Bro. Robert Warren was the speaker; subject, Abraham's faith. Bro. G. H. Hilliard's smiling face appeared on the scene during the evening. At eight p. m., preaching by Bro. M. M. Turpen; text, 1 Timothy 3:15.

Wednesday, August 15.—At 9:30 a. m. prayer service. At eleven a. m. Bro. G. H. Hilliard was the speaker; text, Matthew 4:4. At 2:30 p. m., preaching by Bro. Heman C. Smith; text, 1 Thessalonians 4:4. A sermon to the ministry. Eight a. m., Bro. T. C. Kelley was the speaker; subject, Resurrection a miracle. A masterly effort.

Thursday, August 16.—At 9:30 a. m., prayer service. At eleven a. m. and 2:30 p. m. preaching by Bro. G. H. Hilliard; subject, Tithing. The speaker showed that by obedience to this law we became workers together with God. That the devourer would be rebuked for our sakes. That tithing was

a means by which the gospel could be carried to all the world. That God demanded the smallest rent of any landlord in existence. That if we did not pay tithing we robbed God and brought cursing upon ourselves. Space prevents us telling the good and true points made. The Saints were pleased and some expressed determination to observe the law. At eight p. m. preaching by Bro. Heman C. Smith.

Friday, August 17.—At 2:30 p. m. reunion business meeting was held, Bro. Heman C. Smith presiding. It was moved and adopted that when this reunion adjourns it does so to meet at Farmington, Graves county, Kentucky, on Thursday before the first quarter moon in August, 1895. It was moved and adopted that a committee of five be appointed on arrangements. The following were selected: Brn. C. L. Snow, Dr. Boyd, Jefferson Myers, W. H. Griffin, and J. H. Adair. It was moved and adopted that the secretary be authorized to send the minutes of this reunion to the *Herald* and *Ensign*.

Three persons were baptized during the reunion; viz., Brn. Josiah M. Tobbert, Jefferson Myers, and Willie Cook. The sermons were from good to grand. The prayer services were generally very refreshing. The secretary was afflicted with tonsillitis and was not always able to be present and asks kind consideration on account of omissions and brevity of report.

ORGANIZATION OF SOUTHERN WISCONSIN DISTRICT.

To whom it may concern:—The late General Conference provided for the organization of a Northern and a Southern district in Wisconsin. The boundary between the two districts is the parallel which forms the northern boundary of Vernon, Sauk, Columbia, Dodge, Washington, and Ozaukee counties.

A meeting to effect the organization of the Southern Wisconsin district will convene at the Wilder schoolhouse, five miles northeast of Evansville, Rock county, Wisconsin, Saturday, October 6, at 10:30 a. m. Persons coming by rail, and arriving at Evansville on Friday will be met at the trains there and conveyed to the place of meetings. We hope for a large attendance and a profitable time. Bro. A. H. Smith, missionary in charge, is expected to be with us.

Branches should elect delegates, as provided for in Book of Rules, page 162: "The basis of representation shall be one delegate for each six members in each branch, or fraction thereof." The report from each branch should be a complete duplicate of the branch record itself. It should contain a list of the names of all the members with all the items of birth, baptism, etc., on the branch book. This is necessary so that the names may all be transferred to the new district record and thence to General Church Recorder.

W. S. PENDER,
Submissionary in charge.

BORN.

SARRATT.—To Amos B. and Sr. Diana Sarratt, July 2, 1890, a daughter, and named Mamie. Blessed June 20, 1894, at Hebron, Nebraska, by Elder E. T. Bryant.

SARRATT.—To Amos B. and Sr. Diana Sarratt, December 23, 1893, a son, and named Oscar. Blessed June 20, 1894, at Hebron, Nebraska, by Elder E. T. Bryant.

POST.—To Bro. Israel and Sr. Fanny Post, at Leon, Iowa, July 17, 1894, a daughter, and named Ruth. Blessed August 19, 1894, by Elders H. N. Snively and William Ray.

LEACH.—At Florence, Nebraska, February 8, 1892, to Bro. Frank and Sr. Jessie Leach, a son, and named Clarence Paul. Blessed August 15, 1894, by Elders C. H. Porter and G. M. L. Whitman.

FRANCE.—Near Andover, Missouri, June 18, 1894, to Bro. Wm. A. and Sr. Mary A. France, a daughter, and named Mary Eliza

beth. Blessed September 2, 1894, by Elders Robert M. Elvin and Edwin Stafford.

MARRIED.

GIBBS — GOODWIN. — Near Manchester, Texas, August 15, 1894, Mr. Jacob P. Gibbs to Sr. Francis B. Goodwin, Elder C. M. Fulks officiating.

LUDSEY—ENOX.—At the residence of the bride's parents, near Manchester, Texas, August 16, 1894, Mr. John M. Ludsey to Miss Eliza M. Enox, Elder C. M. Fulks officiating.

DIED.

BAXTER.—George M. Baxter was born April 29, 1811, in Seneca county, New York; baptized June 3, 1894, by Elder J. M. Brown; died July 6, 1894. He came to Kansas in an early day and endured the hardships and privations of a frontier life for many years. He was married to Ida Stronce, January 1, 1890. Funeral sermon by Elder J. M. Brown; text, Job 14: 14.

MEFFORD.—Pearl, beloved daughter of Lemuel and Lilly Mefford, was born September 7, 1880; passed away August 21, 1894. She was baptized when nine years of age. She was a bright, pure, affectionate daughter. Funeral services held at Saints' chapel, Woodbine, Iowa, August 23; sermon by A. M. Py-rando. A vast assembly paid tribute to the memory of the departed in attending the services.

DANCER.—Sr. Rosalia H. Dancer, wife of Bro. David Dancer of Lamoni, Iowa, departed this life August 28, 1894, at her home, surrounded by her relatives, peacefully falling asleep in the Lord after a long and tedious sickness borne as only a Christian can bear the ills and pain incident to a mortal sickness. Sr. Dancer's maiden name was Harvey; she was born at Hadley, Canada East, January 31, 1833; removed to Illinois with her parents while quite young, and was married to Bro. David Dancer when eighteen. She was baptized at Wilton, Will county, Illinois, in April, 1863, by Elder E. C. Briggs. She was a consistent believer, and early adopted the sentiment that charity and the love of Christ were best exemplified in the exercise of love and charity toward man. From the exercise of this sentiment Sr. Dancer became a minister of blessings to those by whom she was surrounded, a sister of mercy to the afflicted and needy on every side. Bro. and Sr. Dancer removed to Decatur county at the time the colony was located, and built a home in Lamoni about 1882, and from thence she has now removed to the mansion not made with hands, eternal in the heavens. Hers were an estimable Christian character and a life worthy of praise, and will leave among the community where she lived and where she died, a fragrant memory forever. She sleeps the sleep of the righteous, leaving husband, two sons, and a granddaughter, and a host of friends who miss and mourn her.

MORROW.—Robert Morrow, son of Widow Martin of Woodbine, died at Moorehead, Iowa, June 23, 1894. He was traveling home near Moorehead, Iowa, on Saturday evening, June 23, through a terrific storm of rain. When about two miles from his home a fierce and vivid shaft of lightning struck him and his two horses dead instantly. His little boy, six years and two months old, was sitting with him wrapped in the same blanket, but was not hurt; but as the wagon came to a sudden standstill when the horses fell dead, the sudden stop hurled the little boy from the seat, and he fell over the front of the wagon onto the dead horses, from which he arose uninjured, and finding himself unable to rouse his father to life, or to get the horses up, he hurried through the storm to his home. When he got opposite his home he found the water too deep to cross, and he was compelled to travel to the head of the flood, and then he had to wade in order to get across. When the brave little man entered the house he told his mother, "I have no papa now; he is burnt up." Imagination fails to depict the

sad feeling of that bereaved wife and mother's heart. Bro. Morrow was a consistent Latter Day Saint, and his death is deeply mourned by a large circle of friends. May God guide and comfort his bereaved wife and children. His memorial sermon was preached by the writer to a very large audience in the Saints' church at Woodbine, Iowa, June 25.

C. DERRY.

CRAIG.—At his home, Moolap, Victoria, Australia, July 26, 1894, Bro. John Craig, aged 65 years. Deceased was born in Londonderry, Ireland; came to Australia in 1852, and was married in 1863. He leaves to mourn a wife and ten children, who are all in the church. He accepted the latter-day work through the teachings of Bro. Burton, and was baptized July 26, 1878. He was teacher of the Moolap branch and set an example before the Saints that would give credit to any servant of God. His home was an oasis in the desert to the weary servants of God, where they always found a resting place and word of encouragement to cheer them on in the warfare of life. He was ill for five years, during which time he gradually grew worse, but was never heard to murmur nor complain at his lot. A long procession of sympathizing friends followed his remains to the Eastern cemetery, Geelong, where his remains were quietly laid to rest. He lived in peace, died in peace, and may the peace of the Lord ever follow him. Funeral services were conducted by Elders Trembath and Butterworth. Deceased was father of Sr. C. A. Butterworth.

"We shall meet them at home, we shall greet them;

Though now they are hid from our sight

We think of the time we shall meet them

And it off fills our hearts with delight.

We have laid them away in deep sadness,

Yet not without hope in our breast,

For again they will join us with gladness

And enter the heavenly rest."

CROUCH.—At Norwich, Connecticut, July 3, 1894, Emiline A. Crouch. Deceased was born in Groton, Connecticut, August 9, 1864. Her parents' names were Josiah F. and Abiah Chapman Phillips. She was the wife of Elvin Crouch. She was reared in the faith of the Rogerine Quakers. She had been a member of the Latter Day Saints about one year; baptized by Elder G. W. Robley. Funeral services at Norwich and Ledyard by Elder F. M. Sheehy.

KETTLEWELL.—Elizabeth L. Kettlewell died at Blenheim, Ontario, March 12, 1894. She was born March 25, 1836, in Ontario; baptized October 29, 1870, at Louisville, Ontario, by George Cleveland. She was married to Bro. Geo. Kettlewell March 10, 1891. She was a woman who had passed through a great many severe trials. She buried seven of her children and a husband, only one of her family left to mourn. She always bore a strong testimony to the restored gospel. Prior to 1878 she stated if she was spared to see a living prophet she would quit the use of tobacco. In 1878 she met Bro. Joseph, and from that time to her death she used the weed no more. Her remains were interred in the Crawford cemetery on the shore of Lake Erie. Funeral sermon by Elder Samuel Brown in the Saints' church at Blenheim, to a large concourse of friends and relatives. Her spirit rests with the pure and the good till the resurrection morn.

FULKS.—At the home of her eldest son, Elder C. M. Fulks, near Manchester, Texas, January 26, 1894, Sr. Lucinda Fulks. Deceased was born at Chestertown, Ohio, December 28, 1817. She was married to Bro. Wm. Fulks near Spencer, Ohio, and after some twelve years moved to Iowa, thence to Kansas, where, near Mound Valley, she was baptized by Elder B. H. Davis. She was the mother of ten children. Funeral services by Elder E. A. Erwin.

Gen. N. P. Banks died at Waltham, Massachusetts, September 1.

France has launched a new type of war ship, the Carnot, that will cost 21,000,000 francs.

Sweden will hold an international exposition at Stockholm in 1897.

ITEMS OF INTEREST.

MEMPHIS, Tenn., Sept. 1.—Six negroes, all members of an organized gang of incendiaries, were lynched by a mob near Millington, Tennessee, a small town on the Chesapeake, Ohio, and Southwestern railroad, thirty miles north of Memphis, last night.

ST. JOSEPH, Mo., Sept. 1.—All the plumbing firms in the city with one exception have formed a combine for commanding exorbitant prices for work. They have been arrested and will be vigorously prosecuted under a recent law.

LONDON, Sept. 1.—Advices from Athens state that the Greek capital is full of fugitives who have fled from Cyprus in terror of the Turk. The panic has been caused by the withdrawal of British troops. The island was turned over to England for administration in June, 1878, and was formally ceded to Great Britain in 1888. Under its administration oppression ceased and religious tolerance prevailed.

The removal of the British troops, although accompanied by the announcement that the island would not be turned over to Turkey, created the most tremendous panic among those not Moslems. The Turkish inhabitants in vans and companies ranging from ten to a hundred in number raided the fields and villages, destroyed crops, abused the women, and robbed and murdered the men who were known to be Christians. The latter fled to adjacent islands or to Greece. The situation is one that has created great indignation. It is learned that the slave trade in girls has been steadily carried on in Cyprus, under the protection of certain Egyptian pashas.

TANGIER, Sept. 1.—Disorder and revolution are spreading in Central and Southern Morocco. The towns of Demmat and Zamza have been pillaged. The town of Zania has been looted and two Jews brutally killed, the wives of some of the former Caids outraged and their families enslaved. The outlook is threatening and serious complications are feared.

WASHINGTON, D. C., Sept. 3.—To-day being Labor day, all the government departments and public offices were closed, as were a great many stores and public places. The labor organizations paraded and spent the day at a park in the outskirts.

Labor day was observed in many cities throughout the United States by demonstrations of workingmen's societies and organizations; also in Canada, where business was generally suspended. The Trades Union Congress with four hundred delegates began its sessions at Norwich, England, on that date—September 3.

SAN ANTONIO, Tex., Sept. 2.—The scene of destruction and desolation in the flooded district for a distance of 100 miles east and west from here and extending south from the Southern Pacific railroad to the Rio Grande, 200 miles away, is simply terrible. Thousands upon thousands of acres of pasture and farm land are still under water. It is estimated that the damage to crops in the valley of the Leona River alone will reach \$500,000, while in the Valleys of the Saco and Sabinal rivers the losses will be fully as much more. Many thousand head of cattle, horses, and sheep were swept away and drowned. It is still a matter of uncertainty as to the number of lives lost, but additions to the list of drowned are constantly being added. Half of the houses in Uvalde, a town of 2,800 population, were carried away, and there is much suffering there by homeless families, but no more fatalities are reported there. Nothing has yet been heard from the settlement of seventy-five families several miles below Uvalde, but there are still grave fears that many, if not all of them, were swept down by the torrent and lost. The town of Batesville was entirely inundated and there was heavy loss of property, but no lives reported lost. There are several other towns in the flooded district, but they are away

from the railroad and telegraphic reach and nothing can be heard from them until the waters subside.

NEW ORLEANS, La., Sept. 2.—The Southern Pacific officials here had full advices from the seat of the storm in Texas to-day and said the reports of damage to the track and of the amount of loss to the Southern Pacific has been exaggerated. The principal damage sustained is near Uvalde, Texas, is the washing away of iron spans of bridges over the Leona, Hondo, and Secor Rivers. The report that forty miles of track were washed away and that \$1,250,000 loss is involved is ridiculous.

Madrid advices say Spain has published a decree canceling the reciprocity treaty between the United States and Cuba. Negotiations are in progress for a new commercial treaty between the United States and the Spanish colonies.

MASSILLON, Ohio, Sept. 4.—As a possible means of effecting a settlement with their miners the Millport Coal Company offered their men \$1.75 a day, supplies free. The proposition was rejected. The operators report progress in arranging for the reception of new men. Labor agencies have agreed to place the men at mines in the Massillon district and stay with them until all danger is past.

NEW YORK, Sept. 4.—The 8,000 garment-workers in New York and Brooklyn, who say they have been underpaid, have begun a great strike. It is estimated that before the week is out there will be from 25,000 to 30,000 people out of work, either as strikers or because of the strike. The trouble is not confined to New York and Brooklyn. In Philadelphia, Boston, and other large cities similar conditions have existed, and the people have either quit work or have decided to quit in the event of a failure to get better wages by some near at hand date. It bids fair, in a word, to be a general strike on the part of the sweat-shop workers.

Delegates of all the local branches of the United Brotherhood of Carpenters and Joiners, the United Order of Carpenters and Joiners, and the Progressive Carpenters Society have decided to order a strike, and will meet at nine a. m. to-morrow to hear reports from different parts of the city.

The United States has formally recognized the Hawaiian Government.

The Union Pacific Railroad Company has posted the following bulletin at Omaha, Nebraska: "On account of personal strife engendered by partisanship it has been decided to ask all employees of the Union Pacific company to refrain from active participation in politics. Should any employee desire to accept the nomination for any office he will be requested to resign from the service of the company."

OTTUMWA, Iowa, Sept. 5.—Stormy Jordan, the notorious saloon man, once immensely wealthy, has spent all his money fighting Iowa's prohibition law. His place was closed to-day because he could not pay the license.

NORTH SYDNEY, N. S., Sept. 5.—The schooner Rigel of Gloucester, Massachusetts, Captain G. W. Dixon, arrived here to-day, having on board, the crew and passengers of the steamer Miranda, which left New York, July 7, with Dr. F. A. Cook's Arctic excursion. All the members of the party are well. August 9 the Miranda struck a rock near Sukkertoppen, West Greenland, and was abandoned in a sinking condition, August 23, in Davis Strait, latitude about 61° 15', longitude 58° 40'.

Japan has invited the United States Government to appoint American officers to travel with its army and witness its various military operations.

The United States has declined to enter into alliance with China at the instance of the British Minister to Washington, Sir Julian Pauncefote, for an active naval dem-

onstration with the purpose of seizing the treaty ports, though this government had previously tendered its good offices in connection with the European powers to keep the ports open.

SHANGHAI, Sept. 5.—The Japanese residents here, numbering 700, are selling out their business preparatory to a rapid departure as possible, owing to the surrender by the United States of two Japanese said to be spies to the Tasta outside the settlement limits. It is said these Japanese were executed immediately, whereas it was agreed they should receive a fair trial. The reported executions have not been confirmed, but the story makes the Japanese residents feel they have no protection here. Up to now they believed themselves safe under the protection of the United States. A junk, which was passing through a forbidden channel, has been blown up by a torpedo.

CHEMULPO, Corea, Aug. 6.—The battle of Gazan began in earnest the afternoon of July 29. At first the Chinese fought outside of their gun parapets, with the intention of taking refuge there if they were beaten back. But the sudden charges of the Japanese gave them no time to run within their parapets. They fled, leaving their flags behind. When the Japanese attacked his camp at Seikwan, the Chinese General Che deserted, threw away his uniform as an incumbrance to flight, and left behind the papers which, as a General, he should never have allowed to leave his side. It is not known where General Che has fled. The Japanese army pursued the Chinese for twelve miles to Yoran, near Gazan. At Gazan the army found many hundreds of thousands of rounds of powder and six or seven hundred bags of rice.

RIE LAKE, Wis., Sept. 1.—Terrible forest fires are raging in this neighborhood, and the town of Bashaw, fifteen miles north of here, has been entirely wiped out, railroad bridges are partially burned and telegraphic connections are entirely cut from the north. The noon passenger train, which left here at 1:30, reached Bashaw, but had to return, picking up what people they could find and bringing them to this city. Some of the sufferers were nearly overcome with heat and smoke and would have perished had it not been for the timely rescue. A party was sent out from here by a special train, but only succeeded in finding one man, whom they found half crazed, wandering around in search of his family, they having become separated while escaping from the flames. It is thought some persons have burned to death, as no trace can be found of them.

BASCOBEL, Wis., Sept. 1.—A terrific fire swept over the thriving city of Muscoda this afternoon. Muscoda is a lively place of about 1,500 inhabitants, situated thirty miles east of Prairie du Chien on the Chicago, Milwaukee, and St. Paul road. The fire originated in an old barn, probably the work of children playing around there. There has been no rain here for over eight weeks. The cisterns in the city were dry. A high southwestern wind was blowing and nothing could be done to prevent the flames from spreading rapidly. At ten o'clock to-night a breeze from a different direction is blowing and it looks as if the whole town will go, and the loss will be much heavier if the wind gets stronger. It is reported that two children were burned, but the report is probably not true.

MARQUETTE, Mich., Sept. 1.—Heavy forest fires are burning to the southwestward of Ishpeming, around Republic, and on towards Iron Mountain. The fires, which have been burning for days in the lower end of Houghton county, west of Nestoria, seem to have taken fresh start to-day, and there are reports that Sidnaw is cleaned out and that Trout Creek and Ewan are in great danger. These reports cannot now be verified, as the wires are down west of Nestoria.

PINE CITY, Minn., Sept. 1.—The forest

fires north of the town are raging with savage fury. The high wind through the day has fanned every spark into flames which have been traveling over the country, sweeping everything before them. Settlers are being driven from their homes to seek shelter in the marshes. Hay and buildings have been consumed, and the air is in a suffocating condition from heat and smoke. The north-bound limited train with all its passengers is now laid up at this place waiting to get through to Duluth. Crews are out working on burnt culverts and repairing bent rails to get the trains through if possible to-night. There is no communication with Hinckley, but it is feared here that the town is in imminent danger. Relief crews are being sent out from town as rapidly as possible to aid the distressed settlers.

CHIPPEWA FALLS, Wis., Sept. 1.—The town of Marengo, in Ashland county, has been completely destroyed by fire and 200 families rendered homeless.

ST. PAUL, Minn., Sept. 1.—The fires are widespread and the smoke is extremely dense. At Duluth at West Superior to-day the smoke was so dense that people found work difficult, while the heat was scarcely endurable. Railroad men reported inability to see as far as a hundred feet and business was at a standstill.

PINE CITY, Minn., Sept. 2.—The town of Hinckley has been wiped out by fire and not less than 200 people perished in the flames. The walls of the schoolhouse, the iron fence about the town hall property, the bank vault, and one absolutely uninjured outhouse are all that is left to mark the site where yesterday stood a score of store buildings and a dozen times as many dwelling houses.

The situation at Sandstone is even more appalling than at Hinckley, except in point of numbers. Of the 200 people living in the town one fourth are dead. Last night at 5:30 flames came near the town and people prepared to leave early. The wind blew like a hurricane, and as the people were getting ready to leave the fire closed in on three sides. Not a single person saved a thing except his clothes. About 160 went to the river, and fifty or sixty were burned to death, and those saved have been all day without food or shelter, and no relief could be got to them to-day. The people are living on potatoes and carrots left in the ground. Sandstone is but three miles from Sandstone Junction on the Duluth road, and the fire was on both sides of the river, so that the town of Partridge was burned.

DULUTH, Minn., Sept. 2.—Hundreds of settlers along the lines of the St. Paul and Duluth and Eastern Minnesota railways lost their lives yesterday. Seventy dead bodies were counted between Duluth and a point north of Hinckley on the St. Paul and Duluth alone. These were settlers who had run to the railway for their lives, hoping to catch a train. Mansfield was one of the towns entirely wiped out.

CLINTON, Ia., Sept. 2.—Word has been received here that Barronett, Wisconsin, a lumbering town owned by the Barronett Lumber company, is completely destroyed. Artemus Lamb, one of the heaviest stockholders in the company, says there were about 12,000,000 feet of cut lumber piled up in the mill yards, a conservative estimate of the value of which he thinks is \$200,000.

ST. CLOUD, Minn., Sept. 2.—The regular Hinckley mixed train due here at six o'clock last night is in the ditch at Pokegama. Pokegama was completely wiped out. Thirty to thirty-five families are homeless and suffering. They were caught by the sweep of the flames with hardly a warning and could save nothing.

CHIPPEWA FALLS, Wis., Sept. 2.—The forest fires are still raging in this vicinity. The little village of Marengo, situated at the junction of the Duluth, South Shore, and Atlantic railway and the Wisconsin Central railway, in Ashland county, was entirely de-

stroyed by fire yesterday afternoon; also the long bridge which crosses the ravine over the Central road at that point. No lives were lost.

ST. PAUL, Minn., Sept. 2.—The little settlement at Mission Creek was wiped off the face of the earth almost as Hinckley its larger neighbor half a dozen miles up the road. The population of the place was about one hundred and twenty-five.

ASHLAND, Wis., Sept. 3.—Washburn was guarded with deputies last night and all carried rifles. The same precautions will be taken to-night. It was found that incendiaries were at work in the city endeavoring to add to the general consternation. Five were arrested and thrown into jail. Ashland officials are also keeping a sharp lookout for incendiaries, as there were two attempts made last night to fire the Chicago, St. Paul, Minneapolis and Omaha depot, but were thwarted. The anxiety felt at Ashland for the safety of Northern Wisconsin towns was somewhat eased to-day by reports of rain at nearly every locality where the fires have been worst. It has been a godsend to this country. Queries sent out from Ashland have brought back many responses regarding the rains, although in their very copiousness they have been meager to the hundreds of square miles of fiery furnace.

RHINELANDER, Wis., Sept. 3.—The entire population here has been working in reliefs the last three days to save the town. This is a place of 6,000 people, and stored along the railroad tracks are between \$2,000,000 and \$3,000,000 worth of manufactured lumber. Besides this there are six sawmills and several box factories. The town is surrounded by forests of cedar, tamarack, and pine.

MADISON, Wis., Sept. 3.—Gov. Peck to-night received a dispatch saying Barronett was wiped out of existence and that fifty-nine families are homeless and forty families are destitute. He appeals to the people of Wisconsin for money, clothing, bedding, provisions, and such articles as destitute people can use.

PINE CITY, Minn., Sept. 3.—The first thought of the officials of the St. Paul and Duluth railroad company was to care for the unfortunate people along its line who had lost everything they owned; the second was to restore the operation of through service between St. Paul and Duluth. These tasks are well under way.

LEAVENWORTH, Kan., Sept. 3.—This place was visited by a terrific rainstorm early this morning. From one o'clock to three water fell in torrents, and much property was damaged. On the Three Mile Creek the water washed out several stables, drowning three horses, and swept away a shanty, drowning a two years' old colored child named Sarah Ellis. A Missouri Pacific bridge below the Union Depot was washed out. Lightning struck places, and trees and sheds were blown down all over the city.

GUTHRIE, Ok., Sept. 3.—A waterspout, coming up suddenly last evening, swelled Skeleton Creek out of its banks, flooding the surrounding country for quite a distance. While endeavoring to cross the stream near here in a buggy the occupants, Mrs. Jack McPhee, her two children, and Miss Mabel Hill, were thrown into the water and drowned. Up to this morning the bodies had not been recovered.

ELGIN, Ill., Sept. 3.—It rained so hard here to-day that at times the storm had the appearance of a cloudburst. Water came down in torrents until the streets were flooded to the depth of two inches in many places, loosening the pavement of paved streets, and the unpaved streets along the bluffs were washed into gulleys, and cellars were flooded. The storm lasted all day. It is the only good rain since early spring and is worth millions to the dairy interests.

OAKLAND, Ill., Sept. 3.—A heavy deluge of rain followed by strong winds wrought

havoc in this community to-day. At eleven a. m. the rain began to pour down in torrents, flooding the streets and ditches. Many hundred tons of broomcorn which had been harvested but left in the fields are ruined and the loss will reach many thousands of dollars. A report comes from St. Omer, a small settlement south of this city, that fields of corn, a number of trees, and several hundred rods of fencing were blown down in that vicinity. A number of dwellings in the path of the wind were injured. Even at a heavy loss the rain is a great benefit to this community, as much suffering prevailed among the farmers for want of water.

FAIRBURY, Ill., Sept. 3.—The heaviest rain for some time visited this section to-day, benefiting the pastures and the sowing of fall wheat especially. The lightning struck in various places, doing considerable damage. The Electric Light Company's line was demolished by a bolt.

WICHITA, Kas., Sept. 4.—A terrible storm visited this city at an early hour this morning. The lower portion of the town was inundated by a cloudburst and many telephone wires are down. Lightning was incessant, and at the home of Thomas Hermen a bolt of lightning killed his little boy, fatally burned a little girl, and literally tore the house to pieces.

MILWAUKEE, Wis., Sept. 4.—The first relief car from here to the fire sufferers left for Cumberland, Wisconsin, to-night. It contained 2,000 pounds of meat, 200 quilts, 200 pairs of blankets, 200 pounds of coffee, two barrels of sugar, and twenty-five barrels of flour purchased by orders of the relief committee and was filled out with donations made by the merchants of the city. Gov. Peck fifteen minutes after his arrival here had a meeting with his staff and mapped out a plan of relief.

DULUTH, Minn., Sept. 4.—Nearly \$9,000 in cash has been donated by the people of Duluth for the fire sufferers, in addition to which the merchants have given hundreds of dollars worth of merchandise, and the citizens generally have contributed large quantities of clothing, bedding, and food. The jobbers' union will add \$1,000 to the cash subscriptions, and other donations of cash are being made hourly. Such an outpouring of generosity was never seen before in this town. There are 1,500 people from the burnt district here who are being housed and fed, and all are being provided with abundant clothing as fast as possible.

ST. PAUL, Minn., Sept. 3.—At a meeting in this city last night of all interested in the relief measures it was decided to call on the Governor to appoint a central committee to have general oversight of relief and the distribution of all donations from whatever source received. Anything sent to Governor Nelson, to Tams Bixby, or to Mayor Smith will be promptly forwarded. The St. Paul and Duluth road is running relief trains and carrying all supplies offered. The American Express company announced to-day they would carry supplies free of charge. Governor Nelson last night issued a proclamation calling for aid for the sufferers.

ST. PAUL, Minn., Sept. 4.—The work of securing relief for the Minnesota fire sufferers has been reduced to a system and is progressing finely. More than \$7,000 in cash contributions and two carloads of clothing and provisions have been received from St. Paul people by the General Relief committee. The A. O. U. W. order has come forward with \$1,000 in cash. The Odd-Fellows at a meeting this evening contributed a large sum. Cash subscriptions, varying all the way from \$500 to fifty cents, were made all day yesterday to Gen. Bend, manager of the General Relief committee. At the supply depot a corps of men and women was kept busy receiving and packing supplies for shipment to the fire sufferers. All over the State the citizens are offering contributions

in money and clothing. From abroad also relief is coming. A telegram saying, "Draw on me for \$500," came from Austin Corbin, the Brooklyn capitalist, and in like manner others are obeying the promptings of generosity. The Boston Elks gave \$100, and other lodges of the B. P. O. E. have been equally prompt and generous.

CHICAGO, Sept. 6.—Mayor Hopkins yesterday issued the following proclamation calling for relief for the forest fire sufferers: "The attention of the citizens of Chicago is called to the horrible suffering and destitution of the people of Minnesota and Wisconsin occasioned by the recent forest fires. The condition of these sufferers appeals with the greatest force to the humane people of Chicago, who, when the victims of a devastating fire, received the substantial sympathy of the civilized world. I ask with confidence that our people will give liberally and promptly out of their abundance to the relief of our suffering neighbors. All contributions for this purpose sent to William K. Ackerman, City Controller, will be faithfully applied to the purpose designed. John P. Hopkins, Mayor."

In spite of the rains many places are still in great danger from the fires.

The war governor of Iowa, Samuel J. Kirkwood, passed to his rest at Iowa City at 1:15, September 1.

The railroads have suffered heavy losses but are making wonderful progresses in repairing damage done by the fire, and nearly all trains are now running on time.

Bad local fires have occurred at Union City and Kewanee Indiana; Iowa City and Waterloo, Iowa; Carlinville and Rockford, Illinois; Wooster, Ohio; Point au Pic, Quebec.

According to Japanese advices the King of Corea has renounced allegiance to China and declared in favor of Japan in the present war between Japan and China. His troops have cooperated with the Japanese forces.

A St. Cloud, Minnesota, dispatch of the 7th states that a suspicion prevails that the late extensive forest fires were caused by timber pirates, who set fire to the woods to avoid investigation of their frauds. The fires have spread over 1,000 square miles of country, have destroyed perhaps a thousand or more human lives, and devoured \$20,000,000.

St. Johns, New Brunswick, is endangered by forest fires. The loss to crops by fire in the adjacent country is enormous.

Duluth advices of the 7th state that steps are being taken to supply the destitute people with farms and necessary implements and supplies, now that the denuded lumber district will likely become a farming section. Hinckley, Minnesota, will be rebuilt as a railroad junction and farming territory center.

SHANGHAI, Sept. 7.—The Japanese have occupied some islands in Society Bay, to the north of Port Arthur. An armistice between China and Japan is imminent.

YOKOHAMA, Sept. 7.—Field Marshal Yamagata has started for Corea to assume command of the Japanese army, which amounts to over 100,000 men. It is supposed an attack will be made on Peking at once. It is rumored that China is endeavoring to purchase a fleet from Chile, that half of the purchase price has been paid, and that the fleet is now due. Mr. French, the new British Minister to Japan, has been received by the Emperor. It is said he has brought a copy of the new treaty between Britain and Japan.

VIENNA, Sept. 7.—The Central Sanitary Council announces that since the beginning of the cholera epidemic there have been 4,367 cases of the disease and 2,700 deaths in Galicia, and 519 cases and 300 deaths in Bukowina.

AMSTERDAM, Sept. 7.—From Maestrich three cases of cholera were reported yesterday. At Dordrecht another death from the disease has occurred and at Kapella there has been one fresh case.

PLACES OF WORSHIP.

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

Trinidad, Colorado, north of public school, Santa Fe addition. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m.; social services at 2:30 p. m. Sunday school at 1:30 p. m.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a. m., 8 p. m. Prayer meeting every Wednesday evening.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets. Services every Sunday at 11 a. m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president. 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p. m.; Sunday school at 12:45 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street Buildings, Albion Room,

San Francisco, California: Schem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a. m. and 7:30 p. m., social service at 2:30 p. m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a. m. and 7:30 p. m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Netawaka, Kansas, Saints' Chapel, Church

street. Preaching services Sundays 11 a. m. and 7:30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118½ South Spring street.

San Bernardino, California, corner Fifth and F streets.

Boston, Massachusetts, Howard avenue, Roxbury.

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St. Louis Fair, St. Louis, Missouri, October 1-6, date of sale September 29 to October 6 limited for return up to and including October 8.

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Evidence from the three standard books, and from the publications of the Original Church, and the Reorganized Church, the Hedrickite faction, and from those of the Utah Church, is presented in support of the claims of the Reorganized Church to be the successor of the Original Church, showing it to be the authorized and identical continuation of said Original Church and entitled to its property, while all other factions have departed from the Original Church in organization, in teaching, and in practice.

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Vol. 41.

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WHAT WILL REMAIN.

THE question propounded is, "If Biblical criticism and scientific inquiry shall overthrow the current theology of Christendom, will the foundation of religion be destroyed?" A writer in the *Unitarian*, August, signing himself "An Orthodox Inquirer," undertakes to answer the question. He says:—

"Many things would remain. Really, would any of the most important and vital things be destroyed? Let us see.

"*Human society* would remain. . . . 'Whatever ye would that men should do unto you, do ye even so to them,' would remain the Golden Rule for the regulation of human conduct.

"The problem of *human destiny* would remain. . . . The final answer to that problem might not greatly differ, if it differ at all, from that at present accepted. . . . Men would continue to ask, 'If a man die, shall he live again?' They would indulge a great hope, as did enlightened minds among pagan nations before Christianity came. So long as the doctrine of immortality is not positively proven false, men will entertain the hope of its truth. The overthrow of the orthodox idea of Christianity does not prove Atheism. It simply remands the inquiry regarding religious doctrines back to its status previous to the emergence of Christianity. Practically, not so far back as that, inasmuch as by the enlightenment brought in by Christianity we are far better able to deal with such a question.

"We should continue to have a standard of *authority*. Hitherto a supernatural revelation has been that standard. In the supposed change which we are discussing the standard would be the inerrancy of the human reason. At once we hear the exclamation, 'How impotent a guide is human reason!' But you will have judged too quickly. . . .

"Some of the greatest minds of the

English race and of the English Church have affirmed again and again that all revelation must be judged by human reason. It is not meant by this that prejudice does not obscure and warp judgment, or that reason's dictum is to be accepted on every question that may be presented, because some are matters of speculation only, about which errors may be made.

"The *Scriptures* will remain to us in essentially their present form. They will remain to utter their truths just as they have for centuries. Whatever change may take place will be in our opinions as to the origin of these Scriptures, the mode of their composition, and the kind of reverence we shall bestow upon them. They may not be regarded as of miraculous origin or supernatural authority. They may not be considered as divinely inspired in the old miraculous sense. But is not Truth true, even if it be not supernaturally imparted? . . . The truths of the Bible are no less true, though they were discerned and expressed in writing by men.

"*Jesus Christ* will remain to us, and he will be as ever the Captain of our salvation. No one doubts the historical reality of Jesus of Nazareth. He may not have been born of a virgin, he may not have worked miracles nor fulfilled prophecy, he may not have risen from the dead; but nevertheless he remains the spiritual head of the race. He knew the pathway of life as no one else has known it. His feet traveled with eager haste along this pathway, and his encouraging voice and illumined soul call to all men to follow him, and to share with him its blessedness. If God has revealed himself in nature, why may he not reveal himself in man? There is a *pathway of life*, and men have found it. Jesus found it. Its savingness (and it is a way of salvation) depends not on Jesus' supposed divinity nor upon any alleged supernatural revelation, but on the very nature of the way itself.

"We revere and all but worship other men for what they were and for what they have done for humanity. May we not continue to adore the person and obey the precepts of him who has done so transcendently much more for us than any other benefactor? In this view there is just as great assurance of a blessed immortality as in the old, while our conception of the character of Christ and the future life is brought more into harmony with the demands of enlightened thought.

"One thing more will remain, and

that is *experience*. We shall still know that right is better than wrong. Conscience will work just as truly and steadily as before. Of the truth of the pronouncements of human nature we can always assure ourselves. Experience demonstrates them. We shall still have the fellowship of kindred minds,—minds that share the same passion for righteousness which burns with undying ardor in our own souls. We shall still hope and believe that 'God is not far from any one of us,' the great central Sun of righteousness, of whose fellowship we shall assure our hearts continually."—*Literary Digest*.

THE SEVEN BIBLES OF THE WORLD.

THE seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians.

The Koran is the most recent of all, dating from about the Seventh Century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

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The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the Eleventh Century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the Twelfth Century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the Twelfth Century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

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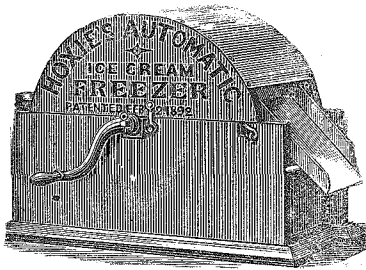
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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 19, 1894.

DESERET NEWS ON THE TEMPLE LOT SUIT.

THERE is a principle involved in the litigation going on in the courts in what is called the "Temple Lot Suit," of some importance to all Latter Day Saints, whether they be Hedrickites, Brighamites, or Josephites; and the presence of this principle in the controversy is the reason why we allude to it, or canvass anything connected with it in the HERALD.

The *Deseret News* of Salt Lake City, the official organ of the Utah Church has now and again disavowed on the part of the church it represents, any interest in the suit referred to. In its issue for August 21, this appears:—

THE TEMPLE LOT SUIT.

Notwithstanding the clear accounts previously made of the facts involved in the so-called Temple Lot suit between the Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Christ, at Independence, Missouri, some of the papers continue to publish the misleading statement that the Latter Day Saints of this Territory are parties to the controversy. In the *San Francisco Chronicle* of Sunday, August 12, a dispatch from St. Louis, appears, offering the explanation that "the complainant is an Iowa corporation, and represents the Joseph Smith section of the Mormon Church, while the defendants represent the Brigham Young interests."

Inasmuch as a transcript in the case has now been filed on appeal from Judge J. F. Phillips of the western district of Missouri, and the matter will again in due time be brought to the notice of the public, it may not be out of the way to reiterate that the Latter Day Saints in Utah are not parties to the suit and are not interested in it beyond the fact that they, in common with all good citizens, desire to see justice impartially administered by the courts. The complainants, commonly known as "Josephites," are, as their name implies, a "reorganization" of scattered members of the church who for various reasons did not cast their lot with the followers of Joseph Smith when these in accordance with the rules of the church and the teachings of the martyred prophets, accepted the President of the Twelve as their leader. The defendants, also called "Hedrickites," are another reorganized body of separatists from the church. Both claim the title to certain property, once belonging to the church, and the courts have been appealed to for a decision as to which faction is legally entitled thereto. The church in Utah is no more a party to this suit than the Roman Church would be, if the litigation were carried on

say, between the followers of Luther and Calvin; for both contestants are as distinctly separate from each other and from the church as those Protestant divisions are from Rome, whether their historical connection with the main body, or the tenets of some of their essential doctrines is made the test of their ecclesiastical status.

The pith of the claim made by both litigants in the suit for the possession of the Temple Lot in Independence is the fact conceded by the *News* that there were "scattered members" who "for various reasons" did not follow the "President of the Twelve" as their leader. The principle involved in the contest is to be found in that very statement the "various reasons" why the so-called "Hedrickites" and "Josephites" did not "accept" President Young as their "leader." And it is clear that these contestants had most excellent reasons for not so following the President of the Twelve, and that those reasons were and are in "accordance with the rules of the church and the teachings of the martyred prophet." If either party has, or does show this, then that property which the *News* says "once belonged to the church" will be, must be adjudged by the court to belong to that party making such showing.

If the followers of Luther, or Calvin, had at any past time laid claim to property that once belonged to the Roman Church; and in the contest that ensued had shown to the courts in which the cause was tried that they had been members of that Roman Church; and that while they were such members the church introduced dogmas and practices not provided for in the constitution and rules of the church at the time they became and continued to be such members; and that such dogmas and practices were in conflict with the faith and organic law of said Roman Church as known to them and proclaimed to the world, were heretical and subversive of the good order and peace of the church as originally instituted, and that they refused to accept them, then said followers of Luther and Calvin would have been put into possession of such property so claimed by them and they be declared the true successors of that Roman Church.

The fact that Martin Luther and John Calvin found active followers and support among nearly all classes was based upon their resistance to departures from the right. They be-

came to many the exponents of the true faith, and have continued to be so to this day. They waged a warfare for recognition as the proper representatives of the true spiritual ecclesiasticism that the Roman Church has vitiated and corrupted; and the *News* knows now that one of the strong reasons urged by the elders of the church it represents, as well as by the early advocates of the angel's message of a restoration of the gospel, at the time and after the publication of the Book of Mormon was, and is, that neither the Roman Church, Calvinists, nor Lutherans are the true successors of the apostolic church, nor true representatives of the original Christianity of the New Testament times.

If the followers of Calvin and Luther should at this late day join issue in the courts for the possession of property once belonging to the Roman church, and of the title to which the Roman Church had never divested itself, does the *News* believe that there would be no interest taken in such contest by that church? Is it not far more reasonable to think that such Roman Church would contest every point in the controversy in the courts where the issue would be tried? We think so.

There was no "rule of the church," nor any "teaching of the Martyred Prophet," that required any member of the church to follow men unto the acceptance of false dogma, or wrong, or evil practices. On the contrary, resistance to wrong teaching and wrong practices was enjoined by both the rules of the church and the teaching of the Martyred Prophet. Neither is there rule of the church as it existed prior to the death of Joseph Smith, nor any teaching of that man making it the duty of the membership to accept the "President of the Twelve as their leader;" and if there had been any such teaching or rule, every member of the church was absolved from obligation to them the moment the "President of the Twelve" taught or attempted to fasten the practice of plural marriage on the church. No such dogma and practice could claim allegiance from any true follower of Joseph Smith and his teaching as the same is found in the accepted books of the church, and the published writings of the Prophet of Palmyra and his compeers in the ministry up to the date of his death. In proof of this let facts be submitted to the candid judgment of mankind.

THINKING, WRITING, PREACHING, ETC.

WE have a number of lengthy letters for the HERALD, all of which cannot be inserted. In order that as many as possible may be given opportunity to reach its columns we kindly request the brethren to make their letters pointed and brief.

The man who learns to write tersely also trains himself to speak directly to the point, and becomes abler because he so disciplines his mind and cultivates his speech. It rarely occurs that one does injury by saying too little; the mistake in speech when made is generally made by saying too much. Audiences are often confused or wearied both by many words and because of lack of clearness and simplicity in statement and use of language. It is not only *what* should be presented, but *how* it should be stated that ought to be considered.

Preaching—teaching—is causing others to *know*. It is not merely telling, for hearers may hear and not perceive; may listen, but fail to understand; may desire to know, but fail to learn because the speaker fails to awaken and hold their attention. It is necessary therefore for the preacher to study the capacities and conditions of his audiences and adapt his speech to their comprehension; to their easiest, readiest, surest comprehension. He may preach over their heads, but if he makes his statements in plainness and simplicity, all may understand. If he adapts his ideas and words to the capacity of the least, the greater will also get his meaning.

The words of the Master were simple, plain statements. All his preaching was clothed in terms easy to understand: "The common people heard him gladly." While he admonished men to "take heed how" they *heard*, his ministers may well remember the admonitions contained in the general instructions of some of the revelations to the church that the word be declared in simplicity of manner and in meekness of spirit.

It is fair to presume that not one half of the sermons preached are comprehended by those who hear; this not only because hearers fail to hear attentively, but partly because speakers fail to awaken and hold their attention because of indirectness, lack of clearness, failure to use simple terms, or because of some marked personal peculiarity in manner, or other faults in methods of presenting ideas.

The preacher is apt to take too much for granted. Because he becomes familiar with certain texts, doctrines, and ideas, he is liable to presume his hearers know or will readily grasp what he presents. This is evidenced by the rapidity with

which texts are recited. Many times a speaker will rapidly quote six or seven proof texts, hardly stopping to take a full breath while he rolls out words and sentences of which his hearers often are as ignorant as of the geography of remote Thibet. Texts should be read or quoted slowly, clearly, and repeated when necessary; and if they contain terms unlikely to be understood, be explained in language that is simple and comprehensible. It is a mistake to presume upon the knowledge of an audience. And matter can be made plain without presuming that hearers are ignorant; and hearers may be ignorant because not having had opportunity to obtain information. They may or may not know the *words* of the text; and they may know the words of the text and yet be ignorant of its meaning. They must know the words in order to learn their meaning; but they cannot do either unless rightly taught. Texts should be read or quoted slowly; their meaning be made clear.

Exactness in making quotations is another thing the preacher should cultivate. It is the exception, not the rule, when writers and speakers quote correctly. We frequently hear the words, "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God;" but the text does not so read. The word *the* before water does not appear in John's Gospel. The language is not specific concerning any particular water, but is of the Spirit. And so we might enumerate other instances, some in which quotations are greatly distorted, or mutilated.

But we did not start out to give the elders a lecture, but to offer a few suggestions; and we confess our own errors in some of the points noted. We might dwell upon the faults of too rapid talking, too frequent and awkward gestures, of too loud a tone, too high a pitch of voice, etc. These often are serious faults and frequently detract from the usefulness of speakers.

A man ought to *think* while he preaches. If there is any time when a man should think carefully and clearly it is while attempting to fill the office of teacher of the people. He cannot think to best advantage if he talks too rapidly. By that method he may fail to treat his subject thoroughly. He is apt to slight it, to not bring it out, to fail to connect it clearly and logically if he *runs* over it. True, a man may be blessed to that degree that the subject is rightly divided and every word expresses the proper idea; but the true idea is, when the Spirit rests upon a man he should remember that "the spirits of the prophets are subject to the prophets;" that is, the Spirit teaches the spirit of man; it con-

strains him to act, to think, to cultivate, to restrain, to *rule* his spirit, to have himself well in hand; to use his powers that they may be brought out and developed in harmony with the Spirit of light, that the minister may become a cultivated, a qualified—a refined, and polished, and useful instrument. For if the Spirit rests upon a man and he does not comprehend its mind, its purport, and fails to grow, to become transformed, more intelligent—in other words unless he adjusts himself to it, he fails to retain the virtue and power it would impart and bring out. And such a one would possess no salt in himself; no talent, no capacity, only as he might occasionally be favored by some special bestowment, and by which he would retain no lasting good in himself, and therefore fail to improve. It is not designed to destroy individuality, but to fashion, and teach, and perfect it.

It is a mistake for the minister to fear to present simple truths or principles of the gospel because he thinks they have been heard before. They may have been presented previously, but if they have, it is doubtful if all who heard understood them; and it is probable that impressions were not fixed in the minds of some. It is often the case that persons do not realize the purport of things they have frequently heard or read until years afterward. Truths bear repetition; restatement of them need not be tiresome and uninteresting. Truth is so substantial, so real, so really gratifying, that it bears frequent presentation. Besides it has so many phases, so many applications, that variety attends the preaching of it. One man will recognize its force in an application where another may not, because his experiences and makeup differ from others. Some will present it in diversity of manner, and other minds will still further illustrate and bring out its consistency, its beauty, and its strength. By frequent expounding we have a consensus of facts and applications in demonstration. There is a significant statement in one of the revelations to the church: "which truth *shineth*." The truth is to shine out clearly, strongly, and into the hearts; and it is to fix its impress in the mind and heart, and consciences of men, and thus become a steadily burning illuminant. Basic, fundamental truths are not only deeply laid in the foundation of the universe—the physical, the moral, and the spiritual universe; they extend outward and upward, grasping, connecting with and sustaining all that rest upon them—the vast universe of God. They comprise the framework upon which every added feature of the universal economy is placed or with which it is blended; and in them combined we have massiveness, strength, beauty,

and harmony in the entire economy. Let none then hesitate to declare frequently the first principles of the gospel of Jesus Christ and the moral, physical, and spiritual simplicities they include. Let them be viewed from all sides and in all their phases that they be fully comprehended. Dr. Oliver Wendell Holmes, an intellectual and extensive writer, states in his "Autocrat of the Breakfast Table" that he had concluded to let no one rob him of his thought because it might have been stated by others. What was legitimately his he concluded to present. That is the true way; to present what has been made one's own, when it is timely. The conscientious, the honorable person will not be guilty of merely echoing the thoughts of others. The one sent to teach will receive light and truth in his work if he is himself true; if he is faithful, honorable, upright, manly, and above the pitiable folly of plagiarism. What a depth of meaning and grandness is suggested by that word *true!* It is worthy of thought, of separate or future consideration and statement.

Another common fault in public speakers is the high key, followed at times by the very low tone in which parts of sentences are spoken, too loudly or too softly. Too high a key is first of all an unnecessary expenditure of force, a wasting of physical energy, which in itself is wrong. It wears out the man; it rasps his throat, and ultimately injures it permanently. It is a species of doing evil that good may come. It also tires an audience, especially those who sit near the speaker or those finely sensitized, thus preventing them from hearing with comfort, to advantage. Men must be earnest, but calm forcefulness has weight with thinking minds. The minister should economize his vitality and as far as possible avoid such strain of mind and body as will prevent him from securing sound sleep "in the hours set apart by God for the rebuilding and strengthening of the body and mind." Unless he can induce a natural repose of body and mind after an evening sermon he will fail to "retire early and to rise early that vigor of body and mind" be retained; and if after a wearisome, restless night he oversleeps, the sturdy or inconsiderate may criticize him as lacking energy. The life of the minister is a hard one on the man physically. This the Lord evidently foresaw, and therefore admonished obedience to the laws of nature, in sleep, in diet, etc.

Few speakers are aware of the prevalence of the habit of articulating words indistinctly. On that account reporters frequently experience great difficulty in getting all they say. Other hearers also complain of losing

important parts of discourses because of it. In order to do all the good he can the preacher may study these things to advantage. This we believe to be in harmony with the revelation of 1887, paragraph 2.

It is only by the exercise of care that anyone becomes well qualified in any line of work. This is as it should be. Fineness of perception, clearness of statement—in fact, all culture is the result of persistent, careful effort. "Study to show thyself approved" is an admonition that we all may heed in thinking, in writing, in speaking, in everything, with benefit to others and with profit to ourselves individually.

Heretofore we have written on the subject of attention—the duty of hearers to speakers, and a privilege to themselves. As we both listen and speak, we hope to profit by the suggestions offered to our readers.

A closing word on thought. Thought is the exercise of the higher faculties of reason and reflection in determining or forming a judgment upon what we perceive. By its exercise the mind is strengthened, its power to analyze becomes greater, and the ability to act judiciously and promptly is developed. There is practically no limit to the powers of the human mind enlightened by truth and properly cultivated in all its faculties.

We have some significant and interesting instruction concerning thought in the revelations of God. We quote from a revelation to Oliver Cowdery, Doctrine and Covenants page 76:—

You shall receive a knowledge . . . by the manifestation of my Spirit; yea, behold I will tell you *in your mind* and in your *heart* by the Holy Ghost, which shall come upon you, and which shall *dwell* in your heart. Now, behold this is the Spirit of revelation; behold this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore this is thy gift: apply unto it and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you, and bring your soul to destruction.

Again:—

Behold, you have not *understood*; you have supposed that I would give it unto you, *when you took no thought*, save it was to ask me; but, behold, I say unto you, that *you must study it out in your mind*; then you must *ask me if it be right*, and if it is right, I will cause that your *bosom shall burn* within you; therefore, you shall *feel* that it is right; but if it be not right, you shall have no such feelings, but you shall have a *stupor of thought*, that shall cause you to forget the thing which is wrong; therefore, you can not write that which is sacred, save it be given you from me.—D. C. 8:3.

Of many things suggested by this meaning language we state a few. Oliver Cowdery was to receive knowledge by the Spirit of revelation; was to be told it in his *mind* and in his *heart*. He is further told that he must *study it out in his mind*; he was not only to ask and receive, but was to so exercise his mind as to analyze

and comprehend what was conveyed; and comprehending it, his judgment or reason was to be satisfied that it was right, after which if he asked he would feel, realize in his heart that it *was* right.

Here it is assumed that his mind was a suitable instrument capable of receiving and discerning the purposes of God. God created the mind and arranged the functions or methods of its operations. He therefore would not nullify its normal activities nor set aside nor ignore its natural modes of operation or laws of development. The recipient was to be illuminated; to consider, to think upon, and comprehend what was revealed to him; to become an *intelligent* servant of and coworker with God. This method alone is consistent with the character of God, who wills that men shall become one with him by perfection of intelligence.

Man is the offspring of God, hence as in the operations of natural law like produces like, so man is by nature Godlike in faculties of mind, in powers of soul; and (diverging) in inherent immortality. The doctrine that man is purely mortal is inconsistent, unscientific, untrue, because in conflict with natural and spiritual science and law. "Man is spirit," are the words of significant import given through the young seer in these last days. "Man is *spirit*." Spirit is not mortal; it is eternal; and, so is matter. And, further diverging from the main thought, why should the immortality of soul, the eternal existence of the now ever-present necessities of spirituality, affection, and the rich gifts of mind and heart without which this mortal state would be a pandemonium—why should the eternal existence of such realities, necessities, features of life itself, ever be questioned? Truly unbelief is dark, blinding, and wrong.

But, this Spirit of revelation. Moses was enabled to exercise the Spirit of power to that degree that forces of nature seen and unseen were brought to bear to the deliverance of the Israelites and the destruction of Pharaoh's pursuing host. So is the Spirit of revelation to be in the minds and hearts of God's ministry and people to that degree that they shall comprehend the truth and exercise its power; and, bringing it to bear against the degrading, enslaving forces of evil, the right is to be vindicated, the wrong be made manifest—unmasked as such, and the people be delivered from the destructive errors and powers of darkness, and evil finally be destroyed. Error enslaves and degrades; truth makes free and exalts.

An angel is a minister for God who has attained to that degree of perfection that he is capable of abiding in

the presence of Deity and receiving and comprehending the far more exceeding and eternal weight of glory therein. He ministers to man for God, as God's ministers in turn minister to the world. The same law that has exalted one must be observed if the other would attain like perfection. Moses and Oliver Cowdery stand in similar relationship so far as means employed to deliver and save are concerned. They differ only in position and exercise of functions peculiar to calling and work. Moses and Israel and Oliver Cowdery obtained deliverance by the Spirit of revelation, of power. All truth is sacred and must be studied out in the mind and felt in the heart to be known and exercised.

In the parable of the sower we are told why some failed to bring forth fruit: because they failed to see, and *understand*, and bring forth fruit with patience to perfection. They did not think aright; they did not care to study it out in their minds; they could not see the kingdom of God because of mental blindness and perversity of heart.

The Spirit of truth operates upon the mind with a view to developing and harmonizing all its faculties. As the Spirit of truth it cannot do otherwise or to the contrary; and it can never cease its office work within the obedient mind and heart while perfection is unattained—nor afterward.

The Spirit of revelation supplies food for thought and rightly directs the operations of the mind. "It shall be in you," was the promise of Jesus the Christ. Let us study out in our minds the things of the Spirit, and ponder them in our hearts.

EXTRACTS FROM LETTERS.

BRO. W. S. PENDER, writing from Flora, Wisconsin, the 5th inst., says:—

The only thing out of the usual line with us is a contemplated discussion between Bro. J. W. Peterson and Elder J. L. Gardner, Christian Adventist. The questions agreed upon involve the two churches, the Book of Mormon, nature of man, etc. The Lord still blesses with spiritual light, and the powers of darkness are not idle.

Bro. W. D. McKnight makes a call for labor at Benton, Iowa, as follows:—

Benton is situated twenty-five miles west of Lamoni, in Ringgold county, Iowa. We have had but one sermon preached here by a Latter Day Saint (Bro. A. H. Parsons), but it was so good that people will give us a good hearing if some elder could come and preach a week. The Adventists have had their tent here three months, and preached on the Sabbath question until a change would be welcomed. I have taught the Bible class in the M. E. Sunday school all summer, and think I have done some good. I hope to keep things moving until some elder can come over and help us.

Bro. T. J. Sheppard, San Antonio, Texas, September 10:—

Have just returned from a two weeks' trip in Wilson county, in company with Bro. J. P. Neal. At Fairview and one other point

six miles south, we met with kind treatment with large crowds to hear us, with many invitations to return and do more preaching. These points had not heard the gospel since Bro. Bays preached there fifteen years ago. I go from here to Bandera county to attend district conference. Am battling and praying for truth to triumph.

We are permitted to publish the following from Bro. F. M. Cooper to Bro. E. C. Briggs. It is dated West Bay City, Michigan, September 6:—

Eight heads of families were baptized yesterday. Others are quite interested. Nineteen have been baptized in all, to date. R. E. Grant went home last evening to look after home matters for a few days, but expects to return in a week or ten days. I am called by telegram to-morrow to preach a funeral at Beaverton, but feel so poorly I do not know what to do. Bro. E. DeLong is expected to-morrow to remain for a few days. Doubtless we will locate our place of meeting for the winter on this side of the river, as the greatest number of our people reside on this side. The interest of the work is pressing here in the city. Many ask us to visit them, and the opportunity to do good is golden, and my only regrets are my poor condition makes the demand greater than the supply. I hope to be better soon.

Bro. I. N. Roberts, Avoca, Minnesota, September 11:—

I closed here last night; left a good interest. I ordained Bro. E. D. C. Smith, youngest son of Bro. William B. Smith, to the office of an elder. He will make his first effort to preach next Sunday. Bro. E. A. Stedman is expected here soon to hold a series of meetings. Good will be done if properly cared for. I will hold forth for a while at Troskey, Minnesota, and baptize some who are waiting for me; then I go to Salem, South Dakota, to organize a branch of fourteen members and attend to other work as a missionary.

Of the discussion between Bro. Leonard Scott and Clark Braden, Bro. Scott wrote from Coldwater, Michigan, the 13th inst. to Bro. C. Scott, Lamoni, as follows:—

As a fitting climax to Scott-Braden debate twelve of their number cancelled their names from the Campbellite Church registry on Sunday, and in the evening the audience made us up twelve dollars in ten minutes, and yesterday morning seven were baptized by Bro. I. M. Smith right there in South Scott, Indiana. I expect to meet Braden again this fall in Knox.

EDITORIAL ITEMS.

BRO. A. C. BARMORE, writing from Xenia, Illinois, September 6, informs us that the Southern Illinois reunion which began on the 2d had not been as successful as anticipated. Stormy weather had prevailed; the wind had torn the district tent into shreds. Brn. Short, Bozarth, Morris, Etzenhouser, Hilliard, and Barmore of the traveling ministry were present.

Bro. G. F. Albertson reports the work as progressing at Fairview, Michigan, where it was introduced about ten months ago, and where the membership now numbers fifty.

Bro. V. D. Baggerly reports opening doors and friendly receptions of the ministry by the people of Southern Indiana, among whom the word is finding fallow fields that insure its growth. He orders sample copies of the HERALD sent to a number.

The Board of Publication some years ago adopted the policy of sending the HERALD free for a few months to every family in the church not taking it, with the intention of inducing them to become regular subscribers, to help the publishing department, and to themselves keep pace with the onward movement of the work. The ministry who know of such families will favor the office and benefit said families themselves by sending in names and addresses. The request is renewed for names of newly baptized persons, for the same purpose. Brethren in missionary or local labor are asked to comply with said requests.

"Scientists are now telling us that the dangerous microbe is lurking in the greenback. Those in arrears, says a contemporary, can send the money, as the publisher has facilities to disinfect small amounts, and is willing to take the risk."

Bro. Fred A. Smith reached home, Lamoni, on the 8th inst., and left on the 14th for Farmington, Iowa, to attend the conference of the Nauvoo and String Prairie district on the 15th.

We omitted mention of the departure of Brn. J. R. Lambert and H. A. Stebbins for the Logan reunion, during the week of the 2d.

A letter from Bro. Stamm dated Runnells, Iowa, the 10th inst., states that Bro. J. S. Roth had baptized all the additions to the church mentioned in his last letter—eighteen since the Des Moines district conference.

The San Francisco *Chronicle* of the 9th inst., sent us by Bishop E. L. Kelley, contains an interesting description of the *Evanelia*, the gospel boat; also interviews with Brn. Kelley and Burton. We may republish entire in next issue. The *Evanelia* was launched on the 11th, was to be dedicated on Sunday, the 16th or 23d, and was to sail soon afterward, Capt. J. F. Burton in command. From the description given the *Evanelia* is evidently well fitted for the work before her.

We fully expected to furnish our readers with minutes of the Logan reunion, but so far have received nothing for publication, although partial reports have been issued by other papers. We have made so many requests for promptness in furnishing us such items that it seems scarcely necessary to repeat them. The HERALD readers like the news while it is fresh and timely, and we like to favor them with it in season.

Brn. Hunt and Weld baptized three at Quimby, Iowa, leaving others friendly to the faith. They are now at Marathon.

Bro. J. S. Parrish secured insertion of a fair statement of the faith in the Meadville, Pennsylvania, *Tribune-Republican* of September 7.

Bro. S. V. Bailey arrived in from Indian Territory on the 12th.

Mothers' Home Column.

EDITED BY FRANCES.

"How easy it is to spoil a day!
The thoughtless words of a cherished friend,
The selfish act of a child at play,
The strength of will which will not bend,
The slight of a comrade, the scorn of a foe,
The smile that is full of bitter things—
They all can tarnish its golden glow
And take the grace from its airy wings."

LOVE.

WHAT is love? God is love. Love, joy, peace, etc., are divine attributes, or the attributes of the Holy Spirit. The love of Christ, which is the same, is sometimes called charity. It "suffereth long, and is kind; . . . hopeth all things, endureth all things," etc. Joy and peace are the fruits of that love, and O how unlike the love which is of the earth earthy. There is nothing real or reliable in the latter, and yet it is all right, to a certain extent, like toys and soap-bubbles; but the former is real or eternal, and it is a free, inexhaustible fountain. We have sipped, and we wish to drink and be filled and thirst no more.

Insomuch as we have not kept in close obedience to the commands of the Master we have slipped from the blessing, and brought coldness and darkness into our soul instead of the warmth and the light of love. 'Tis by love we are saved, the love of the Father and the Son, or according to our reciprocation of the same. It is a free gift, and yet one must wrestle for it even as did Jacob. Not for a moment, but through the long night of trial, till the break of day, till the clouds are rifted and the light illuminates our soul. He was alone in his struggling for victory over sin; so must be the experience of every one who comes off conqueror, alone as regards mortals, and alone with God. Each must wrestle for himself, setting his heart like flint, with the eye single to the one great object, to be filled with God's love. After the struggle we lay our will passive in his, and the still small voice will whisper, "Peace, peace," to the troubled soul. O, thus, dear Father, bless us, bless all with the fullness of thy love!

The father and the mother love are great according to their manifestation, but yet only a type of the eternal, inexhaustible love. So is love that bids one to leave friends and home, to bear the glad news of a free and full salvation to his brother man; so is every act of self-denial, designed for the good of others, let it be great or small. The widow's mite, and the case of him who fell among thieves for illustration, as well as cases of a similar nature all about us.

When our souls are filled with the love of Jesus we can do anything, everything for his cause and the good of the world that is placed before us; then our peace will flow like a river. Yes, brother, sister, friend, we can do all things whatsoever he has commanded us through obedience to the commands of our Savior, our Redeemer.

As the Father gave his only Son as a ransom for us, will he not also freely give us all things? Can he do more for us? No, all has been done that can be done. Can we do more than we have done? Yes, we can fully

accept his love and live in its light. But in order to do so we must sacrifice self and selfish desires and hide our life with Christ in God. Every hindrance must be shaken off, whether it be riches or a strong sense of poverty, an idolatrous love towards friends or a hatred towards enemies, or some of the thousand and one wrong habits common to everyday life. If we say we love God and cherish hatred towards a fellow being there must be a defect in our love; and if we say we love God and indulge in hatred towards a brother or sister in the church, how then? The beloved disciple gives a clear answer on that point in the second, third, and fourth chapters of his first epistle. But amid all the defects and evils of the present age, there are some who have so risen above self, and so rest in the promises of Christ as to be endowed with the gifts of the gospel. 'Tis the love of Jesus conferred through mortal to mortal that heals, that blesses. We need to be filled with it. We want to be filled with it, and we want all the inhabitants of the earth to be filled with it.

ALMIRA.

PIPER CITY, ILL.

Dear Sisters:—To-day the *Herald* came to us laden with good things. It was a spiritual feast, and how our hearts rejoiced when we read of the success of the work in various parts of the world. To know that the honest in heart are searching for more light and want the truth, and then when they find it are obedient to the commands of God, and are willing to give up all worldly joys and pleasures for the work of the Master, truly gives us joy. Calls for preaching are heard from so many places. The Lord is opening up the way for the message of truth to be presented. Not only is there a call for work in this direction, but looking in the Home Column of June 13, we see a request for work there, a call for help. There are so many ways in which we can help in this glorious cause, and a ready response should be heard from every one. "We will do what we can." We need not say these words to anyone but to ourselves, and the best way to let Sr. Walker know what our response is, is to send in our letters until she will have to choose from among the many.

As I read the letter from "A Sister" in last *Herald* I could not help thinking how little we realize the work that others are doing for us. We get our papers every week and feast on the good things therein. When at conference last spring I visited the Herald Office, and I began to realize a little more than I did before the great amount of work required to get the papers off on their mission of good. Now when reading them, I do not forget how hard others have worked that we may have such great enjoyment.

Again I recall the visits had with Sr. Walker in her pleasant home, and then think of how unceasingly she has labored for the cause. Think for a moment of how she must feel when but little help is received, and then ask yourself the question, "What am I doing to help?" If the answer should be as it was when I asked myself the question, "Not much of anything," then I beg of you do not delay,

but try to do something. Each one of us can surely do a little to help if we but try and ask the Lord to bless our efforts. I know of many who can write good, encouraging letters, yet I never see any of their letters in the Column. Why not send a letter once in a while and let those encouraging words do good to many instead of one? I have heard some relate some of their experience in this work, and it was indeed cheering, comforting, and instructive. Now why not give others the benefit of your experiences. Let us not spend all our time in planning and thinking what we will do. While it is right and wise, of course, to plan and think of work that we will do, let not all the time be spent in that way. Let there come a time when we do that work. Looking back over the bright, joyous spring months that have just passed, I see so many things that I had thought and planned to accomplish. But have they been done? With feelings of sadness I must answer, "No." Had some of the time that was spent in thinking and planning been spent in *doing*, more would have been accomplished.

I hear one say, "I can't write. I just cannot get the time. My time seems wholly taken up with other duties." Ah! weary and tired ones, whose time is spent in caring for and ministering to the wants of others and working and laboring for the cause, you are doing a work that is equally as pleasing to your heavenly Father.

Another says, "I can't write. My talent is not in that line of work." Well, if you have *tried* and can't write and your conscience does not accuse you for not writing, then perhaps the editorial *Undone* does not apply to you.

It seems, though, that there ought to be enough letters sent in for the Home Column so that there would be no need to call for help. Let each one do his best and leave the result with God. There is need of work, earnest, faithful work. Sometimes I think it is a way the adversary has of keeping us from working by telling us we cannot do much good, that there is no use of our trying. If we listen to that voice too long it will become almost impossible for us to do that work which we once *felt* and perhaps *knew* was our *duty* to do. Do not be discouraged if our efforts are not so successful as we wish. The words spoken or written in weakness may do some heart good, and if but one receives help and encouragement, we ought to be thankful that we made the effort. Let us work and labor on in every way we can so that when the Master comes it may be said of us that we have done what we could.

NETTIE I. HEAVENER.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"To live is Christ."—Phil. 1: 21.

"No, 'tis not a weary life,
Though it hath its dangers,
If we wage the holy strife
Here as pilgrim strangers;
It is not a world of woe
If we do not love it,
But a training heaven below
For the heaven above it."

Thursday, Sept. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 2: 14-17.

Thursday, Sept. 27.—Zion, our country, its

welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Zechariah 8: 16, 17.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. NANCY MASTON of Baker, Kansas, earnestly desires that her husband may obey the gospel. To this end she asks your faith and prayers.

Letter Department.

CHASE'S MILLS, Maine, Sept. 7.

Editors Herald:—Bro. M. F. Gowell and I are holding meetings in this place. Appointments are out for over Sunday next. Last week we visited Cutler, but it was not well timed, it being the time of concluding a great Methodist camp meeting, so we were just about obscured. We held three services, however, with attentive listeners, and left friends. Mr. Benjamin L. Kelley, the hotel proprietor, treated us very kindly indeed as did his wife, and at their expense. They fully sustained the Kelley record. Selah! Also Mr. Fred Wilder, who generously allowed us the use of his hall, is entitled to credit for his Christian acts and manly virtues. Long live progressive and fair-minded men.

The Saints are usually well. The smoke from the western forest fires nearly hides the sun here. I will be in Eastern Maine until after the 16th inst.

WILLIAM H. KELLEY.

CHELSEA, I. T., Aug. 24.

Editors Herald:—We rejoice to hear how God's work is progressing in various parts of the world, and regret that we cannot make a better report ourself. There are many obstacles in this field to impede progress, and some of the worst incidents to a new and unbroken field. And yet we have various things to encourage us. I feel it a privilege as well as a duty to struggle on while I find people anxious to hear and care for me.

Some of the Methodists have been very prominent in my assistance. Because one family continues to invite and care for me their minister jumped up and pounded his fists together and told them that we were the vilest and most corrupt body of people on earth. They said they gave him to understand they were not pleased with his conduct and his making assertions without proof, and that I was welcome any time I chose to call; but they failed to give him any further or the same invitation. I baptized a promising young man this week. We think he will win others to the restored gospel, being respected, steady, and industrious. It has been a very hot, busy time, the extra labor, anxiety, and changes having hindered the work; it is very dry yet, almost impossible in places to get water enough for stock.

If the Saints would keep all *Herald* supplements and *Ensigns* clean and untorn, and send or take them where elders could get them, they would help the work in such fields

as this; take them to the conferences, etc., and thereby save postage. The majority of people here seem to be renters or leasers, hence some indifference. They are on the move. That will make it harder to establish branches. We feel thankful for the supply of *Ensigns*, etc., furnished us in the past and hope it will be continued. I ever hope for the advance of the truth.

A. C. HART.

DENVER, Colo., Sept. 10.

Editors Herald:—One was baptized the 5th; a young lady who has been educated in the Catholic school for some time, but seems to be earnest and takes a great interest in the church and Sunday school. This makes six added by baptism since conference. As the work progresses Satan rages and uses his utmost power to overthrow the good work, but we believe that if we are humble and are always found in line of duty he will fail in his purposes.

An ice cream social was held at the church the 31st ult.; a pleasant time was had and a neat sum in cash realized. Bro. H. N. Hansen gave us a call on his way to Utah, and preached once. The Sunday school went picnicing to Elitch's Gardens on Labor Day, the 3d. We had a fine time.

E. F. SHUPE.

ROMAN, Va., Aug. 28.

Editors Herald:—I left home on the 23d, arriving here the 24th, and have held four meetings, with very few present except the Saints; and some of them have not been present. The enemy has got in some very effectual work here in the last two or three years, and there has some very good material crept in for him to work with. We read in the Book of Revelation of one branch of the church in John's day being located where "Satan has his seat." Even so it is here seemingly. While he has captured a few, others are holding fast and have not denied the Savior nor his work, and if faithful unto the end will receive a crown of life. Almost every means has been tried here for the overthrow of the work, and now they are trying their most effectual means; that is, letting us alone.

Some of the Saints have recently been made to mourn the loss of loved ones, but they bear it well, and indeed they "sorrow not as those who have no hope," for the three young sisters that have passed over in the last six months left a grand evidence of their acceptance with Him whose cause they had espoused. I do not think there are many to be gathered out in this part of the vineyard; in fact, the Lord has told one of his servants that there were just a few to be gathered out, and from a dream that servant had on first entering this field I am led to believe that this field was neglected too long; and I feel impressed while I write to say that I believe Bro. I. N. Roberts should make an effort in this field for one year, and it will have an effect and an influence that probably no other one can wield.

The people here have had quite a drouth this summer, but last Sunday it rained quite heavily.

I go from here to New Hope, where there are three or four faithful Saints, and from there to Roxbury, southeast of Richmond, where are six or eight more of the faithful ones.

I see as I pass along the unmistakable and increasing evidence of the end, and to these things I try to direct the attention of the Saints and exhort them to diligence and meekness. I shall try and continually strive to warn the wicked and comfort and confirm the Saints. I expect to return to West Virginia for their district conference which convenes at Centerville, October 13; thence to Ohio district reunion at Vales, October 25. Am feeling well in the work, and hope to continue to the end. May God bless us and preserve us blameless unto the coming of the Lord, even so. I am still in the race.

JAMES MOLER.

TECUMSEH, O. T., Aug. 30.

Editors Herald:—What a feast of fat things is heralded forth upon your pages of truth, accompanied by the divine Spirit to those who have anxious desires in the latter-day work of the Lord! How sweet the yearnings of the Spirit was upon me this morning as I read the subject of tithing written by Bro. James Kemp! O, how the Saints ought to bestir themselves in the keeping of this blessed commandment! They will not only prosper temporally, but will receive more abundantly of the Holy Spirit. How I wish Bro. Kemp's article to reach down deep into the mind of every Saint on earth, that they might do this command and receive more abundantly! Why, I would no more think of prospering while the judgments of God are being poured out in the day and age in which we live than to think I could get to heaven without obedience. I am so glad I ever learned the truth. My prayer is continually for the heads of the church, and for the spread of the truth.

I. W. WOLSEY.

CLARKSDALE, Mo., Sept. 10.

Editors Herald:—The Maysville reunion is a thing of the past, and while you have had a condensed report of it, we merely wish to say that the meeting was fully up to our expectations, and we have gained ground on all sides in consequence. The masses of people have become better acquainted with us and our doctrine, and others who were our bitter enemies and the most prejudiced are now looking upon us with favor. The clipping you published is from a Maysville paper, the editor of which in the past could scarcely give us a pleasant word.

The district has purchased a new tent, 31x46, center poles, eight feet's walls. The Maysville people are very anxious to have it erected in their town for a series of meetings to be held now, believing it to be a very opportune time.

Brn. Joseph Smith and W. W. Blair came in on Friday, and gave us some rousing sermons. All were made happy on the camp ground because of the sunshine, happiness, and enjoyment manifested. The camp word was, "I never saw Bro. Joseph look better." Brn. Luff, I. N. White, C. Jones, J. M.

Terry, Asa Cochran, J. W. Peterson, and others broke the bread of life very acceptably indeed, and hold a warm place in the minds of the Maysville people. Although we are worn and weary with the labor yet we feel well paid for all the expense and efforts put forth; and we hereby extend the thanks of the reunion committee to all our brethren who so kindly and efficiently aided us in the meetings, and hope to meet you again in a year hence.

Yours,

T. W. CHATBURN.

CHICAGO, Ill., Sept. 8.

Editors Herald:—In the absence of Bro. Pitt and at his request we desire to announce that about Sunday, September 16, we shall open tent meetings in Chicago. We expect Elders J. B. Roush and J. Kier, who have held successful meetings at Joliet, Wilmington, and other places, will close at Wilmington possibly Tuesday or Wednesday the 11th or 12th September and ship tent thence to Englewood, Chicago. Its location will be at the corner of 66th street and Union avenue. Those from north and west side of city may reach us via State street car line to 61st street, thence transfer on 61st to Halsted street, thence transfer to Halstead, ride three blocks to 66th street, walk two blocks east to tent ground.

Everybody welcome. The harvest is ripening; pray for us, all the brethren and sisters. Time of service 2:30 and seven p. m.

Yours in the gospel,

WILLIAM STRANGE.

BEAVER, Texas, Sept. 6.

Editors Herald:—The latter-day work is moving on in Texas; there is some opposition in the way of discussion. Bro. S. W. Simmons did well in the debate of late; the Christian preacher was driven from the Bible, and a host of friends were made to the cause. I believe Bro. Simmons will have to return and baptize some noble people there. On the first of October the writer and Elder T. J. Mannus, of the M. E. Church, will discuss the question of identity of organization and doctrine for eight nights.

I wish to request the ministry in Texas and Chickasaw Nation to report to me October 1. This does not mean the 15th. My report is supposed to be in the hands of the missionary in charge by the 15th. Brethren, be prompt.

In bonds,

AMOS J. MOORE.

MANCHESTER, Eng., Aug. 16.

Editors Herald:—In the language of our illustrious brother and colaborer, C. Scott, of Lamoni, Iowa, I had the exquisite pleasure of baptizing six in Manchester, on Tuesday, the 14th, the fruits of the labors of brethren who have been in charge of that known as the Bradford mission in the above city, in which neighborhood was a small society known as Christian Brethren, who had erected a small wooden building, taking its name as the "tent mission;" at which place Bro. Joseph Dewsnup, Sen., attended on one occasion while they were worshiping, and though he conducted himself in a gentlemanly manner, because of his known proclivities, he became so

obnoxious that the one in charge politely requested him to leave the tent, which he did; but ministerial labor was vigorously prosecuted by Bro. D. and others, and, do you know, there are some prospects of the tent mission being troubled some, if not broken up. Isn't it dreadful? Why, sirs, two of their members, Brn. Taylor and Legget, have been baptized, ordained, and are preaching the everlasting gospel to the discomfiture of some of their former associates.

The local ministry in this city are very active. Confirmation meeting on Wednesday the 15th, at the hall used by the Manchester branch, which in view of the inclement weather and other untoward circumstances, was well attended, and very confirming.

In bonds,

JAMES CAFFALL.

WILMINGTON, Ill., Sept. 1.

Editors Herald:—In your last issue I notice notes on tent work from Brn. Hunt and Weld, and think their suggestions good; but I thought I would give you a little of my experience. In the beginning of the season we tried seating our tent with lumber, but we met with difficulties in getting the lumber we wanted. In small towns we found the lumber dealers only kept a small supply on hand, so we could not get enough of the kind we wanted without taking all they had of that kind, and of course they would not permit that; so we were forced to take lumber that we had to use at an inconvenience; sometimes it was too long, or too short, or undressed. When we got into large towns where there were no Saints who had teams to do our hauling for us, the lumbermen would insist on our letting them do the hauling of the lumber to and from the tent for us, and we were always sure to have to pay a larger price, and if we would get a drayman it was no better. Our experience is with lumber that it is quite expensive and a great trouble. We can put up our tent in half the time we can seat it with lumber. So with these objections I advised our district early in the season to take steps to procure seats for the tent that we could move with us. We saw the objection that Bro. Weld sees to camp chairs, and so we got camp seats, seven feet long, capable of seating five persons; and to express myself plainly I find they are just the thing. They have backs on them and canvas bottoms, so they can be folded together. They are very comfortable to sit on and are very convenient to handle. Now the seating of our tent is but a few minutes' job. Why, Bro. Kier and myself have pulled up our tent, got a drayman, and moved it to another part of the town and set it up all ready for meetings in half a day. The objection that our seats will last but a short time, is not well grounded, for I feel quite sure they will with proper care last nearly as long as the tent. The expense of shipping them is small, not so much as it would cost to get lumber hauled. If any of the seats should be broken anyone possessed of the slightest manipulative skill can easily repair them.

Of course there is a risk to run of the mischievous boys cutting the canvas bottoms, and so with the lumber there is an equal risk

to run of their cutting or breaking it, and we thus have it to pay for. We think we might just as well have that cut or broken that is already paid for. We have now even our own platform and everything we use with the tent we take with us, and we now find our condition a great improvement over our starting in the season. Our tent is 31 x 45 with two poles and pulleys for raising and lowering it. We find this not only convenient in time of storm, but also in setting up the tent where there are only two of us. Everyone who has seen our tent is pleased with it.

I know not how the brethren find it in other fields, but this is about the way we find things here. I think the tent a very successful means of reaching the people.

Hastily yours,

JOHN B. ROUSH.

KIRTLAND, Ohio, Sept. 10.

Editors Herald:—My last communication to you, was written at Jackson, Ohio. The branch organized at Pine, near Jackson, three years ago, has made considerable growth. There has been eighteen baptized there since spring, and the prospects for more uniting soon are very favorable, providing the Saints comport themselves according to the gospel covenant. Bro. Langley Bierly is president, and has acquitted himself in a creditable manner.

My next stop was at Limerick. This branch at one time in the history of Ohio district, was "the branch," on account of its numbers and spirituality; but through death, removals, and expulsions: the branch has diminished in numbers, but the writer felt while there that God was still watching over said branch, and that it would again flourish. Of course this will depend largely upon the united efforts of those living there. Had quite a pleasant visit with Bro. T. J. Beatty, whose health is quite good. I am glad to inform his friends that he is taking an active interest in the work of the Lord. And he has my full consent to labor wherever he can work to the best advantage, and I pray our heavenly Father to bless him and his efforts with the same success that attended his work in years gone by.

The conference at Highland, as reported by Bro. Etzenhouser, was a very peaceful one. Considerable good was accomplished. Large audiences greeted the speakers, who by the grace of God endeavored to instruct them more thoroughly in the doctrines of our Lord. In the fall 1879 Bro. R. Etzenhouser and I performed missionary work together in Missouri. By the way, we are of the same age, and at the time in question we were "boys" and the peculiar experiences we had while together will ever be fresh in our memories. I here relate one incident among the many that occurred. Bro. R. and I had been sent to effect a new opening within a few miles of Knobnoster, Missouri. The party who was to entertain us had gone off on business, hence when we were through preaching no one volunteered to take us home, notwithstanding we had taken special pains to inform them of our unpleasant situation; to our great surprise every soul walked out, leaving

us alone. This inhospitable treatment caused us to feel very homesick; however, we decided to remain in the schoolhouse, as it was very cold outside and we were miles away from our friends. By the time we were comfortably (?) seated by the wood fire, we heard footsteps, and a young man appeared upon the scene. He was a work hand for a well to do farmer, some two or three miles away. When he had got about halfway home the thought came to him that perhaps we were left alone in the schoolhouse. He told us there was a vacant bed where he staid, and urged us to go home with him and occupy it. We felt very timid and embarrassed about accepting this invitation, but finally decided to go with him as we thought the Lord had opened up the way for us. But perhaps you can imagine our feeling next morning when we went down to the breakfast table. The family, however, treated us very kindly, for which we rendered thanks and started for a more promising field. Since the year in question Bro. E. has labored in the West and I eastward, and have never been associated in a field until now; and I am pleased to note the development the brother has made; for truly he has become an able minister for Christ.

The conference of Pittsburg and Kirtland district of September 1 and 2 at Conneautville passed off very pleasantly. Bro. G. H. Hulmes was ordained high priest as per resolution of General Conference, and much of the Spirit of the Lord was present to confirm the ordination. There was quite a representation of Saints present. The drouth of several weeks' duration was broken last week by a refreshing shower, followed by others, which will help the pasturage some; but it is too late to help corn, etc. Saints are reasonably well.

Yours for the progress of truth,
G. T. GRIFFITHS.

DERBY, Ind., Aug. 29.

Editors Herald:—I have been continuously in the field trying to discharge duty. My labors have been in Spencer, Perry, and Crawford counties. I have traveled four hundred miles and received fifty cents as traveling expenses, so you see I take the walking express, which is very convenient, as you are engineer, conductor, fireman, baggagemaster, and if you fail to make connection no one to growl at but self. This is a hard field and I hope no one is envious of it; but we will not complain, nor do we wish the church to call us home till the warfare is over and the battle won. It is through great tribulation we enter the everlasting kingdom, and we want to gain that rest that remains for the people of God. Beautiful rest! Those who labor the hardest will enjoy it the most.

If our labor is gauged by the number baptized it would not amount to much, for not one have I baptized this conference year. My labors have been mostly in new places; have met with some success in making friends, allaying prejudice, and getting some to investigate, and the greater number to rage, or to treat the message with silent contempt. We hear though, that the Brighamites, over in the Corn Cracker State are meeting with

some success, baptizing some, about fifteen miles below us on the beautiful Ohio. I hope they will come up and I will meet them, if their commanders will grant leave. The Brighamites are in Hancock county, near Hawesville.

I leave now for a new field in Spencer and Warrick counties, how long to remain I cannot tell, nor what the results will be. Will those interested in Zion's interests in Southern Indiana remember the work and the worker with prayers, and also with their means. The Bishop's agent's address is Borden. It may be that some of the Saints have forgotten the address. We ought to write often enough to him to not forget it.

Your brother,
V. D. BAGGERLY.

WOODSIDE, Mont., Sep 5.

Editors Herald:—Since my last writing to the *Herald* from Logan, Utah, I have moved around among the people and have tried to talk to them where and whenever I could. Bro. H. O. Smith's letter from Malad and Bloomington clearly presents the position the Brighamite Church occupies. The members are just as ready to obey counsel and do the bidding of the priesthood in some respects as ever, and especially when the Josephites are considered. They seem to take especial pleasure in misrepresenting us. One young returned missionary near Idaho Falls took special pains to tell the people that the Josephites didn't believe in temple building, nor temple work, nor tithing, nor gathering; and according to his idea we scarcely believe anything; and that too after I had told the bishop how we stood on those points. Bishop Rosson sat and heard him go for us to the delight of the people, and never attempted to correct his statements; and then before he would let me speak in their house I must agree to "not abuse our leaders," which I did; but I did not fail to let them know where they misrepresented us.

From Logan I drove to Richmond and stopped with Bro. and Sr. Neilson, and from there I drove to Oxford, and there I spent several days and occupied the Methodist church. It was well filled, and Bishop Lewis and family with about all the leading church people there attended, and I was careful to tell them how President Woodruff had told them they had been wrong in the sealing and adoptions in the temples from the days of Joseph until now, and that we said amen to that. I left Oxford, July 2, for Soda Springs, and drove through March Valley and over the divide to the Portneuff River, where I stopped for the night with Bro. John Hall. From there I drove over to Soda Springs and spent three days visiting with Sr. Eliason, Bro. Bowman, and our old friend Nels Anderson and family. I then drove to Blackfoot, where I intended to do some preaching, but our good friend Hans Hanson and his wife were in Salt Lake City, where she had gone for treatment, and the strike being on, they were detained there several days. I remained at their place until the 12th of July, when I left there with P. C. Hansen, he to go to Pocatello, and I to Idaho Falls. We drove about fifteen miles and camped on a

little mountain stream and slept under a clear mountain sky. The next morning it was crisp and sharp. We ate our breakfast at an early hour and then separated. From there I drove to Bro. Oliver T. Smith's, a distance of sixty miles. On the 15th of July Bro. Smith and I attended the Brighamite meeting at two p. m. There were six speakers and four of them bore testimony that Joseph the Seer was a prophet, and that Brigham Young was his *legal* successor, and that John Taylor was his successor, and that Wilford Woodruff was a prophet too. The other two testified that the mountains were the gathering place, and that this was the place spoken of by Isaiah where the mountain of the Lord's house was to be established, etc.

At the close of their service I asked Bishop Rosson for permission to bear my testimony. He said there was not time as their meeting had been prolonged. I told him it would not take me more than three minutes, but the bishop said no. I told him I would not insist, but as the brethren had testified I really felt impressed to bear mine also. I spoke at night in Bro. Smith's house, but the people were in the midst of hay harvest and I found it impossible to get them out week nights. I did, however, get the Mormon church for one night at Ione and a schoolhouse at Basalt. Had fair audiences at each, and Bishop Mullner told me I could have the house at Ione any time it was not occupied. Bro. David Clark, Jun., formerly of Lehi secured the house for me at Ione, and a Mr. Eby the one at Basalt.

On the 25th of July, after doing what I could and attending the celebration on the 24th at Ione, I drove back to Blackfoot. I camped out alone this time, and yet I was not alone, for the mosquitoes were numerous, and what with their songs and bills they pestered me a heap. Next morning I drove to Bro. Hans Hanson's in time to break my fast with Sr. Hanson. They had returned from the city, but she was in very poor health, I could see such a change in her from the last time I saw her, and she was sick then, over a year ago. She had gradually declined until she was in a critical condition.

The next day I drove to Soda Springs, and that night she was taken with a severe attack of cramping and intense suffering, and when I returned the next evening I found her suffering and greatly weakened. She told me she thought her time had come. I tried to cheer her all I could; I administered to her, and she rested much better that night. The next day I called in my appointment because of her weakened condition. She seemed to be cheerful and sent for her daughter Annie. The next morning before I left to return to Idaho Falls I prayed with her and her daughters, Lena and Annie, and administered to her. The two girls belong to the church. I had some talk with Sr. Hanson before leaving. She said she was perfectly willing to go if it was the Lord's will; that she felt perfectly resigned, and she was so calm, quiet, and peaceful my very heart and soul went out to her. I tried again to give words of encouragement to her and the folks. I told Sister Lena I thought she

would recover, not that there had been any manifestation given to me in any way; I only hoped.

I left their hospitable home for Idaho Falls at twenty minutes to nine a. m. I drove up to Bro. Oliver Smith's a distance of seventy miles and rested two hours on the way. While on the road I thought much of Sr. Hanson and of what she had said to me, and the thought was presented to me that possibly I had anointed her for her burial; and so it seemed to be. I remained at Bro. Smith's until the 30th and then went to Deer Lodge, Montana, where I had only been a few days until Bro. Andrew Christofferson received a telegram that Sr. Hanson had passed away. She was a sister to Andrew. A good soul has gone to rest, and loved ones mourn. May the Lord be good to them, I pray. On my arrival at Deer Lodge I found one of Bro. Andrew's little girls very sick indeed; they almost despaired of her at one time, but the Lord graciously spared her to them.

On the 12th of August I preached to the Saints in the little chapel above Deer Lodge, and on the 16th left for this place in the Bitter Root Valley, arriving on the 17th. I immediately began work after being nicely located with Bro. John Johnson and his estimable companion. If ever peace and quiet reigned in any house it is here. Their little black-eyed Jessie makes it interesting for all. Just beginning to talk. She gets off some funny things. I have been busy as possible since I got here, having preached at four different places. The people have turned out fairly well considering the busy season; harvesting and the hum of the thresher is being heard in different parts of the valley, and will be for some time. There is a bountiful harvest here, besides fruit in abundance, melons, and green corn, which makes one think of the light of other days. Day before yesterday we visited Mr. John Sears' place; and by the way, he is father-in-law to Bro. Johnson. Mr. Sears has a large and thrifty orchard, but on the evening of the 30th ult. a streak of hail passed over it and damaged fully one half or more of his fruit, and yet there will be plenty left. He has one of the most sightly places in the valley. It lies just under the mountains on the west side of the Bitter Root River and valley, sloping down towards the river, where it gets all the eastern and noonday sun. It is a most fruitful farm. Hamilton, Riverside, Corevallis, and Stevensville; besides farms for miles are open to view. The scenery is perfectly enchanting. Bro. Nelson Johnson lives in Riverside, where I spent the best part of a week, preaching four nights there in the hotel. I have reason to believe that our effort was appreciated by some. Nelson is working now in Stevensville, where he expects to get an effectual door opened for preaching the gospel. If he succeeds I am to see what can be done. We think there is some interest here, and will remain for a time longer to see what can be accomplished. Bro. J. H. Wells is now on Reese Creek, and from his letter to me I would judge he had on his war paint and anxious to start on the war path.

I have been obliged to call Bro. H. O. Smith from his labors in Idaho to look after the

work in the city, where I have placed him in charge until wisdom shall require a change. Prospects are not flattering yet in Montana, but there are hopeful signs. We can't report baptisms by the score nor many near the kingdom, but we can report the fact that for the most part our field is a difficult and a discouraging one, and some one must fight the battle; and while we are counted worthy, we shall continue if it is like pecking down a mountain with a jack knife; and if we never baptize any, we will feel to say, Lord we have done the best we knew and rejoice in the labors of our brethren, and pray that they may move Zion in mighty power. I have thought sometimes that the "hastening time" for the Utah people had not come. I feel sure that while such deception and hypocrisy is being practiced as is done there the Lord will have no use for them. Polygamy is believed in as firmly as ever, and practiced; not so openly as formerly, but secretly and surely, the fruits thereof testifying to the facts. I wish I could write otherwise, but I cannot. I am feeling well every way, and would love to do something that will be counted for good to the people and the onward march of Zion's cause.

Yours in bonds,

R. J. ANTHONY.

JUNIATA, Mich., Aug. 20.

Editors Herald:—God has said through the Spirit that we were not to murmur at our trials. And why should we? God does not wish us to do right simply because we cannot help it. If everything went right, it would be no trouble to do right. Then would we receive a reward for doing what we could not very well help doing? When we feel more like staying at home than going to church, and we go, we overcome that feeling and will get that much reward. It is easy for us to say we love God and his work when we are enjoying his Spirit, but our Savior has said that temptation doth love for him prove; for when we are tried and do not allow ourselves to be carried away, then we know we love God, as the Scriptures say: "If a man love me he will keep my sayings." "These are they which came up out of great tribulation." Should we not rejoice when we are tried, knowing it is for the perfecting of our faith? When we feel gloomy let us go to the Lord in prayer, and if we do not feel better, try again and again. Sometimes we derive a great benefit from fasting. We can overcome if we make up our minds to; for God does not lie, and it is made mention in his word that we will not be tried more than we are able to bear; and the Spirit bears witness to it.

The reason we do not bear our trials is, we do not try; it is easier to listen to the arguments of the evil one and give way to them; still, God cares for us, and when we go to him in a right way he hears us. Christ has said that his arms of love shall be around us amid life's trials and cares, if we will put our trust in him and lean upon our God. If Satan comes and whispers to you then, "Why does not he remove your trials if his arms are around you?" just tell him that God knows what is best.

By reading the Book of Mormon we find an account of seven cities being destroyed because of wickedness, but God would not have allowed a city to be destroyed if there were one righteous man in it. So God watches over us and cares for us, and are we as grateful to him at all times as we should be? I have often thought what a great trial it must be for a mother to have to live separate from her children and thought it would be the greatest trial I could be called upon to pass through; and since my companion's health has been so poor I have thought, Can it be that he is to be taken from me? Many thoughts have come to me. I can only say, God's will be done; he knows best. My whole desire is that I may be faithful to the end.

Your sister,

ANNA PHELPS.

SHELDONVILLE, Mass., Sept. 4.

Editors Herald:—My last letter was written from West Mansfield, where Bro. Sheehy and the writer were presenting the word. Our meetings were a success, and seed was sown that we trust may grow and sometime produce fruit that may be a blessing to the church. Feeling that our work was done for the present in West Mansfield, we moved to South Foxboro, Mr. Charles Sawyer kindly taking our tent and other paraphernalia in a wagon to the above place. We met with many kind-hearted people and know that God will reward them. In South Foxboro we had good interest and good liberty. Mr. John Waggott came over from West Mansfield and the writer led him into the water, the first fruit of the tent services.

I was called home on Saturday night, July 21, my little child being very sick; but through the mercy of God he recovered. We remained at South Foxboro until July 30, and then came to Sheldonville; and here we find a kind-hearted people, Bro. and now Sr. Gardner doing all in their power to make life pleasant for the "missionary." Sr Gardner was baptized yesterday by Bro. Charles Coombs, who has kindly assisted us in our services here and elsewhere. We held meetings through the week at Sheldonville and over Sunday, Bro. H. C. Smith joining us, giving the writer a chance to do a little work at home for a day or two. On Monday, August 6, we packed up and started for the reunion. Of the reunion we have this to say; that the preaching was the best the writer ever heard. All who spoke did well.

Returning to Rhode Island, I went to Fiskville and held two services, then came to Sheldonville, and while resting and waiting for Bro. Blanchard, who was to join me, I put the tent up and went to preaching. Continued through the week and was comforted Saturday evening by shaking hands with Bro. Blanchard. Sunday services passed off nicely, and we are still here, but think we shall leave soon. There are several quite near the door and we may possibly lead them into the water before we leave. The work is onward, the prospect bright, and if we die in this war, I trust it may be with our faces to the foe.

Yours as ever,

GEORGE W. ROBLEY.

Original Articles.

THE RESURRECTION.

IN perusing Bro. H. P. Curtis' thoughts on the resurrection, in *Herald* of August 22, I could not help noticing some points that seemed to be questionable, so I shall venture to offer my thoughts on the subject wherein they differ from those of the brother.

In the first place, the brother seems to have a desire to do away with the literal resurrection of all except the saints. He tells us of the many bodies of the saints that came out of their graves after Christ's resurrection and that appeared to many (Matt. 27:52, 53); and of the Lord opening the graves of the Israelites and causing them to come out of their graves and of bringing them into the land of Israel, and of the Lord causing the dry bones to live (Ezek. 37:1-14), with other items of scripture to prove the literal resurrection of the saints. This is very good, but still I believe there is just as good proof of the literal resurrection of all.

The Spirit said to Ezekiel:—

Son of man, these bones are the whole house of Israel.—Ezek. 37:11.

If these bones that were to receive life and thus be resurrected, were "the whole house of Israel," there must have been some unrighteous ones in that "great army." The brother quotes Doctrine and Covenants 85:4:—

The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul,

and then says, "If the soul of man is to be redeemed by the resurrection, will not both spirit and body come forth? Is not death a separation of spirit and body? and is not the resurrection a reuniting of spirit and body as promised to the saints of God?" All this I believe to be true, and good logic; but I think it argues more than the brother wishes for it.

The promise, "As in Adam all die, even so in Christ shall all be made alive," teaches that death or separation of spirit and body comes to all by the fall of Adam, but through Christ all shall be reunited in spirit and body. Revelation 20:5 tells us of a "first resurrection." If a first then there must of necessity be a second. If a second, then all shall be resurrected, and hence the spirits and bodies of all shall be reunited. After the first resurrection, we are told:—

The rest of the dead lived not again until the thousand years were finished.

If they did not live until that set time, there must have been something lacking to constitute life. Their spirits surely lived in the prison house where they were to be visited after many days. (Isa. 24:22.) So their

living again must have referred to the reuniting of body and spirit.

The earth was expressly created, that after it is "quickened again" (D. C. 85:6), and is "prepared for the celestial glory" (D. C. 85:4), "bodies who are of the celestial kingdom may possess it forever and ever." (D. C. 85:4.) And we read again:—

The righteous shall inherit it: for, notwithstanding they die, they also shall rise a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body.—D. C. 85:6.

The fact that the same bodies of the celestial, which were natural before the resurrection, will be given them after the resurrection, does not prove that they will not be spiritual afterward. They will surely not be natural, but will be the same bodies changed and made spiritual. Here the brother draws a line of demarcation between the righteous and those "of a celestial spirit," or possessed of "the Spirit of God." To my mind the righteous are those who obey the gospel:—

For therein is the righteousness of God revealed.—Rom. 1:17.

Christ said:—

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. 5:20.

Abel "obtained witness that he was righteous." (Heb. 11:4.) Christ promised the righteous "life eternal." (Matt. 25:46.) Paul said:—

By the obedience of one [Christ] shall many be made righteous.—Rom. 5:19.

John said:—

If any man sin, we have an advocate with the Father, Jesus Christ the righteous.—1 John 2:1.

Paul said:—

If righteousness come by the law, then Christ is dead in vain.—Gal. 2:21.

So the righteous are Christ and his followers.

The Book of Mormon gives this explanation of the resurrection:—

And he [Christ] shall come into the world to redeem his people; and he shall take upon him the transgressions of those that believe on his name; and these are they that shall have eternal life, and salvation comes to none else; therefore the wicked remain as though there had been no redemption made except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper form, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now and having a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and righteous. . . . I say unto you, that this mortal body is raised to an immortal body; that is, from death; even from the first death, unto life, that they can die no more; their spirits unit-

ing with their bodies, never to be divided; thus the whole becoming *spiritual* and *immortal*, that they can no more see corruption.—Alma 8:10, 11.

So we see this literal resurrection is to come to all and that *spiritual* and *immortal* bodies are the same. I find nothing contrary to this in Paul's teaching. In reply to some of the Corinthian brethren who had objected to the doctrine of the resurrection; he told them:—

If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain.—1 Cor. 15:13, 14.

It was the resurrection of the Saints he was particularly speaking about and was the most interested in. He gives us to understand, however, as death came to all by Adam, so life or the resurrection came to all by Christ. He speaks of the different orders or times of the resurrection and also of the different glories to which they were to be resurrected, and said:—

For one star differeth from another star in glory. So also is the resurrection of the dead.—1 Cor. 15:41, 42.

But nowhere does he give us to understand that they should not all receive the same bodies that were *natural* but were made *spiritual*. On the contrary he says:—

But God giveth it [whether wheat or some other grain, good or bad] a body as it hath [in the past] pleased him, and to every seed his own body.—1 Cor. 15:38.

So we will all get our own bodies, and they will be "spiritual and immortal." He says:—

It is sown a natural body, it is raised a spiritual body.—Verse 44. It is sown in dishonor, it is raised in glory.—Verse 43.

The expression, "it is sown," indicates any or all, good or bad. The fact of it being sown in dishonor, does not argue that he is only speaking of those who were not worthy of a celestial glory; for he says in Philippians 3:21:—

[Christ] shall change our *vile* body, that it may be fashioned like unto his glorious body.

So Paul claimed to have a *vile* body. The brother says, "Neither flesh nor blood can inherit the kingdom of God. When do the saints inherit the kingdom of God? Not until after the millennium," and then quotes as evidence Doctrine and Covenants 85:33, which speaks of Christ treading the wine press of Almighty God alone:—

And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

I do not believe this quotation has reference to the end of the millennium, for this language was that of the last of seven angels that should sound their trumps. The first said:—

The face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be *quickened*, and be caught up to meet him. And they who have slept in their graves, shall come forth.—D. C. 85:27.

So the saints shall receive immortal

bodies at the sound of the first trump. After the six have sounded their trumps, the seventh gives the language of the quotation. Then they all sound their trumps again, each declaring the events of the corresponding thousand years; and when the seventh has sounded his trump the second time, he declares time to be no longer, and then Satan is to be bound a thousand years. So the change from mortal to immortal, the resurrection, the end of time are all to take place before the binding of Satan, and before the commencement of the millennium. The expression, "It is finished," used in connection with the promise of the saints receiving their inheritance, could only refer to the completion of the present condition of things, so also, "There shall be time no longer," only referred to the present time and not the millennium. Isaiah says they are to "build houses and inhabit them." "They shall not build and another inhabit." (Isa. 65: 21, 22.) The time then for them to receive their inheritance is at the beginning and not at the end of the millennium.

It is true that mortality will continue through that period, but it will not be resurrected or changed ones, but those who are not changed:—

For the *child* shall die an hundred years old; but the *sinner* being an hundred years old shall be accursed.—Isa. 65: 20.

The saints shall be changed before and during the millennium. We have already learned that they shall be *quicken*ed at Christ's coming. Again we read:—

Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city; and he that liveth when the Lord shall come, and has kept the faith, blessed is he, nevertheless it is appointed to him to die at the age of man; wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.—D. C. 63: 13.

The change, then, shall not all be at the beginning. Only those shall be changed who have attained to the age of man. The rest will live on in their natural bodies till their times shall come and then as Isaiah 65:20 says:—

The child shall die an hundred years old.

Then they shall be changed, and the changing shall go on to the end of the millennium.

Shall flesh and blood inherit the kingdom of God? If the kingdom of God and the kingdom of Christ are one, I say, Yes; for they shall live natural lives and die in Christ's kingdom during the millennium: but if God's kingdom means the one that is to take the rule after the millennium and the "little season;" when death

and hell shall be no more having been cast into the lake; when Christ shall deliver all things up to the Father having finished all his work; the kingdom of that new heaven that John saw, in which there was no death, I say, No, not that combination; but flesh and bones will, for Christ surely will, and he said:—

Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.—Luke 24: 39.

He was a spiritual body, not a spirit without a body. Paul said Christ "was made a quickening spirit." (1 Cor. 15: 45.)

J. M. STUBBART.

OCTAVIA, Nebraska, August 30, 1894.

THE SHORT—PERKINS DISCUSSION.

THE great theological battle is over; open hostilities have a temporary end; an armistice of peace and good will is actually upon us; and the ecclesiastical banner of truce is again unfurled. Thunderbolts and lightning's vivid flash destroy the unfortunate few; but, sure, they purify and render healthful the atmosphere for the denizens of old earth. Fire and flood, wind and electricity, do sad havoc by times; but under wholesome restraint they enter into and render potent all the avenues of life. Religious tournaments or contests are quite necessary to stir the latent powers of the soul to the very center of the heart. When the angel of olden time stirred the stagnant pool the first and foremost adventurer in the troubled water was healed. Jesus' mercy came sure and speedily when the furious tempest swept wild over historic Galilee; as also Israel's guiding star arose from obscurity to illumine the path of the teeming millions.

In trying to substantiate "the teaching and practice" of Elder J. W. Perkins' church from the Bible, he sought to bolster up the erroneous dogma that it was set up and became a living church on the day of Pentecost. Christ became a king then, and the Holy Ghost was first dispensed at that time. He applied Isaiah 2: 1-4 to that event; also Luke 24: 45, 46; Daniel 2: 44. "In the latter days" meant the end of the Jewish age or dispensation. He laid great stress on "in his name, among all nations, beginning at Jerusalem." He claimed Daniel 2: 44 was then and there fulfilled, and that the phrase, "these kings," meant Julius, Tiberius, and Claudius Cæsar. Joel 2: 28 was fulfilled on that occasion, and the eleventh of Isaiah was complete during the apostolic age, as seen in Peter's vision. "The prayer of faith" belonged to those halcyon days; inspirational knowledge, miracles, tongues, revelation, the baptism, office work, and manifestations of the

Spirit, as well as all signs, dreams, visions, angels, and all, were relegated to the long ago.

To show that his Gibraltar text, Matthew 16: 18, where Jesus said "I will build my church," not only referred to the future, but to the past, and present as well, I referred to such texts as the following: Matthew 4: 23; 6: 33; 18: 18; 23: 13-15; 11: 11, 12; 12: 28; 16: 28; 17: 1-9; Luke 10: 28-30; 9: 1-8, 27; 16: 16; 11: 20; 17: 21, 22, Mark 1: 14; Matthew 18: 1-3; 20: 1. In Psalms 19: 6, where it says "The law of the Lord is perfect," my opponent averred that it meant the thirty-nine books of the Old Testament. I showed that the language quoted could not mean anything of the kind, for the words are found in the nineteenth book, and twenty followed. Furthermore, the old covenant, or law was a yoke, a task, or schoolmaster, weak and quite imperfect, as saith the sacred Scriptures. "The perfect law of liberty" he thought was the New Testament. Seven books were written after St. James made the above statement, so that would-be argument was a fake.

He had the returns all in, and the stream of revelation ceased to flow at the time Christ observed "it is written," "it is finished," on the day of Pentecost, on Patmos, where John says not to add to or take from the perfect word of God, or his complete revelation; that is the perfect law, or infallible rule, as saith my belligerent and his fraternity of gullibles. The name "Christian" as found only in Acts 11: 26; 26: 28; 1 Peter 4: 16, he judged was the new name of prophecy; but unfortunately for the man those are given as Hepzibah and Beulah; see Isaiah 62: 4.

My clever litigant had actually seen Alexander Campbell and heard him. When I urged him much and vehemently to identify his "Church of Christ" in the dark ages, or tell if it was the one in succession, reformation, or in restitution, he finally avowed that Alexander Campbell and colaborers went to work to give us the true meaning of the Bible, and to speak where it speaks, and to be silent where the infallible word is silent. The movement was to discard all human creeds, and to unite on the Bible alone, and in that manner restore to the work of God its meaning and authority, hence to bring back primitive Christianity.

He railed at a reorganization, because, forsooth, it was not found in the Bible. He denied a complete apostasy, but allowed a falling away to the extent that a restitution was necessary. You see that he was at war with his perfect law, history, observation, and his own dear self.

A dollar, he stated, has seventy-six marks of identity stamped upon it,

If it were lost and found, fifty years after it would be current coin. He made such a scattering, evasive, and puerile attempt to develop organization, ordinances, doctrine, and discipline, that I will not tax your patience in tracing out his labyrinthian darkness.

This savant from No. 192 Fletcher avenue, Indianapolis, Indiana, actually said: "We have the Bible revealed to us in our own native tongue;" howbeit this book was given to the world originally in the dead languages; viz., Hebrew and Greek. He informed us that the "Bible was stereotyped on high, and is the spiritual bill of heaven, so to speak; therefore it is perfect, complete, infallible," etc. Inasmuch as it contained sixty-six books, no more and no less, if the brother's theory be true, the twenty odd books referred to and quoted from in the existing Bible may be in the archives of heaven after all. He reasoned that the sun, moon, and stars still perform their duty, hence the stars of "the blessed Bible" are doing their perfect work as an all-sufficient guide. To hear the Christian Church sing, exhort, and preach about the book of God and return thanks over the same, the unwary might be misled to think that perhaps they actually believed in the Holy Scriptures they are so loud and fussy about.

For the elder to beg the question, by assuming that his church is chronologically, historically, prophetically, and biblically right, not only in the absence of proof and in the face of irrefragable evidences to the contrary, is monumental presumption indeed. He applied the seven unities of Ephesians 4:4-6, to so many planks in his platform. For an explanation, exposition, and identification of these characteristic marks behold as follows: 1. One body. (Rom. 12:5; 1 Cor. 12:12, 13, 28.) 2. One spirit. (1 Cor. 12:4-11; 14:1, 12, 39; Gal. 5:22, 23.) 3. One hope. (Eph. 1:17, 18; 2:12; 1 Cor. 13:13.) 4. One Lord. (Gal. 1:8; 1 Thess. 1:5; 2 John 9, 10; Rom. 1:16.) 5. One faith. (Jude 3; Eph. 4:13; James 5:15; Rom. 1:17; 1 John 5:4.) 6. One baptism. (Heb. 6:2; Titus 3:5; John 3:5; Acts 1:5.) 7. One God. (1 Cor. 12:6; Rev. 14:6, 7; Deut. 6:4.)

The reverend gentleman claimed to have the Spirit; that is, the Holy Ghost of the New Testament, because Christ said, "The words that I speak unto you, they are Spirit, and they are life." "But these things are written that you might believe," etc., howbeit the record says the engrafted word is able to build you up, as also, "These signs shall follow them that believe."

"The Scriptures advocate the perpetuity of spiritual gifts," was the proposition I was called upon or

agreed to vindicate. The adverse side clamored lustily for signs, miracles, tongues, and the like. He actually wanted me to strike him dumb, like Zachariah was in days of old. If I would only perform a well-authenticated miracle, or give them a sign, I could baptize this controversialist and all his church folks present, and thus end the debate. Remember this person has made a profession of religion, administers and partakes of the sacrament, teaches ordinances of divine service, and lo, he preaches the Christianity of the Bible! He stated that, according to Jesus Christ, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." His Titanic, yea his Herculean conclusion was that the resurrection of Jesus was the amen, or end of all miracles, signs, etc. After he found the alpha and omega of all direct interposition of Providence he asked poor me to break in on the scheme. If he had this gracious, blessed power to heal, there would be no lame, blind, infirm, nor sick near, or as far as he could range abroad. He would be more merciful than ever the Savior was, and actually nullify the purposes of Jehovah. These "forked tongues," and "the prayer of faith" were on the wrong side of his "center pole," the last sign; that is, Christ's resurrection. While he was a kind man, a good exhorter, and an eloquent orator, his assumption, presumption, quibbling, and sophistries were appalling. How dark and devious are the ways of error, while truth treads firmly on a celestial highway! The triumphal car of justice and right is fast rolling throughout the broad land. The sound is heard again in the mulberry trees, and the chariots of Israel are ready for the battle as the divine hand touches the electric button, even the anointed of God. My antagonist wanted to know if I had the prayer of faith. He failed to pump out a miracle. He thought the Latter Day Saints do not limit themselves to the word of God, the Bible. He said: "Hearing comes by the word of God, the Bible. Look into the perfect law, the Bible. Job and the apostles get their inspiration from the Bible. It is written, the Bible, mouth of God, the Bible; but Elder Short has another Bible." He wanted me to get a revelation and confirm it by a miracle, or go to China and confirm the Bible by a sign. John was commanded to write the Book of Revelation and close it with an amen; so the New Testament was consummated, according to Mr. Perkins. When I did not pack up and light out

for China, but stuck to him closer than a brother, he prescribed five grains of arsenic. One of his fellow laborers thought he might run us all out of the country with a little garter snake, wherein I acquiesced, for my little wife, a first-class Saint, will flee from a fish worm or even a harmless mouse, etc.

After the earth was created it was to be perpetuated by natural law, not by miracle! After our first parents were found, procreation is the rule; and when we plant a grain of corn we need not "stick down a miracle to make it grow." The whole corps or band of inspired officers, as well as the spiritual gifts, were "the scaffolding;" but when the house is complete they are removed. Such fallacious logic needs only to be stated to be hated and to be "bated." The tabernacle is not still up in the wilderness; the Red Sea is not still congealed nor open; the water is not now gushing from the rock; and old Sinai is not still shaking; so the elder concludes we need not care for or expect any more supernatural demonstrations. His conclusions were about as strained, farfetched, preposterous, and groundless as the preacher who said, "Adam fell; ha! hum! therefore Paul got shipwrecked;" or the modern Irishman that whipped the Jew from hearing of the tragedy of calvary. The sun shines, as also the Son of Righteousness too, as well.

My opponent argued in regard to the Lord having once "confirmed the word with signs following," it, the word or Bible, including the New Testament, did not need a reconfirmation. It is quite self-evident to the candid student that these divine attestations accompanied the gospel that came "Not in word only, but in power, and in the Holy Ghost, and in much assurance." Because I used this last-named quotation he tried much, but all in vain, to make it appear that to "speak the word only" did not amount to anything.

He resorted to much caviling, turning, twisting, and writhing over the thirteenth chapter of 1 Corinthians, and finally settled down on "When that which is perfect is come" meant the complete revelation, the gospel, the perfect law of liberty, or the Bible. I admitted that if when the New Testament was compiled the reception, office work, gifts, blessings, and sealing power of the Holy Ghost were to come to an end, it was the greatest calamity and curse that could befall us. "And yet show I unto you a more excellent way," according to the elder meant inspirational knowledge, signs, miracles, tongues, healings, etc., no more nowadays. "Spiritual gifts" were Paul's "childhood toys," but when he became a man he put away childish things, and took, in the

stead thereof, Perkins' "perfect law," the Bible; howbeit the last books thereof were not written till the great gentile apostle had been cold in death about thirty years; and they were not compiled in their present form nor stamped with ecclesiastical authority for centuries later on.

The "every word that proceedeth out of the mouth of God," "is quick and powerful." "The books" of Revelation 20, the brother stated, were the Old and New Testaments; but he was at sea on "another book." If he had not told me that his was the Church of Christ, and that he believed the word of God, and not the word of "Joe Smith" (Joseph Smith), I would never have dreamed that either statement had the elements of truth in their makeup.

I will not burden the reader with the numerous, pointed, and plain quotations that were freely used to maintain and defend the truth and the irresistible avalanche of logic, reason, and facts that crushed and pulverized the egg-shell citadels of error where my friend sought shelter. Being an eloquent orator, a polished scholar, a ready spokesman, a good exhorter, a kind, clever man, and a perfect gentleman, his best efforts were at the very first. His first and best foot being thrust forward, the longer the contest waged the more effeminate and weak he appeared. His closing speech where he had a splendid chance to pick up a few faded laurels, was a puerile failure in that he did not review and recapitulate, but simply boomed the Bible, the dear, blessed Bible. Without boasting, but in all honor to the God of the Bible, I felt tranquil and hopeful all the while, and had the great light, liberty, and power of the Spirit in accelerated magnitude till I felt like a strong man coming out of his chamber to run a race, yea, like the house of David.

Elder Denny and Bro. Daniel, who had a four days' tilt last March, were the moderators. Mr. Thomas Green of this place made an impartial and efficient chairman, but their task was easy for the litigants were on their good behavior. The Christian Church folks are more kind to me than ever before in these parts, for they begin to realize that I am toiling for their welfare. The order, attention, and interest of the entire session would be difficult to duplicate. The best of feelings characterized the meetings. A general verdict of the masses is, "All right." The M. E. church here is at my service when not used by the society, and so I close a series of meetings here to-night to hie away to Xenia, Illinois, and the Brush Creek reunion and conference.

Elder L. F. Daniel is operating in Sullivan county. He is negotiating for another debate between himself

and Elder H. Williams of Gena, Indiana, on the part of the "Christian Church." I never felt better in Spirit and firmer in heart in my life, so I do say, Let the war come. I repeat it, let it come both thick and fast, and then peace.

M. T. SHORT.

Conference Minutes.

INDEPENDENCE.

Quarterly conference convened at Independence, Missouri, September 8, at ten a. m. R. May in the chair, J. Cole Moxon secretary. Upon invitation from the chair, Elder I. N. White gave a short talk to the conference, in which he said that he was surprised and sorry that the conferences in the Independence district are not more largely attended. He said that the conferences should be attended not only for the business part, but for the spiritual part as well. He also expressed his regrets that the Sunday school conventions are so poorly attended, for upon the outgrowth of the Sunday school depends the future workers in the church. Pres. R. May then reported. Bishop's agent, R. May, reported: On hand last report \$35.74; received \$1,046.91; paid out \$389.80; on hand \$392.85. Brn. R. May, George Harrington, and Arthur Allen were appointed a committee "to consider the propriety of securing a tent for this district, and to report at the next conference." It was resolved that when we adjourn, we do so to meet at Armstrong, Kansas, the second Saturday and Sunday in December, at ten a. m. Resolved that as J. H. Wells has moved away, we release him, and that Bro. May choose another assistant. J. W. Brackenbury was then chosen vice president of the district. Bro. C. Deputy of Lee's Summit was ordained to the office of an elder. Preaching by Brn. George Hicklin I. N. White, and Arthur Allen. Bro. Henry C. Ballinger was baptized after the Sunday morning services.

PITTSBURG AND KIRTLAND.

Conference convened with the Conneaut township, Crawford county, Pennsylvania, branch, September 1, at 10:30 a. m.: Elder G. T. Griffiths president, L. W. Powell assistant; secretary, John S. Parrish. Branch reports: Kirtland 71; 9 baptized, 1 died. Pittsburg 167; 9 baptized, 2 died. Warren, Ohio, 8; 1 died. Wheeling West Virginia, 130; 4 baptized, 1 received. Lake View 13; no change. Conneaut township 26; no change. Bishop's agent's report: total receipts \$657.06; total expenditures \$688.38; balance due Bishop's agent \$31.32. Ministry reporting: Elders L. W. Powell, W. H. Garrett, M. H. Bond, L. D. Ullom, John S. Parrish baptized 3, Jacob Reese, and Bro. Berget. The suggestion of Bro. W. H. Garrett concerning the Warren branch was taken up and it was moved to disorganize it, which was carried. The motion also embodied authority on the part of the president of said branch to give letters of removal to the members. The following resolutions were passed. Resolved that we see the necessity of a tent for this district and that a committee of three be appointed to take steps toward securing a suitable tent, to receive contributions therefor, and report at the next session of this conference. Brn. M. H. Bond, George H. Hulmes, and G. T. Griffiths were appointed said committee. In accordance with the resolution of the General Conference Elder George H. Hulmes was ordained a high priest, Elder G. T. Griffiths officiating. Resolved that this district be left in charge of the missionary in charge until after next General Conference. Resolved that this conference sincerely regrets the retiring from the active ministry of Elder L.

W. Powell, and that we express this our appreciation of his past labors, and urge him, if it is consistent with his present position, to reconsider his resolution, and that in either event he shall have our faith and prayers, but especially if he shall conclude to continue. Bro. E. S. Fairley was chosen secretary of the district. A motion was passed sustaining the Bishop's agent, Elder Frank Criley. It was moved that when this conference adjourns, it does so to meet at Wheeling, the time to be indicated before the sessions of this conference close by the president of the district. Preaching by Elders John S. Parrish, Frank Criley, George H. Hulmes, and M. H. Bond. There was a good attendance at each meeting. Elder G. T. Griffiths considered it wisdom to remain at Conneautville and hold preaching services on Monday evening, September 3, in order that the people of that vicinity might have another opportunity to hear and make further inquiries in regard to our faith. At the close of preaching services Sunday evening Elder Griffiths named the first Saturday and Sunday in March as the time for holding the next district conference.

WESTERN WALES.

Conference convened at Island Place, Saints' chapel, Llanelly, Sunday, July 15, 1894, at 10:45 a. m.; Elder J. R. Gibbs elected president pro tem. S. J. Gibbs secretary. The Bishop's agent's account was read and audited. Cash on hand 19s 1d. The following resolutions were passed: 1. That the liberty of priests and deacons to vote be dismissed until next session. 2. That all brethren be at liberty to vote for the day. 3. That Elder J. R. Evans be released from the presidency of the district. 4. That Elder J. H. Edwards be appointed district president. 5. That Sr. S. J. Gibbs be reelected secretary for district. 6. That Elder J. R. Gibbs be appointed district delegate for the ensuing conference of the British Isles mission. 7. That all officers of the church be upheld in prayer. 8. Further that the following be upheld in prayer in their various offices; viz., Elder James Caffall of the Quorum of the Twelve as missionary in charge; Elder Adolphus Edwards as missionary for Wales; Elder J. R. Gibbs as Bishop's agent; Elder Jno. H. Edwards as district president; Sr. S. J. Gibbs as district secretary. 9. That this conference be adjourned to meet three months hence. Preaching by Elders Dewi Lewis, Adolphus Edwards, D. Lewis, J. Edwards, and J. R. Gibbs.

DES MOINES.

Conference convened at Runnells, Iowa, September 1, 1894, at ten a. m.; W. C. Nirk president, assisted by C. Scott; H. A. McCoy clerk. All brethren present were invited to take part in the conference. Branches reporting: Des Moines 127, gain 1; Des Moines Valley 88; Richland 73, gain 8; Oskaloosa 16; Head Grove 31, gain 1; Angus 46, gain 5. Ministry reporting: Elders W. C. Nirk baptized 7, C. Scott baptized 2, J. S. Roth, D. M. Rudd baptized 2, F. A. Smith baptized 7, N. Stamm, C. E. Hand, J. W. Morgan; Priests G. M. Jamison, H. A. McCoy, W. Johnson baptized 5, C. F. Merrill baptized 3, H. Lyke; Teacher A. Freel; Deacon G. W. Johnson. W. C. Nirk, Bishop's agent, reported. On hand \$39.60. Bro. Wm. Johnson was recommended by the Angus branch for ordination to the office of elder. He was accordingly ordained. W. C. Nirk, G. W. Johnson, Sr. Ellen Hayer, Frank Miller, and Fred A. Smith were appointed a committee to solicit funds and purchase a new tent for district use. The committee on reunion reported a general desire for a reunion somewhere in the eastern part of Iowa; asked for more time, which was granted. Preaching by Elders D. M. Rudd, Fred A. Smith, J. S. Roth, and C. Scott. Adjourned to meet at Perry the second Saturday in February, at ten a. m.

Miscellaneous Department.

SOUTHEASTERN ILLINOIS REUNION.

It was held at Brush Creek, Illinois, August 31 to September 10. It began according to previous intent on Friday, August 31. Prayer service at three p. m., the forenoon meetings being omitted. At eight p. m. sermon by R. Etzenhouser from Proverbs 21: 2. The necessity of a standard in religion as well as in other things was dwelt upon.

Saturday, September 1.—At nine a. m. organized as follows: G. H. Hilliard, E. Curtis, and I. A. Morris associate presidents; A. C. Barmore secretary, Joseph Morris chorister, James O. Morris organist, M. G. Powell chief of police, he and presidents to select other officers needed, J. K. Cheney, Paul Ayers, and George Tucker completed the police force. Arthur Burroughs, J. K. Cheney, and B. A. Morris reception committee. At 10:45 a. m., A. C. Barmore was the preacher; text, Matthew 3: 11, 12. The baptism and office work of the Holy Spirit was the theme. At the three p. m. prayer service six prayers were offered and thirteen testimonies borne. At eight p. m. G. H. Hilliard was the speaker; texts, Romans 1: 16; 1 Thesalonians 1: 5. The laws of adoption alone will not save. We must be obedient thereafter. God demands our service and may say how it shall be given.

Sunday, Sept. 2.—The forenoon service was preceded by a Sunday school lecture from R. Etzenhouser. Sermon by W. T. Bozarth at 10:45 a. m., from Isaiah 29: 11-17; Matthew 24: 14; Revelation 14: 6. The speaker in effect said: "God, Christ, and the gospel were and are. The Bible being authority, God will proceed under certain circumstances to do a marvelous work and bring forth a sealed book. This was not accomplished in Christ's day, and the reformers made no such claims. The latter-day work only answers to the description. At 2:30 p. m. M. T. Short spoke from Isaiah 28: 21; 2 Peter 3: 3. He pursued a similar course to the previous speaker, dwelling upon the apostasy and closing with the setting up of the stone kingdom.

Monday, September 3.—At nine o'clock, prayer service. At 10:45 a. m., Bro. E. Curtis spoke upon purification and ultimate triumph, from Jude 3. At three p. m., Bro. G. H. Hilliard preached from Psalm 50: 4. He spoke upon the gathering and worthiness for it. The Saints have no promise of preservation from calamities until such occurs. Church at 7:30; discourse by R. Etzenhouser from John 3: 16. The first principles of Christ's doctrine were talked of and incidents used illustrating the attitude of the world toward the Latter Day Saint people and faith.

Tuesday, Sept. 4.—Forenoon service was a refreshing season of prayer and testimony. Bro. J. D. Stead was called to the eldership through the gift of prophecy. At 10:45 a. m. F. M. Slover preached upon first principles and the necessity of divine aid, using as a basis 2 John 9. A. C. Barmore delivered the afternoon sermon from Psalms 52: 7, 8. At 7:30 p. m. M. T. Short was introduced as speaker. He read Acts 9: 10-12, 17, and a commendable effort upon the laying on of hands resulted.

Wednesday, Sept. 5.—Nine o'clock service consisted of seven prayers and a number of testimonies. At 10:45 a. m. G. H. Hilliard used as texts Matthew 16: 18 and 1 Corinthians 3: 11. The great truth of Christ's divinity, the rock upon which he built his church, was commented upon. No man can know it without revelation. The church that does not believe in continuous revelation denies the knowledge of Christ and cannot be built "upon this rock." Several passages were read from Doctrine and Covenants, and that Christ's church in this age was built upon the rock was clearly shown. In the afternoon I. A. Morris preached from Matthew 5: 20.

That the religious world has a degree of righteousness was admitted and the necessity of more urged. At 7:30 p. m. E. Curtis preached from Acts 19: 1-8. Divine authority the theme. The reason Latter Day Saints refuse the baptisms of other churches was given.

Thursday, Sept. 6.—At nine o'clock prayer meeting eight prayers were offered and eighteen testimonies borne. W. A. Kelley was the speaker at 10:45 a. m.; text, Psalm 19: 7. He discoursed upon practical matters, and being Bishop's agent, closed with some advice to the Saints upon tithing. At three p. m. sermon by A. C. Barmore from Acts 26: 8; 24: 15. The hope of God's people relative to the resurrection was presented, also the skeptical manner in which the world has viewed this principle with some others. In the evening R. Etzenhouser preached; text, Ecclesiastes 3: 14, 15. What God does is with respect to the well-being of all men. The law which God gave for man in the past governs still in his spiritual progression.

Friday, Sept. 7.—An enjoyable time was had at the morning prayer service. At the close some were administered to. At 10:45 a. m., Sunday school work. "A model superintendent," by R. Etzenhouser. "How to get parents interested in Sunday school." M. T. Short and G. H. Hilliard. At 2:30 recitations and essays were the order. Bro. J. D. Stead's little boy Dale's recital of the Lord's prayer is worthy of special mention. At its close "Amen" was heartily said by many. His recitation, "Be sure you are right," and Sr. Walker's declamation were also commendable, with others that lack of space forbids mention. The exercise was entertaining and instructive, and converted some to the Sunday school cause. The following district Sunday school officers were selected: Bro. J. D. Stead and Sr. Heppie Morris superintendent and associate, Bro. W. A. Kelley and Sr. Dora Millar secretary and associate. In the evening M. T. Short spoke from Acts 2: 47. The speeches and prayers of the little folks had cleared the speaker's mind, tendered his heart, and energized his soul. He discoursed eloquently upon baptism, mainly with respect to mode and purpose.

Saturday, Sept. 8.—At the close of the nine o'clock prayer service four were administered to. At 10:45, conference business of the district. At 2:30 p. m. one was baptized by G. H. Hilliard. At three o'clock, conference business was completed. The one baptized was confirmed and two were ordained. Reunion matters for the coming year were discussed by G. H. Hilliard, W. T. Bozarth, R. Etzenhouser, A. Burroughs, and W. A. Kelley. A committee was chosen, and to them was given the selection of time and place for the next reunion, also the purchase of a tent. Committee: Brn. J. D. Stead, J. T. Curtis, W. A. Kelley, Scott Millar, J. F. Thomas, John Bass, and Henry Rankin. The money collected in the effort to buy a tent the past year was committed to them. An extra session for Sunday school purposes was held at 6:30 p. m. The use of the Senior *Quarterly* was discussed by Sr. Bozarth, followed by Brn. Bozarth and Etzenhouser. This district Sunday school association will meet next at Springerton. It was decided to have it connected with the general association. At 7:30 p. m. G. H. Hilliard preached on practical duties, using Malachi upon tithing, with other texts from the standard books. The effort was an excellent one and all felt well.

Sunday, Sept. 9.—At nine a. m., Sunday school; lesson, Acts 2: 1-47. Speeches on Sunday school work, and a collection in its behalf. At 10:45 W. T. Bozarth addressed the people from Hebrews 10: 7; Ephesians 1: 10; Revelation 5: 10. He examined the requirements of God's will in past ages and showed the same would govern in the dispensation prior to Christ's reign. In the

afternoon R. Etzenhouser discoursed from Romans 5: 18. He dealt with the nature and effect of Christ's atonement. In the work of salvation man is neither a slave nor beggar. He uses his agency and is redeemed by accepting God's proffered grace. Bro. M. T. Short was presented as speaker in the evening. He used Acts 19: 2 as a basis. Subject, the perpetuity of revelations and spiritual gifts. The doxology was sung and Bro. Curtis pronounced the benediction. Thus ended a profitable series of meetings despite hindrances. Rain diminished the interest and attention to some extent. After the tent destruction the church was occupied until the warm weather necessitated the erection of an arbor near by. We cannot speak of "the white city," as no tents were on the grounds. Most of those visiting boarded with the Saints in the vicinity. Improvement is expected at next year's reunion, which we look forward to with fond anticipation, as also that great one when the divine promise, "Unto him [Christ] shall the gathering of the people be," will fully materialize.

NOTICES.

We expect to begin a series of meetings in our district tent at Englewood, Chicago, Illinois, September 15, to continue till October 7. Will the traveling ministry take notice, and if passing that way stop and give us a few sermons.

JOHN B. ROUSH.

33d and Union avenue, CHICAGO, Sept. 8.

ADDRESSES.

D. C. White, Blairstown, Missouri.
A. N. Bishop, Market Chambers, Brynmawr, South Wales.
F. G. Pitt, 827 N. Halsted St., Chicago, Ill.
W. B. Dotson, Hearne, Robertson county, Texas.

BORN.

TRIPP.—To Daniel and Lottie Tripp, of Montrose, Iowa, May 4, 1894, a daughter, and named Lottie Leone. Blessed July 22, 1894, by Elder John H. Lambert.

MARRIED.

QUICK—BELKHAM.—Near Devon, Kansas, September 5, 1894, at the residence of the bride's parents, Bro. Joseph F. Quick to Sr. Mattie Belkham, Priest C. F. Belkham officiating. Quite a number of Saints and relatives were present to bid them God speed. May long life and prosperity be their happy lot.

DIED.

DANI.—At her home in Monterey county, California, August 21, 1894. Sr. Fredericka Welcka, wife of Bro. Riel Dani. Sr. Dani was born February 10, 1851, in Roane county, Tennessee.

MORGANS.—Edward, son of Morgan and Almeda Morgans, of Thurber, Texas, was born October 8, 1893, at Cardiff, Alabama; departed this life August 13, 1894. He lost his life by falling into a barrel of water. The parents were greatly stricken by the unexpected blow. The funeral was conducted by Bro. D. F. Richards.

CRANDALL—Bro. Patrick Crandall died at the home of his daughter, Sr. Ann McCord, near Defiance, Iowa, September 4, 1894. He was born in Seneca county, New York, November 22, 1810, and was united in marriage to Miss Delilah Smith at Chagrin, Ohio, June 4, 1830. He was baptized into the church of Jesus Christ by Elder Parley P. Pratt at Chagrin, Ohio, in 1831, and though he did not unite with the Reorganization, he retained his faith in Christ and his gospel. Bro. Crandall located at Galland's Grove, Iowa, in the spring of 1854, and has resided in Shelby county ever since, being well and favorably known. Two daughters preceded him to the paradise of God. A wife, two sons, and one daughter, besides many other relatives and friends, mourn his departure. Funeral services were conducted at the Saints' chapel, Galland's Grove, Iowa, Sep-

tember 5, 1894, by Elder C. E. Butterworth, assisted by Elder Alfred Jackson. Many people attended the services and followed in the procession to the Holcomb cemetery, where the remains were laid to rest to await the resurrection of the just.

DOMOUSKE.—At her home near German-town, Glenn county, California, July 23, 1894, Sr. Clara Jane, wife of Mr. Henry Domouske, and daughter of Bro. and Sr. J. B. Price of No. 1557 Eighth street, Oakland, California, aged 37 years, 6 months, and 7 days. Deceased was born in Provo, Utah, and came to California with her parents in the summer of 1879. She was baptized and confirmed a member of the Reorganized Church by Elder Hervey Green at Davisville, California, July 15, 1875, and remained a faithful, devout Latter Day Saint until death. A kind-hearted and grief-stricken husband, four beautiful little children, a father, mother, three sisters, three brothers, and many dear friends mourn her demise. A large gathering of sympathizing neighbors from far and near attended services at the family residence, and also followed the remains to their last resting place, the Willows cemetery, a distance of about twelve miles. Funeral services conducted by Rev. Mr. Farnham of the Methodist Church.

THOMAS.—At Wheeling, West Virginia, August 12, 1894, daughter of Bro. Abraham and Sr. Lydia Thomas, aged 8 months and 28 days. Funeral sermon by Bro. O. J. Tary.

CONFERENCE NOTICES.

The Northern Illinois district conference convenes at Mission, Illinois, October 13, 1894, at ten a. m. As this branch is located several miles from the railroad those who expect to come by rail are requested to notify Bro. Martin Danielson, Danway, Illinois, in advance and they will be met by team at Seneca on the Rock Island, or at Sheridan on the C., B., and Q. Presidents of branches are also requested to see that branch reports are sent in, in advance if possible. Address all communications to Martin Danielson, clerk, Danway, Illinois.

ITEMS OF INTEREST.

Destructive electric and windstorms prevailed at Chicago, Woodstock, Marengo, Rockford, Belvidere, and other points in Illinois; at Baltimore, Maryland; at Detroit and Kalamazoo, Michigan; at Denver, Colorado, at points in Wisconsin, and at numerous other places on the 8th of September. Churches, houses, and barns were struck by lightning and burned, or destroyed by the high winds. A number of people were struck by lightning and killed. The lightning and electric displays were unusually vivid and long continued. Steamers were stranded on the lakes and navigation rendered extremely dangerous. It is impossible to estimate the money loss from these storms.

Trade Unionists in convention at Norwich, September 8, passed resolutions declaring their opinion "that it is essential to the maintenance of British industries to nationalize the land and the whole of the means of production, distribution, and exchange; and that the Parliamentary committee be instructed to promote and support legislation to secure the above objects. This prevailed as an amendment to a motion to "nationalize the land, mines, mineral, and royalty rents." This action shows the socialistic tendencies of the organization. John Burns, the labor leader, joined in the action taken. The trade unionists are also taking an active part in politics in order to secure influence in shaping legislation. Mr. Burns announced that one hundred members of the Trades Union were town councilors, members of school boards, county councilors, members of Parliament, and justices of the peace. The congress also passed resolutions in favor of an eight hours' day.

The Comte de Paris died at his residence in England, September 8. General Francois de Bourbon has laid claim to the throne of France.

Queen Victoria is afflicted so constantly with rheumatism that she has abandoned her proposed winter or spring trip to Italy, her present intention being to take a course of waters at Aix les Baines or Wiesbaden. The Prince of Wales is also afflicted with the same complaint.

The Scotch miners' strike seems as far as ever from ending. The vote of the miners to accept sixpence reduction remains without effect, no action having been taken by the mine operators. According to English correspondents the owners' losses have been enormous; they have lost their contracts and much of their business. Whether they can get it back or not they do not know. Meantime many of the miners have gone to work at the reduction originally fixed by the owners, and the remainder see no prospects of doing better. The English Miners' Federation, in obedience to whose orders they struck, has left them in the lurch. The sums sent have been small. The miners are in great distress; not all of them will get work again at any price, and the Trade Union Congress at Norwich is regretting the dire results of strikes.

There are 599 Trades Union Societies in Great Britain, with a total membership of 1,237,367.

Human sacrifices continue in vogue in Siberia, mainly the Tchuksch tribes, and there is no chance for the discontinuance of this practice in the near future; this according to the Yakutsk (Siberia) News. Old and sick people who are tired of life offer themselves for the sacrifices.

MILWAUKEE, Wis., Sept. 8.—Reports from Plainfield, Green Lake, Neceadah, Green Bay, Hurley, Junction City, Grand Rapids, and other cities indicate that the heavy rainfall has broken the drought and effectually quenched forest fires.

ESCANABA, Mich., Sept. 8.—The threatened forest fires that have been raging for some time in this section have been extinguished by a steady downpour of rain. A great deal of property was in danger of destruction. Rain is reported falling all over the peninsula.

CUMBERLAND, Wis., Sept. 8.—The first rain for many weeks fell here to-day checking the progress of the forest fires and relieving present apprehensions. The relief committee for fire sufferers reports new cases of destitution still coming from country districts, where the condition of things is terrible.

ASHLAND, Wis., Sept. 8.—Settlers around Marengo, which place was destroyed by the recent fires, have caused the arrest of Mike Roepler, charging him with having set the forest fire which swept over that region last Saturday, destroying Marengo and Agnew, with a loss of eight lives. The prisoner was hustled off to Ashland this afternoon and has been placed in the county jail here for safe keeping, as the feeling against him among the homesteaders is very bitter.

DULUTH, Minn., Sept. 8.—A carrier from Rainy River brings news that fires on the Canadian border caused the death of several families, nearly twenty-five persons altogether.

Berlin advices of September 8 say that cholera is making progress. Nassau is affected, and at Breslau there is a large number of suspected cases. The whole of the frontier of Posen, adjoining Russia, is closed, except at one point, where all incomers are closely watched. In the District of Oppeln, Upper Silesia, all religious pilgrimages have been stopped.

U. S. Consul at Riga, Russia, reports cholera there; twenty-eight cases, most of them fatal.

DULUTH, Minn., Sept. 9.—There is fresh terror in the pine lands of Minnesota. Myriads of forest fires have sprung into renewed activity between here and St. Paul to-day, driven by a strong gale that came suddenly out of the southwest. These fires have been smoldering for weeks; it has needed but a bit of wind to drive them into their old fierceness. The wind has come and to-night half a dozen towns are in deadly danger.

At Mora, in Kanabec county, the whole population was driven into the little lake near the town, and nothing but a sudden shift of the wind saved the village. Pine City, just south of the Hinckley burnt district, is begirt with many fires. The place, with its 1,200 citizens and its hundreds of refugees, is considered to be seriously threatened. Ground House, a bit of a village just west of Mora, was deserted by its people. At Barnum, thirty-nine miles south of here, the people had a long and hard fight, but are believed to be safe at seven o'clock. Accounts of the same sort came from many other towns.

Right here in Duluth, in the outskirts, firemen have had to turn out and fight brush and lumber fires. The wind has risen as high as thirty-four miles an hour and the sky to the southwest has taken on the same dull, copper color that showed just before the frightful cyclone that fell upon Hinckley a week and a day ago.

At Merrick, Moose Lake, Mahtowa, Willow River, Rutledge, Oneota, and Mesaba, and many other places the people had terrible struggles with the flames.

ROCHELLE, Ill., Sept. 9.—The most terrific rain and hailstorm that has ever visited this section occurred this afternoon. The storm was accompanied by a gale of wind, and the electric display was the most brilliant ever witnessed in this vicinity. The hail, which was large, smashed glass in every house in this city. The streams are full to overflowing, but no danger is apprehended.

PRINCETON, Ill., Sept. 9.—Electrical storms, accompanied by heavy rains, visited Bureau county this afternoon, and in some localities leveled trees and outbuildings and injured the corn crop.

MARSHALLTOWN, Iowa, September 9.—The heaviest rain that has fallen for years visited this section of country to-day.

RICHLAND CENTER, Wis., Sept. 9.—The big Muscoda bridge over the Wisconsin River at Muscoda was wrecked by a cyclone last night. Several houses were unroofed and blown down.

Fairbury and Bloomington, Illinois; Shelbygan, Wisconsin; and Emporia, Kansas; report similar storms and like damage.

Panama advices state that work will be resumed on the canal within the next two months, by American contractors, under auspices of the French company.

Dutch troops have taken Arven, one of the strongholds of the revolting natives in the Dutch East Indies.

One case of yellow fever from Havana, at Cape Charles, Virginia, quarantine station.

Coatmakers have won in the strike at New York. Fifty contractors signed the agreement for one year; 1,500 coatmakers return to work at once.

Omaha, Nebraska, county commissioners report that only in the western portions of the State are there likely to be urgent demands for aid. Many farmers from those portions are leaving the State.

TORONTO, Sept 9.—There is a deficit of nearly \$2,000,000 in the revenues of the Dominion for the fiscal year ending June 30 last.

Norway is passing through an important political contest between Radicals, Conservatives, and Socialists, which threatens to create great changes in the government, if it does not result in the entire political separation of Norway and Sweden.

Professor Herman Von Helmholtz, the distinguished German physiologist and natural philosopher, died at Berlin, September 8.

Rebellion is spreading in Morocco.

Eight farmers near Poganovka, Russia, employed twenty-one laborers to sow their lands and after paying them, killed them to secure the money, and burned their bodies. The murderers were arrested.

Hail fell to the depth of four inches at Platteville, Wisconsin, on the 9th inst. Orchards and cornfields were devastated. What was left of the corn after the long drought was destroyed.

ELGIN, Ill., Sept. 10.—Five valuable stallions owned by M. W. Dunham were killed by lightning last night at Wayne. Farmers in this part of the State complain that more damage has been done by the storms of the last week than was done by all the drought. Between here and Marengo over 100 barns have been blown down in the last seven days. Corn has been destroyed by the acre and much stock killed. The damage can scarcely be estimated, but will aggregate hundreds of thousands of dollars.

NILES, Mich., Sept. 10.—The severe storm of last night blew down fruit, shade, and even mammoth oak trees. Hardly a field of corn stands to-day. The lightning was terrific and the wind swept nearly everything before it. The city is a field of woodchoppers to-day clearing the streets.

Valparaiso, Indiana, and Boscobel, Wisconsin, report similar visitations the same date. The temperature dropped 45° at Vandalia and Rockford, Illinois, on the 10th. Garden products were injured. Frost also prevailed at various points in Iowa.

San Francisco reports the rumor that a government surveying party has been massacred on the Rio Grande, below El Paso.

ASHLAND, Wis., Sept. 10.—Strong winds have fanned up the forest fires in this vicinity and they are burning fiercely in nearly every direction. Washburn has been enveloped in a cloud of smoke all day. Fires are also raging about Saxon. Water is being hauled by running teams; citizens are moving out of their homes with all possible speed. If the wind continues for a few hours the town of Saxon will be burned.

ST. PAUL, Minn., Sept. 10.—The St. Paul and Duluth Railroad has made an offer to fire sufferers who may desire to settle on that road. It will sell land to actual settlers in lots of 40 or 80 acres, the first payment to be made in two years. If at the end of that time the purchaser has 40 acres under cultivation and a dwelling house actually occupied, the first payment, one third of the whole, will be canceled.

Two men were shot by a foreign miner at Kangley, near Ottawa, Illinois, September 10.

Pastures are now green in Kansas and new wheat is two inches high.

A nugget of gold weighing 1,800 ounces and worth \$30,000 was found at Cool Gardie, Australia. Much excitement prevails and mining property has greatly advanced in that district.

Forty to sixty persons were killed or injured in a railway accident at Apilly, France, the 9th inst.

One new case and one death each from cholera at Amsterdam and Maestricht, September 10.

A London newspaper publishes a statement to the effect that Premier Crispi of Italy is endeavoring to bring about a reconciliation between the Italian government and the Vatican, with a view to joining forces against the common foe and internal disorders of Italy.

VICTORIA, B. C., Sept. 9.—Advices from Yokohama: The commander of the Japanese warship Naniwa Kan, when asked why he fired upon the Kow Shing, seeing it was flying

the British flag, replied because it was sailing under false colors, was carrying Chinese troops, and had been sold to the Chinese Government. The Japanese Government has agreed to pay \$750,000 for the sinking of the vessel. War news is difficult to obtain. China is now hurrying an army of hundreds of thousands through Northern China to Corea, but their progress over the mountainous country is slow. Most of the men enlisted in its service are coolies of the low order. The Chinese have been offering great inducements to Europeans and Americans to enter her service and has secured many. Japan has no outsiders in any branch of her service. The Japanese ships of war are well handled.

SHANGHAI, China, Sept. 10.—The Chinese transport Chean, while proceeding to Formosa with 1,400 troops on board, was wrecked in the Che-Tung Pass. A panic occurred on board when the steamer went ashore, but all the soldiers and the crew of the Chean were safely landed in its boats. There is no hope of saving the transport.

Saturday last some Chinese officials boarded the French mail steamer enroute to Japan and demanded to search the ship for Japanese officers coming from Europe who were said to be returning home on board of it. The Captain of the steamer refused to allow his ship to be searched, and was obliged to threaten to ask for the assistance of a French warship before the local officials withdrew.

TACOMA, Wash., Sept. 10.—Officers of the steamer Sikh report that the Mogul, whose place on the Northern Pacific line was taken by the Sikh, has been purchased by the Japanese Government and is now manned by Japanese officers and crew. The price is reported at £35,000. The Mogul will be used as a transport or be refitted for a cruiser. The Sikh's officers understood the Japanese Government had given a Japanese steamship company \$2,000,000 with which to purchase steamers.

ROME, Sept. 10.—The Pope is reported to have expressed a wish to arrange the troubles between China and Japan, but he was prevented by France, who feared that the intervention of the church would undo the work France was carrying on in the East.

LONDON, Sept. 10.—Inquiries made here to-day at Chinese and Japanese legations show the officials of both these countries discredit the report that negotiations for an armistice are in progress between China and Japan.

St. Louis advices say private information from Rome is that if Mgr. Satolli is made a cardinal, Mgr. Tomnasi, Subsecretary of State at Rome, will succeed him in America.

The centennial celebration of the establishment of Fort McHenry as a military post, and its attack by the British, which furnished the inspiration of Francis Scott Key's Star Spangled Banner, was celebrated at Baltimore, September 12.

The Count of Paris was buried with royal honors from Stowe House, his English residence, September 12. Members of the Orleans family and many English nobles were present. The Duc d'Orleans, son and successor to the Count, addressed the Royalists, proclaiming his successorship and intentions.

The New York Senate investigation of police administration in the metropolis has revealed an astonishing condition of corruption; crime under police patronage and spoils sharing, and robbery of the helpless and innocent, by intimidation of the police, being brought to light.

One man was killed and \$100,000 worth of property destroyed by a tornado, at North Memphis, Tennessee, September 11.

PEKIN, Ill., Sept. 12.—The Board of Supervisors of Tazewell county to-day voted to settle with Little Brothers for \$7,700 for the destruction of their mines at Hilliard by a mob of rioting miners June 6. The owners refused, demanding \$10,000. The act of the

rioters has already cost Tazewell county over \$5,000.

MINNEAPOLIS, Minn., Sept. 12.—The government crop report figures say that Iowa will produce 74,000,000 bushels of corn in 1894. Last year it produced 257,832,000 bushels. The *Tribune* has an estimate that that State promises 54,000,000 bushels in excess of the government estimate crop.

PROVIDENCE, R. I., Sept. 12.—The forty-ninth annual meeting of the National Council Order of American Mechanics is in progress here. Secretary Server's report shows the order has made a gain all over the country. The National Councilor in his report recommends that liquor dealers be barred from membership.

United States engineers are surveying routes for a ship canal between Lake Superior and the Mississippi River. Col. Thomas G. Lawler of Rockford, Illinois, was elected Commander in Chief of the Grand Army of the Republic, in session at Pittsburg, Pennsylvania.

Illinois Free Methodists in session at Peoria, Illinois, September 13, decided in favor of the ordination of women.

James Anthony Froude, the historian, is lying at the point of death.

SAN FRANCISCO, Cal., Sept. 13.—Files of the *Japan Advertiser* and the *Cobe Japan Herald* have been received by way of Victoria and bring news of the war to August 25. There has been some fighting at Bing Chong, Corea, but no decisive engagements have yet taken place. It is probable, however, the next battle will take place in that vicinity. Bing Chong is situated north of Seoul, near the Tai Dong River. After the battles of Asan and Seikwan many of the defeated Chinese made their way to Bing Chong, where a portion of the army was posted. There is now a large force there, as Chinese troops numbering about 10,000 have arrived from Anjun. The Chinese ordered the Governor to supply rice for the use of the army. Two thousand Chinese troops have also arrived at Hosan-Chin on the banks of the Tai Dong River, and have started to build a fort to defend the position. They are collecting rice and other provisions in the neighborhood. A Japanese General says that the battle which will take place soon at Bing Chong will have important bearing on the ultimate outcome of the war in Corea.

SHANGHAI, China, Sept. 14.—News from Fusan confirming the statement that practically the whole of Southern Corea had risen against the Japanese reports the wreck of a Japanese force of 2,000 men, who attempted to march from Fusan to Seoul. A portion of the force was compelled to return to the treaty port, only 800 getting there.

MADRID, Sept. 14.—The southwest and Mediterranean towns of Spain have been visited by severe storms. The towns of Gata and Javea have been flooded, many lives have been lost, a number of houses have been destroyed, and several vessels in the Bay of Gata have been wrecked.

The United States and British governments have each detailed a military officer to witness and report on the war in the Orient.

Rain has checked forest fires in Minnesota and Wisconsin.

Mohammedans and Hindoos indulged in religious rioting at Bombay, India, September 13.

The Christian community in North India is increasing at the rate of twenty thousand a year.

The Methodist Church increased its membership last year by fifty-nine thousand, or about 2 7-10 per cent.

Astronomy was a highly developed science in Assyria B. C. 2234. The Book of Job, written about B. C. 1520, mentions several constellations.

ZION'S RELIGIO LITERARY SOCIETY PROGRAM.

September 23-29.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

Responsive reading, Matthew 6: 5-15. Song, Saints' Harp, 166. Roll Call. (Note a.) Song 192, Saints' Harp. Prayer. Song 277, Saints' Harp. Topic: Prayer. (Note b.) Two kinds: Isaiah 29: 13; Psalms 145: 18, 19. What to pray for: 1 Timothy 2: 1-3; 2 Thessalonians 3: 1; Mark 11: 24-26; James 5: 13; Matthew 5: 44. How to pray: 1 Corinthians 14: 15; Jude 20, 21; Ephesians 6: 18; Philippians 4: 6. Does God hear prayer: Psalms 34: 4; 10: 17; 1 John 5: 14. Is it effectual: Acts 4: 10; James 5: 16-18; Acts 16: 25, 26. When to pray: Luke 18: 1; 1 Thessalonians 5: 17. Five-minute essay: "Prayer as a means to Christian living." Doxology. Benediction. Business.

Junior religious department; David J. Krahl, superintendent, care Johnston-Fife Hat Co., St. Joseph, Missouri.

September 23-29.

Song, "What a friend we have in Jesus." (One stanza.) Prayer, a member. Subject, "The tongue." Quotation, president, "He that keepeth his mouth keepeth his life." Response, society, "But he that openeth wide his lips shall have destruction." Hymn, Saints' Harp 701. Recitation, "Is it worth while?" page 43, Afterglow. Scripture reading, James, third chapter, president. Ten-minute paper on same chapter by a member. Recitation, "Reconciliation," page 78, Afterglow. Three-minute talks, "The tongue—a power for good." "The tongue—a power for evil." Reading, "Our daily reckoning," Afterglow, page 192. Hymn, "Speak gently," 685 Saints' Harp. Dismissal.

Senior historical department; F. M. Sheehy, superintendent, 6 Stafford street, Boston, Massachusetts.

September 30-October 6.

Voluntary. Prayer by the president. Recitation, nineteenth Psalm. Essay: "Education among the Peruvians." Song. Essay: "Roads and bridges of the Incas." Question: "If the Peruvians were descendants of Lehi why did they not use hieroglyphical writing, seeing that he was versed in 'the learning of the Jews, and the language of the Egyptians'?" (Book of Mormon, page 1, paragraph 1.) Report of critic. Dismissal.

Junior historical department; Etta M. Izatt, superintendent, 4342 Vista avenue, St. Louis, Missouri.

September 30-October 6.

Chorus, picked voices. Invocation. Song, society. Essay: "Moses, the prophet of Israel." Prepared reading, summary of Exodus, chapters 1 to 11, inclusive. Vocal solo. General discussion: "Were the ten commandments the basis of the religion of the Israelites?" (Study Exodus.) Essay: "The Aaronic priesthood." See Exodus 29. (Note a.) Question box. (Note b.) Music. Reading, Psalm 105. Roll call. Response: One of the ten commandments, in proper order. Address, remarks to be grounded on Exodus, chapters 12 and 13. (Note c.) Business. Song, society. Dismissal.

Senior temperance department, G. H. Gates, superintendent, No. 1001 Westminster Avenue, Providence, Rhode Island.

October 7-13.

Hymn. Invocation. Hymn. Reading by secretary. Instrumental music. Paper, "Digestion and assimilation: or, How food becomes man." Quartet. Recitation (topical). Roll Call. Response, Scripture quotation relating to diet. Instrumental music. General discussion. Topic, "How may we understand the passage in the 'Word of Wisdom' referring to fruit in its season?" Vocal solo. Critic's report. Business. Dismissal.

Junior temperance department, R. B. Trowbridge, superintendent, Parsons, Kansas.

October 7-13.

Opening hymn. Scriptural reading, Galatians 6: 1-10. Prayer. Roll call. Response:

Name some noted temperance advocate. Vocal music. Essay, "Our duty as Christians to help our intemperate associates to overcome." Memory verse, 1 Corinthians 8: 13. (Note a.) Recitation. Question, "In what way is intemperance practiced to the greatest extent?" Select reading. Notes of improvement. (Note b.) Hymn. Benediction.

Senior literary department, Dora Young, superintendent, Dow City, Iowa.

October 14-20.

Song. Religious exercises. Song. A quiz on the week's reading by the president. Address, "Art in America." Music. Sketch of some famous artist. Paper, "The art gallery at the World's Fair." Music. Roll call. Dismissal.

Junior literary department, Jessie Cave, superintendent, Lamoni, Iowa.

October 14-20.

Hymn. Prayer. Essay: "True greatness in man." Instrumental music. Two five-minute papers:— 1. "Influence of modern newspapers." 2. "Who are the leading editors in the United States?" (Note a.) Song. Talk, "The life and works of Oliver Wendell Holmes," by president. (Note b.) Recitation. Roll call. (Note c.) Quartet. Select reading by secretary. Song. Dismissal.

PLACES OF WORSHIP.

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

Trinidad, Colorado, north of public school, Santa Fe addition. Sunday services: Preaching at 10: 30 a. m. and 7: 30 p. m.; social services at 2: 30 p. m. Sunday school at 1: 30 p. m.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10: 30 a. m., 8 p. m. Prayer meeting every Wednesday evening.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president. 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9: 45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5: 30, preaching at 7: 30 p. m. Prayer meeting on Thursdays at 7: 30 p. m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7: 30 p. m.; Sunday school at 12: 45 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7: 30 p. m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street Buildings, Albion Room,

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a. m. and 7: 30 p. m.; social service at 2: 30 p. m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m. Farnworth, Saints' Meeting Room, 35a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at

11 and 6: 30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7: 30 p. m.; social meeting six p. m.; Sunday school 9: 30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2: 30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2: 30 p. m.

Chicago, Illinois, services every Sunday at 2: 30 and 7: 30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a. m. and 7: 30 p. m. Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a. m. and 7: 30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118½ South Spring street.

San Bernardino, California, corner Fifth and F streets.

Boston, Massachusetts, Howard avenue, Roxbury.

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Address communications for publication to the Editors.

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SPIRITUAL GIFTS, AND THE SEER OF PALMYRA

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Vol. 41.

Lamoni, Iowa, September 26, 1894.

No. 39.

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HOW TO LIVE LONG AND BE HAPPY.

ONE of the lectures delivered at the recent gathering of members of the British Association for the Advancement of Science was by Sir Benjamin Richardson. It comprised a series of suggestions in regard to the best way by which to make the most of life. As for the term of years, the speaker said that men and women ought to live longer than any machine of steel and iron that can be put together. They have, what no machine can boast, an engineer living inside the premises, night and day, in the form of that vital force which forever is repairing our mistakes and patching up our blemishes until the materials come to pieces. It is all rubbish to talk of three score and ten years as marking the proper span of human life. The average allowance all through the animal kingdom for a being born sound and healthy is five-fold the time occupied in reaching maturity. This rule would give fully a hundred years as the natural term of our anatomical life. Sir Benjamin believes that such a term is easily attainable by the majority of healthy men and women if they are born favorably and live properly. The span of life has been greatly extended in recent years under better comprehended laws of diet, hygiene, and exercise, but most of us still fall far short of our fair allowance. Certainly of late the world has been governed in large part by old men possessing the qualities of youth with all the advantages of experience, among whom Emperor William I., Von Moltke, and Gladstone are shining examples, but if these and others had shared in the law as expounded by the

physicists they might still be, in the prime of life. The possible disadvantages of a civilized society in which everybody lived to be a centenarian do not appear to have been taken into account by Sir Benjamin, and it must have been far from his thoughts to suppose it could result in anything like the Struldbrug condition said to have been met with by Gulliver in his travels.

The doctor told what in his opinion is the best way to enjoy life, supposing it to be prolonged. He did not claim that wealth, fame, or any other form of success, as vulgarly understood, is essential. His secret of happiness appears to be couched in the expression, "good will." He says no person is well and happy who is pained at the sight of useful success in others, or who would rather dwell on the failures than rejoice in the progressive careers of other men. "Communion with man and nature lifts the mind above the jealous maunderings of the wayward, contributing new hope and new impulse to those who feel that they are making the most of life." This agrees with the Buddhist maxim, "never to despise and never to envy," and is first-class philosophy whether of Oriental or more Occidental origin. The sunny temper, where it exists, acts like a charm upon the functions of the body. It is worry, not work, that kills. It is the passions that tear the machine in pieces, making its bearings hot and its moral tubes to burst. It is a physiological fact that nothing deranges the action of the liver so much as a fit of anger, and the phrase "jaundiced with envy" has an anatomical as well as a moral meaning.

The Grecian stories of the laughing philosopher who lived to be a hundred and twenty years old, and of the crying philosopher (?) who died at sixty, show that among the ancients there was an appreciation of the fact that good humor tends to prolong life. But supposing this is only a fancy, still the fact remains that the sunny tempered man or woman is the one who most enjoys life while it lasts. No amount of philosophy can rail the seal from off that bond, and the fact should be a sufficient inducement to us to cultivate the graces of a glad heart and a good disposition, even though we might not suppose that to conduce to a long life, or should not desire life to be prolonged beyond what now generally is regarded as the normal period. The case was well put by the man who wrote that "a contented mind is a continual feast."—*Chicago Tribune*.

SOMETHING NEW FROM JOSEPHUS.

PROFESSOR BRATKE, of Bonn, in the *Theologisches Literaturblatt*, of Leipsic, Nos. 16 and 17, reports and discusses a literary find of considerable importance to Bible students—a new testimony of the Jewish historian, Josephus, concerning Christ. The new testimony is found in certain acts reporting a religious discussion in Persia in the fifth century between Greeks, Jews, and Christians, the question at issue being the claims of Christ and of Christianity. Just as Bratke was preparing these acts for publication they were issued almost simultaneously by the German church historian, Wirth, "Aus Orientalischen Chroniken," 1894, and by the Russian savant, Vassiliev, in his "Anecdota Græco-Byzantina," I, 1894. In the course of debate the Christian disputant brings up a long list of Israelites, mostly taken from the New Testament, such as John the Baptist, Nicodemus, Joseph of Arimathea, Caiaphas, and others, and closes the list with the remarkable words: "Josephus, your historian, who has spoken of Christ as a just and good man, manifested from divine grace, doing good to many through signs and wonders." This testimony, which seemingly has never before been utilized by Christian historians, is regarded by Bratke as a testimony concerning Christ entirely independent of the one in the Antiquities; and by its contents and wording, very probably historically correct, antedating even the other and doubtful testimony.—*Sunday School Times*.

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"Since that time I have not ventured to reprimand any persons who behave themselves indecorously in church lest I should repeat the same mistake and inflict censure upon an idiot."

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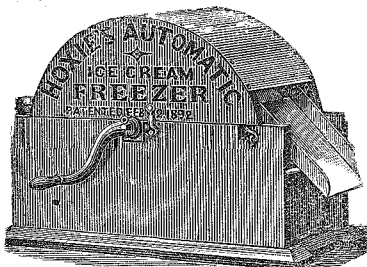
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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, September 26, 1894.

No. 39.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 26, 1894.

DISCUSSION IN UTAH.

PRESBYTERIANS vs. MORMONS.

THE action of the Utah Church, or some of its elders is hardly consistent, so far as discussion is concerned. The Utah Presbytery (Presbyterians) held an annual convention at Nephi, south of Salt Lake City, there being about thirty ministers present. Rev. Dr. Wishard was the lecturer, and in his lectures he attacked the doctrines of the Utah Church, using as texts, "Baptism for the dead," "Preaching to the spirits in prison," and "How to approach apostate Mormons."

At first little notice was taken of the reverend gentleman; but, when the attack waxed warm, local authorities sent for Elders B. H. Roberts and C. W. Penrose of Salt Lake to come to Nephi and "represent the Mormon side" of the questions.

The *Deseret News* for August 31 contains a column notice of this discussion, under the headlines, "Doctrines Discussed," "Rev. Dr. Wishard, in Nephi, Presents his Views," "And is Effectively Answered by Elders B. H. Roberts and C. W. Penrose of this City."

The closing paragraph of the notice is as follows:—

These meetings have caused considerable comment, and by both Saints and non-Saints it is conceded that Elders Roberts and Penrose were too much for their reverend opponent. Elder Penrose returned home on Monday, consequently did not attend Dr. Wishard's lecture nor Elder Roberts' reply on Tuesday.

CORRESPONDENT.

It therefore seems to be in order for Utah elders to meet Presbyterian ministers in discussion; but when others are "spoiling for a fight," upon topics far more important in their issues to those who would be disputants, those same elders are "instructed not to discuss." Well, the Reorganized Church will live and thrive notwithstanding the statement of the *News* that it was "spoiling for a fight."

In a sermon delivered by Elder Angus M. Cannon, in the Tabernacle at Salt Lake City, July 1, there occurs the following, which we give without comment to point the moral of this notice of the discussion at Nephi:—

Many self-sacrificing and noble men have performed wonderful labor among the uncivilized races of the world, in bringing them to a better understanding of the object of life. But these Christian societies too frequently neglect the very things at home which are in such great need of reformation and improvement. They will take money from the gambler, from the corrupt men, and from him who seeks to destroy his fellow-man, and sometimes they will praise him in their pulpits for his liberality, when the money they thus obtained could be better applied in seeking to effect a reformation in the man who gives it. They send abroad to teach the heathen how to live and neglect the greater and more important duties at home. Do we not more or less fall into this same error? Do our hearts not feel kindly towards the people of the world who sit in darkness? Yes, they do. Hence, we go when we are called, and sometimes we feel so prompted that we do not wait to be called, but go to seek the salvation of our fellow-men. When we have done this, how is it at home? We bring in these souls which have been saved, these brands snatched from the burning, and where are they to-day? Where are many of those whose conversion has required dozens of missionaries? Many of them, I am sorry to say, are apostates to the truth. They have lost the love which so warmed them in their native lands. They do not now feel that zeal which once prompted them to endure anything for the gospel's sake. They have lost the faith, they are recreant to the truth, and are working with Satan and his emissaries to retard the progress of the work of God in the earth. They are sending back to their kindred and friends letters filled with falsehoods, though sometimes telling the truth, be it said to our shame, concerning us, and thus giving offense to those who might otherwise receive the gospel. I think we need missionaries to be called to the labor of looking after those tender and uninformed souls that come in here from abroad.

A BAPTIST MIRACLE.

FROM TEXAS.

I HAVE just closed a most excellent meeting held with Aubrey church, Denton county, Texas, J. D. Ballard pastor. The meeting was, in some respects, the most remarkable one of my life. There were twenty-six baptized, three joined by letter and one restored; total, thirty. The revival was very thorough, as you will perceive when I tell you that neither picnics nor primary elections could draw away the vast crowds in attendance.

There was one very remarkable incident occurred which the world should know. Old Sister Griffeth, who is a deaf-mute, is a member of that church and has been for a number of years. She is now about fifty-five years old; has raised a family of children who are bright and intelligent, but who are not deaf-mutes. But neither her children, or her husband who died a few weeks ago, ever heard her speak. Her neighbors, who loved and respected her as an excellent Christian lady, never heard her utter a word.

But during the meeting, while the church was engaged in a general hand-shaking, I extended my hand to this dear sister, who seemed to be full of the joys of salvation. When I took her by the right hand, she pointed up with the other, which I imitated by also pointing up. When I released her hand, she began screaming. This increased,

while she rapidly clapped her hands together until she began to articulate plainly, exclaiming, "Alleluiah! Jesus! glory! glory!" while her face beamed as with the light of God's presence. This was witnessed by a large congregation of devout Christian men and women, who will testify to the same. Should any one who reads this feel the least skeptical, I refer such an one to Elder J. D. Ballard, of Tibat Point, Texas, whose word is as good as any man's in Texas.

A. W. RICHARDSON.

ERA, Cooke county, Texas, July 31.

PILOT POINT, Texas, Aug. 25, 1894.

ELDER HEMAN C. SMITH,

Sedalia, Kentucky,

My Dear Sir:—Your letter of inquiry of the 21st inst. to hand, and in reply will say, that Sister Margaret Griffeth is a member of the Missionary Baptist Church at Aubrey, Denton county, Texas, of which church I'm pastor, and was present when this wonderful power of God's Spirit was made manifest in the person of the above-named sister.

This sister is now about fifty-five years old, never uttered but one word in her life before this very remarkable occurrence, and that word was "papa," when she was about three years old. She did audibly and very distinctly speak the words "Alleluiah," "Jesus," "glory, glory," etc., but has not spoken a word from that time up to the present.

Don't think she possibly could have had any means of knowing the significance of these words. Wonderful, wonderful indeed, it was to behold and hear!!

Yours truly,

J. D. BALLARD.

N. B. This sister had a very severe attack of fever when about three years old, which caused her to lose her hearing, and therefore her speech.

J. D. B.

We recently published "a genuine Campbellite miracle," and now supplement it with a "Baptist miracle," which also appears to be genuine—so far as it goes.

It came into our hands on this wise: Bro. Heman C. Smith noticed the item, "From Texas," in part of a paper sent to him enwrapping a package. Not knowing the name of the paper in which it appeared Bro. Smith wrote Elder J. D. Ballard, whose reply appears herewith, and is self-explanatory.

We do not know how Elder Ballard and his congregation would receive the message of the restored gospel with "these signs shall follow them that believe," etc. Some or all might believe and obey it; but judging from past experiences we could scarcely hope that men and women would, except in individual instances, abandon religious traditions for the truth so plainly declared in all the teachings of Holy Writ—that God and Christ are the same "yesterday, to-day, and forever;" that they confirm the word with signs following them that believe, now as anciently. Our presumption in this respect is based upon the rule that has so far been observed.

However, we shall mail Elder Ballard some of the printed word, that he may have opportunity to learn the way more perfectly; and it may be that some of the missionary force can call at Aubrey and Pilot Point and instruct its good people in the gospel restored in its primitive simplicity and power.

SUNDAY OBSERVANCE.

We call attention to the letter of Bro. C. E. Butterworth, touching upon the proper conduct of members of the church regarding the day of rest, the day of devotion and worship.

The Saints should set an example in this respect that will be worthy of emulation.

The ordinary work of the week should end on the evening of Saturday. All things necessary to be done to prepare for the rest and devotional exercises of Sunday should be attended to on Saturday so that there should be no unnecessary hurry and confusion on the rest day morning irritating the feelings and disturbing the placidity of temper which should characterize the deportment during the day.

Too much looseness of employment on the rest day confuses the ideas of the younger members of the household and tends to disparage the teaching of the eldership in regard to the duty of children to parents and all to God. There is need for improvement, and the sister's example points the way it may come.

ANOTHER HERESY CASE.

INDIANAPOLIS, Ind., Sept. 11.—The Quaker Church of America promises to have a heresy trial as celebrated in its limits as the Briggs case in the Presbyterian Church. Dr. Dougan Clark, Professor in the Theological school at Earlham College, it was recently learned, was baptized with ten other advanced Quakers at the yearly meeting in Damascus, Ohio, during the last summer. This act on the part of Dr. Clark is a direct rebellion against the time-honored tenets of the Society of Friends. The famous founder of the society, George Fox, expressly laid down that baptism is of the Spirit and not of water. Dr. Clark has not been the first Quaker in America to offend in the matter of baptism, but he is the first man of prominence in the society to defy the elders. His position at Earlham College, Richmond, Indiana, where he has been teaching the Quaker youths for years, makes it necessary that the elders take action. Accordingly he has been temporarily robbed of his honors and influence, and is now passively waiting the action of the committee which has been appointed to investigate his heresy.

RICHMOND, Ind., Sept. 13.—The announcement that Dr. Dougan Clark, a minister of the Friends Church of this city and the head of the Biblical department of the Earlham College, had been requested to discontinue his work for the church and will probably be asked to do the same at the college, because he was baptized, has produced a sensation. Dr. Clark to-day said: "I submitted to the rite of baptism because I believed the preponderance of scripture is in favor of it. I did it to throw my influence in favor of the liberty of conscience in the individual membership. I do not believe George Fox would

have disowned a member and can hardly believe he would have displaced a minister for being baptized."

Our Quaker friends are slow to move, but have finally developed a full-fledged heresy case, and are in that respect up to the times in one phase of modern religious sensations. It will be unfortunate for the present views of the society, however, if it undertakes to haul Dr. Clark over the coals because of his professed belief in and obedience to baptism. Should the Society of Friends conclude to "investigate" Dr. Clark's action they may find themselves confronted by a problem of sufficient importance to either divide them doctrinally or convert them to belief in a cardinal principle of the gospel of Jesus Christ. It needs no argument to show that action excluding this minister because of his belief in baptism would also exclude the Master himself and his apostles from the communion of our Quaker brethren. Dr. Clark may yet have the opportunity of trying the whole Society of Friends for failing to observe this one of the "all things" commanded to be observed in the great commission of Jesus Christ. The Society of Friends may find itself a defendant in this heresy case.

FACTS VERSUS SENTIMENT.

THE argument in defense of the right to sell and to drink intoxicating beverages is said to be based on the idea that a man is free to eat and drink what he pleases, that he is himself the proper judge as to his own conduct. That laws prohibiting the sale, or attempting to stop the drinking of intoxicants is an abridgment of human rights conferred on all.

The following cut from the *Nauvoo Rustler* is very opportune, and points an excellent moral to what has been lately said of the traffic in liquors at the "Beautiful City."

It is estimated that in the 141 saloons of Quincy, \$772,000 are spent each year, the average in each saloon being fifteen dollars a day, or \$5,475 a year. Probably four fifths of this enormous sum is paid by the workingmen, as statistics and all other evidence in all cities prove that by far the greater part of the saloon revenue comes from the pockets of the workingmen. Quincy's drink bill, according to these figures, would build over seven hundred \$1,000 cottages—better homes than many of those the saloon patrons live in. What is true of Quincy is true of Keokuk. In this city the saloons are closed on Sundays and election days, leaving 311 days in which they are open. There is an average of about forty saloons in Keokuk and that would, using the Quincy figures, make \$186,600 spent in those saloons in 311 days. That sum is equal to about twice the revenue of the city from taxation.—*Keokuk Gate City*.

Does any sensible taxpayer think that those upon whom this burden of the drink bill falls are justified in finding fault and alleging that the tax imposed by the State is too burdensome, when every man of them voluntarily

pays more than twice the tax and in an entirely useless and pernicious way.

If the workingmen of the two cities, Quincy and Keokuk, would boycott the saloons, take the money now worse than foolishly spent in them for liquors and use it as a building and mutual insurance fund, there would be no better nor sounder association in the United States. With such a help and the success that sobriety brings, it would not be ten years till every worthy workingman would have a home of his own, in which peace and prosperity would delight to abide.

As the *Gate City* has it, What is true of these two is true of all cities as a rule.

THE SALVATION ARMY.

"AN ex-chief statistician to the Salvation Army states that the army is on the decline."

We are rather sorry than otherwise to see the foregoing making the rounds of the press, although we have looked for it in some way for years. Our reason for thinking that the movement must run its course and then become a thing of the past is, chiefly, because it has its base of success in an appeal to the sensational, in what we can only see as an indecorous way. Such methods must in the very nature of things fail sooner or later.

That the Salvation Army has done good in certain directions, we concede; but in places the effort has been spasmodic and too brief to be of lasting benefit. In some places the class attracted by the drum, horns, cymbals, and singing girls, has not been the element best calculated to give permanence and stability to an evangelical work, and as soon as it was left to itself unaided by any foreign ability it has fallen into decline. In other places the commixture of the sexes in the sort of work done, has been provocative of too great familiarity resulting in contempt, whether any criminality was discovered or not.

Real religion, the religion of the Savior, needs not the playing of tambourines, trumpets, or drums to commend it to the hearts and brains of those needing salvation; but steadfastness, uprightness, and wise discretion will commend the gospel worker to the sheep who will hear the Shepherd's voice.

Another thing which conduces to the decline of the Army movement, as we view it, is that there is in it a direct and open disregard of the teachings of the New Testament in regard to the work of regeneration; the extreme stress being laid on "coming to Jesus," and "leaving oneself in his hands," unrecommended by any act of obedience save the single one of repentance. There is no baptism, no

ordinance for the reception of the Spirit, no authority, no organization like the primitive church work; no recognition of the ordinances ordained of God and set in the church.

"Every plant which my heavenly Father hath not planted shall be rooted up," are the words of the Master, and as certainly as he was divinely sent, so surely will be the fulfillment of his prediction.

THE GOSPEL BOAT.

INTEREST in the gospel boat, the *Evanelia*, is so general that we publish the following description of the missionary vessel and interview with Brn. Kelley and Burton, from the *San Francisco Chronicle* of September 9. There are some errors in the reporter's statements. The *HERALD* wishes Captain Burton and crew a safe and pleasant voyage to the tropics, and the brethren of the islands much of comfort and abundant success in the added help of the *Evanelia*.

THE NEW GOSPEL SHIP.

The Reorganized Church of the Latter Day Saints has built and will launch from Holder's shipyard, in this city, on Tuesday next "the Ship of Zion, *Evanelia*." The vessel, as its name implies in the Maorian language, is a gospel ship, and has been built for the purpose of spreading the gospel of the sect which owns it among the natives of the Society Islands of the Pacific.

In an interview at the shipyard, on Channel street, yesterday, Bishop E. L. Kelley, of Lamoni, Iowa, who came here in June last to arrange for and superintend the building of the vessel, and Capt. J. F. Burton, an old sea captain but now a missionary of the church, who is to command the new ship, told its history.

"When I arrived here," said Bishop Kelley, "I expected to buy a vessel such as would suit our purposes. The money for its purchase, amounting to about \$3,000, had been contributed by the pupils in the Sunday schools of our church. In the Society Islands we have already upward of two thousand native converts to our faith, the work of a few missionaries, who have traveled from island to island spreading our gospel at great risk of life and with many hardships. They reported to us constantly that if they only had a boat so arranged that they could live in it and travel quickly from port to port they could do far more work, and so we decided to send them a gospel ship. When I arrived here I consulted with Captain Burton, an old seafaring man, who has been one of our missionaries here for some time, and together we looked over the craft in the bay, but found none to suit us. Then we decided to build a boat, and," pointing to the craft standing upon the ways, "there she is. Now, let Captain Burton, who is to sail her, tell you about the ship, for she is as staunch and true, we hope and believe, as the gospel she will carry abroad."

"The *Evanelia*," said Captain Burton, "is built for our special purpose, and hence differs in many ways from other vessels of her class. She is to be schooner rigged, but you will see from her breadth of beam and her outlines generally that she conforms to the lines of no set model. The changes were made to give us room in the cabin and between decks, give us a light draught and a fast boat; for, after her cruise from this port to the islands, the *Evanelia* will only make short voyages. The dimensions of the boat, as surveyed to-day by the customs authorities, are as follows: Over all 45 feet; beam, 15

feet; depth of hold, 6 feet, with a tonnage of 20 tons. The very best material obtainable has been put into her. All the seams are caulked with cotton, then painted with white lead, and sheathed with heavy copper. The draught is about 6 feet, and I think she will be very speedy. The *Evanelia* will carry all told a crew of seven. She has the latest patent steering gear, and above and below decks will be fitted out for comfort without considering cost. In the cabin will be four double bunks, separated by curtains at night, dividing the cabin into four little staterooms. In addition, arrangements are made for sleeping on deck under awnings, for in the tropics the deck will be preferable to the cabin. The galley is complete with cooking utensils. We have a full set of charts and instruments necessary for navigation, and as a boat for the purpose designed, she will carry in comfort and safety the missionaries from port to port in less than a third of the time it now takes them to travel. The ship will fly the American flag, and claim San Francisco as her home. I will sail her to the islands, and then turn her over to a native preacher who holds a license from the French Government as a pilot and shipmaster. Then I will come home to California again."

"There are a few things I want to add," said Bishop Kelley. "We have three American missionaries now in the islands and will send three more on the *Evanelia*. We hope to launch the boat on Tuesday next, and to dedicate it to the service of God on September 23. Just when she will sail we are not certain, but we hope to have her at the islands by October 6, next, when the conference is held there. Another thing: please do not mix this church of Latter Day Saints with the Mormon Church of that name in Utah. We have been declared by the United States Courts to be the legal succession of the church founded by Joseph Smith, whose son is at the head of our church. Our headquarters are at Lamoni, Iowa, and in this city at 320 Post street. We do not believe in polygamy, but in original religion as revealed. There was some objection for a time to our building a boat out here, as the bulk of our church is in the East, and they wanted the gospel ship built there; but we have a grand boat and we hope for grand results from the venture."

The builder of the gospel ship, Daniel Holder, added a final word: "The craft is as staunch as the hand of man can make her." After being launched the *Evanelia* will be towed to Harrison street wharf for the final touches.

THE following is the latest information concerning the researches of American scientists among the ruins of Babylon and Assyria:—

WASHINGTON, D. C., Sept. 13.—An account of the scientific exploration of the ruins of Niffer, near ancient Babylon, which is being made by American scientists under the auspices of the Babylonian Exploration fund, which was subscribed by Philadelphians in 1888, has been furnished the State Department by Minister Terrell. The work of excavating began in 1887 and has been continued by Dr. Peters and Dr. Hilpricht, only the former being now engaged. From 150 to 250 Arabs are constantly employed. In the number of tablets, brick inscribed vases, and in the value of cuneiform texts found, the American enterprise is said to rival the explorations of Layard at Nineveh. Dr. Hilpricht, the distinguished Assyrian scholar of the University of Pennsylvania, remains at the museum at the request of the Turkish Government to translate inscriptions and arrange the tablets and other relics dating back to 4,000 B. C. Many tons of tablets, sarcophagi, and the like have already arrived at the museum at Constantinople and the Sultan in recognition of the services of the American professors, has promised that the University

of Pennsylvania shall receive one of all duplicate antiques. Minister Terrell says: "This enterprise has revealed an antiquity of the human race nearly ten centuries older than science had knowledge of before. The religion, government, habits of life, and to a great extent the customs of men who lived 4,000 years before Christ are revealed by the inscriptions which are now being translated here and arranged by Professor Hilpricht."

EXTRACTS FROM LETTERS.

BRO. M. M. TURPEN, Bay Minette, Alabama, September 19:—

We had a very nice conference at Theodore, Alabama, on the 8th and 9th inst. Two were added to the church by baptism during conference. We continued meetings there until the 16th and organized a branch of twenty-one members and baptized three others; one by G. T. Chute, and two by the writer. We are trying to make some progress in this field and hope to be numbered with the wise virgins when the Master comes.

BRO. I. M. SMITH, Hartford, Michigan, September 21:—

Closed our meetings here last evening. Bro. E. J. Goodenough baptized five here last Sunday, and I baptized one more on Monday—six in all during the week's meeting. Saints are feeling well in the work, but Satan is on the alert, and if they are not very careful he will get the advantage and sow discord and division. Patience, charity, and forbearance must be exercised by the Saints here or they cannot prosper. I go to Galien to-day for the two days' meeting, commencing there to-morrow. My health is still improving. Am feeling well in the work.

EDITORIAL ITEMS.

BISHOP E. L. KELLEY returned home from California on Monday, September 17, after an absence of about eleven weeks.

Sr. Pearl O. Price, formerly a resident of Oakland, California, arrived at Lamoni on Monday, the 17th inst., having accepted the position of bookkeeper and stenographer in the office of Bishop E. L. Kelley. She will make her home with Sr. M. Walker.

BRO. A. A. REAMS of Sheridan, Iowa, reported the late Logan reunion for the *Iowa State Register*. The report occupies space in five issues and contains about seven columns of reading matter, interesting to our people and valuable for distribution among others. Bro. Reams informs us that the papers containing the report will be sent to any address on receipt of fifteen cents. Address the *Register*, at Des Moines. We expected to notice this report more fully, in this issue, but limited space prevented.

BRN. A. S. COCHRAN, J. W. WIGHT, A. M. NEWBERRY, and Bro. and Sr. I. L. ROGERS, and Bro. and Sr. H. A. STEBBINS arrived home from the Logan reunion during the week of the 17th.

The work of Brn. R. M. Maloney and W. S. Macrae is favorably noticed by the *Okarche, Oklahoma, Times* of the 14th inst. The "line of distinction" is clearly drawn.

Mothers' Home Column.

EDITED BY FRANCES.

"O mothers, whose children are sleeping,
Thank God by their pillows to-night;
And pray for the mothers now weeping
O'er pillows too smooth and too white;
Where bright little heads off have lain,
And soft little cheeks have been pressed;
O mothers, who know not this pain,
Take courage to bear all the rest."

PETITION FOR GUIDANCE.

O Jesus, Savior, hear my cry!
Unto thee I now draw nigh.
I ask for mercy and for grace,
Be thou my shield and hiding place!

O guide me, Lord, from day to day,
My hope and everlasting stay!
When weary, worn, and sore distressed,
I come to thee, O Lord, for rest.

Where can I flee, O gracious Lord,
'Tis thou alone canst help afford!
O save me, keep me, by thy power,
Through every dark and trying hour.

For thou hast promised to impart
Strength unto every fainting heart.
Let never doubts nor fears invade,
Since, Lord, *thou* hast the promise made

How sweet it is *thy* joy to share
Where saints have met for praise and
prayer.

But sweeter far, when we can prove
The power of thine Almighty love.

Soon will our work on earth be done,
The conflict past, the victory won;
Then Satan can no more oppress
The souls that Jesus deigns to bless.

O may we reach that heavenly place!
What joy to see thee, face to face,
And mingle with that happy throng,
To serve thee still, through ages long.

E. A. LOWE.

LONDON, England.

CRUELTY TO CHILDREN.—No. 1.

THERE has been much said and written on cruelty to animals, and that is right and good, and we think it would be well for some skillful writer to offer our readers something on cruelty to children. We have a prompting to give a few stray thoughts on the subject, hoping that those among our writers who are better qualified will take it up and carry it out fully. We feel inadequate for the task, but will attempt to obey the promptings, hoping to be guided by the Prompter, and leave the result with him.

Our heart has often been pained, from childhood, because of the thoughtless, injudicious dealings of parents with their children. The greatest work of life is to rightly train the young. People of different dispositions and different culture disagree widely in their views, and consequently in their labors. O how few that have the care of children have realized the importance of their mission! O how little we have realized our responsibility. How little we have thought of the account we must render in regard to the manner in which we have done the work we voluntarily placed ourselves in position to do. No one starting out on such an enterprise can know what the experience will be, only as it is experienced, nor the result until the work is accomplished. It is like starting out on a voyage on the ocean. One needs skill, judgment, decision, purpose, and perseverance, in order to accomplish the work devolving upon

her. We cannot lay down any precise rules, because there are no two cases just alike in all the wide world, but there are points and principles that will apply to any case; and besides, neither yourself nor myself have any right to compel anyone to observe our opinions or our decisions. We can only show up, point by illustrations in life scenes, both by causes and effects, and leave everyone to choose for himself and also to answer for himself. It may be, "Well done, thou good and faithful;" or it may be, "Depart ye unfaithful," that will be the final sentence.

Who is there in the world that does not love a little child? No one who loves God. Who then can practice cruelty to children? Those only who are defective in that love.

It seems as if their pure spirits, fresh from the Creator, are designed to be as links to bind us to him. Look at the sweet face of an infant, whether born in a palace or a cave, it is as pure as the fresh blown rose or lily. No traces of sin are visible in its expression till circumstances call them forth. We are sorry to feel obliged to state the fact, that those circumstances are oftentimes caused by the errors of the parents, long before the child has started out independently, into its own probationary state.

The great work of rearing and educating children means business; means that every point in one's higher nature should be brought to a focus, and set to work to properly care for their bodies and to rightly guide the spirit of every soul intrusted to one's care; means that one has enlisted in the service of the Almighty to labor in the business of educating spirits on probation for eternity.

The question arises, how can one be an educator in any branch of study or in any business unless he is qualified for it? Can one be a successful teacher who has not qualified himself for that business? Can one sail a ship without the required knowledge? Taking these things into consideration, we do not wonder there are so many physical wrecks among our young, neither can we wonder there are such a diversity of methods in spiritual training. This is an age in which all churches and societies are individually at work in the uplifting of the young; and we are glad that the Saints have been inspired with a spirit to show them the various shoals and quicksands that threaten their destruction.

We are glad, too, that the Zion's Religio has called for the thoughts of her laborers, and we hope there will be much good done thereby. Good thoughts are the greatest riches that can be given to the world. Every kind, loving thought or word is good and can never be lost—its influence will live forever. O, how can we mar one of those sweet, fragile flowers, fresh from the garden of God. We will give more on the subject in future.

SR. ALMIRA.

A PICTURE.

BEFORE my eyes arises this picture: I see stretching away into the distance a narrow road or highway. It seems to lead through a rough or mountainous country and is ever leading upward. Many, many people are

journeying thereon. Every short distance there seem to be obstructions of some kind in the way and these travelers seem to unite their strength in removing such. But now just in front of me arises one larger and more formidable than any hitherto met with. I eagerly watch my travel-stained, weary ones to see how this will be met, as this seems really a giant and rises in the shape of a huge boulder or stone, almost completely barring the way. Covered with green, slimy mud, it had caused the fall of many. From the bottom of the deep ravine at the side came up the cry of thousands that had stumbled here, "O, had I been warned! had I but been differently started upon this journey through life, I might even now be rejoicing upon my way toward the beautiful mansions of which I but faintly catch a glimpse."

And so, as I anxiously wait, I see that these people have seen the necessity of moving this obstruction from the pathway, and I see many ways are resorted to. Some say, "Let us close our eyes and walk quickly by with skirts held closely about us, and we will not be injured at all." Others, "My father went by that road, my mother passed this way, and I have never yet been troubled, so why need we fret?" "Our children will come along in about the same way that we did. Of course some will surely stumble here, but then, comfort your hearts, it won't be *ours*." "Oh no! not my boy or girl is going to slip from the narrow road to life everlasting. Some other mother's child, perhaps, but not ours."

And so they too pass by. Many are afraid that, trying to push this slimy stone from out the way, they will become covered with the mire. But strange to say, the few that have undertaken it wear garments as spotlessly clean as any that have yet passed. I see these few women banded together, and I read stamped upon their faces the desire to serve God and their fellow man.

At first only a brave few dared to touch the gigantic task. But others came, and later still others joined them till at last a goodly number had gotten close at the foundation of the evil and were patiently working away.

I see a good many standing at one side watching, and by the look upon their faces I can see that if the thing is going to be a success they will join in later, while if it isn't, "Well, there, I told you that they couldn't do it."

Over and above all those that were laboring, I see the smile of love of our Father as he watches the struggles of his sons and daughters to become more Christlike in every way. And much, very much more passes before my eyes, but for want of space I will not write more, only tell you that with it all came the comforting assurance that God was well pleased with the efforts of his daughters to thus serve him, and I feel assured that we will receive his help and also his blessing.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. JESSIE CHILDS of State of New York earnestly requests your faith and prayers in her behalf as she is very sorely afflicted.

DAUGHTERS OF ZION.

Programme for Daughters of Zion meetings:—

OCTOBER.

- Opening hymn, 181, Saints' Harp.
- Scripture reading, Psalms 19.
- Prayer.
- Review of chapter 18, Hints on Child-Training.
- Reading and discussion of chapter 19.
- Select reading, Home Column.
- Question box.
- General remarks on mothers' work.
- Reading of minutes of previous meeting.
- Report of visiting committee.
- Miscellaneous business.
- Closing hymn, 448.

NOVEMBER.

- Opening hymn, 14.
- Scripture reading, Romans 13.
- Prayer.
- Review of chapter 19, Hints on Child-Training.
- Reading and discussion of chapter 20.
- Select reading, Home Column.
- Question box.
- General remarks on mothers' work.
- Reading minutes of previous meeting.
- Report of visiting committee.
- Miscellaneous business.
- Closing hymn, 162.

DECEMBER.

- Opening hymn, 168.
- Scripture reading, James 3.
- Prayer.
- Review of chapter 20, Hints on Child-Training.
- Reading and discussion of chapter 21.
- Select reading, Home Column.
- Question box.
- General remarks on mothers' work.
- Reading minutes of previous meeting.
- Report of visiting committee.
- Miscellaneous business.
- Closing hymn, 201.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"To live is Christ."—Phil. 1: 21.

"No 'tis not a weary life,
Though it hath its dangers,
If we wage the holy strife
Here as pilgrim strangers;
It is not a world of woe
If we do not love it,
But a training heaven below
For the heaven above it."

Thursday, Sept. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Zechariah 8: 16, 17.

HOME COLUMN MISSIONARY FUND.

Amount to date, July 27.....	\$4,899 61
A. Sister, Io.....	\$ 34
A. Webster, Aus.....	2 40
Ann Danielson, Ill.....	1 00
Ann T. Williams, Io.....	1 00
Sarah Downey, Neb.....	1 00
Alex. A. Ferguson, Mich.....	1 00
Mary C. Bell, Kan.....	60
H. J. Hudson, Neb.....	2 50
Sarah Hudson, Neb.....	2 50
Sadie Weir, Io.....	27
Annie L. Stuart, Io.....	1 00
A Sister, Io.....	1 00
Minnie B. Nicholson, Io.....	1 00

15 61

Amount to date, Sept. 22.....\$4,915 22

Letter Department.

BELL, Iowa, Sept. 10.

Editors Herald:—While laboring at Coalville, Webster county, Iowa, of late, I noticed that when a certain apple peddler came to the house of a family of Saints where I was staying, on Sunday, August 26, to sell his fruit he was politely told, "not to-day." After the peddler had gone the sister said to the writer: "We needed some apples, but we will not purchase on Sunday, and the gentleman will find that he will sell no fruit to the Saints of this branch to-day."

I admire the action and statement of the sister on that occasion and therefore present it to the *Herald* readers for what it is worth, believing it to be in perfect harmony with the following scripture: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High; confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily, this is fasting and prayer; or in other words, rejoicing and prayer."—D. C. 59: 2, 3.

And the Spirit saith further: "Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest; as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. . . . Be not hypocrites nor of those who make a man an offender for a word."—D. C. 119: 7.

The branch at Dow City is making some improvements on their chapel, and expect to make some needful repairs, extending the work as far as they can without going into debt. The Sisters' Aid Society of the branch, over which Sr. Nellie Crandall presides, has furnished considerable money to help forward this work, and their effort is appreciated; and, with the consent of the branch, Bro. C. M. Wilder and family gave a "grand chorus concert" for the purpose of helping in the same good work. Bro. Wilder and family spent nearly two weeks in training and preparing those who were to take part in the concert. He also succeeded in securing the assistance and coöperation of the best musical talent of the town and surrounding country, Methodist and Baptist members taking

part; and the result was a grand success. Bro. Wilder's ability and effort in this concert have brought about, in the writer's opinion, a better social feeling than has ever before existed in the town, as well as securing about forty-eight dollars for the benefit of the branch. We are glad to have in our field men and women who possess such rare musical talent as the Professor, and his wife, and daughter, and others of the branch who took part in the entertainment. The home talent without an exception did extremely well. The writer is a dear lover of music and song when it is rendered with the Spirit and with the understanding also, as it is in perfect harmony with the truths and music of the gospel.

In bonds,

C. E. BUTTERWORTH.

RAY, Indiana, Sept. 13.

Editors Herald:—The debate at South Scott, Indiana, between Bro. S. W. L. Scott and Clark Braden is over, and peace reigns once more. It lasted twelve evenings; house crowded every evening. Bro. Scott exhibited the true Christian spirit from first to last, while Bro. Braden—well, you all know the rest. I haven't time to give anything like an outline of the debate, nor do I wish to brag, but I do think it was a victory for the truth. It seemed to me the hand of God was in it for good. We baptized seven there on Wednesday, after the discussion closed. Two of them (and I think three) came out of the Disciple Church, and two other Disciples ordered their names taken off their church record the next day after the close of the debate. Many there are very near the kingdom and will no doubt obey in the near future, if the work is properly looked after in the proper time. Bro. Scott goes to Knox next Saturday to meet another attack on the faith by the Disciples. The probabilities are that Braden will be the man they will have to represent them there. It seems to me they would get sick of him, but as they don't, we can afford to take his abuse if they can afford to suffer the loss. Pray for us. Our trust is in God and in the strength of his truth.

In gospel bonds,

ISAAC M. SMITH.

HILLMAN, Mich., Sept. 12.

Editors Herald:—I came here about a month ago and commenced holding meetings. Everything went smoothly for a few evenings; since then persecution has run high; and although we have met with opposition, the honest ones are receiving the truth. On the 2d I had the pleasure of baptizing eight noble souls in the most beautiful lake I ever saw. Several more have given in their names for baptism next Sunday.

Since they were baptized everything has been said and done that the enemy of truth could think of, I guess. One night this week as I was presenting this beautiful gospel to the people in a schoolhouse the mob on the outside tried to stop me by making a loud noise and throwing sticks at the house; but failing to accomplish their object in this way, they tried another plan. As the house was warm one of the windows was raised to give us some fresh air; and when I was about

two thirds through with my sermon I received a volley through the open window that was *not* very fresh, nor pleasant to take. They were trying the egg argument on me; and while I do not believe that it is a legal argument, I will admit that it is a *strong* one, when a man's sense of smelling is good. One egg struck me right between the eyes, but as soon as I could get my eyes wiped so I could see, and get the people quieted down, I went on speaking; and it seemed as if I was blessed with aid of the good Spirit as never before. I intend to push the warfare against the strongholds of Satan as best I can. Praying for the welfare of Zion, and asking for the prayers of her children in my behalf, I remain,

Your brother,

F. H. BROOKS.

KIRTLAND, Ohio, Sept. 13.

Editors Herald:—About three weeks ago I went to Austinburg, Ashtabula county, Ohio, where lives Sr. M. A. Faulk, I believe a Saint indeed. She did what she could to make my stay agreeable and profitable. I got the use of the town hall free, except as to light, and I preached nine times. I swept the room, but somehow it appeared in streaks, as it is an oiled floor. I lowered the stage curtains, closed the dressing room doors, arranged the chairs, dusted them, filled the lamps, and then I thought it looked neat, except that the smell of tobacco was ill-suggestive. Of course I did the bell ringing too.

Well, during my preaching I put three chairs up in front, not that I expected to occupy them, but I felt the need of a comrade, and the additional chairs were a suggestion that the necessity was all but filled. I was blessed in presenting the word. People can stand a more scorching fire now than they could two years ago in good times. At the close of one of my sermons I spoke for some time solely by the direction of the Spirit, but I suppose none knew it, though I noticed everyone sat transfixed. Such blessings, my dear editors, are worth a little janitor labor and prayers.

Why does not some unmarried priest, east or west, volunteer to company me? I believe God would provide for him; and I am sure I would remember him in my prayers. Who is brave enough to respond?

I had a caller one day; a gentleman who claimed no less distinction than having been a doctor, a lawyer, and a minister. It is a wonder it had not killed him. He had heard, he explained, I was in town and desired to learn of the faith I represented. It was not long, however, before I saw he wanted to tell me what he did not know, and so "snow me under" with words; but I managed to rally, and having got warmed to it on theism and skepticism, I have no doubt our mental thrusts and parries equalled, metaphorically speaking, Sir Walter Scott's description of a Scottish claymore combat. He announced his desire to see me again, but did not ask me to call on him. Sr. Faulk, who in the next room heard all, was much amused at the turn the conversation took.

Much prejudice was removed at that place; for whereas at the first meeting the audience

assembled in the vestibule and peeked around the doors at me, at the last several crowded around me asking questions and receiving tracts. Some are believing. That was new ground.

I then went to Rock Creek, near by, but not finding Sr. Norton, I started at once for our district conference at Conneautville, Crawford county, Pennsylvania, minding myself to go afoot, which is something like Luke's observation concerning Paul's departure for Assos, Acts 20: 13. My journey lasted till into the third day, and I preached once. Again my abilities as a janitor were brought into use, but I was again paid well for it. Of course I did not fancy this trip, but I was and am willing to do whatever is best for the good of the work; and I think it is a very good sign to see that those who thus labor are esteemed more highly by the Saints for their work's sake, giving, of course, the Master the glory. I believe, having tried both ways, that more good can be done by doing as *little traveling* as possible, but do that on the railroads, and by vehicles; but no one should be above walking when it is necessary. It is hoped that the Saints will not willingly see the elders walk unnecessarily.

I regretted much that the district conference had not enough faith to fully come up to the requirements of the revelation of 1894, but I believe they will, in time. When they do, I believe the work here will move faster.

Brethren, please do not discuss the revelation of 1894 in the *Herald* any more. It is accepted, and a law for the church, and nothing remains but to strive hard to live up to it. Your discussions will hurt the "little ones."

I spoke three times at Tracey, Pennsylvania, where I found some beginning to believe, and left them believing more. Bro. Corey was good to me in carrying me in his buggy.

Not long ago I was at Wheeling, West Virginia; also at Hunter, Badgersburg, and Laurelton, Ohio. The Saints at each place helped me spiritually and financially. May God bless them.

JOHN S. PARRISH.

SHELDONVILLE, Mass., Sept. 9.

Editors Herald:—It is with a goodly degree of satisfaction that I note the progress of the work in this place. Last Monday the wife of Bro. Frank Gardner was baptized by Elder Coombs. To-day another lady, a Mrs. Webb of this place, entered the waters of baptism. Both these women are of sterling character and will make progressive workers in the Plainville branch, it being the nearest branch to them. My progenitors, or some of them, were born on "the mount," as it is called, within about a mile of where the tent was located. It never occurred to the writer that when a mere lad of eight or nine years and attending school in the little red brick school-house on the "mount" that my experiences would lead back to the vicinity of these early scenes to help hold up the hands of the ministry by prayer, as they impart the word of life to the people. The prospects for the work are very encouraging.

September 10. Last evening Elder George W. Robley preached a very interesting ser-

mon which the writer believes reached the hearts and minds of some of the people at least. The church will find in Bro. Robley a preacher of whom it need not be ashamed. Bro. W. W. Blanchard delivered an excellent sermon yesterday afternoon. The tent will be removed to-day to West Dighton, near the home of Sr. Adelia Clark.

Sincerely yours,

ARTHUR B. PIERCE.

CANTON, Ill., Sept. 17.

Editors Herald:—We are still trying to hold the fort here. Yesterday was a most beautiful one and a very busy day for us. We had preaching in the park at eleven a. m., hearing fair, interest and liberty all that could be desired. We went directly from the park to a beautiful lake and baptized three. Mr. Orville Goodale, son of Jackson W. Goodale, was the first to disturb the smooth surface of the water. Won't this make his good old father and friends rejoice! Confirmation meeting was at 2: 30. The Spirit was there in power, and some precious promises were made to Bro. Goodale providing he is obedient and faithful. The testimony meeting that followed was just grand. This is the first fruits of our effort here this time, and we are encouraged. Others are convinced, and we hope to see them obey. At four p. m. we spoke again in the park to quite a large crowd. Bro. J. W. Terry is with me and is rendering all the aid he can. He had charge of the meetings. Last night he spoke in the church on the subject of "knowledge." Mrs. Goodale is one of those who believe, and may the Lord help her to obey. This is the day of God's power, and he will work and none can hinder. We hope and pray and confidently expect that the restitution that has set in in other places will strike this field, that the waste places may be built up. To this end we shall work and pray.

E. E. WHEELER.

WEST BAY CITY, Mich., Sept. 10.

Editors Herald:—At the close of service in the tent last evening we were visited with a severe rain and windstorm, but it passed over without serious damage, except wet feet and wet clothes to some of the tentgoers. If correct in memory, sixty-two preaching services have been held to fair, and in many instances, large audiences. By this we mean to as large congregations as our seating capacity could accommodate. Brn. J. H. Peters, district president, E. De Long of Vassar, L. Phelps of Juniata, James Burch of Quanicasssee, and Wm. Dowker of Bay Port, have all assisted more or less in the success of these meetings, in preaching the word. R. E. Grant of Canboro, Michigan, has been the principal worker for the last four weeks, in vigorously presenting to the people, in his clear-cut way, the faith of the Saints. We appreciate highly the timely aid and good will expressed by all these ministerial brethren in aiding the work of the Lord in this city. Bro. R. E. Grant is expected to return to assist in the work here again next week. Bro. De Long is expected to aid the local workers here this week.

Hundreds of people have heard the gospel preached during this series of meetings and the seed has been sown far and wide, making the opportunity for gospel work much better than before in the Bay Cities. Wise, careful, and united effort on the part of the local and missionary forces of the church in the coming winter will doubtless add prestige as well as numbers to the already increasing membership of the church. Nineteen have been baptized to date, while many more seem deeply interested in their investigation of the divine claims of the "restored gospel." We have not found it necessary, up to this writing, to move our tent to another place in order to get a congregation or to hold one, as both interest and attendance have increased up to this time. The approach of cold weather and the heavy autumn rains are bound to end our tent meetings in this northern latitude before long, but we hope to continue the effort until driven to seek warmer quarters by the encroachment of colder nights. We have never been disturbed by lawless elements, or unreasonable opposition, but the best order and attention has been preserved from the first, which speaks well for the people of this city.

In justice to the brethren and sisters, both officers and members resident in Bay City and West Bay City, it is proper to say that the majority have done nobly in aiding the missionary effort by their faithful attendance upon the meetings, besides assisting in every way that duty demanded. Evening after evening as we looked upon the tired faces of those brethren and sisters who had wrought through the day "for the bread that perisheth," we felt that in their hearts dwelt love to God and love for man, and that they placed a value upon the work of the Lord which no personal inconvenience could compromise, no personal sacrifice impair. May they never tire in well-doing, "for rest comes sure and soon." Through the weary years of "mixed conditions" here, the gold and dross were closely related and so complicated that nothing but intimate personal acquaintance could give one a true idea of the real condition of affairs; and even then the mind was confronted with problems as difficult and unexplainable as a something removed from the jurisdiction and power of human thought. A district court for days sat in judgment upon evidence presented to it pro and con, which finally resulted in the expulsion of eight members from the church. Some went out because they did not pretend to honor the precepts of Christian practice, and said they did not intend to; and they wanted to be released from church membership, as they did not want the reputation of the church injured by their unchristian lives. These people will be welcomed back to the fold by a reformation of life, and we give them due credit, that if they failed to have true regard for themselves, they had some regard for the church by going out and admitting that they were wrong, but that the church was right in asking them to honor its moral obligations. Others were expelled by the force of overwhelming testimony placed on record against them, which raises a barrier between them and church fellowship which can never be

removed only by the enforcement and personal application of the divine command, "Ye must be born again." The principle of these poor, benighted people was "rule or ruin," and especially "ruin." They armed themselves with Mr. Whitmer's "Address" to the Saints and appeared as the champions of "the Church of Christ," denouncing the "Reorganization" everywhere, where time and opportunity presented, as being corrupt from the "First Presidency" down to the lowest official of the church, and that it was builded upon the false revelations of the Book of Covenants—a man-made church. They felt thankful that they had got their eyes open, and the rest of us would when we got as far advanced as they were. Braden, Beadle, Rogers, and the whole host of slanderers and calumniators of the latter-day work, never belched forth more slanderous breath from disordered natures against the church than did these members of the church in Bay City. They were bent on the overthrow of the work here as it is, and, to them, "the end would justify the means."

One of these parties tried to be admitted into the Baptist Church before the time set for trial by the court of elders, but a sister, acquainted with some of the Baptist people, notified the pastor of the charges pending against the integrity of this party, and after due investigation his petition for membership in the Baptist Church was rejected. From that he with others found refuge in the "First Society of Christian Spiritualists of Bay City," and there has bloomed out a full-fledged medium, president of the society, etc. The Devil ain't dead yet, but is more alive than ever, as these people claim to receive revelations direct from Joseph Smith himself, and are moving on in the full blaze of spiritualistic inspiration. Being octagonal in their makeup, one of their eight sides they turn to every Latter Day Saint, who is not acquainted with them, and call that side Latter Day Saint; and then, if they get their ears, they pour out a story of personal wrongs, of injustice which they have suffered, sufficient to make the hardest heart feel sad and full of pity. I write the general facts that all unacquainted with these people may know that they are the avowed enemies of the church. We are perfectly willing that these people may be Spiritualists, Catholics, or whatever they please; but we are not willing that they shall slander the character of the church, deny the faith, seek to destroy the work the church is building, and then pose as martyrs and Saints who are suffering injustice, and try to make scapegoats of the great body of Saints, in order to cover up their proven guilt of dishonesty, apostasy, hypocrisy, falsehood, slander, drunkenness, etc., etc. These people lay responsibility of the stagnant condition of the work in the Bay Cities in the past to the door of those who in the past and present have had charge of the work, but I am prepared to believe it was occasioned by the deleterious influence of microbes, moral and spiritual, which affected the body local.

Brn. Briggs, Cornish, Smith, Scott, Waterman, De Long, and others have labored here, and I have no reason to doubt but that

all of these ministers for the church labored to do good. Placed under their circumstances we might not have done so well as they. I know of no mistakes, only those coming under my own personal supervision; no wrongs only those done or committed within the radius of my personal knowledge or investigation. Hence, I believe all who preceded me here were as honest, as true to the church, and as deeply interested in its interests as I possibly can be; and doubtless more able. But through it all God had a people here who built of "gold, silver, and precious stones." They have been in the crucible of attestation. The fiery trial did not destroy them nor their works. They loved Christ for his sake, and they want to become like him. They loved right because it was right, and because that was the way to live. They loved the church and kingdom of God, because in it they found peace and joy in the Holy Spirit, and saw by faith the church "without spot or wrinkle" in the presence of the great "Shepherd of the sheep." As the work moves on under brighter skies and fairer prospects we congratulate those people who by precept and example have stood true to God and his glorious work. Under the meritorious philosophy of the Reorganization, where its principles live enshrined in the hearts and lives of its people will be found a force and power that will astonish the world before the end of the "hastening time." In bonds,

F. M. COOPER.

DERBY, Ind., Sept. 12.

Editors Herald.—I reached this place the 4th of the present month, after an extended trip throughout this district. I have visited all the branches except two, and find the work in moderate condition. The local authorities of the church are striving to advance the cause in their respective localities with commendable zeal. The missionary force is pushing the work in new fields, so the church is becoming pretty well advertised in many places where a few years ago it was unknown. The greater number of those under the direction of General Conference are being employed this year in the Wabash Valley, altogether in new fields, consequently there will not be much of an increase to the church this year in this part of our field.

As a rule, we have been well received by "those without as well as those within," and many friends have been made. I felt quite sanguine of good results from our labors in Oakland City, and still think some there will accept the gospel. I find sometimes that we retard the work by neglecting to follow the divine rules given us, in our desire to swell the membership of the church. There has not been the proper discrimination had in some places. The rule given in Doctrine and Covenants section 42:20, if observed, would save us a great deal of trouble, and the church reproach and disgrace. The idea that the "kingdom of heaven gathers of all kinds" is no excuse to anyone to not observe the foregoing rule.

I began a protracted effort here the 7th, which has increased in interest, resulting in the baptism of three, heads of families, whom

I think will honor their profession. There are quite a number of others at this place who are believers, some of whom may join us ere the close, which will be on Friday evening. I baptized one at the Washington branch the 1st of August. The branch there is in better condition than heretofore, still there is room for improvement, and we trust it will be made. I go from here to the Pleasant Ridge branch, which was disorganized last conference, to try to effect a reorganization. There are about thirty members there and it seems unnatural to leave them in their present condition. While there has been no phenomenal increase in our field this year, still we are gaining, and with this thought we feel content to toil on, feeling confident that at no distant day many more will be gathered into the fold of Christ, from efforts now being made.

In the field,

I. P. BAGGERLY.

Original Articles.

THE HIGHER CRITICISM.—No. 5.

BY T. W. WILLIAMS.

PROPOSITION twelve:—

“God gives freely to those who ask.” (James 1:5; Luke 11:10.) “God withholds his blessings and prevents their reception.”

He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.—John 12:40.

There is nothing here to show that God “withholds his blessings” or “prevents their reception.” If anything, it proves the opposite. You will notice two personal pronouns in this connection; one in the third person, the other in the first. Now if the antecedent of *he* is God, who is the person spoken of as *I*? The one called *he* did the blinding, while *I* converted and healed them. I presume you would have us believe that this kind friend called *I*, who came along and helped them, was Satan? God was the person speaking here, consequently the antecedent of *he* was *some one else*. I find no passage in Isaiah as it is thus quoted by John. There is but one passage that bears any resemblance, and that is found in the sixth chapter, ninth to eleventh verses, and fully sustains my position. Here were a people who had ruthlessly spurned the truth and blessings which God had desired to give them, having trampled under foot his statutes and precepts; and so long had they pursued this course that their probation had ended. God's Spirit had ceased to strive with them; God gave them every opportunity and they as frequently refused his terms. But although this was the case, God gave them one more chance by sending Isaiah, and commands him to tell the people:—

Hear ye indeed, but understand not; and see ye indeed, but perceive not.

The Lord here depicted the condition of these people. They heard, but could not yield themselves to comprehend the truth; they saw naturally, but would not enter in and see the truth and light which God sent. Because of their perverseness God did not wish to force his blessings upon them nor *compel* them to do that which would bring blessings, but he acts in harmony with the statement made by the Savior:—

He that continueth to *refuse* to receive, from him shall be taken away even that he hath.

God withdraws all light, and punishes them by *permitting* darkness to come upon them. The only point that can be made here is that God withholds his blessings *only* when men will not receive them or will not put themselves in a position to receive. The infidels can criticise God who has all power for not blessing men, even when they do not want it, or because he does not force a blessing against their will; and still they are loud in their boasts of freedom. Ere you find fault with Israel's God because he does not force things upon men, *go and learn a lesson of freedom from him*; for you here tacitly admit that God is more liberal with humanity than you would have him be. I believe this, too, and I would very much lament the event of you having sovereign power, for if you found men willful and disobedient, and refusing to accept at your hand what *you thought* to be good, I fear you would send them to hell much quicker than God may send you. Even now if a good upright citizen who is a minister or churchman differs from you, you immediately commence the hue and cry of “fanatic,” “fool,” etc. Now be honest; if you had the power would you not relegate every minister to Dante's inferno? You think your philosophy is correct and that you have something that is good for humanity, and possessing the power, you would force it upon men. How much of our Bible would be read in the public schools if infidels had the power to suppress, although the majority of the people wanted it read? If you had the power would you recognize the wishes of the majority of the people and preserve the first day of the week as a day of worship? How much of our church property could go untaxed if you had the power to tax it, although the wishes of the majority were against you? “O but,” say you, “it is unjust to leave church property untaxed, and we would tax it because the principle is true.” If this is your principle, then never find fault with God; for while having that which is good for man, he never encroaches upon his agency, but permits him to choose for

himself. While I also think it unjust that the millions of dollars invested in church property should be exempted from taxation, still until such times as the people through their representatives say it shall be otherwise, I shall submit *graciously* to the wish of the majority and not accuse them of being robbers either.

For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor.—Josh. 11:20.

The Inspired Translation says:—

For it was of the Lord to destroy them utterly, because they hardened their hearts, that they should come against Israel in battle.

It was the people that hardened their hearts, not God.

O Lord, why has thou made us to err from thy ways, and hardened our heart.—Isaiah 63:17.

The Inspired Translation gives it:—

O Lord, why hast thou suffered us to err from thy ways; to harden our heart from thy fear.

Proposition thirteen:—

“God is to be found by those who seek him”:—

Everyone that asketh receiveth; and he that seeketh findeth.—Matt. 7:8.

Those that seek me early shall find me.—Prov. 8:17.

The first quotation is a conditional promise and was made by Christ in the sermon on the mount; and coupled with other passages of Scripture the reader readily infers that to receive one must ask God aright. Solomon's promise is conditional. Those who seek God early shall find him, and not those who procrastinate until misfortune overtakes them, and who then turn to him. Those who love God and seek him early shall find him, while those who do not love God shall not find him at any time.

God is not to be found by those who seek him.

Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me.—Prov. 1:28.

The wise man gives a reason for God thus refusing to hear:—

Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. . . . Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. . . . But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. 1:24-33.

The infidel, I suppose, is offended at God because he promises blessings to those who do his will and will hear them, when they cry, but will have nothing to do with those who call upon him and do not do as he says. Of course it leaves you out in the cold, but you should not find fault, for

it is the result of your own choosing. Repent and do the things of God, and then when you call he will answer.

And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear.—Isaiah 1: 15.

This passage was given under precisely similar conditions to the previous one. The Lord says:—

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. . . . Bring no more vain oblations. . . . When ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear: your hands are full of blood. . . . Come now, and let us reason together, saith the Lord. . . . If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword.—Isa. 1: 10-20.

Thus any man can find God who seeks him aright.

They cried, but there was none to save them; even unto the Lord, but he answered them not.—Ps. 18: 41.

In this same Psalm David said:—

With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks.

This Psalm was written by David in praise to God for preserving him from his enemies, especially from Saul. Why did not God hear Saul when he cried unto him? Because he kept not the statutes of God.

Proposition fourteen:—

“God is peaceful.” (Romans 15: 33; 1 Corinthians 14: 33.)

“God is warlike”:—

“The Lord is a man of war.—Ex. 15: 3.”

The Lord is a God of peace, and his every effort is to have men secure peace; but when men deliberately refuse to entertain peace, as in the case of Pharaoh and his host, who had followed God's favored children and persecuted them, and would have exterminated them, God stood out upon the side of those who were suing for peace, and preserved them. To illustrate: during the late rebellion the South seceded from the North; they were insurgents, yea rebels, and were not willing to live in peace. The North was desirous of peace: in fact, they could be called a peaceable people; but when the direct issue came it was to their interests and the interests of peace for them to defend in war and fight to sustain the principles which brought peace to them. So with God; if ever he bestowed his aid upon one of two contending forces it was always in the interests of those who were suing for their rights and peace, save when God permitted them to be punished for their iniquities. This was the case in all of Israel's wanderings from Egypt to Canaan, and afterwards.

The Lord of hosts is his name.—Isa. 51: 15.

I see nothing wrong in this. *Host* means a multitude, and the term does not necessarily apply to an army, but to any host of people. Please examine a dictionary.

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.—Ps. 144: 1.

I can only take this in the light that David had been preserved by the power of God, and that when leading Israel against their enemies they had been victorious, and David knew full well that God had helped him. His encounter with Goliath was a well-attested case of God's interposition. David knew wherein his power lay in this victory, hence he could say, he “teacheth my hands to war;” for God guided his arm with unerring accuracy in the hurling of the pebble which slew Israel's enemy. We do not gather from this that God delighted in war, but rather that when war was forced upon his people, or when it became necessary to punish a people, he assisted those who were on the side of right; said assistance being of that character that it could rightly be termed instructive; for God never helped a man but what he “taught” him something. It is only in this sense that we can understand this language of David. Taken in any other sense it would be contrary to the character and nature of God.

There is not a passage from Genesis to Revelation which sustains the idea that God fostered and encouraged war, unless it was in defense of the oppressed, or in meting out just retribution to the wicked. I admit that God assisted in war when the nation's interests were in peril, but I cannot say as much for a few of the leading lights of the infidel world, who staid at home in 1861 when our nation called for volunteers.

Proposition fifteen:—

“God is kind, merciful, and good”:—

The Lord is very pitiful, and of tender mercy.—James 5: 11.

For he doth not afflict willingly, nor grieve the children of men.—Lam. 3: 33.

For his mercy endureth forever.—1 Chron. 16: 34.

We will here remind the reader that mercy cannot rob justice, and that God's mercy is as freely and graciously given now, under certain conditions, as it was four thousand years ago.

I have no pleasure in the death of him that dieth, saith the Lord God.—Ezek. 18: 32.

The Lord is good to all; and his tender mercies are over all his works.—Ps. 145: 9.

God never brings anything upon man but what is for his good. All of God's punishments are reformatory, from earthly deprivations and affliction to confinement in the prison house. In every instance man will be released therefrom as soon as the reformation is fully realized. Those who will not reform, but who love evil bet-

ter than right, will remain with the Devil and his angels.

Who will have all men to be saved, and to come unto the knowledge of the truth.—1 Tim. 2: 4.

The Inspired translation says:—

Who is willing to have all men to be saved, etc.

God is love.—1 John 4: 16.

Good and upright is the Lord.—Ps. 25: 8.

“God is cruel, unmerciful, destructive, and ferocious”:—

I will not pity, nor spare, nor have mercy, but destroy them.—Jer. 13: 14.

Why? Let the prophet answer:—

This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. . . . I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem.

Here was a people who had become so steeped in iniquity that God in his mercy comes to the rescue and takes away their agency by cutting them off from the land of the living so they should not commit greater evil. God, being the author and giver of life, possesses the power to take it and is warranted in demanding it when it ceases entirely to subserve the interests that God intended it should. There also comes a time when agency is injurious to man; and when God sees such, he takes it away. There was nothing cruel in God giving them the opportunity to learn obedience by the things they suffered. To illustrate: when a man becomes so obdurate that he will with impunity trample upon the rights of others as well as injuring self, the government through her representatives calls a halt, takes away his agency (privileges), and punishes him that he may learn obedience from suffering. *God does likewise.*

And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them.—Deut. 7: 16.

(See explanation of previous passage.)

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling.—1 Sam. 15: 2, 3.

Here is the reason:—

Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came came up from Egypt.

In reading the sixth verse you will see where the Kenites, who had not done this wrong, were preserved and permitted to separate from the Amalekites before the destruction.

Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men.—1 Sam. 6: 19.

This was a punishment of God for a willful breaking of his law.

The Lord thy God is a consuming fire.—Deut. 4: 24.

He consumes evil and destroys the instruments thereof as well as its results, and when man becomes so full of sin and evil that he is wholly corrupt and does nothing good, then God takes him away for his own good and the good of humanity. His privileges for committing sin are cut off, and he does not continue to injure others and pile up sin against himself. In the case of infants being destroyed, God knew their surroundings and opportunities for development, and in mercy permitted them to be destroyed; for reared in adultery, idolatry, lasciviousness, and the terrible debauchery of the people here mentioned, there was little opportunity for becoming else but evil.

The Lord cast down great stones from heaven upon them . . . and they died.—Josh 10:11.

The inhabitants of Gibeon had made peace with Joshua and the children of Israel and because of it five kings and their armies combined went up and attacked Gibeon, and Joshua and his people came to the rescue, they being on the *defensive*; but so powerful were the combined armies of the enemy that they needed help, and God gave it by casting down great stones from heaven upon them.

Proposition sixteen:—

“God’s anger is slow, and endures but for a moment”:—

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Ps. 103:8.

His anger endureth but a moment.—Ps. 30:5.

The Inspired Translation renders this passage:—

For his anger kindleth against the wicked; they repent, and in a moment it is turned away, and they are in his favor, and he giveth them life.

God is slow to anger, but the length of its duration is dependent upon conditions. It must be understood, however, that God does not get “mad” as mortals do, neither do his angry passions rise. Whenever God’s anger is spoken of it means a righteous indignation, such as any judge of our courts would manifest against a culprit guilty of a heinous crime. It is not presumed that he flies into a rage, but his abhorrence of sin causes him to become offended and he permits justice to operate; but if they repent, then his anger or censure ceases in a moment; a thing a furious, angry being cannot do.

“God’s anger is fierce, frequent and endures long.”

And the Lord’s anger was kindled against Israel, and he made them wander in the wilderness forty years until all the generation, that had done evil in the sight of the Lord, was consumed.—Numbers 32:13.

There was a reason for this. That generation had continued to transgress, and they did not repent with that whole-hearted earnestness which was acceptable with God and which would effect an entire release from

previous punishment. They were a perverse generation, continually needing punishment, so that the Lord did not deem them worthy to enter Canaan. Truly the Lord had been plenteous in mercy; he had been long-suffering and kind to Israel. In fact, the infidel says that God was a partial being because he showed too much mercy towards Israel at this time; but now he uses a passage which shows that he permitted justice to operate and tries to make it appear that he was not merciful. Fie on such inconsistency!

And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.—Num. 25:4.

Here the children of Israel had been led into the whoredom and idolatry of the Moabites by certain parties, and it was but just that God should punish these parties (heads); and he commanded Moses that they should be hanged. To show you that this refers to leaders and not decapitation, I quote the fifteenth verse: “he was head over a people.” Was it not right that these leaders should be punished? If a man seduced your daughter would you urge that he be not punished?

For ye have kindled a fire in mine anger, which shall burn forever.—Jer. 17:4.

Who did he have reference to? Read in same connection this passage:—

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.—Jer. 17:5, 6.

The fire in God’s anger that was kindled would burn forever against sin wherever found. This people had become so engulfed in sin that God knew their final doom and that they would continue to reject the truth, and his anger would be against them until they accepted truth if it was for eternity. In this connection what does he say to the righteous?

Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, etc.—Jer. 17:7, 8.

God is angry with the wicked [interpolation by translators] every day.—Ps. 7:11.

This one passage gives the lie to the whole pamphlet, for on the flyleaf it reads: “One hundred and forty-four propositions . . . each proved affirmatively and negatively by quotations from scripture, without comment;” and here you have only reached the sixteenth proposition, but have found it necessary to comment! How do you know this, “with the wicked” is an interpolation? Is it the “I say so” of some “towering God of speech and pen” whose opinion and theory is law to you? But sup-

pose it was an interpolation, it would not alter the thought; for this is only a qualification that will have to be supplied either mentally, or written, before it could be comprehended; and as the Bible is replete with passages proving that God is not angry with the righteous, then it follows that it must be the wicked, whether he says so or not. The Inspired Translation says “with the wicked,” and as this has come by inspiration they cannot cry interpolation.

And the Lord met him, and sought to kill him.—Ex. 4:24.

In the Inspired it reads:—

The Lord was angry with Moses, and his hand was about to fall upon him, to kill him.

Moses had sinned, but through the interposition of his wife, Zipporah, God spared him, after which Moses said, “I have sinned before the Lord.”

(To be continued.)

Conference Minutes.

KENTUCKY AND TENNESSEE.

Conference convened at Saints’ chapel near Lebanon, Graves county, Kentucky, August 18, 1894; Heman C. Smith chosen to preside, W. H. Griffin associate; Wm. Waterman secretary, A. S. Snow assistant. Ministry reporting: Elders T. C. Kelley baptized 2, C. L. Snow, P. B. Seaton, W. H. Griffin baptized 2, W. Waterman baptized 14, J. H. Scott, S. Reed, J. H. Adair; Priests D. W. Cook, R. Warren. Branch reports: Farmington referred back for correction, Harley Creek referred back for correction, Foundry Hill 32, Caldwell 13, Memphis referred back for correction, Eagle Creek not reported. Bishop’s agent’s report: On hand last report \$1.65; receipts \$130; paid out \$99; on hand \$32.65. Auditing committee found Bishop’s agent’s report correct. W. H. Griffin was sustained district president. Bro. P. B. Seaton’s resignation as Bishop’s agent was accepted. Bro. D. W. Cook was nominated to fill the vacancy subject to the approval of the Bishop. Preaching by Elders T. C. Kelley, G. H. Hilliard, and Heman C. Smith. Adjourned to meet at call of president.

FAR WEST.

Conference convened with the Kingston branch, Saturday and Sunday, September 15 and 16, 1894; T. T. Hinderks in the chair, W. E. Summerfield assistant; C. P. Faul secretary. Branch reports: De Kalb 35, Delano 94, Kingston 80, Edgerton Junction 35, Stewartsville 104, Pleasant Grove 81, German Stewartsville 72, Wakenda 43, St. Joseph 317. Ministry reporting: Elders T. T. Hinderks, T. W. Chatburn baptized 5, W. E. Summerfield baptized 6, T. J. Mauzey, J. C. Elvert, J. Snider, A. J. Seely, A. W. Head, R. Phillips, John Wright, F. C. Graham, J. M. Terry baptized 3, W. Lewis, J. T. Kinneman baptized 8, and C. P. Faul; Priests J. S. Constance, P. Peterson, M. Bryant, T. Curtis, T. M. Mauzey, C. Hinderks; Teachers C. Cravens, J. Limb, and W. Haden; Deacons T. Phillips and L. Ferguson. Report of special committee to define the limits of the several branches composing this district reported it would be impracticable to do so for several reasons. Report adopted. Bishop’s agent’s report: Received on hand \$1,542.30; expenditures \$1,090.80; on hand \$451.56. Report audited and found correct. A two days’ meeting was, by the request of the Wakenda branch, appointed, and W. E. Summerfield and A. W. Head were selected to be present. It will be held on the 10th and 11th of Novem-

ber next. Resolved that we deplore the action of Bishop E. L. Kelley in making such radical difference in the allowance to missionaries' families. Officers for the coming three months: T. T. Hinderks president, W. E. Summerfield vice president, C. P. Faul secretary. Wm. Lewis was sustained as Bishop's agent. J. T. Kinnaman, T. W. Chatburn, and John W. Peterson were the speakers. Adjourned to meet with the German Stewartsville branch on the 8th and 9th of December.

Sunday School Associations.

PHILADELPHIA.

At the close of the district conference held at Baldwin, Maryland, business session of the district association convened; Superintendent A. H. Parsons presiding, H. H. Bacon clerk pro tem. Superintendent Parsons made some remarks on Sunday school work in general and its progress in this district particularly. The secretary of the Philadelphia school submitted a report showing an average attendance of 22, 6 officers, 4 teachers, and 4 classes. The following motions prevailed: That all members present of the schools in the district be considered members of this convention. That the next convention be held at Philadelphia on first Saturday and Sunday in March. That all schools in Philadelphia district be invited to become identified with the district association. The following committee was appointed on programme: Sr. Hull, Bro. Christie, Bro. Trexler, Bro. Harry Hargan, and Bro. Joseph Squire, Sr. The election of officers resulted as follows: Bro. H. H. Bacon superintendent, Bro. Trexler assistant superintendent, Walter Moore secretary, and Sr. Sallie Lewis treasurer. Resolved that next convention of the district association be held in Philadelphia at the close of the business session of conference and that the conference be requested to grant the association the afternoon of Sunday.

INDEPENDENCE.

Association convened at Independence, September 7, 1894, at 10:30 a. m.; Elder R. May in the chair, Abbie A. Horton secretary. Reports of the superintendent, treasurer of the association, and secretary of the literary exchange were read. Treasurer's report for three months ending September 7, 1894: On hand \$12.66; paid to literary exchange \$1; on hand \$11.66. Report of the secretary of literary exchange: On hand 25 cents; received from association \$1; expended 90 cents; on hand 35 cents. During the past three months 40 *Heralds*, 50 sermons, 62 *Ensigns*, and 16 *Hopes* have been sent out. It was moved and seconded that we consider section 2, article 5 of constitution and by-laws for the government of district associations to give to every individual who is a member of any Sunday school belonging to any district association, who is present at any district convention, the authority to vote in the transaction of all business except the election of officers of the district association and of delegates to the General Association. Carried. The following Sunday school reports were read and adopted: Mt. Zion, Independence, Missouri: Number of sessions 14, total enrollment 301, average attendance 202, number of classes 24, officers 10, total collection \$33.29, average collections \$2.37, in treasury \$20.95, *Hopes* taken 140. W. N. Robinson superintendent, Frank W. Mills secretary. Armstrong for three months ending August 26, 1894: Number of sessions 13, average attendance 72, classes 7, officers 8, total collections \$11.64, average collections 90 cents, in treasury \$29.36, *Hopes* taken 40. W. H. Pease superintendent, Dora M. Berg secretary. First Kansas City for three months ending September 2, 1894: Total enrollment 45, average attendance 35, classes 5, officers 6, total collections \$7.60, average collections 63 cents, in treasury \$10.

Fred Koehler superintendent, Anna Koehler secretary. Pleasant View for three months ending August 25, 1894: Number of sessions 11, average attendance 29, classes 3, officers 4, total collections \$1.39, average collections 10 cents, in treasury \$1.39, *Hopes* taken 7. Geo. N. Overton superintendent, Mellie James secretary. Zion's Summit for three months ending September 2, 1894: Number of sessions 13, total enrollment 56, average attendance 24, classes 3, officers 4, total collections \$1.67, average collections 13 cents, in treasury 50 cents, *Hopes* taken 15. C. De Puy superintendent, D. S. Sacks secretary. A Bible reading was given by Sr. E. Smith, after which half an hour was spent in devotional exercises. Sr. Jennie Newton gave an illustration of "How I teach my class" by a review of the infant class, about thirty children being present. In the evening the programme consisted of vocal and instrumental music and a very interesting discussion by Sr. Alice Bozarth of the subject, "How to reach an idle or uninterested scholar." A few short speeches by the brethren followed, also a twenty minutes' talk on Sunday school missionary work by Bro. Clow. Adjourned to meet at 2:30 p. m. on Friday previous to convening of district conference in March.

CONVENTION NOTICES.

The Southern Michigan and Northern Indiana, district Sunday school association will convene at Coldwater, Michigan, Friday, October 12, at two p. m. We hope to have the cooperation of all the Sunday schools in the district. Secretaries of schools, please have your reports on hand. An interesting programme is being prepared for the evening.

STARR CORLESS, Supt.

The Northeastern Missouri district Sunday school convention will convene at Higbee, Friday, October 6, at two p. m. Saints attending conference are cheerfully invited to come and give a helping hand.

J. A. TANNER, Dist. Supt.

Miscellaneous Department.

LOGAN REUNION.

The day previous to the convening of the reunion was the day of final preparation for the event and its expected benefits. Prior to it there had been several days of hard work on the part of the committee having it in charge. The grounds had to be laid out and tent plats and streets arranged, also the tabernacle to be erected and other things made ready to receive the Saints in camp and prepare for services. On the evening before the 8th sixty-four tents were on the ground. The next day dawned upon a dry and dusty earth, no rain having fallen in or about Logan for many weeks. Before the first service several more tents were put up, and into some already erected families moved and took possession. The grounds and tent have been nicely arranged for convenience of all, both campers and visitors, and it possibly would be interesting and also instructive to have a brief description of the meeting tent as arranged.

The speakers' stand is situated at the east end, over which is the motto, "Thy word is truth." At the north side of this is the singers' platform, over which is the motto, "Sing with the Spirit." At the south of the speakers' stand are two long seats arranged for the aged people who may be dull of hearing, over which is the motto, "Age before beauty." Over the opening just inside of tent is a motto, "Enter ye in at the gates of the Lord with prayer and praise." The uprights on which the mottoes are placed and also the mottoes are neatly decorated with evergreens. Back of the platform is neatly arranged bunting of appropriate character. On the outside of the tent and near the

entrance is floating the "star-spangled banner," waving invitingly to the people to come and associate with a liberty-loving people, both individually and nationally.

The first service was held at eleven o'clock on the 8th. Bro. David Chambers, chairman of the reunion committee, acting as chairman of the meeting. After singing the hymn, "Sweet the time, exceeding sweet," prayer was offered by Bro. J. W. Wight. "Guide us, O thou great Jehovah," was then sung, and the remainder of the session was occupied in the work of organizing. Pres. Joseph Smith was chosen to preside, with Brn. W. W. Blair and A. H. Smith as his assistants. Bro. H. A. Stebbins was chosen as secretary, and Bro. J. F. Mintun as his assistant. Also Bro. Hubert Case aided in these duties a portion of the time. Brn. S. B. Kibler and James Pearsall were selected as choristers.

The afternoon session was taken up with short speeches by those called upon, as follows: Bro. Joseph Smith spoke of the changed condition in Utah, and of the increased liberal feeling that exists among the people of the world. The spirit of investigation exists to a greater degree than ever before, and we ought to occupy accordingly. Bro. W. W. Blair spoke of the chief object we should have in view in assembling; namely, that of true and sincere worship of God. We should consecrate all our powers and abilities to the righteous service of our Creator, and be able always to act in harmony with revealed truth, because error cannot benefit anyone either in worship or in act. Bro. A. H. Smith spoke of these reunions, as being preparatory to the great Reunion, at which time all the pure and the good will meet in triumphant rejoicing. Also these church reunions bring our work before the people and they have opportunity to see that we have been grossly misrepresented and therefore are misunderstood. These gatherings in the free and open air give increased chance to investigate. In the conduct of the present gathering order and harmony should prevail and we should work individually to this end. Bro. John A. McIntosh gave a brief sketch of his experiences from the time of his accepting the work fifty-six years ago, and said that his greatest enjoyment was that of being associated with the people of God and in his old age he rejoiced still that he was numbered with them. Bro. J. W. Wight spoke of the need of educating ourselves to be contented under all circumstances, so that we may be prepared for adversity as well as for prosperity. By patiently bearing our portion of all will our joy in the Lord be increased, our hope reach out to that which is beyond, and our faith in God will cause us to endure and to make sacrifice cheerfully for the sake of the redemption of ourselves and of others by the gospel of Jesus Christ. Bro. H. A. Stebbins contrasted the situation now existing and the time when the nucleus of the Reorganized Church of Christ met June 12 and 13, 1852, in Newark, Wisconsin. That same summer he as a small boy stood in the opening among the saplings where a small band met together and agreed to cast off the claims of all the false leaders and to uphold the rightful succession in the presidency of the church, as God had appointed. In 1863 he became identified with it and had watched its growth with deepest interest. For over twenty years he had recorded the names, and he realized the change that had taken place both in the numbers and in the influence of the church. Our individual efforts should be for faithfulness in every obligation towards God and man, for upon this depends our reward. Bro. A. S. Cochran gave a feeling testimony as to his experiences in the work and spoke of the marvelous effect that the Spirit of God has upon the individual, in converting, chastening, and spiritualizing the being of man, making him humble, contrite, and holy, inasmuch as he is led and taught by it. Bro. J. F. Mintun spoke of his last year's experience, and of its beneficial results. That

they had been such as to increase his knowledge that there is a God and that his Redeemer lives. All these brethren closed their remarks with heartfelt desires and prayers that the blessings of God may inspire all the services of this reunion.

At the evening service the following appointments of brethren as a police force and as ushers were made: Police: George N. Derry as chief, H. L. Try, W. W. Baker, A. A. Baker, John Shearer, George Ballentyne, D. A. Hutchings, James Diggle, Harvy Parker, Neslin Smith, Charles Davis, Thomas Jarred, Robert Chambers, George Kennedy, William Heistane, and George Keairns. Ushers: Robert Chambers and Frank Leadingham.

The first regular sermon of the reunion was by Bro. J. W. Wight, from the words, "The law of the Lord is perfect" (Ps. 19: 7, 8), and "Whosoever committeth sin transgresseth also the law" (1 John 3: 4). Because of his transgression man now has the evil condition that he is now in, and only by returning to and keeping the law of God can he return to his presence, from which he fell. Throughout all the universe law is found to govern all things, animate and inanimate. Only by law can anything exist or thrive. Set aside law and chaos results. So any law brought into being is null and void unless it is executed and its penalties enforced. Our every act and motion is in keeping with the edicts of law. So also salvation by Christ is awarded to men by obedience to law, and only in that way. The word is, "If any man will do his will." In all his teachings Christ emphasized the necessity of obedience to law. If there is a perfect law it must have emanated from a perfect being. Every law has fundamental principles, and so with the law of God. Take away any one of these, or more, then the law of God would lack that much of perfection. We argue that whatever was necessary to make the law of the gospel a perfect one anciently is also necessary to-day to make it perfect. We cannot leave out a single principle without making the gospel that much imperfect and so far will it be ineffectual to bring man to perfection. President Joseph Smith followed with a few remarks upon conduct and deportment, especially among those joyous and happy in their youth and in their association with each other. He spoke also of the need of care as to diet that sickness may not be caused while we are thus camped.

Sunday, Sept. 9.—At eight o'clock the Saints convened for prayer. A very good time was had, although the longed for rain began to fall, and during the latter part of the services few of the speakers could be heard except by those nearest them. The rain increased and fell heavily during the sermon that followed, effectually laying the dust and proving a great blessing, for which all felt thankful to the Lord. The preaching was preceded by the use of hymns 1063 and 188. Bro. Joseph Smith spoke of the promise that God made to Abraham, that in his seed should all the nations of the earth be blessed. Jesus Christ was the special fulfillment of that covenant so far as the seed spoken of is concerned. The rest of the promise will have fulfillment when the earth is prepared as an inheritance for Abraham and his posterity. To Isaac and Jacob were the promises repeated that had been given to their Father Abraham, and Jacob declared that until Shiloh should come the scepter of power should not depart from Judah. All are agreed that Jesus Christ was the Shiloh thus foretold. Nearly two thousand years later Simeon received the word of the Lord that he should not die till his eyes had seen the Messiah, and this was fulfilled unto his joy and then he was willing to depart. But unless we can trace a legal succession of authority from the Shiloh to our time, such as will make the promise to Abraham available to us, how shall we become adopted into the commonwealth of Israel? The speaker discussed the subject of so-called apostolic succession, presenting argument and history to

the effect that such succession has not been proven by anyone and that it cannot be proven. Hence whatever power was needful to bring the people into that covenant anciently must come to those of latter times in some other way. We believe that it has come by restoration from heaven, and that in Revelation 14: 6 and 7 is found the solution as to how it was to be restored. Sixty years ago Joseph Smith and his compeers declared that it had been so restored, for some reason they were wise enough to present the very principles and doctrines that Jesus Christ taught while he was on earth. They took up and defended the very things that Peter, and John, and Paul, and Silas gave their lives for; and, as their successors, we are teaching the same.

At half past two o'clock, Bro. H. A. Stebbins spoke from the words of Peter, "Whereby are given unto us exceeding great and precious promises; that by these ye might be made partakers of the divine nature." In our humanity, we are by birth imperfect, the inheritors of the human nature of our parents, as they also were inheritors of the faulty nature of those before them. Hence neither they nor we are fitted to return to that society and condition from which the first ones were shut out. Therefore it becomes needful that we have divine aid that we may return to the station that God intended and still intends for man to occupy. Man was made as the crowning piece of God's workmanship, and was intended to be superior and to have dominion instead of being subject to all powers of destruction and death until he is lost from the earth and has no inheritance therein. Christ promised the Holy Spirit as the regenerative power, it "shall be in him a well of water springing up into everlasting life." Also he said, "Behold, I send the promise of my Father upon you." Paul said, "After that ye believed, ye were sealed with the Holy Spirit of promise." On the day of Pentecost Peter especially presented that after the baptism for the remission of sins would be given "the promise" which was made to all in every age who would obey and accept it. By this power then, were men to be "made partakers of the divine nature," as Peter wrote of. The speaker quoted various passages to show the purpose and office work of the Holy Spirit. It is more than a joy or a good feeling towards God and man. It is the power of a new life, to bring mankind back to stand once more in the presence of God as accepted sons and daughters, as really "partakers of the divine nature," and heirs with Christ of an eternal inheritance.

In the evening Bro. Alexander H. Smith read the fourth chapter of Ephesians and used for a text the words of Christ, "He that followeth me shall not walk in darkness." The most of us have accepted Christ through education. According to it have we learned about him. To learn more of him we should enter into a calm consideration of the evidences of Jesus Christ as the author of eternal salvation. It is written that to really know him is life everlasting. Among men he has been spoken of as one of the wisest of philosophers, as one of the leading lights of the world in great moral truths, even by those who deny his divine origin. By others he has been called a great medium. By others he is said to have been altogether an impostor. And the question for us all is, How have we accepted him? In the eighteenth chapter of Deuteronomy we read a prophecy of the coming Savior, with the declaration that "unto him ye shall hearken." In accordance with this when Christ came he said that he then judged no man, but that the words he spoke should judge man at the last day, because whatsoever he taught was that which God commanded him to speak. The prophet declared that a virgin should bear a son and he should be called Immanuel. Also another said that the child should come upon whom should rest the government. The Jew looked for

him as a political deliverer solely and they rejected Jesus because he did not come to them as such. Angels declared his birth and sang of him as the Son of God, the Savior of the world. At the age of twelve years he began to do his Father's work. And when he came to the age of manhood and was free for himself he went to John the Baptist and asked for the rite of baptism. From that time he began both to teach and preach the gospel law, the perfect way of life.

Monday, September 10.—At the morning social meeting seven prayers were offered and eighteen spoke in testimony of the work. It was a season of comfort and peace.

At the forenoon preaching service Bro. W. Blair read the seventeenth of Acts, and said: We claim that the work we represent is of God, and that our doctrine originated with him. He is not far from any of us, for we are his offspring. Paul shows in the chapter read that God designed that man should dwell upon the face of all the earth, and we believe that he sent a people to dwell in America as a portion of the earth. Evidences are numerous that highly enlightened and civilized peoples did live upon this continent anciently, and the Book of Mormon comes as a record of the dealings of God with them in ages past. And that book confirms the teachings of the Bible as to Jesus Christ being the Savior of the race. Those people sought after God and they found him, for he is no respecter of persons. The book teaches very clearly the doctrine of the resurrection of the dead, through the atoning work of Jesus Christ. The world is much divided as to its belief in the future state of man, but the Book of Mormon agrees with the Bible and makes its teachings still clearer and plainer upon the important question of man's future condition both in the spirit state and in the resurrection.

In the afternoon Bro. J. F. Mintun preached the funeral sermon of Elsie, child of Bro. John and Sr. Mary Davis. His text was Romans 8: 23, 24, and especially the words, "We are saved by hope." To the human vision there is nothing hopeful in death. It is separation and loss that seems irreparable. But there is to come life in the place of death now present, and a reuniting that will be eternal. And a living faith in the power of God unto this end is the assurance that our hope shall be realized in the due time of the Lord. As Christ rose from the dead we have good reasons for our hope. Indeed, if he did not rise then we have no hope at all. But with this hope we can endure the great trial of separation. Our hope gives us patience and we are saved from despair. The patriarchs and prophets of old were comforted by this hope and faith in God and his promises. One blessed thought of the children is that "of such is the kingdom of heaven," as Christ assures us in his word. The speaker said many other good and comforting things about this interesting and vital subject.

In the evening hour Bro. Joseph Luff was the speaker. Christ sent his ministers to baptize people in the name of the Father, the Son, and the Holy Ghost, and he said, "He that heareth you heareth me," and "him that sent me." He also declared that in his ministry his Father commanded him as to what he should say and teach. Our belief is that wherever God and Christ were located eight hundred years ago they are located to-day, as to the plan of redemption and the methods of carrying it into effect. Jesus said that except a man be born of water as well as of the Spirit he cannot enter the kingdom of God, yet the educated and refined ministers of the churches to-day say that he can enter. Here is the contradiction existing between Christ and those who claim to be his ministers to-day. He said to Satan, "It is written." So we say of the words of Christ and his inspired servants of old, "It is written." We have no apologies to offer for what they declared, because we are to teach the truth as we find it and there let it rest. So of the

laying on of hands as a gospel ordinance taught in the Bible. By it the grandest blessings were conferred in ancient times, and when it ceased to be practiced the great blessings of God ceased to be given. At this session Brn. J. W. Wight, T. W. Williams, J. S. Roth, D. K. Dodson, D. M. Rudd, and W. N. Robinson were appointed to attend to administering to the sick during the reunion, at a tent separate from the place of general meeting.

Tuesday, September 11.—The usual prayer and testimony meeting was held in the morning. After remarks by Bro. Derry nine prayers were offered and twenty-four spoke in testimony and thanksgiving.

The morning sermon was by Bro. T. W. Williams. The text used was, "Our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance;" and the theme was "the gospel." In reply to the question, What is the gospel? Some say it is the story of the cross; others that it is the New Testament scriptures. But the New Testament is only the record of it, not the thing itself. Is itself composed of certain principles, accompanied by authority to administer its ordinances. The speaker briefly sketched the principles of faith, repentance, baptism, and the laying on of hands, showing that all are necessary to the completeness of that which God and Christ ordained as the plan of salvation. We claim that this system has been restored to the earth in this generation with the authority to administer for God, that men and women may obtain like salvation with those of olden time.

The afternoon sermon by Bro. Joseph Smith was upon "Succession." He reviewed the claims of the Roman Catholic Church and those of the Church of England as to the authority in acting for God; also spoke of the churches arising from the reformation and of the foundation of Methodism and the Baptist organization in America, showing that not one of them could trace a line of authority by succession from Christ, or John, or the apostles. He gave a sketch of the work of Alexander Campbell, and then of the origin of the Church of Christ by direct revelation and angelic ministration in 1823 to 1830. Also gave leading points in the history of the church until his fathers' death, and of Brigham Young's leadership into evil doctrines, following with the rise of the Reorganized Church and our present position and work.

At the evening service the subject of the "true foundation" was discussed by Bro. J. R. Lambert. The texts used were 1 Corinthians 3: 11; Hebrews 13: 8, and Matthew 4: 4. He said that the true foundation of our hope and faith is Jesus Christ, even as we believe the testimonies of his disciples from the beginning. Not only so, but Christ must ever have been the true foundation, for he is said to be "the same yesterday, to-day, and forever," alike in his work and place in all ages as the Redeemer of the world. And God so loved the world that he gave his Son that man might be redeemed and restored unto life, the fullness of life. It is that which we seek for through Christ and his gospel. Christ is spoken of as being the chief corner stone which the builders rejected, even the head of the corner. We are assured in 1 John 5: 12 that he that hath the Son of God hath life, and in the ninth verse of John's second epistle that he that abideth in the doctrine of Christ hath both the Father and the Son. This necessarily involves obedience to Christ's word. In John 14: 6, he said that no man could come unto the Father but by him, because he was the way, the truth, and the life. Without Christ there is no gospel, and without the gospel there is no Christ, no Savior of the world.

Wednesday, September 12.—The social meeting was a time of happy communion with the Saints. The gathering was very large, but all the services were orderly and spiritual. The gifts of speaking in other tongues and of interpretation and of prophecy were received to edification.

At the forenoon service Bro. Alma Fyrando preached upon the subject of "Inspiration," taking for a text Job's words, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Man of himself is not wise. He may have much understanding as to earthly things, yet not have the inspiration and wisdom which is from above. In our imperfect condition we need constant aid and strength, both for our bodies and our spirits. God intends to educate us and make us as near like Christ as possible. He does this by the inspiration of his Spirit, by its promptings and guidance, and as individuals we need to receive understanding, and to walk in the light of truth, or by the true light. The church itself should be arrayed in the glory of the Lord as with a garment, as John the Revelator pictured her in the twelfth chapter. The speaker presented the subject in this line of thought and showed that we are to be renewed and modeled by the Spirit of God in order that we may inherit eternal life.

The afternoon sermon was by Bro. J. F. McDowell. It has been supposed that the Bible contains all the divine teachings that are necessary for the salvation of men, and that John obtained the last words from God that will ever be given. But those ancient men must have preached thousands of sermons by the Spirit of truth, sermons that must have been as much inspired as what we have on record in the New Testament. But we are thankful that the promise was made of God and Christ that they will reveal all necessary things for the guidance of the Church of Christ and the people of God. In agreement with this we read in the Book of Covenants, "Put your trust in that Spirit that leadeth to do good." The speaker read other passages from the same book to prove that the like blessings had by the Church of Christ in former times were also promised to his church in latter days. A promise is made on page 163 of the Book of Covenants as follows: "That which is of God is light, and he that receiveth light and continueth in God, receiveth more light." I cite these to show you the spirit and character of the revelation to the Church of Christ in these days, and that they agree with the revelations of former days.

At the evening service Bro. J. S. Roth preached upon the subject of the resurrection, using 1 Corinthians 15th chapter, Job 14th chapter, and Isaiah 26: 19. He discussed the nature of the resurrection, showing that Jesus did eat and drink after he had risen with an immortal body, and he was composed of flesh and bones. We are told in Psalms 78: 25 that the people in the wilderness did eat angels' food. In Ezekiel thirty-seventh chapter we are taught exactly how the resurrection shall take place, when the bones and flesh shall be brought together and the Spirit of God shall be put in them to cause life. The speaker also presented the evidences that there is to be both a first and a second resurrection, those in Christ to rise first and the remainder to sleep for a thousand years longer, then to rise to the general judgment.

Thursday, September 13.—The morning prayer meeting was under the direction of Brn. Geo. Needham and Arthur Baker.

The sermon that followed was by Bro. D. M. Rudd. The text was, "But there were false prophets also among the people, even as there shall be false teachers among you," etc. As there had been so there would yet be. There were true ones and there were false ones. He quoted Isaiah 30: 9, 10, and Jeremiah 5: 30, 31, and clearly argued the fact that when false and deceitful prophets and teachers came to Israel it was because they were desirous of such. At times they demanded false words and smooth things. From Numbers twenty-second chapter he showed Balak's desire to have his own way instead of the way of the Lord being done. So also Ahab desired Micaiah to say that which would suit him. Ahab had four hundred false ones that spoke to please him and

he wished all others to do the same thing. And not only Peter spoke of false prophets and teachers, past, present, and to come, but Paul also said that after his departure such would come into the Church of Christ, which was blessed with true prophets as well as cursed with evil ones as time passed, "Teaching perverse things." God said that it was a horrible thing when the people demanded to have it so, as Jeremiah says. It is largely the case to-day that the people make choice of what the man shall teach whom they hire to preach to them. But the true minister for Christ will never be thus taken captive. There should be no compromise between truth and error. Every man should say, "Where God has spoken there will I abide." The effort was a good one.

Thursday afternoon and evening were used by the General Sunday School Association in its interests, according to resolution providing for it, as adopted at the reunion of 1893.

Friday, September 14.—At the prayer and testimony service five prayers were offered, and forty persons spoke in testimony and exhortation. Also two spoke in tongues, two interpreted, and one other spoke in prophecy.

At the morning preaching service Bro. W. W. Blair preached upon the subject of angelic ministrations. We believe it to have been the order of God to send angel messengers to minister to his church and people in gospel dispensations, according to his wisdom and the necessities of his work. To Christ came Moses and Elias, as recorded in Matthew 17th chapter. They were not resurrected men, but as spirits they were in association with Christ on earth, as related by Matthew, and later referred to by Peter in his second epistle. The angels of the Bible have no wings. By Malachi the Lord promised to send Elijah the prophet to the world, and if he has not already come he will come in due time. Enoch and his city were translated, and there is material for angelic ministrations. Matthew 27: 52, 53 says that many of the saints arose at the time of Christ's resurrection. In Acts tenth we read that God sent an angel to Cornelius to tell him what to do to be saved. Angels appeared to announce the coming births of John the Baptist and of Christ, and others sang to the shepherds of the event. Angels rolled the rock from the tomb, and others witnessed with men his ascension to heaven from the mount. Many other instances were mentioned, as well as of those yet to come to gather God's elect and the one mentioned in Revelation 14: 6 is to restore the gospel.

At half past two o'clock the sermon was by Bro. Joseph Smith, the subject being "Conditions after death." We believe that every degree of good will be rewarded hereafter, even as every class of evil will be punished according to its degree. The argument in full was to this end, showing both the justice and the mercy of God as reaching out to all his children upon earth, so that no good shall be unrewarded by him.

Eight persons were baptized at noon by Bro. J. S. Roth, who were afterwards confirmed by Brn. C. E. Butterworth and J. W. Wight.

Saturday, September 15.—At the social meeting an enjoyable time was had and many Saints were comforted.

At the preaching service Bro. J. S. Roth preached upon the subject of the judgment. He said that once he looked with dread and horror upon this theme, because of the way it was preached by the ministers who claimed to represent Christ and his gospel. But with the greater light I have now, I look upon the judgment of God as a desirable thing. We do not believe in a hell-scared Christianity, or seek to drive people to God and Christ through fear. God is just in all his acts and will be in all the judgments he shall render. In Revelation 20th chapter is presented the fact that at the day of judgment, at the time when the books will be opened, the dead shall be judged "according to their works,"

not simply according to their faith. In the tenth chapter of Matthew it is said that he who will give help, even a cup of cold water, to those needing it, "he shall in no wise lose his reward." So also of punishment for sin or transgression, it will be rewarded according to the measure of the deed. Paul says that we must all appear before the judgment seat of Christ, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) In Matthew 25:32-46 is shown three classes: 1. Christ's disciples; 2. The good and benevolent; and, 3. Those who failed even to do good to the needy. This agrees with Paul's statement in 1 Corinthians 15th chapter, that there will be three glories in the resurrection, one compared with the brightness of the sun, another with the glory of the moon, and the third that of the stars.

At noon ten persons were baptized by Bro. David Chambers. They were afterwards confirmed at the tent of Bro. C. A. Beebe, under the hands of Brn. Chambers, Roth, and Stebbins.

Bro. H. A. Stebbins preached in the afternoon upon the "Signs of the times." He considered the moral, spiritual, political, and physical evidences that the words of the prophets are being fulfilled in our times, dwelling also somewhat upon the coming reign of Christ upon the earth and the establishment of peace, justice, and truth.

At four o'clock business was taken up, Bro. Joseph Smith presiding. The reunion committee presented the following report of finances:—

Balance on hand from 1893.....	\$4 45
Received in donations.....	62 72
" from restaurant and lunch stands.....	14 85
	\$82 02
Paid ministry expenses.....	\$80 00
" printing and postage.....	7 55
" sundry expenses.....	28 05
Balance due committee.....	\$33 58
	\$115 60 \$115 60

There was read a request from the Clinton district, Missouri, for the use of the tent during the El Dorado Springs reunion and for a debate at Lowry City. This request was granted.

Proceeding to consider the subject of holding a reunion in 1895 it was first decided to have one and the choosing of the place was considered. From citizens of Logan came a request that it be held in Logan again, they promising that this, or other grounds equally as good would be secured, and other advantages given for the convenience of the reunion. Also one from citizens of Dow City was read and another from Woodbine. It was moved that a committee be appointed to locate the reunion of 1895. This was discussed by Brn. J. W. Wight, C. A. Beebe, D. M. Rudd, D. K. Dodson, John Pett, Joseph Smith, and J. F. Mintun. Then being put to vote it was defeated by a vote of 171 for and 340 against the proposition. Then the following places were put in nomination: Council Bluffs, Logan, Woodbine, and Dow City. A vote being taken the result was Council Bluffs 104, Logan 210, Woodbine 120, Dow City 70. Before putting the two highest to vote Mr. Bolter, the gentleman appointed by the citizens of Logan to urge the return of the reunion to this place, arose and said:—

"We want you to come back here, for we are friends of your organization. We desire just such a people here as you are, and we make the proposition for a hundred years to come. And if by reason of the drought any of your members are not able to bear the expense of camping here next year, we will supply provisions and tents free to such. If the town succeeds in getting electric lights, as we hope to do soon, we will put them in the camp also, and will make up all other things that are needful. We also want to pay the deficiency in the account of your present com-

mittee, and will draw a check for it at once."

After Mr. Bolter's generous proposition, which was so unexpected, the vote was taken upon Logan and Woodbine, the result being an overwhelming number for Logan, only about twenty voting for Woodbine finally. On motion that the chairman appoint the committee for 1895 the appointment was made of Brn. David Chambers, Joseph Seddon, G. W. Scott, — Fallon, and C. A. Beebe.

The General Sunday School Association of the church asked that the last Thursday afternoon and evening of the reunion of 1895 be given to them for their exercises and the request was granted by vote. On motion a hearty vote of thanks was given to the citizens of Logan for their kind reception and favors. Also there was a like vote to the committee of 1894 for their faithful labors.

Brn. I. L. Rogers, J. C. Crabb, J. F. Mintun, and D. M. Rudd blessed some children at the tent of Bro. Beebe after the adjournment.

The evening sermon was preached by Bro. T. W. Williams. The secretary was not present, and as no minutes of it were supplied by the assistants, the subject matter is not given in these minutes.

Sunday, the 10th.—At half past seven o'clock the young folks held a meeting in the tent and seven prayers were offered and thirty-eight young people spoke in testimony and thanksgiving.

The regular morning social meeting was in charge of Bro. Joseph Smith.

At the preaching service Bro. Charles Derry spoke from the text, "To the law and to the testimony."—Isaiah 8:20. He examined the doctrine of the Reorganized Church of Christ, and brought evidence that its principles were according to the New Testament, the teachings of the Savior and his early disciples.

In the morning sixteen persons were baptized by Bro. J. S. Roth who were afterward confirmed by Brn. J. W. Chatburn, J. C. Crabb, T. W. Williams, and Hubert Case, and at noon eight more were baptized by Bro. Roth who were confirmed by Brn. D. Chambers, H. A. Stebbins, G. M. Scott, and J. F. Mintun.

At the afternoon meeting Bro. Joseph Smith preached upon the rise of the church under the presidency of his father and upon the various experiences through which that organization passed until the death of his father. He also briefly sketched the Reorganized Church and its position to-day.

There were at least five thousand people upon the ground and as only about fifteen hundred could sit or stand within the tent an overflow meeting was held in the open air among the trees and Bro. J. W. Wight addressed those who gathered about him. Many hundreds moved to and fro as a restless crowd who could not hear at either place but were upon curiosity bent to see what they could in the street and among the tents. Two hundred tents composed the city in these closing days. The police appointed and named early in these minutes were an efficient body of men and are to be commended for their good service all through the time of the encampment and the services.

The evening sermon was by Bro. Joseph Luff from Ecclesiastes 3:14. He was assisted by Bro. D. K. Dodson. The sermon was upon the perfectness and the thoroughness of the work of God as compared with the imperfect works of man.

After this sermon the reunion adjourned by singing, "When shall we all meet again," and the benediction was pronounced by Bro. W. W. Blair.

The results of the reunion were that forty-two persons were baptized, and that the body of the Saints that came together were greatly cheered, comforted, and strengthened by the Spirit of God and by the meetings and the association with each other. All of them seemed full of hospitality, kindness, and love, and a very cheerful and glad spirit ap-

peared to pervade both the camp of the Saints and their hearts and lives. Friendships were renewed and strengthened, and that they might all meet again was the expressed wish of many.

CONFERENCE NOTICES.

Conference of the Northern Michigan district will convene at Whittemore, Iosco county, Michigan, Saturday, October 20, 1894, and continue over Sunday.

J. H. PETERS, Pres.

The Fremont district conference will be held October 20 and 21 in the church of the Plum Creek branch, near Thurman, Iowa. Let the branch presidents and secretaries see that all reports are in on time. We hope for a good attendance. Come up to the help of the Lord.

D. HOGAS, Pres.

There will be a conference of the Montana district at Deer Lodge, commencing Saturday, October 20, at ten a. m., and lasting over Sunday. Elder R. J. Anthony, missionary in charge, and Elder J. H. Wells, late of Missouri, will be in attendance, and we hope that as many of the priesthood as can will come. Let all the Saints make an effort to come and have a pleasant and profitable time. We expect a report from all the priesthood. Those who cannot attend, send report by mail and let us know where you are, what you have done, and what you can do the coming fall and winter. There will be a priesthood meeting during the conference to arrange for the fall and winter work. Fellow ministers, let us be up and doing. If Elder Levi Atkinson, late of Lamon, is in the State we hope to hear from him.

J. E. REESE, Pres.,
GOMER REESE, Clerk.

Conference will convene at Netawaka, Kansas, October 13 and 14, at ten a. m., and we hope that all officers of each branch will send in a full report. See to our duty by sending one or more teachers of each branch also, that conference may be full. (See D. C. 17:25.) We hope to have one of the best conferences ever held in our district.

JAMES BAILLIE, Sec.

The Northeastern Missouri district conference will convene with the Higbee branch on Saturday, October 6, at ten a. m. The Saints are cordially invited to attend. Business of importance to be transacted. The priesthood will please prepare written reports, per resolution of district.

J. A. TANNER, Clerk,
Per J. T. WILLIAMS, Vice Pres.

REUNION NOTICES.

The Southwestern reunion will convene at Eldorado Springs, Friday, October 5, and last until the 15th. Board and lodging can be had at good hotels at \$2.50 per week. Hay and feed will be cheap as it can be bought anywhere. Water will be handy for stock and a pasture close by for those that want pasture. We have a beautiful grove to hold our reunion in. All are cordially invited to attend. Prominent speakers from abroad will be there. Don't do like some did last year: wait until the reunion is half over and then come, and then want it to go on longer. Come right in the beginning. Remember the Sunday school work on Friday, October 12; also district conference, which convenes Saturday, October 13, at two p. m.

F. C. KECK, Dist. Pres.

NOTICE OF APPOINTMENT, BISHOP'S AGENT.

Notice is hereby given that Brother John R. Shepherd of St. Thomas, Ontario, upon recommendation of missionary in charge and others, has been appointed Bishop's agent for London district of the Reorganized Church of Jesus Christ of Latter Day Saints.

Saints and all others who wish to aid the cause please remember the change and address of Bro. Shepherd, St. Thomas, Ontario.

The Bishopric extend thanks to Brother E. K. Evans for the faithful and efficient service given to this department by him while acting as agent. We trust the Saints may be ready to aid the work as materially under the new agent as under the former, that the district may maintain its reputation for good works in the cause of Christ.

Respectfully, etc.,

E. L. KELLEY, Presiding Bishop.
LAMONI, Iowa, September 20, 1894.

BORN.

LENT.—At Sand Creek, Iowa, July 22, 1894, to Bro. Charles W. and Sr. Mary E. Lent, a daughter, and named Melissa Victoria. Blessed at home, September 16, 1894, by Elders Robert M. Elvin and Hugh N. Snively.

CLITS.—To Isaac and Sarah Clits of Emerson, Iowa, August 20, 1894, a son, and named Isaac Willard. Blessed August 31 by Elder Henry Kemp.

EVANS.—To Bro. David and Mrs. Elizabeth Evans, at Bevier, Missouri, May 20, 1893, a daughter, and named Mabel. Blessed September 13, 1894, by Elders J. A. Tanner and J. T. Williams.

DIED.

WILLIAMS.—Bro. James Williams was born March 16, 1816, at North Ferriby, Yorkshire, England. He united with the church May 5, 1878, being baptized by Elder Robt. Davis at Lexington, Michigan. Died September 14, 1894. Funeral sermon at his residence the 16th by Priest P. W. Surbrook. He was a good, faithful member, and died in the faith. He leaves a wife and three grandchildren.

COY.—At Plain City, Utah, September 8, 1894, Sr. Maria A. Coy. Sr. Coy was born November 30, 1878. Baptized by Bro. R. J. Anthony. She had been ailing for some time, but not seriously until about one week before her death, when she went in bathing, took cold, and soon succumbed to the grim monster. The Mormon Bishop kindly gave the use of the Mormon church in Plain City for the funeral services, and the sermon was preached by Elder Hyrum O. Smith to a very large congregation of apparently deeply interested listeners. She left many friends and relatives to mourn her early departure. May she have a glorious resurrection.

PONTIUS.—Sr. Sarah Pontius was born September 27, 1871, at Plympton, Lambton county, Ontario. Was baptized by Elder Robert Davis, July 15, 1892, near Coleman, Michigan. Died at her home at Coleman, Michigan, September 12, 1894. She leaves a husband, a babe, two sisters, and one brother. Funeral in Saints' church; sermon by Elder F. M. Cooper to a large audience.

KNIGHT.—Mary E. H. Knight died August 18, 1894, at the residence of her youngest daughter, Sr. J. F. Mintun, in Magnolia, Iowa, after a severe illness of about ten months, most of which time she was confined to her bed. Her trust being in God she complied with the divine instructions given in James 5:14-16, and realized the comforting influence of the Holy Spirit as often as administered unto, by the servants of God, but it pleased God to prolong her sickness until in his own due time he called her home, in accordance with his decree, "It is appointed unto men once to die." Our sister became a member of the M. E. Church at the age of sixteen and so remained until September 11, 1878, when, after a thorough investigation of the doctrine and claims of the Reorganized Church of Jesus Christ of Latter Day Saints, she was baptized into the same, and realized the healing power of God in answer to the prayer of faith and compliance with the healing ordinance at three different times. At one of these times she was given up to die; but God in his mercy restored her to health. Her gratitude to God was manifest in her

faithfulness to his cause, and in return for her integrity of heart God gave to her many manifestations of his love by vision and other evidences of his divine care, instructing her that his purpose in permitting her to suffer was her purification and ultimate salvation. This enabled her to bear with patience her lot and wait in confidence the appointed time till her change came. During one of these visitations she was permitted to hear angelic voices and join in spirit in the glad refrain, "Joyfully, joyfully will I go home." Thus her hope was fixed as an anchor beyond the veil. Although her sufferings were great, almost to the last, yet she retained her consciousness until her voice was hushed in death. She leaves two sons, two daughters, and thirteen grandchildren besides many friends who will mourn her departure and miss her presence; but, we trust, will remember her noble example of womanhood and Christlike life. Funeral sermon preached by Elder C. Derry, assisted by Elder A. M. Fyrando.

ITEMS OF INTEREST.

Thirteen persons have been indicted for murder at Memphis, Tennessee, in connection with the Kerrville lynching of colored men.

In the recent State election in Arkansas about fifty counties voted against issuing licenses for the sale of intoxicating liquors.

Germany has assumed control of the Samoan Islands, according to the treaty with Samoa.

A Managua, Nicaragua, item reports a rumored agreement between Great Britain and Nicaragua, whereby the former obtains a foothold in the Mosquito territory and the opportunity to establish a naval station.

COLON, Colombia, Sept. 15.—Some arrangements to put a stop to foreign aggression in Central America is likely to be entered into, it is reported, by the governments of the several republics. The policy of Great Britain is looked upon as jeopardizing all Central American interests.

BERLIN, Sept. 15.—Memorial coins of the value of three marks, called "reconciliation thalers," have been coined in the Berlin Mint at the order of the Emperor to commemorate the reconciliation between his Majesty and the ex-chancellor.

Official cholera reports are said to be unreliable. For the week ending September 10 thirty cases and fifteen deaths are reported for the whole German Empire, while a local Breslau paper reports twenty-three cases of cholera in one day at Laurabutte and sixteen other cases in the neighborhood, of the whole of which seventeen were fatal. The frontier of Marion district, West Prussia, has been closed against Russian traffic except at two points.

BARABOO, Wis., Sept. 15.—A cyclone struck the village of Dalton, ten miles north of this city, last evening and demolished several buildings and other property. Several persons were injured. There is nothing left of a forty acres' field of corn that was cut and shocked.

NEW YORK, Sept. 15.—The separate election amendment, as it was passed by the constitutional convention in Albany yesterday, provides for holding all elections in large cities in odd numbered years, and all State elections in even numbered years, and in order to accomplish this result the term of all State officers except assemblymen are placed at two years. The passing of this amendment clears the way for consideration of the home-rule for cities proposition, which was originally associated with it. As it stands now this proposition is a conservative, not to say mild reform. It simply provides that all special legislation affecting cities having 250,000 or more inhabitants shall be submitted to the mayors of such cities before being sent to the Governor. If the Mayor ap-

proves, the bill goes then to the Governor; if the Mayor disapproves, it must be passed anew by the Legislature by a majority vote. In all cities having less than 250,000 inhabitants, the local legislative body and the Mayor act together in approving or disapproving. So far as New York is concerned it is doubtful if much home rule would be secured through this arrangement, but some good might be accomplished through the extra attention which would thus be called to city legislation.

NEW YORK, Sept. 16.—The sweating system of industrial New York has virtually received its deathblow. Beginning to-morrow morning the system will be done away with in hundreds of shops. The coatmakers of the United Brotherhood of Tailors say they have succeeded in breaking the back of the association of employers. They declare that numerous contractors who formerly belonged to the association have withdrawn and treated with the unions individually and presented agreements which practically embody all that the unions asked for. It is just two weeks since the strike was begun by the coatmakers, and already 400 contractors have signed individually an agreement providing for ten hours of labor a day, six days a week, and weekly pay. New England is likely to take up the fight against the sweat shops.

Rio Janeiro advices report the discovery of a rebel plot backed by Imperialists to make Prince Augustus sovereign of Brazil.

The Spanish Government has instructed its American minister to begin negotiations for a new commercial treaty with the United States, to be based on the strictest reciprocity.

Russian cholera reports show hundreds of new cases during the month of August.

ST. JOHNS, N. F., Sept. 15.—The steamer Falcon, Capt. Henry Bartlett, returned here this afternoon, bringing back the whole personnel of the Peary expedition of last year, except Lieutenant Peary himself, Hugh Lee, a companion, and Matthew Henson, a colored servant, all of whom remain at Bowdoin Bay for another year, hoping to accomplish the work of the expedition which is still unfulfilled. The story of the expedition is thrilling.

PARIS, Sept. 16.—The National Labor Congress met at Nantes Saturday. Jules Guesde, a Socialist member of the Chamber of Deputies, presided. After considerable discussion a unanimous decision was reached against a general strike. The real purpose of the Labor party, the congress declared, is to gain possession of the authority of the State.

TANGIER, Sept., 16.—A body of Arabs armed with Winchester rifles assaulted the British and Danish Vice Consuls and a number of other Europeans at the gates of Cassablanca and stole their clothing and valuables. Anarchy prevails in the Houz districts. The rebels show respect for neither age nor sex.

PERRY, Ok., Sept. 17.—A tornado passed through the towns of Jennings and Mining to-day and left them in ruins. The storm came from the southwest and dropped upon the villages before anyone could seek cyclone cellars. Fifty homes were demolished in the two places and it is known three persons, a young woman and two children, are dead and several persons are injured. The wreck was universal and the injured were exposed to the elements and did not receive medical attention for several hours or until rescuers from adjoining towns arrived. In the town of Mining the overturned stoves set fire to the ruins and the place was entirely swept over.

Indiana and Illinois are passing laws to prevent extermination of American song birds.

Train robbers attempted to hold up an Atchison, Topeka, and Santa Fe train at Gorin, Scotland county, Missouri, and were captured.

BRAZIL, Ind., Sept. 19.—Coal operators here employing 2,000 miners threaten to close operations indefinitely unless the Chicago and Eastern Illinois Railroad grant them better rates.

PITTSBURG, Pa., Sept. 18.—William Beilstein, Christopher Klutsch, and Henry Kolb, representing the better class of German coke-workers in and around New Haven, Pennsylvania, left to-day for Douglas county, Wisconsin, where they will secure farming land for thirty-five families. This is the beginning of a general exodus.

LONDON, Sept. 17.—A dispatch from Seoul dated yesterday, details a disastrous battle at Ping Yang, Corea, in which the Japanese were victors. It practically puts an end to the war in Corea for a long time to come. It is believed the Chinese position was defended by 20,000 men, of whom only a few succeeded in escaping. The Japanese victory was brilliant and complete. An immense amount of provisions, arms, ammunition, and other stores, in addition to hundreds of flags, were captured in the camps and entrenchments. It is estimated the Chinese lost 16,000 men in killed, wounded, and prisoners. Among the captured Chinese are several of the most prominent commanding officers in the Chinese troops in Corea, only a few of the Chinese commanders succeeding in escaping.

The Japanese loss was trifling, only thirty Japanese being killed and 270 wounded. Eleven Japanese officers are included in these numbers, and the loss of the Japanese was small due to the fact that the Chinese, taken by surprise, became panic-stricken, threw away their arms, and fled, thus throwing into confusion the regiments which otherwise might have been counted upon to make a better stand. The Japanese were in active pursuit of the fugitive Chinese, and as nearly all of the latter were without arms, having thrown them away during the panic, they will undoubtedly surrender as soon as the Japanese overtake them.

So far as the active operations of the Chinese in Corea are concerned the war is practically at an end for a long time to come and the main land of Corea may be said to be completely in the hands of the Japanese.

WASHINGTON, D. C., Sept. 17.—A new treaty between the United States and Japan is to be the subject of a conference between Secretary Gresham and the new Japanese Minister, within the next few days. The proposition will come from the latter, who, it is understood, has been given specific instructions by his government to exert his best efforts toward negotiating a treaty on the lines of the one between Great Britain and Japan which was formally ratified last month.

What Japan wants is recognition by the United States as a fully civilized sovereign power. In return for the withdrawal of the objectionable system of extra-territorial jurisdiction, Japan is willing to give the United States almost anything it could reasonably demand. The Mikado wants the abolition of the United States consular courts, believing the Japanese judicial system is sufficiently perfect, or, if not, can be made so within a time to be stipulated in the treaty, which will guarantee protection and a fair trial to American citizens in Japan the same as with Japanese subjects. In the English-Japanese treaty just negotiated five years is allowed to elapse before it goes into effect. This has been done to enable Japan to perfect its judicial system.

SHANGHAI, Sept. 19.—Dispatches received here from Corea announce that the first battle between modern ships of war has taken place on the Yalu River, north of the Gulf of Corea, and both sides claim victory. The Chinese squadron, it appears, was covering the landing of a large force of troops destined to reinforce the Chinese army operating against the Japanese in Corea. According to one account the Chinese succeeded in land-

ing the troops, but in an engagement which followed the Japanese fleet, the Chin Yu, or the Chen Yu of the Chinese fleet was sunk and the Chao Yung and the Yang Wai are reported to have been run ashore.

WASHINGTON, D. C., Sept. 19.—The confirmatory news received to-day by Secretary Gresham of the defeat of the Chinese by land and sea with the further notice that telegraphic communication between Pekin and Corea has been cut off by the Japanese, is taken here as an evidence that the Chinese forces are in a miserable plight. The small remnant of an army in Corea is cut off from reinforcement by sea as a result of the defeat of the Chinese fleet at the mouth of the Yalu River, they cannot communicate with their own government by wire and as their escape from the Korean peninsula by the northern overland route is prevented by the seizure of the mountain passes by the Japanese their surrender appears to be inevitable. The military experts believe as soon as the remaining Chinese troops in Corea have surrendered the Japanese will transport the main body of their troops by sea from Ping Yang to the Manchurian coast, and, making a rapid advance on Mukden, the Capital of the province, will soon be in position to organize a campaign on Pekin itself.

EDINBURG, Sept. 19.—In a fight which took place last evening between 100 police constables and a picket of 5,000 men about the Logan pit, near Motherwell, the miners used catapults freely. The police defended themselves with their batons and the picket was ultimately driven back with many casualties. A large force of police is preparing to leave Glasgow immediately for Motherwell.

Two thousand Boston garment makers went out on a strike, September 20, against the sweating system and its accompanying evils. It is expected that 3,500 operatives will be included in the strike and that not one clothing contractor will be able to continue business. The latter have a large amount of half finished work on hand and heavy orders ahead. A number have already made application to sign the agreement.

FALL RIVER, Mass., Sept. 20.—Notwithstanding the refusal of the management of the Zaconnet mills to promise a restoration of the old scale of wages and the announcement that for the present the mills would be operated under the reduction, nearly all the operatives there returned to work to-day. At a mass meeting of the striking weavers this morning it was decided to pay all strikers one-half of the regular strike allowance for one week longer.

BIRMINGHAM, Ala., Sept. 20.—Labor agents are here securing negroes in large numbers to go to the Massillon, Ohio, district to take the places of striking white miners. Three hundred negroes left to-night and 700 or 800 more are expected to follow soon. The negroes have been promised steady work and good wages and are evidently unacquainted with the situation of affairs there, as it is said serious trouble is expected at Massillon when the Southern negroes arrive.

MASSILLON, O., Sept. 20.—For the first time in seven months there are indications the Massillon miners' strike may be settled without the importation of colored labor and possibly the spilling of blood. This is due to the unexpected presence of Joseph Bishop, secretary of the State Board of Arbitration, who succeeded in getting representatives of the miners and operators together this afternoon for informal conference. The session was protracted, and while nothing definite was accomplished the ice was broken, and Mr. Bishop feels somewhat encouraged.

WASHINGTON, D. C., Sept. 20.—The Department of Labor has about completed its investigation of strikes and lockouts that have occurred since 1887, upon which it has been engaged for many months past. This report will not, however, be published before spring. It will form an exhaustive showing of all the

labor troubles in the United States since the date named, the number of employees involved in each strike or lockout, the causes of the trouble, the loss in wages, etc., the investigation being covered by about thirty questions. The next subject to be investigated by the department is the influence of machinery on labor.

Greek troops have succeeded in exterminating brigands near Lamia, on the Turkish frontier.

Japanese naval commanders, who were so successful in the late naval engagement with the Chinese, were educated at the United States Naval Academy at Annapolis, Maryland.

NEW YORK, Sept. 20.—N. Hashiguchi, Japanese Consul-General at New York, said to-day he would not be at all surprised to hear Li Hung Chang had been beheaded. "It will not be long now," continued Mr. Hashiguchi, "before his complete overthrow takes place." In regard to the war the Consul-General said: "We must occupy Pekin and permanently settle this matter. As Minister Kurino said at Washington, 'for the sake of posterity China must be taught its place.' To obtain any permanent and practical benefit from our recent victories Pekin must be captured. To reach Pekin our army must pass through Manchuria. By so doing we place the Emperor—poor, unfortunate young man—in an unsatisfactory position. There is already a feeling of discontent in China that is apt to break out any moment in a revolt against the Emperor. With Japanese troops in Manchuria and a mob of enraged Chinamen at his heels where can the Emperor flee to?"

St. Joseph, Missouri, and Des Moines, Iowa, were visited by heavy rain and windstorms on the 20th inst., which did considerable damage to property.

The Civic Federation of Chicago reports 1,500 to 2,000 professional gamblers and 5,000 habitués of gaming resorts in that city. The pay roll of one prominent gambling resort for "Bouncers," "steerers," and "pluggers" amounted to \$3,298 per week, which, added to the annual rental of \$10,000 for the premises, made the enormous sum of \$171,496 per annum. The federation is endeavoring to suppress the evil.

LONDON, Sept. 21.—A dispatch received from Rome says the Austrian and Prussian Ambassadors at the Vatican are trying to induce the Papal authorities to agree to a *modus vivendi* with the Quirinal. In addition, Emperor Francis Joseph is reported to have written several letters to the Pope with this end in view. Emperor William is said to be equally anxious to bring about an understanding between the Vatican and the Italian government.

TROUBLES THAT NEVER CAME.—I once heard of a lady who wrote down in order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical contrivance to be enabled in some sort to dismiss the subject from her mind. The paper was put away and forgotten. Several months later it came to light, when she found that not one of the fears therein set down had been realized, and the difficulties had all been smoothed away before she came to the time for their solution.

Montana's increase in gold production this year is nearly 75 per cent, the receipts showing an increase of 18,468 fine ounces of gold.

The first line of railroad in the United States was from Boston to Quincy, four miles, opened in 1827.

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PLACES OF WORSHIP.

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

Trinidad, Colorado, north of public school, Santa Fe addition. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m.; social services at 2:30 p. m. Sunday school at 1:30 p. m.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a. m., 8 p. m. Prayer meeting every Wednesday evening.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president. 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p. m.; Sunday school at 12:45 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street Buildings, Albion Room,

San Francisco, California: Schem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a. m. and 7:30 p. m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Netawaka, Kansas, Saints' Chapel, Church

street. Preaching services Sundays 11 a. m. and 7:30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118½ South Spring street.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, October 3, 1894.

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HOW TO PREVENT CONSUMPTION.

DR. H. M. BRIGGS in the *Forum*: As the tubercle bacilli do not multiply outside of the living body, except under artificial conditions, and as it has been proven experimentally that the disease is due to these germs, it follows that when the disease occurs it must be produced by the same individual germs that have been thrown off by some other human being or animal suffering from tuberculosis.

A vast amount of evidence can now be adduced to show that consumption is comparatively rare among those who live an outdoor life under normal and healthy conditions. For every 1,000 deaths from all causes 103 farmers die of pulmonary tuberculosis, 108 fishermen, 121 gardeners, 122 agricultural laborers, 167 grocers, while among tailors the mortality rises to 290, and among drapers to 301. Out of every 1,000 deaths among printers and compositors 461—or nearly fifty per cent of all—result from consumption.

The duties of State, municipal, and sanitary authorities in this matter are clear and specific. Comprehensive and efficient means should at once be taken for the prevention of tuberculosis. These means should consist in educating the people as to the infectious nature of the disease; in instructing them in the means and methods to be taken to render the sputum innocuous; in the systematic employment of bacteriological examinations of the sputum for the early diagnosis of tubercular patients before they are

again occupied by other people; in the establishment of public hospitals for the segregation, isolation, and treatment of the consumptive poor; in the enactment of regulations which shall forbid the employment of tubercular patients in such occupations as shall injure the welfare of others; in the adoption of sanitary regulations to prevent the dissemination of infection by means of tubercular sputum in places of assembly; in the governmental inspection of dairy cattle, and in the destruction of those found to be tubercular.

A person suffering from pulmonary consumption may be absolutely free from danger to his most intimate associates or his immediate surroundings if only the sputum is disposed of with scrupulous care. The sputum and the sputum alone in some way is the source of danger; and common sense, good sanitation, humanity, and even the requirements of simple cleanliness demand that this should be destroyed or rendered harmless. Dr. Lawrence Flick of Philadelphia, who has studied this subject carefully, has expressed the firm conviction that with our present knowledge we have it in our power to completely wipe out pulmonary tuberculosis in a single generation, and he adds: "Were half the energy which is being spent in the almost hopeless task of searching for a specific cure for tuberculosis devoted to its extermination its accomplishment would be assured."

ABILITIES AND RESPONSIBILITIES.

THE Rev. Frank M. Bristol of the First Methodist Church, Evanston, Illinois:—

"Greatness is the power and the purpose of service. It is marvelous that men should imagine themselves great when standing in the presence of Jesus Christ. Yet the unkempt, unlearned fishermen were contending as to which was greatest. Ignorant ambition also expresses itself in the superlative degree—greatest. The Master established a new standard of greatness. The old-fashioned idea which had caused so much sad history, the selfish idea of favor, position, honor, power, privilege, was repudiated, and a new doctrine was taught: 'He that is greatest among you shall be your servant.' The question now uppermost in the mind of every true man is, How may I best serve my fellows? Extraordinary abilities mean extraordinary responsibilities. Genius, education, and

talent are in themselves a commission to high duties. Power to serve carries with it the obligation.

"There is no richer endowment possible to man than the power to serve the world, unless it be the purpose to serve. The Ideal Man who leads the race to its millennium, this Son of God, came not to be ministered unto, but to minister. He leads us to a new definition and a new conception of greatness in his own example. His life opens a new era; his self-sacrifice brings a new light, a new meaning to human greatness and to all our living. Henceforth the great are the wise, the good, and the helpful who, like the Divine Master, go about doing good. Our schools of learning in assisting in the development of great personal power should also inspire a high and human purpose in the students of the age. The only honest and high-minded way of getting on in the world is by helping the world to get on. A man is in reality no greater than the service he renders. This thought in professional life would elevate every profession, law, journalism, politics, medicine, the ministry. All literature, science, art, philosophy, and religion should be dominated by this idea. 'The greatest shall be your servants.'"

GREAT ECONOMIC REFORM.—"When all the money of this country is divided equally among its people," said the Socialist orator, "everybody will have enough to live on without labor. As example is better than precept, I invite this vast audience to divide with me now. Let them come forward to this platform and pile their wealth in a glittering heap. They may take half and I will take half, and we will always have the satisfaction of knowing that a great economic reform was started in this place by us."

CIVILIZATION OF AFRICA.—Cardinal Lavigerie's plan for the civilization of Africa is to be tested. The first caravan of one hundred African pioneers reared on the Algerian and Tunisian farms of the confraternities founded by him have just left Marseilles for Madagascar, where they are to settle as agricultural colonists. Another hundred will be sent as soon as these are established, and other companies are under orders to go to the Soudan, the Touareg country, the Tchad region, and the Congo, where they will spread the Catholic faith and French civilization.

PAUPERISM IN ENGLAND.—Pauperism has greatly declined in England since 1871. The proportion of child paupers has changed from 5 to 2.3 per cent, that of the able-bodied from 1.4 to .5 per cent, and that of the old paupers (above sixty) from 21.5 to 13.7 per cent of the population of the several ages. Since 1858 the paupers who are not able-bodied have decreased not only relatively but absolutely by thirty thousand.

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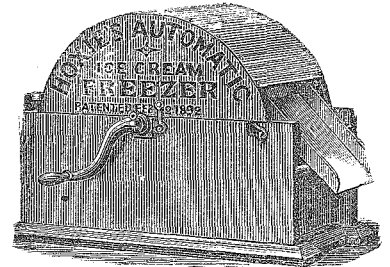
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, October 3, 1894.

No. 40.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 3, 1894.

PAUL TO TIMOTHY.

STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

So wrote the aged apostle who had "finished his course," and was "ready to be offered up." He knew that upon the young and rising ministry would rest the burden of future achievements, and in addressing Timothy as a representative of that class, he gave him counsel that embodied the wisdom of his own experience and observation, together with the will of the Spirit.

By the Spirit of prophecy he had been permitted to look into the future and see the uprising of false teachers and the pernicious influence they would exert, until "sound doctrine" would not be endured; but would be substituted by fables;—that men-pleasers would occupy the place intended for those who labored for the approval of God; that iniquity would abound and the love of many would wax cold; and that apostasy in all its dread significance would sweep over the church till nothing but a lifeless "form of godliness" would remain.

His varied experience and careful observation had doubtless convinced him that the intemperate zeal, the blundering methods, and the unskillful handling of the word of truth by its would-be friends had all contributed to strengthen misunderstandings, to confirm heresies, and to breed disorders within the church. Yearning for the welfare of the cause to which he had committed his life and for which he was then a prisoner in bonds, he poured into the ears of listening Timothy a recital, a warning, and a charge which was intended to preserve him blameless amid the coming evils, and make him a means of extending the clear gospel light as far down the stream of time as his ripening life and growing influence might extend.

Paul and Timothy are both dead but the necessity for the counsel given still remains. The world has an abundance of preachers who may truthfully be termed "men-pleasers," whose chief object seems to be to secure the praise of their hearers. They think frequently upon the com-

ments offered by members of their congregations, but seldom upon the judgment God will pass upon what they have said. The "study" they pursue is not of the character enjoined by the apostle, nor has it the same end in view. The object of it in many instances seems to be to discover the most ingenious way of dodging the obligations of Scripture, and yet preserve in preaching a show of respect for them.

Fulfilling the very prophecies they employ as texts, they teach "for doctrines the commandments of men," distorting the evident sense and significance of clear enunciations, and endeavor to save men by foolish preaching of learned fables rather than by "the foolishness of preaching" the simple and easily understood gospel. Commentaries and lexicons are employed in trying to harmonize philosophies illegitimately begotten by blending abstract texts of the Bible with sentimental twaddle or convenient expressions of popular theology. Finding the people unwilling to come up to the standard and meet the exactions of the divine code, the preacher studies to metamorphose the code and bring God down to the inclinations of men. It looks very much like an effort to convert God to man rather than man to God. Instead of trusting in God for reward for pleasing him by laboring to save men, he takes hire from men for studying to please them.

Think of a workman seeking to be "approved" of his master, yet taking the sound and valuable material his master gave him, and substituting therefor the cheap and trashy timber of some institution that was in league with his master's enemies. Imagine a builder seeking to be "approved" of the man for whom he is to construct a house, yet setting aside the plans and specifications furnished by that man, and proceeding to build according to the advice of on-lookers. The specifications require that he shall dig down six feet to the rock to begin his foundation; but he only goes two feet because somebody has told him two feet reaches the clay and that will be "just as good;" the specifications call for twelve pieces of heavy timber above the rock work and seventy pieces otherwise connected in position as shown in the plan; all of oak, but somebody has suggested that pine works easier, and would answer as well, so pine is used. The specifica-

tions call for a plunge bath on the premises but modern taste has suggested a shower bath instead, so the shower bath rigging has been substituted. In fact, wherever the plans and specifications provide for anything that differs from ordinary and popular ideas the latter are honored and the former ignored. But after imagining all this, think of expecting the man whose plans and specifications have been ignored being asked to pay for the work when done. Would not the "workman" "be ashamed" when examination was made of his work in the light of these authorized documents. He had studied to show himself approved of irresponsible and unauthorized critics, but not of him who was at last to accept or reject the work.

The creeds and churches of to-day may and do secure popular approval because constructed and revised to suit the modern idea; but how do they appear in the light of "the law and the testimony" by which alone their right to acceptance or rejection is to be determined by Him who gave the Scriptures? Let the formulators and builders answer. Is there not need for some modern Jeremiah to cry, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein"?

In the light of Christ's careful selection and ordination of men as apostles and seventies, and of the inspired apostle's testimony in 1 Corinthians 12: 28, and Ephesians 4: 11-13, how will the institutions now called churches of Christ appear in the day of final inspection? In the light of the divine specification that the ministry should take neither purse nor scrip, how will our salaried clergymen answer the indictment entered against them? In the light of Luke 3: 3; John 3: 5; Acts 2: 38; 22: 16; 8: 17; 19: 6, how will their record of repeated denials and denunciations of baptism and laying on of hands as ordinances requisite to salvation appear? In the blaze of Hebrews 5: 4, 5; Acts 13: 2, 3; John 15: 16; Romans 10: 14, 15; Matthew 7: 21-23, how will men who have denied revelation in their day as well as the need of direct authority from heaven to preach, yet have essayed to represent God and administer in the ordinances of his house, be able to stand? In the face of all the "scripture given by inspiration of God," so "profitable for doctrine, for reproof, for correction, for instruction in righteousness" by which

"the man of God may be perfect, thoroughly furnished unto all good works," how many will at last, in the answering day, be able to show character and works in evidence that they did study to show themselves approved unto God as workmen that needeth not to be ashamed? How many will hail with joy the inspection that must inevitably come?

WHY BE TROUBLED?

In one of its late issues the *Nauvoo, Illinois, Independent* states: "Joe Smith seems to be troubled about the saloon business of Nauvoo," and advises that Mr. Smith hunt up the whisky that is "bootlegged" into Lamoni, and the amount sold by the drug stores and make it public and open the eyes of the people to what they lose by not licensing the traffic.

What Joseph Smith wrote about the saloon business was just a little collection of facts, based on an item in the *Independent*, advertising the habitual drunkenness of some number of the good citizens of the old town which conduct the *Independent* characterized as "disgusting."

Here is a bit from the *Capital*, newspaper of Des Moines, Iowa, which helps to emphasize our point on the liquor traffic and habit, for of course both go together.

AS TO THE MULCT.

Editor Capital:—In a recent issue of your paper appeared the following editorial:—

"The open saloon has increased the sale of liquor in this city 100 per cent. Beer drinking is well nigh universal. One could hardly believe that so great a change could take place so soon. The city has fifty licensed saloons with average sales at \$100 per day each, making the sum of \$5,000 per day spent for liquors, the largest part of the money coming from those who cannot afford to spend it. If business is dull in some lines, business men can lay it to the large amount of money spent for drink, that was formerly spent for something else."

That this is true may be verified by anyone who will go about the city during the day and early night. Going past any of the saloons one can see men leaning against the counters or coming out wiping their mouths. Many of them are dressed in plain working clothes and one wonders what the coming winter will have in store for their families. The crowd of loafers on the street has more than doubled. A lady can hardly walk from Walnut street down Fourth street to the railroad. Especially are the saloons thick in the region of their zealous advocate, the *Register*. Within a stone's throw of it at least a dozen are located.

I wonder whether when you were writing the note you thought of your editorials of last winter, demanding that the Republican party carry out its "pledge" and enact the law under which the changed condition of affairs has been brought about. Without discussing the question whether the drug store saloons were worse or better than the open saloons, it is manifest that the amount of liquor drunk is vastly greater now than then. And not only is this true, but it is also plain that the Republican party is coming more and more under the power of the liquor element. This was noticeable in the late State convention. While it was made up of good men and nomi-

nated an excellent ticket, yet there was a determined suppression of the moral tone which has been a prominent feature of Iowa Republican conventions for forty years. Neither in the speeches nor in the platform was there any allusion to this greatest question of the day. There was a studied and preconcerted avoidance of it, lest some voters should be offended. This, too, is a "change" in Republican methods.

The fifty saloons in our city are liable to pay \$60,000 a year for license. Does anyone suppose they are paying it, or will pay it? And why not? Because far less than that sum will corrupt the city officials and secure the evasion of the tax. We need not expect to adopt here the methods of New York and Chicago, and escape the consequences which have followed them. The fifty saloons, with their far-reaching ramifications, will control the Republican party of Des Moines—will manage its caucuses and conventions, dictate its nominations, furnish the campaign funds, choose the policemen and judges. A like result will follow in State politics. Every Republican speaker this year will be told that he must not discuss the liquor question. The great mass of Republicans in Iowa are temperance men, and believe that prohibition is right in principle and more effective than any other law. But they dare not open their mouths, in the press, in convention, or on the stump.

In this condition of affairs, how can a Republican who believes thoroughly in the national principles of the party, and is also a temperance advocate and prohibitionist, vote the Republican State ticket this year? This is the question which I have asked myself, and have not yet found a sufficient answer. Can you, Mr. Editor, show us how this is the best thing to do?

The Catholic Church has just taken a notable step in advance by declaring that liquor sellers cannot enjoy the membership nor receive the sacraments of the church. Is it not a little humiliating to see the Republican party of Iowa put on the cast off clothes of the Catholic Church? The A. P. A. society, which is supposed to consist mostly of Republicans, might study to advantage this phase of Catholicism.

REPUBLICAN.

With the possible political bias of this communication we have no sympathy, but with the facts of an increased traffic in liquor by a law enacted by the legislature to "regulate" such traffic, we have a direct interest, and for reasons that we do not hesitate to state.

After the "amendment to the constitution" of Iowa, prohibiting the manufacture and sale in the State, prevailed at the polls by so large a majority in 1882, and was so disastrously beaten in the courts some two years after, the legislature enacted a law under which there was no general sale of intoxicants in saloons. Changes in the political elements and fields have combined to put the State under the law complained of by the *Capital*.

Our concern in the matter, and the reason why "Joseph Smith" is "troubled" about the saloon business in Nauvoo, are of a general nature and apply to an objection to the utter folly and wickedness men are guilty of who make drunkards of themselves, and of men who engage in the business of liquor selling thus aiding and abetting drunkard making in which they are as criminal toward the drunkard, his

family, and society, as the drunkard himself is.

Drunkard making is a sin against man and God. It is a crime against society for which there is no semblance of excuse; a sin and crime which rests for possible expiation on all classes, but most heavily upon the toiler, the laborer, and wage earner, all of whom pay a tax for the benefit of the saloon element that is enormous in its amount in money, and fearful to contemplate in misery, ruin, and death physical and moral. See what a little gathering of statistics shows concerning the drinking habit, and where it most securely fastens its octopuslike arms to fatten on the people whose ruin it accomplishes:—

SLUM STATISTICS.

CHICAGO, Aug. 3.

Editor of the Tribune:—The *Tribune* lately published an abstract of the notable report of Labor Commissioner Carroll D. Wright in the slum districts of the large cities. No one was surprised at the statements that a large per cent of the inhabitants of the slums were illiterate and were of foreign birth. Perhaps many were surprised at the statements on the following points:—

1. The occupations of the residents of the slum districts are as varied, probably, as in the cities at large.

2. The earnings of the people living in the slum districts canvassed are quite up to the average earnings of the people generally and at large.

3. The statistics show no greater sickness prevailing in the slum districts than in other parts of the cities. If the residents of the slums have variety of occupations, have an average share of earnings and average health, how explain the poverty and existence of the slums?

Is it not explained by the one word "saloons?"

In Chicago in the city at large there was one saloon to every 212 persons, while in the slum districts there was a saloon to every 127 persons.

The beer saloon absorbs a vast per cent of the wages of labor.

Is it strange that in all the late labor excitements the saloons were the headquarters of violence? In one district of the city a body of strikers had about agreed to return to work and were notified that the saloons of the region would refuse them their beer if they gave up the strike. They seemed to fear this beer boycott so much that they then refused to take their old places.

Is it not time for some labor leader to arise and lead a strike against the saloons?

D. C. MILNER.

The *HERALD* has no apology to make to anyone for its attitude on the liquor habit and traffic. The worst enemy of the working men is not those whom inconsiderate thinkers style plutocrats and gold bugs; but is to be found in the direct and indirect waste of time, labor, muscle, and money which are worse than thrown away in an indulgence in the drink habit.

The laboring men of the United States pay tribute to the gods of the rum still and the brewery a larger sum than the entire earnings of the railway employees amount to. If anyone thinks this is an extravagant statement let him figure out with pen-

oil and paper what it costs to maintain the traffic in the typical city of Chicago, the western seat of the working men of the United States. Make all due allowance for the amount that capital as contrasted with labor drinks, consider the amount that each 212 persons in the city at large must pay to maintain their respective saloon; and the increased amount that each 127 persons in the slum districts must pay, and then you will be better prepared to pass judgment on the HERALD'S opinion that drunkard making on both the side of the drinker and him who sells the drink is at once the most wicked and useless curse and enemy that the people of the United States have at present to deal with in solving the labor problem.

IN the Staunton, Virginia, *Post* of the 17th inst. Bro. O. E. Cleveland, of Annex, Virginia, defends the Saints of the Old Dominion against attacks made upon them in the town of Roman, referred to in Bro. Moler's letter in current HERALD. The brethren are alert in protecting the faith from misrepresentation and our people against injustice. The newspaper is a potent factor in informing and educating the masses, and is being so used to advantage. The church is becoming better known and understood because of the disposition manifest to give its representatives a hearing through the columns of the press. It is evidently a part of our work to do this as it is to use every legitimate and proper means of reaching and educating the masses concerning the church and its work. Because of the use of such agencies people are now being reached with the word who could hardly have been persuaded to hear through the ordinary means of pulpit efforts. We are constantly reminded that much is to be done indirectly to prepare the way for direct presentation of the word. It is true that conditions that prejudice people against us are trying, but it is required that we labor patiently and wisely to dispel the erroneous ideas existing in the popular mind, steadfastly toiling to prepare the soil for the reception of the word. Though the gospel be preached in a community, much wise labor, and patience, and kindly forbearance are necessary until the people, part or all of them, see the kingdom and obey the word. The Lord is patient and longsuffering with his people, with their lack of faith and slowness to fully obey his law. So should his people likewise be careful to win those without to recognize and comply with the principles of the gospel. While we preach the word, we are required to live it in all patience and faith, and in friendly, kindly spirit influence

even the most obdurate opponents we have, if possible. It is necessary to speak pointedly and at times strongly in defense of the truth, but this can be done without unnecessary antagonism, and in such way as to commend the truth to every man's conscience in the sight of God. It is ours to attract, not to repel.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith.

The brethren are awake and at work according to the foregoing injunction.

GOOD WORDS.

REFERENCE has been made to the *Iowa State Register's* report of the late Logan reunion. The report was fair in statement and friendly in tone throughout. We give below an extract from the *Register's* account of the closing exercises. It indicates the growing better understanding of our faith and the recognition and friendly consideration due the church membership as a moral and religious force for good in the commonwealth. Our people have deserved these good words and we believe will continue to be worthy of such commendations:—

The reunion closed last night and is now only in the memory of the people. Yesterday was the climax and the closing scenes. The day was one of the memorable events in the history of Harrison county, and of special interest from several sides. To the Saints it meant the end of their gathering here for worship and a separation of earthly friends, many of whom will not meet again in this life. The week's association here together has made many new acquaintances that will remain while life lasts. Every hour of the day was taken up in worship.

The Saints have conducted themselves so that no just censure could be brought upon them, the people of Logan have been courteous to them in all things, and the best of feeling prevails among all at the close of the meeting.

C. F. Lewis, of the State Savings Bank, is reported as saying: "I have visited Chautauqua assemblies, many religious gatherings, and all other kinds of public meetings; but for intelligence and all things of high moral character I have never seen the equal of this people." If Mr. Lewis meant this in particular as to the Saints, the *Register* correspondent must speak on behalf of the multitude in general. The citizens of Harrison, Pottawattamie, Crawford, and Monona counties were well represented, and give evidence of being citizens of the highest class and of more than the average intelligence. A better looking, more intelligent, well dressed, and orderly congregation could not be found than that which was assembled here on Sunday, being made up of citizens of this and surrounding vicinity.—*Iowa State Register*, September 16.

THE Hantsport, Nova Scotia, *Advance* for September 6 thus notices a lecture delivered by Bro. H. J. Davison.

Elder H. J. Davison of Lockhartville lectured in the hall at that place on Thursday evening last, subject, "The present, past, and future of the Jews." The lecturer dealt with his subject in a very interesting and able manner, showing that he had thought deeply on the matter. His arguments were clearly and

logically wrought out. His proofs for the divinity of the Bible would seem to be invincible. The lecturer was aided by a mammoth chart that enabled the matter to be put so plainly that a child could easily understand it. The attendance was good, the hall being filled. Mr. Davison has promised to favor Hantsport in the near future.

EXTRACTS FROM LETTERS.

BRO. T. J. MARTIN wrote from Detroit, Minnesota, the 21st ult.:—

I held a debate at Clitherall with a Mr. St. Pierre, on the Book of Mormon not being of divine origin, and won a victory.

Bro. C. H. Burr wrote from Williams Bay, Wisconsin, the 23d ult., as follows:—

The work is onward here; two more baptized last Sunday.

Bro. Burr sends names of new members for sample copies of the HERALD.

Bro. J. J. Cornish, Elmira, Michigan, September 24:—

Bro. George Washburn baptized twelve here yesterday, residents of the country four and five miles from this place; all apparently fine people. There seems to be about that many more almost ready, some of whom we think will obey soon. Many hard things are said about us and the church. It comes chiefly from the religious element. We are trying to stand by the work, and face the wicked in their corrupt and slanderous work. Truth is gaining ground.

Bro. I. P. Baggerly wrote from Derby, Indiana, September 24:—

Just closed an interesting series of meetings at Lilly Dale, Perry county. Our congregations increased from the beginning. I baptized one while there and reorganized the branch. It will be known in the future as the Lilly Dale branch, the name being changed to that of the post office. Many are believing there. Prospects for the future of the branch are good. Left the Saints rejoicing. I am on my way to Buckeye, thence to conference.

Bro. F. H. Brooks is doing well in the field. He wrote from Hillman, Michigan, the 22d ult., as follows:—

The work is moving on here. I baptized eleven more last Sunday, and more will follow soon. This makes nineteen I have baptized here in two weeks. Bro. James Davis baptized four at Fairview. He was ordained to the office of priest at our June conference and is taking right hold of the gospel plow, as every man ought to. I am striving to do all I can for the work.

Bro. I. M. Smith, writing from Knox, Indiana, September 26, of the coming second debate between Bro. L. Scott and Clark Braden, says:—

Bro. Scott and Clark Braden met last evening and agreed upon propositions. Bro. Scott affirms the divine authenticity of the Book of Mormon, and that Joseph Smith was a true prophet of God, as the first and third propositions. Mr. Braden affirms that the Disciple Church is in harmony with the teaching of the Bible, and the canon of Scripture full and complete, as the second and fourth. The discussion lasts two weeks—three evenings to each proposition. This of course is not time enough, but our conference at Coldwater is to convene October 13, Bro. Scott's debate in Missouri is to commence the 16th, and we were therefore compelled to cut it short.

Bro. J. J. Cornish, Elmira, Michigan, September 27:—

I made a mistake in counting the number baptized by Bro. Geo. Washburn last Sunday. It was eleven instead of twelve, and on yes-

terday he baptized four more, twenty-one that Bro. George has baptized within the last three weeks. So goes the good work. I will leave here in a few days for South Boardman and other points, intending to be at the Eastern and Northern Michigan district conferences.

EDITORIAL ITEMS.

A CORRESPONDENT of the Macon, Missouri, *Republican* in its issue of the 14th inst. commends the preaching of Bro. Joseph Tanner of Bevier, "as a unique and powerful address in which he dealt Calvinism and the dogmas of popular theology some sledge hammer blows." The numerous press notices of our brethren's labors manifest the growing disposition to recognize us as a body and indicate good for the cause.

Bro. A. S. Cochran will be present at the coming Lowry City, Missouri, reunion, where he will have on sale a full line of church books, pamphlets, Sunday school supplies, etc., and receive subscriptions and remittances for the HERALD.

Agents and housekeepers will be interested in the card of Bro. A. N. Hoxie, on HERALD cover, of "Hoxie's Instant Luster." It is a superior polish, excelling those in ordinary use, for silverware, glassware, kitchen utensils, etc. See card of announcement and request for agents on second page of cover.

Letters are received from Bro. E. W. Nunley, Cook's Point, Texas, September 21; and from Bro. J. A. Amereson, Greggville, Alabama, the 22d. A small branch exists at Greggville.

By letter from Bro. Francis C. Smith dated Wexford, Michigan, the 12th inst., we learn that he is pushing the work into new neighborhoods, encountering and surmounting the usual opposition of zealous opposers. He reports Bro. Robert Davis actively engaged in missionary labor at Kingsley and other points. Prospects fair in that part of the State.

Bro. John Erter, Antwerp, Ohio, reports the Adventist brethren as anxious for a discussion of the mortal soul question with some Latter Day Saint representative.

We acknowledge receipt of the Toronto, Ontario, *Advocate*, of August 9, sent us by some of the brethren.

Bro. Heman C. Smith left Lamoni on Saturday the 29th ult. for the Southern mission, after a brief visit at home.

Bro. E. B. Morgan of Lucas, Iowa, visited Lamoni during the week of the 24th ult. He may enter upon active missionary labor at an early day.

Bro. F. M. Weld, who has been laboring in the Galland's Grove district, arrived at his home, Lamoni, on Tuesday, the 25th ult.

Bishop E. L. Kelley went to Kansas City on Thursday, the 27th. Bro. Kelley's absence in California covered

a period of sixteen weeks, not eleven only as stated in last issue.

Bro. F. M. Sheehy was at Malone, New York, September 27.

Wanted to purchase: *Heralds* of volume 1, Nos. 7 and 10, July and October, 1860; or volume 1 complete. Also *Times and Seasons* volumes 1, 2, and 3. Address the Herald Office, naming prices.

Bro. J. R. Lambert has been laboring at various points in Western Iowa since the Logan reunion. He baptized two at Magnolia. He was to be at Missouri Valley over Sunday, the 30th ult., and would go thence to Woodbine.

Sr. — Seadore of Brinton, Michigan, asks prayer in behalf of her husband who has long been seriously afflicted, also in behalf of herself and children, who suffer in consequence of the husband and father's illness.

Bro. P. L. Claxton, Carbondale, Illinois, requests the district president and traveling ministry of the field to labor at that point, where he reports a good opening.

The gospel tent in which Brn. Daley and Knight were holding meetings, was set on fire by a boy and badly damaged, at Calistoga, California. This we learn by letter from Sr. Nora Gibbs.

The Saints' chapel at Lone Rock, Missouri, near Lamoni, will be dedicated on Sunday, October 14. Local brethren are invited to be present.

Mothers' Home Column.

EDITED BY FRANCES.

THY WILL BE MINE.

"In every place, in every hour,
Whate'er my changing lot may be,
In joy or grief, in sun or shower,
Father and Lord, I turn to thee.

"Alike in comfort or distress,
O let me trace thy hand divine;
Righteous in chastening, swift to bless,
My Father, let thy will be mine!"

THE GOSPEL BOAT.

DEAR READERS OF THE COLUMN:—Yesterday I witnessed the launching of the "Evanelia" or Gospel Boat. It is now only about two and a half years since the friends of Bro. and Sr. Devore, whose sympathies were aroused in their behalf on learning of their sufferings while traveling in open boats from island to island in the prosecution of their mission work, and knowing the fatal results of such exposure in Sr. Helen Smith's case, suggested starting a fund to provide that mission with a boat that would shelter our missionaries from the elements and render them comparative comfort while on the water, and thereby relieve them in a great measure from their sufferings. When the proposition was being agitated it was thought by some that such a work was scarcely practicable considering the limited means of the church, while others again clearly saw, with an eye of faith, a well-equipped gospel boat and urged onward every effort to that end. During the intervening time while the fund slowly but

steadily increased, many may have in like manner beheld such a boat. But now she is a *moving* if not a living, reality; a glad fruition of the efforts put forth principally by the sisters and children of the Sunday school.

How I wish the pioneers of this noble enterprise in behalf of our missionaries abroad could step on board of this little missionary ship and take a look at her when all ready for sea! And we would gladly welcome the children, too, who have made many a self-sacrifice that they might add their pennies to the boat fund. Let them remember that all their efforts and their sacrifice are known to the Lord and he will reward them. I do not think anyone, either old or young, has ever grudged a penny that they have given to the boat fund; but could they see the results of their faith and works in this miniature palace ship they would have greater joy in their offerings, and, if possible, greater faith in what the mite offerings will accomplish.

"Little drops of water,
Little grains of sand,
Form the mighty ocean.
And the bounteous land."

We as a church have reason to be proud, and are proud, of our little army of workers, our Sunday school children, and children, too, who have not Sunday school privileges, but whose parents have taught them that the Lord requires something of them even though they are only little children. For each one has a work to do, and it is not safe to wait until they become men and women before they make any exertion for the Master's cause, for they know not but he may call them from this world while yet children, and when they meet him they too will want to hear the "Well done, good and faithful one," and they too will want jewels in their crown that will shine like the stars of heaven. Do not become discouraged by hard times, little ones; your pennies are doing lots of good.

If on the printed subscription list California has been somewhat behind the other States, she is coming nobly to the rescue now. Besides what the San Francisco Sunday school and Saints have made up, money is being sent in from the Oakland, Stockton, Sacramento, Irvington, San Jose, and Santa Cruz branches; and others, doubtless, will respond in due time. And individual donations are being liberally proffered, such as sheets, bedspreads, pillows, and pillowslips, table linens, curtains, and material for quilts (which has been duly put together). In fact, the sisters of San Francisco and Oakland seem to be vying with each other in furnishing the cabin with everything necessary, and which will add to the comfort of its inmates on the voyage to the islands as well as for the missionaries after she reaches them.

What a joy the arrival of "Evanelia" will bring to the hearts of the weary missionaries on the "islands of the sea" who endure and suffer so much for the gospel's sake, bearing with her, as she will, wholesome provisions, delicacies, and many useful personal presents! Truly no greater evidence could be given them by the church at home of her love and sympathy for them as well as her interest in their work than the sending of this boat.

I have here spoken of the work of the sis-

ters only, because it is not mine to report men's work. But we do not wish to leave them out in the cold. They are equally interested, and without them the boat never would have been a reality. More could scarcely be expected of anyone in Bro. Kelley's position than he has done, sparing nothing in having her made strong, safe, and comfortable.

We all are proud of her flags. The material is very fine and nice, and they are well made, but of the three, the Stars and Stripes is the handsomest. I wish the sisters of the Aid Society of Lamoni, who furnished the money for it, could have the privilege of seeing it floating at the masthead when unfurled in the breeze. The latter has not yet taken place. Being built as she was in a shed, it was necessary to launch before the spars and rigging could be set up.

Elder Burton has resumed his former title of Captain, but I do not think anyone envied him his position yesterday on the deck of his little ship when she was being launched. He and Bro. Neman, the sailor, were the only persons launched in her. The boat had been forced from the shed to the margin of the dock by the aid of jackscrews, but was still on a bank, and had to give a "run and jump" of nearly three feet down before striking the water. It was a very sudden pitch, and for an instant she looked as if she was going to turn a somersault, but it was soon over.

A general description of the boat's dimensions as given by a reporter for one of our San Francisco papers, will, I believe, have reached the readers of the *Herald* before this does, so I will not repeat them. But when the cabin is finished and furnished I will, for the benefit of the many who are interested, give as full a description of that as my clumsily wielded pen will afford. I believe she will not sail until after the San Jose reunion, though the dedication will take place on Sunday, the 23d inst.

I think it only fair to add that the advent of the "Evanelia" was materially hastened through the results of the effort put forth by a few sisters in selecting, compiling, and putting on sale the beautiful volume of poems, "Afterglow," a very appropriate title, for the brightness and beauty of the sentiment contained in those poems will glow long after the purpose for which they were sent forth is accomplished. More anon.

SISTER EMMA.

SAN FRANCISCO, September 15.

DAUGHTERS OF ZION, OCTOBER READING.

A TALK WITH THE DAUGHTERS OF ZION.

THE Scriptures inform us that "God is no respecter of persons." In them we learn also that all his creations are for a purpose, yet few of those purposes are known to man. Should a number of those great luminous bodies which form a part of the universe revolt, or fail to fill the measure of their creation, the result, we apprehend, would be disastrous to the harmonious working of the supreme whole, and also to the purpose for which they were separately created.

Within the universe are lesser worlds, organizations, bodies, down even to the human

body. The Supreme Being who created all things declares his works are "one eternal round," therefore all are created and governed relatively.

It is the human body with which we have to do, and whether it fills, or fails to fill, the measure of its creation will seriously affect the condition of each individual in the great hereafter. The responsibility rests with us. Therefore it becomes us to search and find out the laws of our being that we may fill the measure of our creation. In the beginning God spake and brought order out of chaos. A chaos of "matter," we understand.

Since that time he has spoken more than once to bring order out of chaos of various kinds, brought about through transgression and consequent darkness upon the minds of men, and man's ruling when "knowledge had vanished away."

In many parts of the world the female portion of mankind has for centuries been so circumscribed in its rights that ambition has been crushed out and intellect dwarfed, agency trespassed upon and individuality ignored. The women of America have been more highly favored than those of other nations; yet up to the present generation even they shared more or less of the bondage placed upon their sex. Now, however, we find ourselves living in a day when God is again speaking from the heavens, and a better order of things is being brought about. Knowledge is being restored, and the rights of both sexes better understood, especially so in the Church of Jesus Christ of Latter Day Saints. Therein the doors of opportunity to act in a public capacity are rapidly widening, calling for all the talent and energy of the working daughters of Zion.

But is the right to engage in public work all that should be restored to woman? Has she not in consequence of the dark ages lost sight of the royalty, the honor of her work proper that of giving birth to, and molding the human race? If all entered upon public service, what would become of the sanctuary of home, and the perpetuation of our nation? Mothers, sisters, let us not, in the appreciation of, and response to, the right of voice and action in proper ways, lose sight of the one great work which God has prepared woman for, and upon which (as has already been said) there exists no question that it is hers to do.

In the Jewish dispensation when God instructed his people by his own mouth, some women held exalted positions. Deborah was a prophetess, and not only received the word of the Lord, but led an army in the field of battle. And God set Miriam with Moses and Aaron to lead the people. Others also held noted positions. But can we believe that the few who were chosen to fill those public positions were the only ones honored in the sight of God? I repeat that God is no respecter of persons. All are honored in his sight if they do well in their allotted station. There may be a few chosen ones in our day, but it must be remembered that if there should ever be any "Miriams" in the church of to-day, it must be because *God set them there*. They cannot set themselves in her place.

The sacred records of the past are left for

our instruction. In them the careful reader gathers the thought that there was nothing considered more of a misfortune to a Jewish woman than not to have children. To bear children appeared to be the aim and desire of every Jewish woman, and the opposite was a reproach greater almost than they could endure. What a sorrow Rachel's barrenness was to her! Hannah fasted and prayed long in the temple before the Lord that he would grant her motherhood. And even in the case of Jephthah's daughter, when by the rash vow of her father she was to be offered up as a sacrifice, her sorrow was not because she would be slain, but because she would die before the crowning joy of motherhood blessed her life. Whence came this great desire on the part of the women anciently? It has been said, "Because they knew that Christ was to be born of some one of their nation, and all aspired to the honor." This answer is altogether improbable, since those—if there were any—who understood their scriptures concerning Christ's birth must also have known that he was to be born of a virgin.

I take the liberty here to insert an unsustained opinion of my own; viz., that the people of God had in an early age of the world received some greater knowledge concerning this matter, accompanied probably with promise or penalty, other than what is handed down to us. We have only a fragment of such knowledge. Enough only to understand that the earth was made for man, and when it was prepared, the command was, "Be fruitful, and multiply, and replenish the earth." And later, when the inhabitants of the earth became so wicked that they were swept from it, again the command was to those who remained, "Be fruitful, and multiply, and replenish the earth." But we have no definite statement as to how much depends upon the earth being replenished nor what the result will be to those who do or do not share in the work of replenishing. But if to multiply and replenish the earth was a part of the purpose for which mankind was created, we have a grave hint in these latter-day revelations to those who by willful transgression of the laws of their being fail to fill the measure of their creation. It is found in Doctrine and Covenants 85:6: "The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law." Which argues that whatsoever does not fill the measure of its creation cannot abide a celestial kingdom or glory.

In connection with the thought that the ancient worthies received greater knowledge on the subject under consideration than we have, one cannot but question if there was not also some charge given the man concerning the treatment of his wife during the period so fraught with good or ill results to her and their unborn child. If there was not, why is it that the Jewess is so tenderly cared for during those periods? We do not believe the Jewish husband is, as a rule, any more kind-hearted than the Gentile husband. Yet he sees to it that his wife is exempt from all household cares and menial toil. Her life during that time is made as pleasant

as it is possible for it to be. For exercise she takes pleasant walks in the open air, and frequent drives also; and in all ways is treated with far more consideration than the average Gentile woman. Even to this day they are faithful to the sacred trust enjoined upon them.

But how different with us Gentiles. We find ourselves living in a day when too frequently fathers and mothers count it not a sin to destroy their unborn children, and a virtue to prevent conception. And others who have not gone so far in their hardness of heart, mourn their condition, are fretful and angry; the man because he fears he shall have more than he can provide for; and the woman—ah, we can exercise tender consideration for her! Those daily rounds of household duties are so hard to perform while in pain and weariness. There is little wonder she is nervous and irritable. And besides the daily suffering, she is constantly stared in the face with the crowning ordeal, from which there is no escape, and which is so acute, so severe in its nature that her heart quails and her blood runs cold at the thought.

I question if such suffering should continue with those who have obeyed the gospel. A multiplicity of pain and sorrow was the penalty of disobedience. But the promise is that those who believe and obey shall be saved. And if obedience will save from the penalty of a broken law beyond the grave, will it not be as effectual in this life if we exercise faith therein? I believe it will, and also that the Saints ought not to suffer as those in disobedience. But one of the conditions of being "saved" is to believe. Faith is pleasing to God, and he invites his children to require at his hands the promises he has made. I believe this phase of life should also partake of the restoration, and believe, too, that it will, as soon as husbands and wives put themselves in a position to receive and govern their lives by the instruction that has been and will be given.

Sisters, why is it that our faith is not sufficient to trust God in all things, in this hour of pain as in other sickness? And why do we not have some from among the experienced sisters who seem to be adapted to the work, set apart for the purpose, as did the Hebrew women, and employ them? If such were practiced in faith among us as a church I am ready to promise that the results would be highly satisfactory.

In a former article I expressed a few thoughts on the rise and progress of the work of the sisters. Its slow but sure development suggests the inquiry if the Lord has not a purpose in bringing about this work? We understand there is to be a righteous generation raised up, prepared to meet Christ at his coming. These are the days of God's preparation, and by a thoughtful observation of some paragraphs in the Doctrine and Covenants we will find needful instruction for the preparation for this great work. The "word of wisdom" is preëminently so. It contains two applicable promises; viz., health, and "the destroyer shall pass by" those who observe it. And again, in keeping the "word of wisdom" one brings his tastes and appetites (or a better word for both combined—

his *desires*) in subjection, and thus obtains a mastery over inclination. Constitutional drunkards are brought into the world through the unsatiated desire of their mothers for beer and strong drink before they—the children—were born. And again, to encourage such desire by pandering to it makes hereditary drunkards. So it appears that there must be a generation of self-conquerors before the righteous generation can be raised up. The self-conquerors are those who will deny themselves of anything that is hurtful to the body or to the preparation of a body—a tabernacle wherein shall dwell an immortal soul.

It has been said that "the prime factor of sorrow is perverted desire. In ignorance man is a slave of desire, and a more tyrannical absolute master is difficult to conceive of. Untrained and unchecked, desire runs the whole gamut of human experience and is the inciting impulse of all human action." This tyrant, then, desire, must of necessity be educated and brought in subjection to the dictates of the better judgment in order to spare ourselves from being assailed by it in an inordinate degree while the inward work of development is in progression. Wine, strong drink, and hot drinks the Lord has said are not good, and the only sure preventive from being assailed and conquered by those appetites while self-control is impaired, is to refrain from all strong drinks as a rule of life, and thus conquer the appetite for them while in health. Are the daughters of Zion of to-day ready for this part of their work in the days of God's preparation? Are they ready to not only set bounds to their tastes and their appetites, but when they are made aware that motherhood is dawning upon them, to array themselves in light, loose garments? to be plain and simple in their habits? and, above all, to welcome the approach of every little stranger who may seek admittance into their families, and rejoice in it as did the Hebrew mothers? And are the husbands prepared to extend such welcome to each helpless little one sent to him for protection and care for a few years? Are they ready to make sacrifice, if need be, that their wives may be as tenderly cared for at those times as the Jewish women are? If so, both parties are ready to enter upon the work of preparation.

SISTER EMMA BURTON.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key."

"But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold."

Thursday, Oct. 4.—The church, its ministers, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verse.—Doctrine and Covenants 11:4.

Thursday, Oct. 11.—Our families. Prayer

for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 Timothy 2:1; 1 Thessalonians 5:15.

Thursday, Oct. 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Peter 4:8, 9.

Thursday, Oct. 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Romans 11:21-23.

DAUGHTERS OF ZION.

In the list of names for the local organization of Daughters of Zion in Council Bluffs, Iowa, the names of Sisters Annie L. Stuart and Emma Dodson were inadvertently omitted.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. LEENA SAUER requests your faith and prayers in her behalf, that she may be restored to health.

Letter Department.

ST. MARY'S, Ont., Sept. 7.

Editors Herald:—I have just arrived home from my field of labor. It will be four months to-morrow since I left home, and to my great surprise, on my arrival I found a little girl who has come to stay with us, and on account of her good looks and genteel manners we have concluded to adopt her as one with us and subscribe her name Rachel, and our prayer is that our heavenly Father's blessings may attend her as one of old; and, the man who gets her will have to work fourteen years for her. Sr. Tomlinson and family are as well as can be expected. Since my appointment in 1894 I have endeavored to confine myself to my field of labor assigned me by the president of mission, Bro. J. H. Lake. I have baptized seven, and others have baptized a number in my field; so the good work rolls on. We need more laborers in the vineyard here. Truly the harvest is ripe and laborers few, and we hear the prayers of the Saints all over, "Lord, send more laborers into the vineyard," and we see that God is answering their prayers by calling and setting apart his servants for that purpose. Now, we hope the Saints will do their part and pay into the Lord's storehouse their tithings and offerings, that their prayers may be more fully answered. We have heard Saints say that there was something wrong in this church; that they did not receive the blessings to the same extent as those in the old church. Well, dear brethren and sisters, did we ever stop and think of the sacrifices the Saints made in the Old Church? They not only paid their tithings but consecrated their all for the sake of God's work, and many laid down their lives, suffering death and martyrdom for the

sake of their Master, Jesus Christ. Are we willing to do so to-day? "Be it unto thee according to thy faith," our Master has said. Have we faith in him? Do we love him? "If ye love me, keep my commandments" says Jesus. (See John 14:15.) Now as tithing is a commandment, let us show our love to him by paying our tithing. Tithing is a law of God. (See Gen. 14:20; 28:22; Lev. 27:30-32; Deut. 14:22; Prov. 3:9; Mal. 3:8-11; Luke 11:43; Book of Mormon, Alma 10:1; Jacob 2:5; Mosiah 9:9; Nephi 11:3-7; Doctrine and Covenants 64:5; 106:1.) Read also Proverbs 28:9; also Isaiah 59:2; then examine yourselves and see if this might not be the reason we do not receive the desired blessings. God says in Malachi 3:6: "For I am the Lord; I change not." Now, dearly beloved brethren and sisters, you who have not complied with the temporal law, try him. He has blessed others in their obedience to this law, and he will bless you, not only in this present world, but in the world to come.

On our arrival home we were made glad by the smiling face of that good old apostle, John, who had arrived in town just a little while before us. Next night being prayer meeting night, a number of the Saints gathered, and we had a time long to be remembered. Elder Lake exercised the gift of tongues calling Bro. George C. Tomlinson to the office of elder, Bro. Alexander Sinclair to the office of priest, and Bro. William Anderson to office of deacon. May the good Lord enable them to be humble and patient for he has promised them great blessings on those conditions. We felt to rejoice to know God does remember his people as those officers were much needed.

S. W. TOMLINSON.

BOYNE CITY, Mich., Sept. 17.

Editors Herald.—The two days' meeting at this place is over; we had a grand, good time. Elders C. G. Lewis, F. C. Smith, Robert and William Davis, and myself were present. Brn. Davis, Smith, Washburn, and self did the preaching. The testimony and preaching meetings were grand. The Saints are mostly young, up in these parts, but are growing in faith and understanding of the faith of Christ. Boyne City is the county seat of Charlevoix county, twelve miles from the East Jordan branch. Everything seemed to work in our favor. The Saints were brought in by boat from East Jordan on Saturday, also on Sunday, and the boat waited on the Saints and friends until after the evening meeting, and then took them all back. A special car with engine also waited on them, and after the evening meeting took them to Boyne Falls, to connect with the main line of the G. R. and I. R. R., taking the midnight train, leaving them off at Elmira, South Boardman, etc., as many had to be at their business early on Monday morning.

We used the church which has been used hitherto by the Methodists, as they are about to leave it and move into another larger one which they are building. They have tried to sell the old one, and got into much dispute over the matter, when the Saints offered to take it at their own figures; so to settle the dispute one of their members purchased it

and sold it to the Saints. The papers are not yet made out, but the brethren have the money for the first payment, and we were told to go in and occupy. Saturday was our first use of it. It is a nice little place and very cheap—four hundred dollars; one hundred to be paid down, and fifty dollars per year with interest. It is seated with chairs, an organ in it, with a good bell on top. Their minister seemed to lament because the "old bell that had rung for Methodism so long was going to ring now for another doctrine," and that the people who were going to have the church "did not believe in Christ." But they have made so many such like statements to people who are willing to hear the other side that to such their words have no weight.

The work commenced here about twenty months ago, and there are now about thirty-five members. Bro. R. W. Hugill and family have also moved up here. He is an elder, and presides over the branch, and is of great strength to the Saints. Bro. Hugill also assists the Saints at Elmira by spending one Sunday each month with them. Bro. George Washburn, a priest, is trying to do all he can, preaching the gospel to others as circumstances permit. Nearly all are doing all they can. Several have been baptized into the church since the last General Conference. Although there are but few laborers, as near as I can tell there has been about one hundred and forty-five baptized since last April in this district. The Saints are rejoicing, and the work is onward.

J. J. CORNISH.

OAKLAND, Cal., Sept. 18.

Editors Herald.—It has seemingly become fashionable that we elders of heavy caliber should make long and elaborate reports of our great deeds, sermons, discussions, baptisms, with the many calls for preaching and the wonderful interest among the people, with the great expectations for a future ingathering. It is also slowly but surely becoming fashionable for we elders to mix these good things with wordy descriptions of scenes, persons, and places, and also with a lot of taffy for those with whom we have associated, and in this way occupy from two to three and a half columns of our church paper, with the great probability of shutting out some short, pithy, and pointed letter for the lack of space. This should not be, for we long range and heavy caliber guns should do to other guns as we would have them do to us, and give them a chance to shoot, realizing that many little guns do greater execution than one loud-mouthed cannon. Let us big guns think of these things.

The other side: It is not fashionable, nor is it likely to become so, for we elders to tell of the many blunders, poor sermons, and failures; and of the twos, fives, tens, fiftens, and twenties that have come to our meetings; and of how many times we have given offense, not only to our brethren and sisters, but to those whom we were trying to reach with the gospel, and how little we see ourselves as others see us, and as God sees us. This is some of the other side. We elders should think of it and always draw a true picture, because we must meet both sides at the great day of reckoning. Now I believe that an

ounce of example is worth more than ten pounds of precept; I therefore shall not enter into a long, elaborate, taffy report, for I believe it would be an insult to the intelligent brethren and sisters among whom I have been laboring, and to the readers of the *Herald*, and especially to the church, for putting them to the expense of printing something unnecessary; because I believe every intelligent brother and sister expects a higher reward than taffy for doing his duty, for he realizes that the reward comes with duty alone and not in we elders' taffy.

Since May 1, I, with assistance of Brn. Daniel Brown, J. H. Lawn, and E. Burton, have held seventy-eight meetings. Sixty-five of these meetings were held in tent; nineteen in Fresno City, twenty-five in Tulare, and twenty-one at Cross Creek. At Fresno our attendance was small on account of the strike; at Tulare and Cross Creek our attendance was good, far exceeding our expectations. At all of these places we had the very best of attention, with no disturbance whatever. We did not baptize any, because we did not think it wise to push some that were near into the water. The Saints in the district did well, and I have no doubt that some did more than their duty, while others did what they conceived to be their duty, while some were negligent. I pray God to bless and reward them all. We were blessed with good liberty according as we lived for it, and the way was opened before us wonderfully, but I find the interest must be worked up, especially in California and Oregon. I am more and more satisfied that the tent is the way to reach the people in California under proper circumstances.

In bonds,

A. HAWS.

SHENANDOAH, Iowa, Sept. 18.

Editors Herald.—We are still on the move, trying to do the best we can. Our work in this district is prosperous; about forty have united with us by baptism this summer. Our camp meeting was a success, as stated by others; nine were added by baptism, and one to be baptized on the following Sunday, made ten in all. A more quiet, peaceful time we never experienced. The Saints were gratified and felt highly honored with the cheerful response of the elders who attended by request. All were pleased to see Bro. A. H. Smith, our worthy missionary in charge; but all remember with gratitude to God Bro. J. R. Lambert, who by his wise counsels and logical, inspiring sermons cheered our hearts in days gone by. All the elders in attendance did well, for which we ask them to accept our sincere thanks.

In the Nodaway district the brethren are doing well. Brn. J. R. Evans and M. P. Madison, assisted by Bro. James Thomas, have been doing very good work with the tent, removing much prejudice in the towns of Stanberry and Barnard, and we all hope to be able to do more in the future than in the past.

We hope the Saints in these two districts will not forget to come up to the help of the Lord financially. If you have but little, give as freely of that as though you had in abundance, and God will reward according to your

liberality, and bless you spiritually and temporarily.

Don't, dear brethren and sisters, slacken your hands in this matter because of poor crops this year, but do your best, and trust God for his promise, in order that the richer blessings may be yours to enjoy in the years to come, and God will open the windows of heaven and pour such blessings upon you both spiritually and temporarily as you have never before witnessed. Try him, and receive what he has promised.

Yours in hope of eternal life,

HENRY KEMP.

RUNNELLS, Iowa, Sept. 21.

Editors Herald:—The work is still moving onward in this and adjacent vicinities. Bro. J. S. Roth baptized eighteen here since district conference, including one rebaptism, before he went to the reunion at Logan. On Sunday the 16th inst. I had the pleasure of baptizing two more, both past middle age, heads of families. I think others are near the door of the kingdom.

The field is enlarging hereabout, in nearly all directions; calls for labor are more than we are able to respond to. I believe if the brethren appointed to this field (district) can labor at some of these openings now presenting, while roads and weather are good, great good will result. Twenty added here in less than a month; and the great work is moving so grandly all along the line, thrills me with joy. Praise God! Pray for us.

Your brother,

C. SCOTT.

GLENVILLE, Ohio, Sept. 10.

Editors Herald:—It is probable that the effort in Cleveland will cease after next week, or end with the present month. It will be too bad, however, and I am sorry, as interest in our work manifests, though a slow, yet I believe stable growth that augurs good for the church's interest. That a mission ought now to be sustained in the city of Cleveland is quite clear to my mind, for many reasons which I think I might be able to give; but times are hard, money scarce, although our collections Sunday evenings have exceeded expectation; but means to sustain a capable minister are wanting. The district is already in a crippled and destitute condition, so far as ministerial work is concerned, Bro. Powell having retired from the field, a sorry thing for us.

Our late conference at Conneautville, Pennsylvania, was generally voted to be a success, the attendance and spiritual power being above the average expectation; but the general district representation seemed to be very poor, and as revealing an undesirable condition of affairs, four out of eleven branches I think only sending any report at all. But there seems to be a desire to construe the last revelation into an abandonment of the church's welfare or interest so far as organized branches are concerned, and sometimes I think irrespective of a proper interpretation in the light of that which we have read as the counsel of God before. The law provides, as I understand it, for the welfare of a branch that has demonstrated its ina-

bility to take care of itself and at least hold its own as against the disintegrating forces that beset this supposed representation of the kingdom of God.

Alas, how sad it seems to me to be the necessity for apostolic and able ministerial work in nearly every branch in this district; There is a provision and counsel that the world be warned in the last revelation, but that this cannot and ought not to be done in as effectual manner through the aid and help of an organization whose very existence is not known by multitudes in cities and in larger towns where they exist, not to speak of partial and incompletely organized and officered branches in small places where as often a misrepresentation of our claims are had through inefficiency, etc., as anything else, I do not believe. "Feed the flock of God over which the Holy Ghost hath made you overseers." But supposing that shepherd which the law concludes is wanting, and one is not to be found who is capable of fulfilling this office,—shall we leave this excuse of an organization in its weak and imperfect condition to stand alone against the foes which we know in all reason will not fail to attack and bring it into contempt in the eyes of intelligent and well-disposed people? "Feed my sheep;" "Feed my lambs." That also is apostolic work, in my opinion, the necessity for which is everywhere apparent to thoughtful minds; and he who ministers this precious bread of life must be that pastor and shepherd whom God has seen to be possessed of intelligence and a disposition to faithfulness enough to warrant his ordination "according to the gifts and *callings of God* unto him," and to whom Jesus Christ through the Holy Ghost in its profitable ministrations hands down to this faithful and wise steward that bread and water of eternal life that will superinduce a growth into life, and not an administration—maladministration, or entire neglect of ministration—that serves to kill a branch and the whole neighborhood.

Nothing is being done, to the superficial gaze, unless somebody is being baptized; while we forget that ability to coax or persuade somebody to get their head under water is a small part of that work referred to by the Master when he said, "I will build my church." There are *baptisms* and there are *immersions*. "He that believeth and is baptized shall be saved." To get people into the water may insure a good report in this present time, and relieve us of this too oft man-made pressure that nothing is being accomplished unless that kind of a report appears; but "except a man be born again," not only of water but of the Spirit, the work is vain, superficial, and testified to by broken and dead membership all over the land. Nay, this is not enough; a growth through supply of proper nourishment to the new born *must be kept up and maintained or the kingdom of God will never appear!* "Able ministers," not only of the letter, but of "the Spirit," whose apostolic care either through him or his subordinates "of all the churches," especially until such pastors as the law provides for are furnished, are needed everywhere to destroy the *misrepresentation* that abounds. Faithful, vigilant, courageous, wise watchmen to

guard the interests already secured, are everywhere needed. When these are found, the work grows toward permanency, profit, and honor among the people; where they are wanting, the Devil is having high carnival, and the kingdom of God does not appear.

My heart is in this great latter-day work, and I desire nothing more than its permanent establishment.

May God bless this people, is my prayer,
M. H. BOND.

ROXBURY, Va., Sept. 8.

Editors Herald:—Since last writing the enemy has been busy with his dirty, cowardly, sneaking work. The last night I preached at Roman there were two men besides myself present, and eight or ten women and children; and before service closed a number of persons assaulted the church house, firing fifteen or twenty shots, throwing in stones and clubs, and with rails or chunks of wood battering in three windows, breaking all the panes except ten. They then fled in the dark, so we could not learn who they were. I have written the Bishop to know how to proceed. Some who were baptized at Roman have turned away from the truth, after testifying to the truthfulness of the work, and have joined the enemy, and the enemy is quite daring; and, I being the one who opened up and established the work at Roman, the Devil and all his force there seem to be quite bitter against me. A few years ago a woman was baptized there who was not living with her husband (and, brethren, we ought to be very careful in regard to receiving such into the church, and the Lord has told how to act); and she being poor, the brethren (officers at Roman) undertook to provide for her to some extent, and she finally began to act unwisely, as adjudged by the Saints, and when it was demanded of her to desist, and the brethren ceased to provide for her, then the trouble began; and I think this was the opportunity that the enemy was waiting for; and he secured the services of two or three of the members, and so is working hard for the overthrow of the work there. Think of a cowardly set of men sneaking in the dark, firing revolvers or guns, and hurling clubs and stones among women and children.

There are a few Saints there are who are trying to honor the work and who have not in any way incited the enemy to his deeds of evil. But we are made to know that trying times are at hand; and, dear Saints, it certainly behooves us all to live pure, humble, devoted lives; and instead of going to places of mirth and engaging in things unseemly for Saints of God, would it not be better to be assembled together for prayer for the success of the work and for the peace and blessing of God to be with the ministry who have to go forth and preach the gospel among demons who thirst for their blood? Saints, how would we feel if while we are gathered at a place of mirth and to some extent were forgetful of the great work intrusted to our care, should we be made cognizant of the fact that Saints at another place were hemmed in by a howling mob and being pelted with stones? Think of the many weary, lonely, anxious, restless hours the elders' wives have to endure. Surely

the signs of the times tell us in thundering tones that the end is near. And shall we be of the wise whom Daniel speaks of who shall understand?

After leaving Roman I went to New Hope, where I held six services to small but attentive audiences. The two or three Saints there are in the faith. While sojourning with Bro. and Sr. Coffman we went to hear a Dunkard professor preach. He said many good things, but among the, to me, not good things he said that "men cannot prove one word or principle of the gospel, but that he had to just receive it by knowledge." Well, I wished for the opportunity to tell them of the test rule that the Savior gave, and to invite them to try it and see if they could not prove the gospel. They kindly gave out my appointment for three p. m. at Bro. Coffman's, and three of their members were present.

I am now comfortably domiciled at Bro. and Sister Herrick's and Bro. and Sr. Barnett's, near Roxbury, Charles City county. The few Saints here are doing what they can to get their neighbors to hear the message of life. To-night I am to begin meetings in New Kent county, where at one time Elder J. L. Goodrich preached a few times. The people speak well of Bro. G. The brethren are trying to secure a church house at Providence Forge, built by a gentleman now residing at Washington, D. C. I expect to remain in the State till the last of this month or the first of October, thence to the West Virginia district conference at Centerville; then if arrangements are completed will likely go to Blaine, Kentucky, to try the steel of a Baptist divine upon the merits of the Baptist claims to being the true church, as well as the claims of the Reorganized Church of Jesus Christ. I feel hopeful in the conflict, and pray that the good Father may open up the way for the preaching of the gospel, and that Zion may speedily be built up, and that the Lord whom we seek may suddenly come to his temple.

JAMES MOLER.

KNOX, Ind., Sept. 25.

Editors Herald:—The two days' meeting at Hartford, Michigan, was a success. Six were baptized, the branch more fully organized, the Saints strengthened, and others almost persuaded to obey. All is not well at Hartford, however, and there is need of more charity, forbearance, and forgiveness on the part of some. May the Spirit of the Master help them.

Four were baptized at the two days' meeting at Galien last Sunday, and a good time had. Bro. Scott baptized one at Coldwater last Sunday. Eighteen have been baptized in our district during the past two weeks.

Bro. Scott and I came here yesterday; he to look after Clark Braden, and I to act as moderator if a discussion occurs. We aim for him to affirm time about with Bro. Scott this time, or back down. He has lectured here the past week against the Saints, but, from what we hear, he has hurt himself worse than he has hurt the Saints. We are very busy; no time for rest, although we feel that we need it very badly. Health ordinary. Perhaps I have written before of the Hartford meeting.

ISAAC M. SMITH.

LAMONI, Iowa, Sept. 18.

Editors Herald:—Leaving Lamoni direct for Maysville, I was permitted to spend but one day there, sickness in the family preventing me reaching there sooner, and previous appointment hindering a longer stay. Partook of the hospitality of Bro. T. Hinderks and family, and enjoyed the short stay very well.

At Little Sioux our Sunday school convention and conference both proved a decided success. It was said that the programme of the former was more nearly responded to than any since the first, a good indication. At the latter the business passed without a jar, and four were baptized. Never saw a better, and he who could find fault would certainly prove that he was a chronic grumbler.

During the following week I preached at Moorhead and Brown schoolhouse and found an excellent interest. Enjoyment at the reunion was marred by sickness in the family and the very serious illness of a sister residing at Galland's Grove. Left for home during the afternoon of the last day, on account of two of our children being sick. To those who were so kindly solicitous I will say that home was reached to find a favorable turn in this direction. By their expressions of sympathy the burden of suspense was made the easier to bear. They proved a desire to obey the injunction, "Bear ye one another's burdens." To God be praise for kindly watchcare, and to all who (and they were many) offered a benedictory farewell, our gratitude is thus publicly expressed.

In bonds,

J. W. WIGHT.

LINDSAY, Ont., Sept. 19.

Editors Herald:—As you made a mistake by saying I had preached a week in the Methodist church in Grand Valley instead of Fort Erie, as it should have read, I think the mistake occurred by my signing my home address, though I had headed it "Fort Erie," where I wrote from.

Just after our June conference I was called to London to meet in an elders' council, on July 17; but owing to one of the elders concerned not being present, by consent of President Lake I went to St. Mary's for a week, but most of that time I was so sick and suffered such pain that I was unable to do much missionary work; but I was kindly cared for at the home of Bro. G. C. Tomlinson, who with the other Saints there have my sincere thanks for their kindness. On the 24th I returned to London and left on the 28th for Fort Erie to baptize two Methodist people, who had been convinced during our services in the Methodist church, as above stated. I had to wait for a train in St. Thomas, and had tea at Bro. Samuel Johnson's, and afterward administered to Grandpa Johnson, and by Grandma Johnson failing to awake me before three o'clock in the morning as per contract, I got left, so it fell to my lot to lead prayer meeting at ten a. m. and preach at eleven, assisted by Bro. Daniel MacGregor. That evening I reached Niagara Falls and led their Bible class. Next day I walked to Stamford and visited our aged sisters, Siggs and Smith. That evening a few Saints gathered at Bro. Place's where

a social time was had, singing the songs of Zion and conversing on the gospel. Next day, after administering to some sick, I went to Fort Erie and preached that evening at the home of Bro. Albert Martin, and continued there three evenings. On Sunday I had the privilege of preaching twice in the colored people's church, as well as of baptizing Bro. and Sr. Richard Martin. Five Saints from Niagara Falls, two from Low Banks, and one from Buffalo, favored us by their presence and acted as choir by playing and singing at the above services. The songs from the Saints' Harp and the music from the Harmony seemed to have a very impressive effect. I spoke there again on Monday night, with an invitation from the trustees to come again and promise that the church would be at our disposal at any time.

I was in Toronto from August 7 to 25. Spoke a few times in a public hall, and the rest of the meetings were held at No. 66 Euclid avenue and No. 69 Strachan avenue. Some are believing there; others are interested. On the 26th I preached twice in Cameron. We had quite a large gathering of outsiders in the evening. On the 28th I began meetings in Fenelon Falls, where Bro. Felix A. Northey (who was united in marriage to Sr. Maggie Jane Braden last March by the writer) secured a hall for five nights. The attendance was small; the "Kickapoo Indian Medicine Company" by their free open-air concerts took the crowd. The last evening being Sunday, there was quite a good gathering; and some are interested and others expressed their regret that meetings closed so soon. I baptized two while there. I began meetings here September 6 at the home of Sr. Hill who formerly lived in Toronto and then moved to Carberry, Manitoba, about a year ago, and with her husband (who is not a member) and family returned here this last spring. We had a good attendance here and some very worthy people are investigating, one a man who has been one of the town fathers for some years. Last evening I baptized a Mrs. Cunningham. I leave this afternoon for Irondale and Monmouth branches. Still trying to keep and further "the faith,"

Your brother,

JOHN SHIELDS.

PLEASANT GROVE, Utah, Sept. 18.

Editors Herald:—I left home and loved ones August 30 to reënter upon this mission. My first effort was at Manti, San Pete county, where I preached a few times, and one was baptized. There are now nine members at that place, and others are near the kingdom, I think. Bro. S. P. Rasmussen, who used to live in Missouri, has located there, and has been a helper in effecting an opening there. Last Sunday I preached to the Saints in Provo and was pleased to meet some who rejoice in God's truth, while I was pained to learn that some had turned away from the same, and that a spirit of lethargy had taken possession of others. Indeed, so far as I can now see, the outlook for the work here is not flattering. The people, as a rule, faithfully heed the instruction of their leading men to let us "severely alone," mak-

ing it difficult to reach them. Were it not for the sake of the few here already in the church it looks to me as if it would be policy to leave them undisturbed for awhile. However, I intend to toil on this fall and winter, trusting in the Lord. I shall be pleased to hear from the scattered Saints in this mission and from others interested in the work. Letters addressed to me here will reach me.

In bonds,

H. N. HANSEN.

CENTERVILLE, W. Va., Sept. 18.

Editors Herald:—I am here on my way to Kentucky. I left home on the 7th of this month to preach my way through West Virginia to Blaine, Lawrence county, Kentucky, where I will remain until our district conference which will meet at this place on the 13th of October, and will say to those wishing to attend our conference to come to Catlettsburg, Kentucky, on the morning trains on the 12th of October and take the evening train on the Chataroi railroad up Big Sandy to Lockwood station and Bro. W. R. Odell and others will meet them there with conveyance, out to Centerville.

Our district is not in very good working condition. There has not been any preaching done in the district since last winter, except what I have done myself. Still, the Saints are strong in the faith and are willing to do all they can to forward the work, but the hard times pinch all pretty much. When I have the means to ride from one place of preaching to another I do so, and if I do not have it, I walk; and I will still do so, for I intend to sound the warning voice as long as God gives me strength. If I do have to walk, it is no more than my blessed Master and his apostles did. I am hopeful in the work and expect to push it vigorously on to the end.

Your brother,

G. H. GODBY.

ST. JOSEPH, Mo., Sept. 9.

Editors Herald:—I herewith write you a singular dream I had on the 4th of August last. I saw a train of covered wagons loaded with sacks of wheat. The train extended across this continent from east to west. The western part became separated from the eastern part, which appeared to be about one third part of the distance or territory on which the train appeared to be located, and leaving quite a gap between the eastern and western part of the train. I was standing with the western part and could see the eastern part at a distance towards the east; and as I was looking round about where I was standing I beheld that some of the wheat had leaked out of the sacks that were in the wagons and was scattered around on the ground. When I saw the wheat on the ground, I called out to the captain of the train, who was with the eastern part to come and gather up the wheat that had leaked out. He came to where I was standing and gathered up some of the cleanest part of the wheat, for some was settled down in the dust, which made it apparently unfit for use. I said to the captain, "Can I gather up what is left?" He replied, "Yes." I then gathered up enough of the wheat that was lying in the

dust to fill one sack, and when done and had hold of the mouth of the sack and was looking into it the wheat became splinters of kindling wood, and I looked at it with astonishment. At this juncture I heard a voice over my head which said: "God will judge these people."

The meaning of the dream is this, in brief: The train loaded with wheat represented the Church of Jesus Christ, such as claim to be Latter Day Saints. The eastern part of the train represented the Reorganized Church who have kept the faith and maintained the purity of the gospel of Jesus Christ. The western part represented those who followed Brigham Young to the Rocky Mountains and became separated from those in the East, both in practice and organization, through corrupt practices, the gap made in the train showing that fact. The captain of the train represented the President of the Reorganized Church of Jesus Christ and his right of presidency over the whole church, as seen by the call made on him to gather up the wheat—the people—from the western part of the train, that was separated from the eastern part. The sack of dusty wheat that became kindling wood are those of the followers of Brigham Young who will not forsake their evil ways, and who are becoming ripe for the burning, and who will be brought to judgment for the abominations they practice before the Lord.

Yours very truly,

SIMON SMITH.

Original Articles.

IS IT WISE TO CONDEMN BEFORE A HEARING?

IN published minutes of the Far West district conference, *Herald* issue for September 26, 1894, I notice an open attack upon the Bishop, intended, doubtless, for the purpose of "steading the ark" and improving the finances. The *debut*, however, having been so widely advertised, justice requires that the examination be alike before the people.

As I know of but one elder's family in the church, whose allowance is fixed by the Bishop, to wit, that of himself, an explanation will be necessary on the part of those making the charge before proper answer can be given.

The law relating to the supply of the Bishop is explicit: See Book of Covenants, section 42, paragraph 19. I have never claimed this for myself, however, but have labored without remuneration under the rule of the elders.

It ought to be fairly supposable that if the Bishop does not show a partiality toward his own family, when he might do so in keeping with the law, that partiality is not likely to be found in his work in dealing in conjunction with his brethren of the Presidency and the Twelve in supplying the families of other elders.

The families of those sent into the ministry are to be supplied according as *they severally need*. I grant that mistakes may be made, but prefer to know where to locate them. There are persons receiving various amounts, but it is owing to circumstances, and not to individuals.

Sometimes the circumstances are caused wholly on account of the fact that the treasury will not warrant more, but if not, the elder does not have to accept. In such case the law fully releases him to look after his own family.

Will those making the charge, please *name the instances* to which they refer, and, at least, give an opportunity of turning on the light.

Respectfully,

E. L. KELLEY.

LAMONI, Iowa, September 28, 1894.

THE HIGHER CRITICISM.—No. 6.

BY T. W. WILLIAMS.

PROPOSITION SEVENTEEN:—

"God commands, approves, and delights in burnt offerings, sacrifices, and holy days."

Exodus 29:36, Leviticus 23:27, and Exodus 29:18 are quoted, and need no explanation. "God disapproves of, and has no pleasure in burnt offerings, sacrifices, and holy days."

For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.—Jer. 7:22.

This is a fact; God did not command them about these things when they first left Egypt. But what did he do? Verse 23:—

But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

Now why did God command burnt offerings? Verse 24:—

But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

This agrees with Paul's statement, Galatians 3:19:—

It [the law—that including burnt offerings] was added because of transgressions.

Your burnt offerings are not acceptable, nor your sacrifices sweet unto me.—Jer. 6:20.

What kind of offering and sacrifice was this which was not acceptable? The context says:—

To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

Had it been the people of God bringing a sacrifice in the way specified of God, he would have accepted it. The sacrifice of animals was never as acceptable with God as the sacrifice of a broken heart and a contrite spirit, but God accepted it for a time because of Israel's failure to live up to the higher law.

Will I eat of the flesh of bulls, or drink the

blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High.—Ps. 50:13, 14.

Verse 8, preceding, says:—

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. . . . To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand?—Isaiah 1:13, 11, 12.

The author has transposed and made this passage do service in a way so far foreign to what it was intended that it ought to make every honest infidel *blush* when compared with the true rendition. The author would have us understand that this language was given to the nation previously commanded to offer up burnt offerings, when it was not spoken to them at all. The previous verse reads:—

Hear the word of the Lord, ye rulers of Sodom. Give ear unto the law of God, ye people of Gomorrah.

These were the people whose offerings were not acceptable and who were commanded to, "*bring no more vain oblations.*" We challenge the infidel to show where God even commanded men to bring, or was pleased with, "*vain oblations.*" The new moons and appointed feasts of the Sodomites were not acceptable to God because they were not in harmony with his commands. I am surprised that you ever quoted and used a passage as you have this one. Such glaring perversion is inexcusable, even in a "hero for liberty and fair play."

Proposition eighteen:—

"God forbids human sacrifices."

A part of Deuteronomy 12:30, 31 is quoted. It would have been better had they quoted the verses entire, but as we affirm that God forbids human sacrifice in its general application, we will examine the second clause of the proposition.

"God commands and accepts human sacrifice."

No devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.—Lev. 27:28, 29.

Here the skeptic plays upon the use of a word irrespective of its connection. The Scripture throughout condemns human sacrifice. Leviticus 18:21; 20:2; Deuteronomy 18:10; Jeremiah 32:35; and Ezekiel 23:36, 37 all preclude the possibility of human sacrifice being acceptable. What devoted thing did God here decree should die? Every man who had been devoted to

God's service? No; but nothing "devoted of men [that is, his possessions] shall be redeemed; but shall be put to death." The word *devote* in this connection is taken from the Hebrew *charam*, meaning to devote to God or destruction. According to the Jewish custom that which was devoted to God was appropriated to his service, either in the religious rites of the time or in sacrifice. The above passage was given to cover the things devoted for sacrifice, and not that devoted to God's service. Samuel was devoted to God when a child by his mother, but he was not killed. If it was intended that men devoted should be sacrificed, why is it that there is not a case on record where God accepted it?

The king [David] took the two sons of Rizpah . . . and the five sons of Michal. . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord. . . . And after that God was entreated for the land.

You have taken a long stretch to make the connection from the ninth to the fourteenth verse. Other things were done besides the hanging of these men, and how you can construe it to be a sacrifice, I cannot comprehend. Please give chapter and verse where *hanging* was counted a sacrifice. The Gibeonites who had been wronged through the bloody works of Saul, Israel's king, made a demand that these of his "bloody house" should be hanged, and David granted their wish.

Verse fourteen says:—

And they performed *all that the king commanded.* And after that the Lord was entreated for the land.

Not only in yielding to the wishes of the Gibeonites, but in doing all that was commanded.

And he [God] said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering.—Gen. 22:2.

You will please notice the heading of this proposition: "God commands and accepts human sacrifice." Will you please cite the chapter and verse where it states that God accepted Isaac as a sacrifice? Why did God command Abraham to offer up Isaac as a sacrifice? Because he delighted in it? No. Because he would accept it? No. Then for what purpose was it? To try Abraham's faith, for after Abraham had made everything ready and was about to strike the knife into the heart of his son, the angel of God appearing said, "Lay not thine hand upon the lad, neither do thou anything unto him." This is the only passage that gives a shadow of proof that God commanded human sacrifice, yet it was given with a full design that it should not be fully accomplished, the purpose being not for a sacrifice but to try Abraham's faith.

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver

the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. . . . And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him. . . . And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed.—Judges 11:30-32, 34, 38, 49.

There is not a verse, a line, a word in this whole chapter that shows that God *commanded* or *accepted* this sacrifice. Jephthah made the vow himself and carried it into effect without one statement from God. He made the vow conditional, providing God would bless Israel in battle. Would the infidel have God forsake Israel in battle and permit hundreds to be killed in order to avert Jephthah fulfilling his rash vow? We have nothing to show that God approved of it, and taken in connection with other passages we are assured that he did not. The act of Jephthah was something like the acts of some Christians (?) to-day. They make a proposition to God that if he does certain things they will do so and so. If it occurs as they wish, they take it for granted that the proposition they make is right, while it is highly probable that God would do the very same, proposition or no proposition. It is evident that God would have succored Israel without the sacrifice of Jephthah's daughter. The success of Israel at that time was of such importance that God would not permit the rashness of one man to intervene and bring disaster to them.

Proposition nineteen:—

"God tempts no man." James 1:13 is quoted.

"God does tempt man":—

And it came to pass after these things, that God did tempt Abraham.—Gen. 22:1.

The Inspired Translation renders it *try* instead of *tempt*. God tried Abraham but did not tempt him. The author seems to confound the words *try* and *tempt*. To tempt is to induce; to offer attraction or to influence by coercion, detraction, or seduction; while to try is to put a man in a condition where he is not influenced by the one trying him; that he be permitted to exercise his individuality in a selection of good or bad. God here tried Abraham's faith; he gave him a command and left it to his option whether he would comply or not. There was nothing wrong in this command of God; for, remember, there is nothing wrong only that which brings wrong or evil. We have no record that God had ever given any law about human sacrifices before this. He was breaking no law

when he made the demand of Abraham, and as good accrued from the act, it must have been good.

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.—2 Sam. 24:1.

This writer makes the antecedent of he to be God. Let us read Chronicles 21:1:—

And Satan stood up against Israel, and provoked David to number Israel.

The first passage does not say that God influenced David to number Israel, and the second passage says that Satan *did*. So you have gained nothing here.

But the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity although thou movest me against him, to destroy him without cause.—Job 2:3.

This passage has no connection at all with this proposition. It does not show that God tempted Job, but rather that the Devil wanted to destroy him; but God would not, neither did he, permit Satan to destroy him. It is possibly a mistake (?) of the printer that this passage got into your little work.

O Lord, thou hast deceived me and I was deceived [marginal reading, *enticed*].—Jer. 20:7.

This is merely a recital of Jeremiah's fears, but if you will read the tenth and eleventh verses the explanation is given:—

All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him . . . But the Lord is with me as a mighty terrible one; therefore my persecutors shall stumble . . . O Lord of hosts, that triest the righteous, . . . let me see thy vengeance on them.

The Lord had spoken through Jeremiah, and it seemed for a time as though his words would fail, and Jeremiah commenced to be fearful and gave vent to his feelings in the above language; but he was soon shown that God was true to his word. Suppose the Lord did deceive him, has that anything to do with this proposition? Why, you might prove that the entire Bible was false and that would not prove that God *tempted man*. "Deceive" and "tempt" do not mean the same at all.

Lead us not into temptation.—Matt. 6:13.

The Inspired Translation says:—

Suffer us not to be led into temptation.

Proposition twenty:—

"God cannot lie." (Num. 23:19; Heb. 6:18.)

"God lies; he sends forth lying spirits to deceive":—

Ah, Lord God! surely thou hast greatly deceived this people.—Jer. 4:10.

It seems that Jeremiah had been soliloquizing. He knew that many prophets had come crying peace, and now the opposite was portrayed through him. He knew that if the

others had prophesied aright, then he was wrong, and vice versa. The Lord explains the matter in the sixteenth chapter and thirteenth verse. Jeremiah continuing the subject says:—

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

The matter was clear to Jeremiah. God had not deceived them, but they had deceived themselves.

Wilt thou be unto me altogether as a liar.—Jer. 14:18.

No such passage is found in this chapter! We find a similar one in the fifteenth chapter, but it proves nothing. The one speaking had received promises from God, and it seemed that they would not be fulfilled, hence this question. In the succeeding verses we discover that God reconfirms his promises, thus showing that although men thought he might lie, he assured them he would not. Why do you not act honorably in this matter? You knew it was a question when you inserted it? You are the first individual I ever knew of who converted a question into proof. Such ability applied in law might (?) bring you money, even if compelled to relinquish fame.

For this cause God shall send them strong delusion, that they should believe a lie.—2 Thess. 2:11.

It will serve our purpose to quote the context:—

The Lord, even Jesus, whose coming is not until after there cometh a falling away, by the workings of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.—2 Thess. 2:9-12, I. T.

The Bible throughout conveys the idea that all power emanates from God and that no individual in heaven, earth, or hell has any power granted save from God. The Devil can do nothing save he be permitted by God. The Bible portrays God as the author of good; the Devil the author of evil; thus there is but one way in which God could send strong delusion, and that would be by withdrawing all light and truth and *permitting* Satan to operate. Man's agency could never be demonstrated save by the privilege of selection, and they must have something to select from; that is, good and evil. God sent them good and they rejected it, now he sends (permits the Devil to take) delusion.

Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy

[Ahab's] prophets, and the Lord hath spoken evil concerning thee.—1 Kings 22:23.

Why and how had God done this? Micaiah was a true prophet of God. He prophesied evil upon Ahab and the people because of their sins, and this did not suit Ahab. He wanted a prophet that would always prophesy good. He got a number of them, and Micaiah tells him how it occurred; see verse 21:—

And there came forth a spirit [evil], and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets.

The Lord permitted that spirit to go forth; he did not sanction nor approve of his method, but as Ahab wanted deception, he permitted him to have it by giving the false spirit permission to deceive him. The explanation of the last passage will apply with equal force here. The purposes of God are that man shall have the right of choice. He sends the good and, if he refuses that, then he sends (permits) the Devil to bring evil and strong delusion that in the acceptance of them they may demonstrate their inclination to evil and place themselves in a position to be disposed of according to their acts.

Then God sent an evil spirit.—Judges 9:23.

This has nothing to do with the proposition. The proposition reads: "God lies; he sends forth lying spirits to deceive." Will you please show us where the above evil spirit lied? You cannot do it. You read the word *evil* and you immediately associated it with the word *lie*. Let me assure you that there are a good many evils in the world besides lying, and *misrepresenting* another, but this is bad enough.

And if the prophet be deceived when he hath spoken a thing: I the Lord have deceived that prophet.—Ezek. 14:9.

The Inspired Translation says:—

I the Lord have *not* deceived that prophet.

Proposition twenty-one:—

"Because of man's wickedness God destroys him."

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created.—Gen. 6:5, 7.

The reason for the destruction of man is given in the fifteenth and sixteenth verses of this chapter:—

For it repenteth Noah that I have created them, and that I have made them; and he hath called upon me, for they have sought his life. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence, and behold, I will destroy all flesh from off the earth.—Inspired Translation.

"Because of man's wickedness God will not destroy him":—

And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is

evil from his youth; neither will I again smite any more every living thing.—Gen. 8: 21.

The Inspired translation renders it:—

And Noah . . . said in his heart, I will call on the name of the Lord that he will not again curse the ground any more, etc.

This was a prayer of Noah and not a decree of God, and we have no proof that it was ever granted.

Proposition twenty-two.

"God's attributes are revealed in his works":—

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Rom. 1: 20.

The Inspired Translation reads:—

For God hath revealed unto them the invisible things of him, from the creation of the world, which are clearly seen; things which are not seen being understood by the things that are made.

We say that all God's attributes are not revealed in his works.

"God's attributes cannot be discovered":—

Canst thou by searching find out God?—Job 11: 7.

In the wrong application of this passage will you plead ignorance or willful perversion? If you were ignorant, I pity you; if you were willful, I pity you more. This was the statement of one of the men who were tantalizing Job because he trusted in God. It is neither a statement of God nor of Job, but is only a question propounded by a man who was trying to destroy Job's hope, but who offered nothing in its place. If he had lived in our day he would have been called an infidel. Please do not try to palm infidel sayings off as coming from God. I suppose before you get through you will be quoting some of the Devil's statements as found in the Bible and charging them to God.

There is no searching of his understanding.—Is. 40: 28.

How could God's understanding be reached by man? If our God was no greater than yours, we might comprehend (?) his understanding, but as he is greater, we maintain that the finite cannot wholly grasp or comprehend the infinite. We expect some day to see as we are seen and know as we are known; to see God face to face; no contradiction here.

Proposition twenty-three:—

"There is but one God." (Deut. 6: 1 and 1 Cor. 8: 4 are quoted.)

"There is a plurality of Gods":—

And God said, Let us make man in our image.—Gen. 1: 26.

This proves nothing. Had it read, "And the Gods said" you might have used it to advantage, but it does not. God (singular) said to some one else, "Let us make," etc. Please prove from Scripture whom God was speaking to, before you make your assertions. Your friends may be credulous

enough to believe you without proof, but my Master has told me to "prove all things." Please prove that there was a plurality of Gods in the creation and I will accept.

And the Lord God said, Behold, the man is become as one of us.—Gen. 3: 22.

By turning to the first chapter of John we discover that Jesus Christ the *Son of God* was present at the creation, and that all things were made by him; that is, the Son of God, and not another God.

And the Lord appeared unto him [Abraham] in the plains of Mamre, . . . and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant.—Gen. 18: 1-3.

Surely you can see a point! If this is pertinent, then I cannot see it. Why did he not say, "My Lords" if more than one was worthy of it? The Inspired Translation substitutes "*My brethren*" for the term "*My Lord*." We do not believe that either of these men was God. The first statement is that God appeared to Abraham. Then it relates another event where three persons came to him.

Verse 23 of Inspired Translation says: "And the angels which were holy men." So it has no reference to God or Gods. Well, let us try again:—

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost.—1 John 5: 7.

You must have been reading between the lines when you found a plurality of Gods here. Whatever any other passage of Scripture says, this one does not apply. Why did you not quote the remainder of this verse? Because it was against you, eh? It reads: "And these three are one." No, you wanted to convey the idea that there were three Gods. But if it takes these three to constitute the one as applied to the Godhead, then your assumption is vain. One God the Father, one Jesus Christ the Son, one Holy Ghost, forming one Godhead. You may (?) be able to prove from Scripture that there are more *true* Gods than one, but this passage forever precludes the thought of more than one. It would have served your purpose admirably if we had all been dupes and accepted your rendition of the scripture without comparison. Should any representative of my faith resort to such unfair and biased means in dealing with another's views, infidel or other, I would disown him as a brother. My religion tells me to treat an infidel as I would have him treat me. Is that the principle that moves you? Would you have me resort to as unfair methods in dealing with the writings of your chiefs, Thomas Paine, Voltaire, R. G. Ingersoll, and others?

My religion teaches me to treat you right even if you are my enemy. Have you such a principle moving you? I fear not, for when I take up a copy of one of your standard periodicals I find the terms, "knave," "villian," "fool," "fanatic," as common epithets applied to those who differ from you. You find fault with God calling the man a fool who denies his existence and urge that it is poor argument, and at the same time use it as one of your chief weapons. Of course it is *wrong* for God, who knows what he is talking about, to call a man a fool; but it is all right for the man who "does not know" whether he is the fool or the other man, to denominate the other man the fool.

With this proposition we conclude the first division of the book, "Theological Doctrine." The next division is "Moral Precepts." It will be impossible to touch upon every passage quoted in this series of articles, hence we will treat those which have seeming show of contradiction.

COUNCIL BLUFFS, Iowa, August, 1894.
(To be continued.)

STOCKBRIDGE TRIBE AGAIN.

ON August 24, 1894, I was in Cincinnati and made a search from page to page of Mr. Boudinot's work, "A Star in the West," by Elias Boudinot, L. L. D., published by D. Fenton, S. Hutchinson, and J. Dunham, Trenton, New Jersey, 1816. I *again* failed to find the quotation I before wrote of; viz., "An aged Indian of the Stockbridge tribe," etc. 'Tis true I may have missed it again, but rather think not.

On page 99 Mr. Boudinot says:—

The late Rev. Dr. Jonathan Edwards, of Connecticut, son of the late President Edwards, who was a man of great celebrity, as a well-read, pious divine, and of considerable erudition, was intimately associated with the Indians at Stockbridge, of the *Mohegan* tribe in that State from the age of six years.

Speaking of the number of Indians, Mr. B. says, on page 125:—

But to form some general idea of them, by reasoning on the subject, we will give the numbers of the nations that have come to our knowledge at different times.

Then follows the table of tribes occupying five pages, but failing to mention a Stockbridge tribe.

On pages 132, 133, the phrase, "Stockbridge and Botherton Indians" occurs, but refers to location and not tribe.

I have italicized several words to call attention. I asked the librarian if there was a later edition but could not learn of one. Brethren, still search and write. "Try, try again."

In bonds,

R. ETZENHOUSER.

MIDDLETOWN, Ohio, August 27, 1894.

A report shows that there are 2,173 persons in the world known to have six fingers on one hand and 431 with seven fingers.

There are some preachers who only appear to work at their trade one day in the week.

Conference Minutes.

KEWANEE.

Conference held at Buffalo Prairie, September 1 and 2, 1894; John Chisnall president. Branches reporting: Kewanee 89; 1 removed. Millersburg 71; 2 baptized. Buffalo Prairie 49; no change. Canton, referred back. Henderson Grove 31; no change. White Eagle 16. Bishop's agent, J. Chisnall, reported: Receipts for three months \$70; disbursed \$57; balance on hand \$9.96. Officers reporting labors in district, Elders J. W. Terry, D. S. Holmes, J. F. Adams, I. B. Larue, D. C. Smith, H. Holmes, F. G. Pitt, J. Chisnall; Priests A. Whitehouse, F. Needham, J. Brown, H. Picton, W. Allen. A resolution was passed choosing a committee of three to solicit means for the purchase of a district tent. Moved that when this conference adjourns it do so to meet at Kewanee the first Saturday in February, 1895. Preaching by Elders J. Chisnall and F. G. Pitt. Four were baptized.

MOBILE.

Conference convened at Theodore, Mobile county, Alabama, September 8, 1894, at two p. m.; G. T. Chute president, F. P. Scarcliff secretary. Branch reports: Pascagoula, 21; 1 disfellowshipped. Bluff Creek, referred back for correction. Three Rivers, 68; gain 1. No reports from Perseverance and Salem. Visiting brethren from other districts were invited to take part in the business of the conference. F. P. Scarcliff, Bishop's agent, reported: Balance due church last report \$7.70; received since \$17.80; paid out \$12.10; balance due church \$13.40. An auditing committee was appointed to examine the Bishop's agent's books. Ministry reporting: Elders J. Reeder, Sr., baptized 7, G. T. Chute baptized 15, F. P. Scarcliff, W. L. Booker, J. Mizell, and M. M. Turpen; Priests J. Faulk and T. W. Smith. The report of adjusting committee appointed last conference accepted, and committee discharged. G. T. Chute was sustained president, W. L. Booker vice president, Joseph S. Chute was elected secretary. W. L. Booker was recommended for appointment as Bishop's agent, and a vote of thanks was returned to F. P. Scarcliff for past services as Bishop's agent and secretary. General authorities of the church were sustained. Resolved, that the Saints in the vicinity of Theodore be organized into a branch. Preaching during conference by Elders Jesse Reeder, Sr., F. P. Scarcliff, M. M. Turpen, and G. T. Chute. Adjourned to meet with the Bluff Creek, Mississippi, branch, Saturday before the second Sunday in December.

SOUTHERN NEBRASKA.

Conference convened with the Palmyra branch, June 17 and 18, 1894; J. W. Waldsmith president, M. J. Schafer secretary pro tem., Charles F. Woods assistant. Branch reports: Blue River 156; 5 baptized, 2 received, 2 removed, 1 died. Haigler 34; 4 baptized, 2 removed. Hebron 22; 12 removed. Lincoln 49; 1 received. Nebraska City 130; 3 removed. Palmyra 42. Ministry reporting: Elders J. Caffall, J. W. Waldsmith baptized 1, C. H. Porter baptized 4, J. Armstrong baptized 2, E. T. Bryant baptized 1, A. J. Myers, D. R. Baldwin, J. M. Stubbart, and W. M. Self; Priests F. L. Tucker and M. J. Schafer; Teacher R. O. Self. Tent committee reported \$82.60 subscribed for a tent and \$55.60 paid in. Bishop's agent's report: On hand February 1, \$15.73; collected till May 31, \$251.13; expended \$277.50; due agent \$10.64. Resolved that the district president be instructed to appoint two days' meetings at such places and times as he may see fit, and to appoint officers to take charge. The Lincoln branch recommended the ordination of J. L. Diefendorf to the office of teacher, and the district president was authorized to make

provision for the same. The district officers were sustained for the next four months. Preaching by J. W. Waldsmith, J. Armstrong, and M. J. Schafer. Adjourned to meet at Nebraska City, October 14, at ten a. m.

SOUTHEASTERN ILLINOIS.

Conference convened at Brush Creek, Illinois, September 8, 1894; I. A. Morris in the chair, F. M. Slover clerk. Branch reports: Brush Creek returned for correction, Springerton 99, Tunnel Hill 93, Parrish 59, Dryfork 48, Alma 16, Kibbie not reported. Ministry reporting: Elders E. Curtis baptized 9, G. H. Hilliard, W. A. Kelley, F. M. Slover baptized 7, J. F. Henson, I. A. Morris baptized 1, J. F. Thomas, H. Walker, J. P. Maddox, W. H. Brewer, R. Etzenhouser, A. Barmore, M. T. Short, W. T. Bozarth; Priest J. M. Bass. All the authorities of the church were sustained, J. F. Henson was chosen president of district, J. D. Stead clerk. Adjourned to meet at Springerton, Illinois, Saturday before the full moon in February.

SPRING RIVER.

Conference convened with Columbus branch, at Sherwin Junction, Kansas, July 14, 1894, at nine a. m. President O. P. Sutherland apprised the Saints of the presence of Joseph Luff, missionary in charge, and G. H. Hilliard of the Bishopric, suggesting that the former be made chairman, which was done. A. H. Herke clerk. Branch reports: Weir City 63; Keighly 20; Webb City 193, gain 23; Angola 73, gain 1. Bishop's agent's report: On hand last report \$8.89; total collections \$71; expenditures \$65; balance due church \$13.89. [Figures erroneous.—Ed.] Ministry reporting: Elders C. R. Duncan, A. C. Hart baptized 2, W. S. Macrae baptized 8, R. M. Maloney baptized 9, O. P. Sutherland, E. A. Davis, T. S. Hayton, W. S. Taylor, E. W. Depue, A. H. Herke, S. Maloney baptized 7, J. C. Severine, G. W. Hobart, E. E. Bradley, R. H. Davis baptized 1, J. M. Richards; Priests W. Bath and A. H. Mills. The chair appointed a committee to audit Bishop's agent's and district treasurer's accounts and report to next conference. O. P. Sutherland was elected president and A. H. Herke clerk and treasurer. Conference made arrangements for a court of arbitration to settle Weir City branch difficulties, decision of the court to be final. Preaching by Elders Joseph Luff and G. H. Hilliard. Adjourned to meet with Weir City branch, November 10.

Sunday School Associations.

SOUTHEASTERN ILLINOIS.

Association met at Brush Creek, September 7, at 10:45 a. m.; Bro. I. A. Morris superintendent, W. A. Kelley secretary. Schools reporting: Brush Creek: Enrollment 65, average attendance 49 4-13, total collections \$1.83, total disbursements \$1.98, *Hopes* taken 6. Joseph Morris superintendent, Arthur H. Burroughs secretary. Parrish: Enrollment 20, average attendance 12, balance in treasury 92 cents. J. P. Mattox superintendent, A. H. Johnson secretary. Tunnel Hill: Enrollment 60, average attendance 45, total collections \$3.25, total disbursements \$3.25. W. A. Kelley superintendent, E. W. Sutton secretary. The other schools in the district failed to send in reports. After the reports were received the subject, "A model superintendent," was very ably discussed by Bro. R. Etzenhouser, and "How to get parents interested in Sunday school work" was discussed in an interesting way by Bro. M. T. Short. In the afternoon the large congregation was highly entertained by the rendering of a programme prepared mostly by the Brush Creek school. The little folks did splendidly and the older ones were not much behind. After

these exercises short but interesting talks were made by several of the brethren for the encouragement of the work. The following officers were then elected for the coming year: Superintendent, J. D. Stead, assistant, Sr. Heppie Morris; secretary, W. A. Kelley, assistant, Sr. Dora Miller; treasurer, Arthur Burroughs. The evening session was made highly interesting by instructions and suggestions on the use of the *Quarterly* by Bro. and Sr. Bozarth and R. Etzenhouser. Adjourned to meet at Springerton on Friday before the full moon in February.

[DISTRICT associations may become members of the General Association by accepting and conforming to the Constitution and By-laws for the government of district associations provided by the General Association. The General Superintendent, Elder E. A. Blakeslee, Galien, Michigan, and General Secretary, Elder W. N. Robinson, Independence, Missouri, should be informed of such action, when taken. Constitution and By-laws can be had at the Herald Office by sending postage at the rate of two cents per dozen.—Ed.]

SOUTHERN NEBRASKA.

Association met June 16, 1894, at three p. m., at Palmyra, with the district superintendent, M. J. Schafer, in the chair, C. F. Woods secretary pro tem. Three schools represented: Nebraska City 60, Palmyra 17, and Lincoln 18. A very interesting literary entertainment, interspersed with songs and instrumental music, was given in the evening by the Palmyra Sunday school. Adjourned to meet with the Nebraska City Sunday school, October 13.

Miscellaneous Department.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT FOR KENTUCKY AND TENNESSEE DISTRICT.

The Saints of the above-named district will take notice of the resignation of Bro. P. B. Seaton of the office of Bishop's agent, and the appointment of Bro. David W. Cook to act in his stead. It is hoped that all will take notice of this change of appointment, and assist the new agent in forming a complete record of all members in the district, as every name should appear upon the agent's books with whatever offering it is in their power to give for the spreading of the gospel work. If every one will see that his or her name is properly enrolled with their mite, it will be of great advantage to the work and give confidence to the church beyond the borders of the district of the determination of the Saints there to make a progressive warfare in the spread of the gospel.

We extend special thanks to Bro. P. B. Seaton for his patient and careful work in the department in the past, trusting he may be blessed of the Lord in whatever department of church work he may be placed.

Ever working for the interests of the cause of our Redeemer, I am,

Very truly and respectfully yours,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, September 22, 1894.

ORGANIZATION OF NORTHERN WISCONSIN DISTRICT.

To whom it may concern.—The above-named district comprises that part of Wisconsin which lies north of the northern boundary of Vernon, Sauk, Columbia, Dodge, Washington, and Ozaukee counties. A meeting to effect a district organization will convene at Porcupine, Pepin county, Wisconsin, October 20, at 10:30 a. m. Persons coming up the Mississippi should take Chicago, Milwaukee, and St. Paul railroad to Wabasha, thence to Durand. If coming over the Chicago, Burlington, and Northern change at Trevino Junction. All parties arriving at Durand October 18 or 19 will be met at

trains there and taken to Porcupine. Branches should send to this conference a report of the names of all the members, with items of birth, baptism, etc., so that the district and general records may contain a correct representation of the membership of the district. Delegates should also be appointed as provided for in Rules of Order and Debate. Let all who can attend and make this first conference a success.

W. S. PENDER,
Submissionary in charge.

CONFERENCE NOTICES.

CHANGE OF TIME.

Conference of the Northern Minnesota district will be held at Luce, Ottertail county, Minnesota, October 13 and 14. Bro. Dinehart having sold, makes the change necessary. Bring your own provisions, and a collection will be taken up to pay for the hay horses eat. There is plenty of barn room for teams. Come one and all.

T. J. MARTIN, Pres.

The Massachusetts district conference will convene in Saints' chapel, on Clafin street, Fall River, Massachusetts, Saturday, October 27, at two p. m. Take electric car going toward Flint village.

F. M. SHEEHY, Pres.

Decatur district conference will convene in the Saints' chapel at Lone Rock, Missouri, on Saturday and Sunday, October 13 and 14, at ten a. m. Branch reports should be sent to Lamoni no later than the 10th to E. L. Page or myself. All the ministry that have done district work are expected to report either in person or by letter labor done and what they are willing to do. All should have written reports. Come to have a good time and we will have.

WM. ANDERSON, Pres.

LAMONI, Iowa, September 26.

Southern Michigan and Northern Indiana district conference convenes at Coldwater, Michigan, October 13, 1894. We hope to see a good attendance. The work is onward and upward in our district at present, and now is the time to strike—while the iron is hot. Bro. E. C. Briggs, missionary in charge, is expected to be with us.

ISAAC M. SMITH, Pres.

Conference of the Southern Nebraska district will convene with the Nebraska City branch, October 14-15, 1894. We would like a report from every branch in the district, also from all officials who have labored in the district. All the Saints, especially the ministry, are invited to attend. Come and have a feast of good things. Send all reports to

J. L. DIFENDORF.

29th and E. streets, LINCOLN, Nebraska.

NOTICES.

Numbers of hymns and music for Spring River district conference, November 10, 1894:—

First session: Hymn, number 249, music, page 149; 177, 125; 200, 138. Second session: 346, 360; 362, 213; 238, 147. Third session: 498, 145; 408, 274; 212, 186. Fourth session: 666, 361; 696, 372; 462, 288. Fifth session: 129, 92; 41, 35; 782, 111; 229, 145. Sixth session: 622, 337; 667, 405; 1120, 554.

E. E. GILBERT.

Business of importance awaits the attention of Bro. John W. Knight, who will please address Robert Smith, Weir City, Kansas. Or his address will be thankfully received.

ROBERT SMITH.

The Sisters' Aid Society of Independence, Missouri, desiring to help relieve the indebtedness on their church building make the following offer to all the Saints who are willing to aid in the same: They have a beauti-

ful quilt composed of white blocks nine inches square, etched in scarlet in various designs, and propose to give this to the person sending the largest donation for the object named. Donations should be sent to the treasurer of the society, Mrs. B. C. Smith, box 270, in sealed envelopes which will be opened on the last evening of their bazaar to be held the 12th of October. Any information desired concerning the quilt may be received from the secretary, Mrs. Abbie A. Horton, box 261. The society solicits a liberal response.

DEDICATION NOTICE.

The Latter Day Saints' church at Lone Rock, Missouri, will be dedicated Sunday, October 14, 1894. All are cordially invited to attend.

PRICE MCPEEK,
Branch President.

BORN.

EPPART.—On September 12, 1894, a son was born to Mr. E. S. and Sr. Cassie Eppart at Avenue City. Under the name of John Harvey he was blessed at the same place on September 25, 1894, by Elder J. M. Terry.

VANDUSEN.—To H. H. and Sr. Flora Ida Vandusen at Big Horn, Wyoming, July 29, 1894, a daughter, and named Ida Charlotte. Blessed August 19, 1894, by her grandfather and uncle, Elders F. William and F. J. Curtis.

DIED.

VANDUSEN.—At Big Horn, Sheridan county, Wyoming, August 5, 1894, Sr. Flora Ida Vandusen, daughter of Bro. F. William and Sr. M. A. Curtis, aged 27 years, 4 months, and 11 days. She was born at Elkhorn City, Douglas county, Nebraska; was baptized at Bell Creek, Washington county, Nebraska, December 1, 1875, by Elder John Avondet. She leaves a husband and two little girls, one almost four years old and an infant seven days old, also a father, mother, six sisters, and two brothers.

STIENBAUGH.—At her residence at Blake's Mills, Ohio, September 1, 1894, Sr. Rosanna Stienbaugh, aged 44 years, 5 months, and 2 days. Sr. Stienbaugh, whose maiden name was Affolter, was born in Lenzen Canton, Switzerland; when five years old came to America. She was married to Frederick Graff in March, 1868. To them were born two daughters and one son. On January 12, 1874, the husband died. Mrs. Graff remained a widow three years, when she was united in marriage to Edward Stienbaugh, and to them were born two daughters and one son. Sr. Stienbaugh was a member of the Lutheran Church, later joined the Methodist Church, and nine years ago united with the Latter Day Saints. She was superintendent of the Sunday school and was a diligent church worker. Two sisters, five brothers, and a large circle of friends mourn her departure. Services conducted by Rev. J. B. Rust of New Philadelphia.

BOWEN.—At Butte City, Montana, September 14, 1894, Sr. Mary Bowen. Deceased was born April 4, 1843, at Dowlais, Wales. Sr. Bowen and her late husband, E. M. Bowen, came from Wales to America in 1864 and in the same year crossed the plains to Salt Lake City in a wagon. They united with the Reorganized Church early in 1869 at Malad City, Idaho, being baptized by Elder John Lewis. They stayed at Salt Lake until 1866 and then went to Malad City, Idaho, where they remained only a short time and then went overland to Gallatin county. From there they moved to Radersburg, Jefferson county, but left that place in 1876, and located at Butte City. Sr. Bowen was the mother of eleven children, of whom six survive her and are residents of Butte. She was a woman of generous impulses and possessed a happy faculty for making a friend of every one with whom she came in contact. In early days when doctors and nurses were not to be had she proved her love for humanity on numerous

occasions by ministering to the wants of those who needed comfort. Funeral services at the family residence, September 16, at two p. m.

BROWN.—At her home in Webb City, Missouri, September 4, 1894, Cora E. Brown, daughter of L. H. Ezzell. She was born August 18, 1870, in Lavacca county, Texas. She united with the Latter Day Saints Church March 29, 1885, and lived a faithful Christian until her spirit took its flight. She was married to O. P. Brown January 25, 1893, living a happy and devoted life, always trying to do something for the Master. She had suffered much during the last year of her life but all with much patience. She leaves a husband and one child, with relatives and many friends, to mourn. Funeral services conducted by Elder O. P. Sutherland at Saints' church, at which many assembled to pay their last tribute of respect to one who was dearly loved by all who knew her. Interment in Webb City cemetery.

FULLER.—James Fuller was born June 28, 1833, at Mayville Hills, Chautauqua county, New York; he died on September 5, 1894, at Escanaba, Michigan. Services at his residence, 1202 corner Jennie and Seventh streets, conducted by the G. A. R., of which he was a member. The Rev. Todd of the Presbyterian Church spoke words of consolation to all present. Mr. Fuller was not a member of any church, but a believer in the gospel as taught by the Latter Day Saints. He took a great interest in reading the *Saints' Herald* and the *Ensign*. He was a kind husband and loving father. He leaves a wife, one son, and three daughters to mourn.

JERRAD—Hattie Jerrad was born November 22, 1879, near Fairfield, Nebraska. Died at her home, two miles north of Fairfield, September 17, 1894. She was baptized May 6, 1894, by Elder C. E. Blodgett. Funeral services at the residence of her father; discourse by Elder C. E. Blodgett. Interment in Fairfield cemetery. As her young heart was bound by love to the people of God, so will her memory ever be dear.

ITEMS OF INTEREST.

CHICAGO, Ill., Sept. 23.—A cyclone Thursday night laid waste a narrow strip of country 200 miles long in Iowa and Minnesota. The telegraph wires are down at many points, but the most authentic reports indicate a loss of life that may reach seventy-five, with possibly 300 people seriously injured. The property loss cannot now be estimated, but will be heavy. The cyclone struck at and near the towns of Westley, North Cerro Gordo, Britt, Osage, Iowa; and Locey and Spring Valley, Minnesota.

LOCEY, Minn., Sept. 22.—Locey presents a scene of grim desolation to-night. Cyclone and fire mowed the heart out of it last night, and people are dazed by the picture of devastation around them. With scarcely any warning the storm struck the town at 9:40, and in a half minute three lives were destroyed and \$100,000 worth of property. It is a staggering blow, for the chief business houses are in ruins and the greater part of the residence district.

The storm twisted off huge oak trees as if they had been reeds and tossed the timbers of the demolished buildings about in hopeless confusion. The contents of the 819 residences which stood on the main street are mingled together over a mile of territory, and the people this afternoon are wandering about seeking to recover clothes enough to keep out the cold. They are not giving way to despair, but are working like slaves to repair as much as possible.

The above is a sample account of the storm's destructive work.

OMAHA, Neb., Sept. 22.—A cyclone that originated last evening directly north of Omaha in Plymouth county, Iowa, swept clear across the State in a northeasterly direction, rushed across the line into South-

eastern Minnesota, tore through that section, and spent its force in Western Wisconsin. Thousands of dollars' worth of property have been destroyed and probably fifty lives have been lost. The full extent of the disaster is not yet known, as telegraph communication is almost destroyed. According to a telegram twenty persons were killed at Emmetsburg, Whittemore, Hobart, and Algona. The cyclone burst in all its fury upon the residents of north Cerro Gordo county. The little town of Cylinder was literally swept away. Nineteen funerals were held at Algona, of victims of the cyclone. Much damage was done to farm property and crops and people killed and injured in country districts.

The President of the French Republic is in constant receipt of messages threatening his life.

BERLIN, Sept. 22.—Prince Albrecht of Prussia, Prince Regent of Brunswick, has declared his intention of investing large sums of money (up to 1,000,000 marks or more) in the development of the German colonial possessions in Eastern Africa. He will begin by buying up large tracts of land there for the purpose of starting coffee and indigo plantations. Prince Albrecht is the wealthiest of the Prussian Princes.

BERLIN, Sept. 22.—Once more has a public utterance of Emperor William created a deep impression through the empire. This time it is his emphatic reiteration of his Koenigsberg utterances addressed to the Prussian nobles and others; his majesty evidently desired that people should not be mistaken as to the attitude he has assumed towards those who oppose him, consequently in replying to the speech of welcome of the Burgomaster of Thorn, West Prussia, to day, the Emperor said he was rejoiced that Thorn had always retained the German spirit. He had, however, unfortunately, found that the conduct of their Polish fellow citizens had not been such as he desired and he, the Emperor, wished all to remember his words—to fight against the parties of revolution. Only those who fully and completely considered themselves German subjects could hope for his royal favor.

Emperor William concluded by saying: "Let us stand firm against all hostile schemes. All my subjects must stand firm at my back. Trusting that Thorn will ever be the stronghold where this is borne in mind I bid you lebewohl."

Bulgarian elections resulted favorably to the government.

ATHENS, Sept. 24.—An earthquake was felt Sunday morning in Zante and Patras.

Striking Boston garment makers have gained a victory over the contractors; 2,500 operators have returned to work. New York garment workers, 2,400 in number, have also gone out against contractors. New Bedford cotton operatives remain out. The Weavers' Union has aided 700 families thus far.

A disturbed condition of affairs exists in Morocco over the sultanate. Kaffirs are plundering the Jewish traffickers.

Returns from Melbourne on the Victorian elections show that 65 protectionists and 14 free traders were elected, the remaining 29 members favoring an ad valorem duty on imports of 25 per cent.

A sensation has been caused in Italian army circles by the discovery that two officials of the Ministry of War offered to sell to a foreign power, plans of the documents referring to the mobilization of the Italian forces. An inquiry has been opened.

VIENNA, Sept. 24.—Telegrams received from Cracow and other places state that the Czar had a fit of apoplexy during his stay at Bjalowesh, which left him weak. His real condition is kept secret. It will be impossible for him to leave Spala.

Forty persons were injured in a recent railroad accident near Valencia, Spain.

OTTAWA, Ont., Sept. 24.—Canada's total foreign trade has fallen off by \$4,500,000 for the first two months of the fiscal year. The decline in exports alone is \$3,822,000. The average duty on dutiable goods imported in August was over 30 per cent. The customs duty on coal oil amounted to over 90 per cent. The figures are: Value of oil imported \$27,030; duty thereon, \$24,830. The duty on cotton clothing was 33 per cent.

The Simmons Hardware Company of St. Louis has employed Rev. E. E. Duckworth, formerly of Milwaukee, to engage in institutional work for the benefit of the employees of the company.

WARSAW, Sept. 25.—Sixty houses in the City of Blasseki, in the District of Kalish, Russian Poland, where the cholera is making fearful ravages, were set on fire last night and completely destroyed. A number of the inmates of these houses who were suffering from the disease and were too weak to make any effort to save themselves were burned to death.

President Diaz of Mexico is said to favor the union of Central American States in one republic.

LONDON, Sept. 25.—A dispatch to the *Times* from Rome says Premier Crispi is ready to make any concessions to the church compatible with the maintenance of Italy's sovereignty over every foot of the soil. But, the correspondent adds, Italy will not concede the temporal power of the Pope.

LOURENZO MARQUEZ, Delagoa Bay, Sept. 25.—Several thousand Kaffirs are threatening to attack this town. The government has distributed arms among the white population for defense. Serious trouble is expected.

The European bourses are affected by the news of the Czar's health, as he is now one of the recognized supporters of peace.

A French statistician estimates the crops of 1894 throughout the world to be 35 per cent in excess of the world's demand for consumption and seed.

BERLIN, Sept. 25.—Dispatches have been received from Vladivostock confirming the report that a Chinese mob had attacked and plundered a Siberian railway station in the Province of Ussuria, and that eight Russians who attempted to defend the station were killed by the mob. Russian troops have started in pursuit of the marauders, who have crossed the Chinese frontier.

The Brazilian government has abrogated its reciprocity treaty with the United States.

Eleven persons were drowned on Lakes Huron and Michigan during heavy gales on the 25th ult.

Indians and cattlemen engaged in a bloody battle in the Cheyenne country, west of Kingfisher, Oklahoma, September 25, as a result of Indian raids. Three Indians were killed.

Thirty persons among a gathering of 500 were injured by the collapse of a grand stand, while witnessing horse races at Worthington, Minnesota, fair grounds, September 25.

LOURENZO MARQUEZ, Delagoa Bay, Sept. 26.—The situation of affairs here is growing worse. The outlying detachments of Portuguese troops, which were hastily called in to take part in the defense of the town, were so closely pursued by the natives they were compelled to abandon their arms and ammunition. The total strength of the Portuguese troops available to defend the town is only 320 officers and men, and the Kaffirs threatening to attack it are estimated to number 7,000.

LONDON, Sept. 26.—Joseph Chamberlain, speaking at Leeds last evening on the question of the abolition of the House of Lords, said he would favor any reasonable proposal to strengthen the House of Lords by giving it the authority and power derived by the

United States Senate from the representative principle.

JACKSONVILLE, Fla., Sept. 26.—The expected hurricane from the West Indies struck Jacksonville at eleven a. m., with the wind blowing forty-six miles an hour and rain pouring down in torrents. Business is paralyzed. The Everett, the largest hotel in the city, is unroofed and flooded with water. The unfinished Union Depot is blown down. The loss is \$20,000. A number of people are injured, but none killed. There is no communication with South Florida, but it is expected that many orange groves are totally ruined and crops damaged incalculably. The streets of Jacksonville are flooded. The river is three feet above the normal. The wind at the mouth of the river recorded sixty miles an hour, and Mayport is flooded and several houses inundated. Up to eight o'clock tonight ten inches of rain had fallen during the last twenty-four hours.

SAVANNAH, Ga., Sept. 26.—Everything now points to the storm equalling, if not exceeding, in violence the destructive cyclone of August, 1893. At Tybee the wind ranges as high as seventy-five miles an hour. The ocean is steadily encroaching on the island and it is thought it will be submerged completely. Those on the island will have to take refuge in the lighthouse and Martello Tower. The quarantine station, hotels, and cottages there appear to be doomed. Big loss of life on the Sea Islands is feared. The highest velocity of wind was forty-six miles an hour. The rice crop not harvested may be entirely destroyed by an inrush of salt water. The cotton fields along the coast probably are also nearly destroyed.

MASSILLON, O., Sept. 23.—By refusing to yield and rejecting the operators' compromise of a 65 cents' rate the Massillon miners have closed their case and orders have been sent to Birmingham to forward the negroes. Four hundred have thus far been engaged. The time limit for accepting the compromise offer closed at noon. Every arrangement for housing and guarding the new men has been completed with military exactitude.

TOKIO, Japan, Sept. 9, via San Francisco, Sept. 24.—China is willing to agree to a compromise, according to well-authenticated rumors, but Japan insists on war. A great fleet of transports, carrying 40,000 troops, is to sail in three days from Japan. Its destination is a carefully guarded secret, but there is a rumor an attempt will be made to march direct to Pekin from some convenient point on the Chinese coast. The Emperor will start September 13 for Hiroshima, in the inland sea, the new war headquarters. All news relating to movements of the army or the navy is rigidly suppressed here, but troops are marching night and day to the various rendezvous and a military railway system connecting the principal arsenals and forts is being built hurriedly.

A treaty has been signed between Japan and Corea. The agreement is as follows: 1. This alliance has for its objects the expulsion of Chinese troops from the Corean borders, the strengthening of the independence and self-government of Corea, and the furtherance of the interests of Japan and Corea. 2. While Japan shall wage war, offensive and defensive, against China, Corea shall render every facility for the movement of the Japanese troops and the preparation of their provisions. 3. This treaty shall become null and void as soon as peace is concluded with China.

YOKOHAMA, Sept. 9, via San Francisco, Cal., Sept. 24.—The Foreign Department of Japan has this day given notice that duly accredited newspaper correspondents may hereafter accompany the military forces of the empire and will receive all consideration that can reasonably be given by commanders of troops.

The murder of the two missionaries by Chinese soldiers has been followed by the

The Saints' Herald.

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The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors.

Business letters, subscriptions, remittances, changes of address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by post office or express orders, drafts on Chicago, or lastly by registered letters. Do not send checks.

Advertising rates, forty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; three months, fifteen per cent; six months, twenty-five per cent; one year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For reading notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial notices, twenty-five cents per line; discount as above.

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

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GERMAN TRACTS.

Tracts in the German language may be had of Ad. Richter, Burlington, Iowa: The Baptism 6c., the Repentance 5c., the Principles of the Gospel 6c., the Epitome of Faith 2c., the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage. Die Eine Taufe, a German translation of "The One Baptism." This German tract is on sale at the Herald Office; price one cent each.

COWDERY LETTERS.

Written on the subject of the Rise of the Church of Jesus Christ of Latter Day Saints, by Elder Oliver Cowdery. They contain valuable matter concerning the Calling of Joseph the Seer, the Discovery and Translation of the Book of Mormon, and the Angelic Bestowal of the Priesthood.

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assassination of the French customs officer on the frontier of Tonquin. These acts of violence are greatly embarrassing to Pekin authorities and it is announced reparation will be offered in the case of the Rev. Mr. Wylie by executing his assailants, rebuilding the wrecked chapel, and paying a sum of money to the family of the victim. The unprecedented step may be taken of expressing regret in an imperial edict.

The work of strengthening the defenses along the Chinese coast is continued mainly by posting floating batteries at points of supposed danger.

YOKOHAMA, Sept. 24.—A rescript has been issued convoking an extra session of the Japanese Parliament at Hiroshima, October 15, for seven days. A letter received here from Tien Tsin says the Chinese fleet landed 7,000 troops on the banks of the Yalu River in spite of the attack of the Japanese squadron. The letter adds that the Chinese ships engaged in the battle fought off the Yalu River were short of ammunition. They were ordered by Col. Van Hannekin to ram the Japanese vessels, but the order was given too late, as the Japanese were already retiring.

VANCOUVER, B. C., Sept. 27.—Capt. Onslow, late commander of the flagship of the British Asiatic squadron, who was a passenger by the Empress of India, en route home on sick leave, says, although the Japanese have the better of the fight so far, he thinks China will ultimately win. Native enthusiasm, he says, in Japan is most intense, and not only are large numbers volunteering for active service, but private subscriptions to a large figure have been contributed by rich and poor alike. Capt. Onslow says Japan's army is one of the best disciplined he has ever seen.

Inhuman barbarity marks the course of the Chinese army. The Chinese Taotai of Formosa offered a prize for Japanese heads. Koreans have been enlisted, and three Japanese heads transixed on spears are reported to grace the walls of Pyong Yang, and the hands of five of their foes were nailed to gates of Whang Ju by Chinese.

WASHINGTON, D. C., Sept. 27.—The reported plan of Mexico to unite all the Central American States in one great republic is doubted at the Mexican Legation here.

TOKIO, Japan, Sept. 14, via Victoria, B. C., Sept. 26.—Details of an attempt made by Li Hung Chang to sound Japan on the question of arbitration without committing himself were heard this morning from high authority.

Lord Li got no answer. All attempts to bring about arbitration now will fail. Japan wants to fight. It has new arms, modern tactics, and handsome European uniforms. The atmosphere is electric with the spirit of war. The army is mad with enthusiasm. The government is drunk with egotism. So magnificent is the vanity at this moment that a war with England would be popular. No one dreams of defeat. It is only a question of the date when the Japanese army will camp in the streets of Pekin and the Son of Heaven will humbly sue for peace.

Should the time arrive when arbitration would be possible both China and Japan probably would name as arbitrators the United States, Belgium, and Switzerland. England has no standing in Japan. Its attitude recently has been that of a bully. Admiral Freemantle has addressed letters to Admiral Ito couched in the most insulting terms.

There are rumors that Li Hung Chang has secured several new ships and has managed to get large supplies of modern rifles since the war began.

QUEBEC, Que., Sept. 27.—Dispatches from Chicoutimi and Bay St. Paul, east of here on the north shore of the St Lawrence River, report a light earthquake shock at eight o'clock this morning, lasting thirty seconds.

President Cleveland has issued a proclama-

tion granting full amnesty and pardon to all Utah Mormons now suffering deprivation of civil rights who have been convicted of violating the laws prohibiting the practice of polygamy, unlawful cohabitation, plural marriage, etc., on condition of abandonment of polygamy and obedience to the laws of the United States.

A "congress of arbitration" will be held in Chicago, November 13 and 14.

RICHMOND, Va., Sept. 27.—A furious storm is raging to-night along the Virginia coast and it is feared there will be a great loss of life and property. The tide is higher at Norfolk and Newport News than it has been in many years and is still rising.

NEW YORK, Sept. 27.—The West Indian hurricane is making its way steadily in this direction. Early in the day it was off the coast of South Carolina. It is traveling slowly in a northeasterly direction with a rotary motion describing a circle of about 2,000 miles in diameter.

ST. PAUL, Minn., Sept. 27.—Forest fires this afternoon laid waste a large portion of the southern and eastern parts of Crow Wing county. Driven by a fierce gale the flames traveled with lightning rapidity. Many farmers have lost all their crops and buildings, but it is impossible to-night to get anything like an authentic estimate of the loss. No fatalities have been reported yet, but grave fears are entertained for the safety of many families known to have been in the fire belt.

Bishop Keane, of Washington, lately returned from Rome, is quoted as saying that the Pope's forthcoming encyclical letter to American prelates would set forth certain important enlargements in the functions, authority, and dignity of the apostolic delegation in the United States, over which Mgr. Satollí presides. It is probable the jurisdiction will be so enlarged that the Alegate's authority will be supreme in this country and will not be subject to appeals to Rome. The supreme authority of the Alegate would extend to cases of dispute, and would be in the nature of a supreme court, subject, however, to the papal power on all questions outside of those of church discussion and procedure.

WASHINGTON, D. C., Sept. 28.—The report of the Third Auditor of the Treasury for the fiscal year ended June 30, 1894, shows the total disbursements at pension agencies on account of pensions for that year have been \$137,636,981.

SHANGHAI, China, Sept. 28.—It is reported that the Japanese have succeeded in entering the Chinese Province of Manchuria, and that they are advancing on the capital, Moukden. It is also said fighting has taken place between the invaders and the Chinese at a town between that city and the frontier. The engagement is said to have ended in a decisive victory for the Japanese, who established themselves in the position previously occupied by the Chinese troops.

The Emperor is dissatisfied with the course events are taking and affairs are gradually working toward a coupé d'état. The Chinese war ship Kwang Chan is reported to have been lost while running from the fight off the mouth of the Yalu River.

It is reported that the Emperor has granted Li Hung Chang's request to be allowed to take the field in person.

RIO DE JANEIRO, Sept. 28.—One hundred and ninety-seven persons have been arrested for being implicated in the riots of the last four days. Italian and Portuguese houses have been fired. The police and marine are active. Many cries of "Death to the tyrant" were heard. Troops are here in barracks and sailors with boats are ready to land. President Peixoto announces that aid from foreign war ships is necessary.

Massillon, Ohio, miners have agreed to abide local arbitration of their differences with operators. Over two thousand will resume work October 2.

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COMPARATIVE THERAPEUTICS.

A CHICAGO publication furnishes the following statement: "Cook County Hospital is located in Chicago, and is one of the largest in the world. It contains from 800 to 900 patients all the time. Dr. Streeter has furnished the following statistics for the past five years.

"The total number of patients admitted to the hospital during this time was 43,598. Of those 28,121 were assigned to the Allopathic school, 8,509 to the Homœopathic school and 6,968 to the Eclectic. The total number of deaths in the hospital during this time was 4,774. Of the Allopaths' 28,121 they lost 3,340, a death rate of 11.88 per cent. Of the Homœopaths' 8,509 they lost 766, exactly 9 per cent. Of the Eclectics' 6,968 they lost 668, or 9.56 per cent. Thus it will be seen that, while the entire death sum total is 4,774, if the Allopaths had treated all the patients in the hospital for five years the number of deaths would have been 5,179, or would have cost the country 405 more lives to have had the institution altogether under Allopathic control. Another way of putting it is this: While the death record shows 4,774 losses, if the Eclectics had treated all of the patients the number of deaths would have been 4,167, and if the Homœopaths had treated them all it would have been but 3,923."

The statistics as they are given are valuable in a comparative sense, although it must be said that to reflect upon them in the manner indicated by the writer in the closing lines of the paragraph savors much of the *ad captandum*. It is but reasonable to admit that we can scarcely compare cases of illness or disease, although

coming under the same diagnostic class, as we would pumpkins or gooseberries, and draw absolutely true conclusions from their mortality; nevertheless showings of the kind given must have a derogatory reflection upon the less successful methods. There is one class or school of therapeutics, however, that we should like to have seen represented in such a competition, viz., the hygienic, for we believe that with a fair opportunity it would show to our Homœopathic and Eclectic contemporaries, some advantage in the mortality rate over them. What "experimenting" there has been in hospital service in the hygienic or hydropathic line by physicians, for the most part by no means well equipped for the work, has obtained results very prejudicial to the common drug method. When, however, the question is asked why the hygienic procedure is not adopted since its effects are so far superior to the other? we are met by the answer—quite impracticable to introduce it generally.—*D. in Phrenological Journal.*

RULES IN SPEAKING.

- Speak in chest tones.
- Pronounce vowel sounds correctly.
- Say "It is I," and "He went with me."
- Speak distinctly, but softly and slowly.
- Pronounce the o in "stone" like that in "go."
- Give each syllable its proper value or length.
- Say "waistcoat" and "trousers," and not "vest" and "pants."
- Say "memorandum" in the singular and "memoranda" in the plural.
- Avoid coarseness and rudeness of speech, and language and harsh laughter.
- Pronounce the letter r in words where it occurs, as in "arm," "girl," "rubber."
- Lower the voice and speak slowly when one wishes to enforce one's authority.
- Train children carefully to read aloud, both for the sake of the voice and the pronunciation.
- Avoid the overdelicacy of language and affectation of precision which belong to persons of narrow culture.
- Say "sir" or "madam" if one have occasion to address a stranger, using the word "madam" for a single as well as for a married lady.
- Pronounce correctly, studying not only the dictionary but the language of living speakers who are entitled to speak with authority.
- Pronounce in English fashion the names of foreign places and persons which have become Anglicised, as Paris, Vienna, Napoleon.
- Teach children to say, "Yes, mother (or father)" and "No, mother," and to say "Yes, sir (or madam)," to old people or to those who adhere to the old ways of speech.
- Remember that slang is unmeaning as well as inelegant and that words like "jolly," "beastly," etc., used in season and out of season, soon lose all their meaning.
- Use words of Saxon rather than of Latin origin whenever it is possible to do so, thus gaining terseness and vigor rather than a

large number of syllables with diminished force.

Use the words "man" and "woman" in many instances where formerly one would have said "lady" and "gentleman," the latter words having largely lost their significance from excessive use—or abuse. The phrase, "Mrs. Ames is a charming woman" would now be preferred to "Mrs. Ames is a charming lady."

"Progress of the World," the editorial department of the October *Review of Reviews*, covers the following topics of national and international interest: "The Bryant Anniversary," "The Elmira Reformatory," "Education for the Bar," "American Explorers in Ancient Fields," "Our Arctic Parties," "The Northwestern Forest Fires," "Drouth and Irrigation in the West," "The Struggle Over Corea," "Nicaragua and the Mosquito Coast," "Venezuela and British Aggression," "The Nicaragua Ship Canal," "Mr. Depew on the State of Europe," "Postmaster Dayton on the British Postal Service," "Mayor Gilroy on Municipal Government Abroad," "The Movement Against Tammany," "The Elections and the Reactionary Drift," "The New York Republicans," "Peace, War, and Christianity," "Industrial Warfare," "A Wet Harvest in England," "The Lords and the Irish," "Another Irish Land Bill," "Perils of the Rosebery Ministry," "Labor and Liberalism," "The Eight Hours Day in England," "Continental Politics," "British Holiday Parliaments," "Enfranchised Woman in New Zealand," "Australian 'Notions,' Political, Agrarian, and Industrial," and the deaths of the Count of Paris and Professor von Helmholtz.

A paper which will be sure to attract the attention of all college men and graduates, as well as others interested in the social movements of our day, is Carl Vrooman's "College Debating" in the October *Arena*. This article is more important than its title at the first glance indicates. It is a description of an entirely new force and movement in college life, one which will put the men into touch with the social problems of the world for which they are preparing to take an active part for good or evil. The old college debating societies have been revived and an Inter-collegiate Debating Union has been formed, in which every club is to discuss a certain programme and then meet for parliamentary debates. In this connection the college debating societies are to discuss the same topics as the Practical Progress and kindred societies, and so they will possess an educational and practical value for the colleges equal to almost any prescribed course in the curriculum.

Dr. Heinrich Hensoldt's third paper on "Occult Science in Thibet" appears in the October *Arena*. This series of articles has created a great deal of discussion. Some writers are violently opposed to Dr. Hensoldt's statements and refuse to consider them seriously; others regard them as of the greatest importance and value.

A Mexican named Modericos died at Ingram, near Kerryville, Texas, September 23. His relatives and intimate friends assert most positively he was 150 years old. He has been married five times, marrying his first wife 150 years ago. He had three grown sons in the war of 1812.

Strangely enough the busiest tongues are generally responsible for the most idle words.

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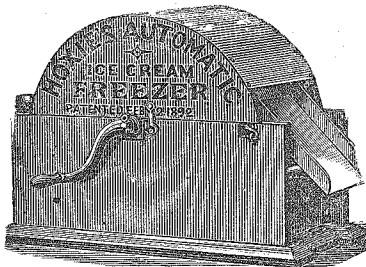
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, October 10, 1894.

No. 41.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 10, 1894.

OBLATIONS.

THOU shalt offer thine oblations and thy sacraments unto the Most High.

To secure a uniform observance of this commandment of the Spirit is the object of what shall be written herein. Quite frequently we are appealed to for counsel regarding the best plan to adopt, and as often we are offered suggestions by the inquirers.

By some the term oblations is held to mean money contributions alone; by others simply prayer, song, and testimony, or either of these separate. Under the Old Testament regime sacrifices enjoined of the Lord, such as fruits, cereals, flesh, etc., were called oblations and were associated with the services of the altar by which sometimes the sinner was released from condemnation. The words offerings, vows, sacrifices, and oblations, are used synonymously in various places and include in their meaning everything connected with human duty under the law.

The New Testament writers enjoin the offering up of "spiritual sacrifices." By one we are counseled to present our bodies as a living sacrifice. By others thanksgiving, faith, and praise are referred to as sacrifices. Paul acknowledged the gifts sent him by the Philippians by the hand of Epaphroditus, as a sacrifice well-pleasing and acceptable to God. All these were oblations in the proper sense, having become a part of the service at the altar of "spiritual sacrifice."

In the section of the Book of Doctrine and Covenants from which the quotation introducing this article is taken, we have all these things included as parts of acceptable service. It reads:—

Wherefore I give unto them a commandment saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. . . . Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day ap-

pointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.—D. and C. 59: 2.

Here we have the words "vows," "devotions," "sacraments," and "oblations" used in such connection as to warrant almost a single interpretation—the word "sacraments" being in the plural, may indicate more than merely partaking of bread and wine—and all being associated with confession of sins committed, as was the case in Old Testament times. To a believer in the necessity for financial aid to support the cause, there should be no difficulty in concluding that the law pertaining to temporal things is a spiritual law, hence whatever is done under that law in either tithes or free-will offerings, is a part of the "spiritual sacrifices" enjoined and may be safely included in the meaning of the word "oblations." We are informed in the word that all God's laws are spiritual and surely by this the law that calls for financial support is declared to be spiritual.

We believe that Saints are thus obligated to offer up the evidences of their affection in prayer, praise, faith, confession, and money, to the extent that their ability and the necessity may reach or demand.

In some of our large branches a collection is taken up at each sacrament meeting, either immediately after the opening services, or immediately before or after passing the emblems. We see no reason why either of these practices might not obtain, as the branches may severally appoint; but we see good reason why no branch should ignore the provision for oblations any more than that which they understand to refer to the bread and wine. All should be carefully observed, and the nearer we can approach uniformity of observance the better will the general results be.

All Saints should operate in the interests of harmony, and it is better to observe all that may be possibly enjoined in an obscure statement, when it is found to be in accord with the provisions of law separately recorded elsewhere, than to fail without ample reason, and take the risk of dishonoring a divine appointment.

We believe that the passage referred to authorizes all we have enumerated as details of service, and we exhort all Saints to pay their oblations in the

way and at the times stated. Peace, good will, and prosperity will follow its observance, and surely this is "a consummation devoutly to be wished."

PATHS TO HIGHER DESTINIES.

THE spirit of the gospel is a broad one, as broad as the universe itself. It must be and is as comprehensive as the character of God. It overlooks the wellbeing and rights of none; it seeks the good and perfection of all. Its presence in individual life is designed to be constant, abiding, that there may be constant, abiding enlightenment, purity of heart, and nobility of purpose; and that every principle essential to perfection may be strongly affirmed, maintained. He who is sufficiently influenced by it becomes capable of discerning the good existing in anyone or anywhere. He recognizes it, and in the nobleness of his nature and goodness of his soul finds genuine satisfaction and pleasure in noting and crediting the presence of good, and is thus further broadened by such liberality in recognition. He observes and credits the existence of good, because he is seeking good. While he observes the evil or faulty so far as necessary, his observation of them does not lead him to surmising, to suspicion. He perceives the evil only from necessity, for protection; in a secondary, not in a primary sense. His sense of seeing, his developed powers of observation, his gift of discernment, cause him to see things as they are; but he is looking for good; and possessing or having partaken of the divine nature, is enabled to descry whatever degree of good exists. He can thus judge righteously, so far as his knowledge permits him to judge, and be charitable and just. He who cultivates the virtues of generousness, charity, forbearance, brotherly kindness, etc., finds therein lasting and deepening pleasure, surpassing immeasurably the enjoyments of lesser things. The truer the virtues attained, the deeper, the purer the satisfactions of the soul. Too many drink from surface springs; the still waters of life run deep, and the clear light is hidden save to those who seek carefully and thoroughly, and whose hearts are pure and true enough to receive and sense their sacred purport. A man may have the calm of conscience and the reign of peace within though all about him be in conditions of disquiet and unrest. God is the author of peace, and he

who dwells in God has peace in his heart and is calm and unmoved by fear, or by ordinary causes of apprehension or trouble.

"Fervent charity"—strong, living love—the apostle admonished the saints to put on, to have, to possess. Those who have it gladly welcome the evidences of goodness and excellence in others, and are slow to suspicion or condemn any who give evidence of love of the truth and desire to do right. They are above the low desires and base designs that make another's virtues less.

It is a dangerous thing to assume to pass unto the exercise of judgment upon individuals in cases or conditions where God has reserved such judgment to himself. It in itself justifies a presumption of spiritual pride, and harshness, and narrowness, and causes loss to those who permit themselves to so assume and judge. It is unjust, cruel, and merciless.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

God is "faithful" and "just" to his children when they confess and make amends. Confession, and repentance, and correction, and overcoming instance love of the right, and indicate strength of character. This God accepts; mortals should not presume to do otherwise. It is only when evidence of unwillingness to confess and rectify is manifest that condemnation is justifiable. "Love worketh no ill to his neighbor." Saints are called to the high purpose and mission of sustaining, encouraging, and helping; not to the exercise of unjust judgments and use of harsh, undermining, disheartening criticisms.

Where a spirit of justness prevails there will be unity, confidence, and progress, and prevailing causes of division will disappear. Commonly existing errors and petty littleness cannot long thrive among people when the many discourage the nurture and growth of such elements. "Do good unto all men, especially unto them who are of the household of faith," is the true method. Distrust should not prevail without clear, unmistakable evidence of unworthiness; when the evidence of lack of sincerity and integrity warrants withholding of confidence and requires careful, protective scrutiny to guard against deception and hypocrisy.

No soul can be narrow and yet be great; no one can be little, contracted, and accomplish much for humanity. The instruments to be used for good must rise to the occasion, must meet the demand; must love much, must have a breadth of sympathy that will go out to all humanity and encourage all who elect to be just and true, and all who can be induced to amend their ways.

The Spirit of God is a discerner of the thoughts and intents of the hearts of all. It recognizes and appreciates nobility of soul wherever found. It also pities littleness, narrowness, or anything bordering on the Pharisaical. The spirit of our work is one with the true spirit of our national institutions—it is a declaration of complete independence from bigotry, injustice, and narrowness in every form and in every place.

Generous, honest, independent-minded men and women are the noblest works of God. They are master spirits through whose potent influence a grander humanity is being developed in the world, and in which men and women are to become free indeed. Let us have this spirit prevailing everywhere among the people of God, and we shall have what the church is designed to be—the strongest organization in the world because representing and exemplifying all truth; an intelligent, pure, and compact body that will be recognized by all who love truth and are not afraid to affirm it, but whose souls will rejoice in the genuine satisfaction of standing by it, frankly, independently, steadfastly.

Rigidity, narrowness, or undue formality will dwarf and hamper any soul. We must free ourselves if we would rise to the higher atmosphere where the purer air is breathed, where the vision is clear and more extended, where the impulses of mind and heart are broadened and strengthened, and the paths to higher destinies lie open before us; the way to the healing fruit of the tree of life and to God.

No one should permit suggestions of evil, injustice, harshness, nor any negation of the law of love and kindness to find place in the heart. Individuals who live in the high planes of life are safe from wrong thinking, from wrongdoing, from the warping influences of narrowness, and from deception.

WHY BE TROUBLED?

"WHAT we shall be" in the future "doth not yet appear."

Thus wrote the Apostle John to the church, after which he added the comforting words:—

But we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is.

To Saints who believe this announcement and who are carefully heeding the suggestion that follows, to purify themselves, "even as he is pure," there need come no worry of mind regarding the details connected with God's part of the work of transformation in us. Outside of the rightful discharge of the obligations imposed upon us by the Lord, whose likeness we are hereafter to bear, we need not burden our minds with

anxiety as to the process by which that image is to be secured. It should be enough to know that it is a part of the pledge our Father has made, conditionally, that we shall be like Christ and "see him as he is."

The evidences received by us here confirmative of the gospel's truth should be a sufficient guarantee that the promises relating to the after life will be as literally realized. A divine pledge holds good wherever it applies if the conditions upon which it is based are honored, and if heaven has not proven neglectful of the details that contribute to a fulfillment here, it is safe to hope that the future will not reveal any exception to this order. Those without the fold, to whom the "word" has not been "confirmed" by "signs following," may to themselves appear consistent in doubting the promises of a resurrection to after life; but with Saints it is different. They see in the experiences now enjoyed the evidence that thousands of years, in their passing, have not changed the purpose, or dulled the memory of the God in whom they trust; and by this they have assurance that "all his promises are yea and amen." Though many thousands more of years shall be required in which to completely unfold and consummate his design, there will be no inaccuracies or failures even in the minutest details that relate thereto.

Our gospel enjoins no necessity upon its believers and advocates to apologize for divine procedure in the past. With pride we point to a host of recorded doctrinal and other items for which no place can be found in human systems; but which adjust themselves so admirably and harmoniously to the machinery of the church as re-established in this generation as to demonstrate their divine pre-ordination to such place and service. By this we employ the same method as did Jesus when he quoted the words familiar to his hearers, "the stone which the builders rejected is become the head of the corner." The stone was divinely appointed and prepared, but there was no place for it in human structures where its functions could be properly performed, hence it was rejected and dishonored. The development of the heavenly plan revealed its place and necessity, at length, however, and God's wisdom was magnified while human wisdom was put to shame. All the creations of God are part of his design. Till we see the associate parts and witness their cooperation, we may question the wisdom of the creator; but the "gathering together in one" that has been going on since the angel message was first sounded, has helped many a murderer to learn doctrine and admire the beauty of divine prearrangement. A place has been found in religion for

much that seemed like waste creation before, and faith has thus been created in promises and offices that relate to future life—even the resurrection of the dead itself—within the minds of many who once “erred in spirit.”

What grander assurance need the trustful Saint ask that his or her resurrected body will be fully adapted to the estate it has prepared itself to inherit, than is found in the body now occupied. If infinite wisdom is voiced in providing a body here so wondrously adapted to the conditions of earth life, and this life is but a probation, or has been ordained as a means to an end, does not faith, by investigation, grow into knowledge, when we see the marvelous accuracy with which every organ and member has been created and arranged? If all this care—this divine wisdom and skill—has been exercised in providing for the temporary condition, will there be less revealed in the work of adapting us to the higher conditions to which we tend?

Paul the apostle once wrote to the Romans that “the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made.” If this be true then surely the ground of our hope is safe, and Saints may rest the matter of their coming forth, without fear in the hands of him who hath given such evidence of wisdom, love, and power, in the provision made for this estate upon which we have already entered.

John wrote truthfully: “It doth not yet appear what we shall be;” but it is enough to *know* that we shall be like Christ. Little matters it to the true believer whether the literal and identical particles of his present body are preserved or lost, whether he shall go to the grave in full flesh or emaciated, whether his physical parts have been buried together or thousands of miles apart, whether in rising he shall have the flaxen hair of his boyhood, the denser color and growth of his manhood, or the white locks of his advanced age, whether he shall be tall or short, or plump or slim, or what the tinge of his complexion may be. It matters not whether his bones have been preserved in some sacred spot, or his ashes from the altar that consumed them have been blown abroad by the winds of heaven. He whose pledge stands good in this life to those who keep the law of life, will maintain the righteousness of his purpose and prove himself a redeemer indeed of pledges and of men, when the hour for our appearance is announced. In that hour “we shall be like him, for we shall see him as he is.” Glorious hope, indeed. If at that day the processes by which the varied transformations have been wrought in our

physical appearance are explained, we shall be content to listen and shall doubtless find therein cause for praise, and wonder, and delight. But we expect to find more cause for praise in the moral changes wrought by which our characters have been made to bear his likeness. In this we confess deep interest now, hence are anxious to listen further to the apostle, and confess his wisdom when he says:—

And every man that hath this hope in him purifieth himself, even as he is pure.

We have this hope, hence need this purification, without which the hope must forever fail of fruition.

SECOND SCOTT-BRADEN DEBATE.

THE following clipping from the North Judson, Indiana, *News*, of September 27, and the statements of Bro. I. M. Smith which follow it, contain news so far received from the second Scott-Braden debate. An additional report will probably be sent us after the discussion has been concluded:—

Elders Scott and Smith, well known and highly respected representatives of the Latter Day Saints, came to the city Monday, putting a stop to unkind utterances to the effect that they were afraid to show themselves. This fight began in a friendly discussion between Revs. Faunce and Scott, and would have so ended, but when the curtain lifted on Clark Braden, who might be termed “the Chicago rag masticator,” he began a dirty, nasty, foul-mouthed, egotistical, and personal attack that has caused old-time friends to become slanderous enemies, and changed genuine love into a feeling of hatred that will never die down. Most of his tirade upon the Saints is pronounced by those outside of both churches and by some members of the Christian Church as ungentlemanly, unchristian, untrue, unprofessional, and decidedly un-Christlike. No minister of God’s word should pause to reply to it. A howling Chicago alderman would find it more in his regular line of business. We are sorry for Mr. Faunce. He is a good, Christian man, and we have so much confidence in his sincerity as to firmly believe that he is heartily ashamed of the present religious crisis at Knox. May God’s infinite goodness teach the younger element of church workers here to forsake this path of petty, narrow contractedness and live a higher and nobler life; a life that will crown them with palms of glory in the land beyond, where men who try to spread such a malady as is now prevalent in Knox will be “dumped” through the skylight. BUSH.

Bro. Smith’s card is dated Knox, Indiana, September 28, and is as follows:—

Will you please give place for marked extract in North Judson, Indiana, *News*, of the 27th. We don’t know who wrote it but it expresses the prevailing sentiment in this town. The Rev. Faunce referred to is the Disciple minister of this place. Mr. Braden had lectured against our faith about one week before we arrived, and yet when he got up to make his last speech the first night of the debate (he being in the negative) nearly one third of the congregation got up and left. The Saints, however, staid with him.

During the first quarter of 1894 the marriage of 93,336 persons is registered in London.

EXTRACTS FROM LETTERS.

WE publish Bro. M. H. Forscutt’s dedicatory hymn “Evanelia,” which was sung at the dedication of the gospel boat. Writing from San Francisco under date of September 25, Bro. Forscutt says:—

The *Evanelia* was dedicated; that is, services were held by her side and prayer offered upon her on Sunday last, the 23d. A goodly number were present.

We learn from Bishop Kelley that the *Evanelia* has attracted much attention in San Francisco and vicinity, and has been a means of widely advertising the church and its faith.

President Joseph Smith wrote from Little Sioux, Iowa, September 29, as follows:—

I have spoken every night since leaving Logan, but two, Sunday evening at Woodbine, where there was a mass union service in the M. E. church, and Wednesday evening of this week, when I attended the prayer service here. Am feeling quite well. I will be here till Tuesday. Go to Moorhead tomorrow for the morning service. Will go from here to Council Bluffs. Had full houses at Moorhead and here, excellent liberty and good attention.

Australian news: Bro. Richard Ellis, writing to Bro. John Scott, from Sydney, September 2, says:—

Bro. Kaler is here for a short time while waiting for Bro. Butterworth from Victoria. They are going up country to open new places, and Bro. Gomer Wells will go to Victoria to take the place of Bro. Butterworth. A young man, a brother from Victoria, was taken very ill with mental derangement and had to be sent to a hospital. He was administered to and got but temporary relief, so the Australian Saints fasted and prayed in his behalf on Sunday, August 19, and he received the blessing—was restored to soundness of mind, but was very weak in body.

Bro. John Kaler wrote from Tuncurry, New South Wales, September 2:—

Bro. Wells is now in Victoria, and Bro. Butterworth will soon be here to labor with me for six months. We hope and pray for a future increase.

Bro. R. M. Maloney was at El Reno, Oklahoma, the 1st inst., whence he wrote:—

Interest on the increase. We commence at the “sod schoolhouse” on the first Sunday, to continue a couple of weeks. Prospects are more encouraging in this field than at first. We look for a good harvest. Several are near where I have lately labored. We will return in a few weeks, and hope to see many added to the fold. Very dry and dusty.

EDITORIAL ITEMS.

CONFERENCE of the Northern Illinois district will convene at Plano, Saturday, October 13, at ten a.m., instead of at Mission, as appointed; see notice of Bro. F. G. Pitt, district president, elsewhere. Diphtheria prevails and increases at Mission, and threatens to stop public gatherings.

Brn. A. H. and F. A. Smith returned to Lamoni on the 1st inst., from the Nauvoo and String Prairie district, where both have been laboring of late.

Sr. Lydia Hoag, No. 108 Winter street, Grand Rapids, Michigan, re-

quests resident members of the church to call on or write her.

Letters are received from Bro. C. Edwards, Zonker, Missouri, and Sr. H. Morris, Xenia, Illinois. Sr. Morris regrets the death of one of the workers among the Saints, but is hopeful that the loss will stimulate others to greater activity; that the ranks may be kept compact, and continue to advance.

Bro. N. R. Nickerson of North Plymouth, Massachusetts, wrote under date of the 30th ult., reporting local labor done at North Weymouth, where faithful Saints welcome the laborer and have influence for good among the people. Prospects were good.

Bishop E. L. Kelley is again at headquarters, having returned from Independence on the 2d inst.

Bro. A. S. Cochran started for El Dorado Springs, Missouri, on Friday the 5th inst., to attend the South-western Missouri reunion.

Bro. J. W. Wight went to Woodford, Iowa, October 3, to enter upon the fall campaign in Western Iowa.

The Upper House of Hungary has passed a bill granting liberty of worship to all religious denominations. A Protestant church flourishes in Catholic Spain, though the Primate of the State declares it an invasion of the rights of the Spanish Episcopate. With the dawn and state recognition of religious liberty in the ultra Catholic countries of Hungary and Spain, the final prevalence of religious and civil liberty throughout the world need not be doubted. God reigns, and is overruling the developments of the world for good.

Original Poetry.

EVANELIA.

TUNE, NEW YEAR, PAGE 179.

Written and sung at the Dedication of Evanelia, built for the purpose of Mission Work of the South Sea Islands. By Professor M. H. Forscutt.

We thank the Lord that we have lived to see
The Evanelia launched upon the sea
Whose islanders await God's sons to hear;
Go, Evanelia, go, convey them there.

The deep blue waves of old Pacific ride
In calm security, for God will guide
Thee on thy gospel mission, souls to save,
For whom the dear Lord Christ his life's
blood gave.

Tahiti and four hundred islands pray,
The Georgian, Friendly, and Paumotu's say,
"Come, Evanelia, come, God's servants bring,
To ransom us from error and Death's sting."

America, we hail thee! Friend to all;
Thy faithful sons and daughters heard our
call;

They built thee, Evanelia, we desire
God thee to bless, and them: We but aspire
To reach Truth's eminence, successful be
And set each South Sea Isle from error free;
The men of every hue to Jesus win;
Go, Evanelia, go,—the work begin.

Dear Evanelia, thee we dedicate
To Jesus Christ, his ministers thy freight,
Upright and holy men, none can condemn,
Thy cargo ever be, Amen, Amen.

Mothers' Home Column.

EDITED BY FRANCES.

To train the foliage o'er the snowy lawn;
To guide the pencil, turn the tuneful page;
To lend new flavor to the fruitful year,
And heighten nature's dainties; in their race
To rear their graces into second life;
To give society its highest taste:
Well ordered home man's best delight to make;
And by submissive wisdom, modest skill,
With every gentle, care-eluding art,
To raise the virtues, animate the bliss,
Even charm the pains to something more than joy,
And sweeten all the toils of human life;
This be the female dignity, and praise.

—Thomson

HELPING HAND.

SYNOPSIS OF CHAPTER EIGHTEEN, HINTS
ON CHILD TRAINING.

CULTIVATING A CHILD'S TASTE IN
READING.

AS THE body is benefited by exercise, so the health of the mind is invigorated by proper reading. But there is reading that debilitates and debases the mind, and instead of forming a basis for knowledge, lessens the desire for knowledge. The habit of reading is usually formed in childhood, and parents are directly responsible as to whether their child's taste in reading takes the right or the wrong direction; and it is their duty to shape and cultivate that taste.

A child ought to love to read books that will help his growth in character and in knowledge. And a child will love to read such books as his parents permit or cause him to find pleasure in. The parent settles this question, and the child reaps the consequences of the parent's action or inaction in the matter.

A child's reading need not be limited to those books alone which add to his knowledge or tend directly to improve his morals. Amusement and some play of imagination are as legitimate in a child's reading as are recreation and laughter in his physical training.

"Books should to one of these four ends conduce,
For wisdom, piety, delight, or use."

Reading which merely delights for the time may help form a character that includes wisdom, piety, and useful knowledge. But no child should be left to his own untutored taste in his choice of reading; neither should he be made to read any books as a dry task. His taste should be so cultivated by the judicious and persistent efforts of his parents that he will enjoy instructive books as well as amusing ones.

"Nonsense songs" and "Mother Goose melodies" have their place, which is to amuse and attract toward early reading. But these should be regarded only as aids toward something better. So, also, with the better class of fairy tales. They meet a want in a child's mind, in the developing and exercising of his imagination; but here is only the beginning of a good work in a child's reading, and the parent should see that it does not stop here.

There is a place for fiction in a child's reading. Good impressions can be made on a child's mind, and his feelings swayed toward the right, by means of a story that is fictitious without being false. But fiction ought not to be the chief factor in any child's reading, nor can influence and impression take the place of instruction and information in the filling of his mind's treasure chambers. To

read even the best religious story books alone will not develop a child's highest mental faculties or foster his truest manhood. He needs also to read that which adds to his stock of knowledge and which gives him a fresh interest in the events and personages of the world's history.

A child is naturally inclined to prefer an amusing or exciting story book to a book of straightforward fact. But that is no reason why he should follow his own tastes in the matter any more than that he should be allowed always to eat cake in place of bread, or candy rather than meat or potatoes. Parents must cultivate in their children a taste for right reading of every sort if they would have them attain to the best that is possible for them.

A wise parent can train children to an interest in any book which ought to interest them. He can cultivate in them a taste for history, biography, travel, popular science, and other useful knowledge, so that they will find these books more satisfying than do their companions the exciting or delusive stories of fiction or fancy. There are boys and girls of ten and twelve years of age whose chief delight in reading is in the realm of instructive fact, and who think it beneath them to spend time to read fictitious story books—religious or sensational. And there would be more children with such elevated tastes in reading if more parents did their duty in the matter.

But it is no easy matter for a parent to do this duty. He must first see the importance of his work and then give himself to it from his children's early years until they are well established in good habits of reading. He must know what his children ought to read and what books ought to be kept from them. Then he must set about making the good books attractive while he shuts out all the harmful ones. This takes time, thought, patience, determination, and intelligent effort, but it will pay beyond its greatest cost.

It is of peculiar importance to keep out that which is evil, for if a child once gains a love for exciting fiction it is doubly difficult to bring him to love narrations of sober, instructive fact. High colored and overwrought works of fiction in the guise of truth—with or without a moral—should be permitted to form no part of a child's reading, however good the source from which they may come. Neither fancy nor fiction is to be tolerated in a form to excite a child's mind, or vitiate his taste in reading. No pains should be spared to guard the child from mental as well as physical poison.

A child must be led to have an intelligent interest in books that may be helpful to him. The parent must find good books and give them to the child with such explanation and commendation as will make the child wish to know of their contents. The conditions and tendencies of the child as well as the circumstances of the hour should be kept in mind in choosing and presenting a book for a child's reading, and such consideration will have an effect on the mind of the child.

For instance when the Fourth of July is brought into notice tell a child briefly about the American Revolution and give him a

book about the Boys of Seventy-six. A picture of London Tower may be a good starting point from which to interest him in some of the more impressive stories of English history. From some object of nature, a shell, a crab, a rock, or a tree, he may be interested in a little book of natural history or woodcraft.

From some mention of Jerusalem, Athens, or Rome, a child may be pointed to the story of the Children's Crusade, or to some of the collections of classic stories for children. Africa, India, or the South Sea Islands being referred to, a talk about the missions in those parts of the world may serve to interest a child in some of the more attractive books concerning missionary heroes.

A parent ought to be always watching to suggest suitable books for his child's reading, and to interest the child in them. Reading with the child and questioning him concerning his reading will increase his interest and enjoyment in his reading. A child needs help in this sphere and will welcome it when given. If proper help be given, it will add to his pleasure, and his taste in reading will be steadily and effectively cultivated in the right direction; but if he goes on without help, he is liable to go astray, and to be a lifetime sufferer in consequence.

C. B. S.

HARDY, Nebraska.

Dear Sisters:—I hardly know what those who are so far away from the Saints would do if it were not for the *Herald*, *Autumn Leaves*, and other periodicals. I have not heard a sermon preached by a Latter Day Saint elder for over a year, but have read all the sermons that come with the *Herald*, and O what a world of good one receives by so doing! I do not think there is a Saint besides myself near here, and do not think there are any near us that ever heard the word preached as we believe it. Sometimes it seems hard for me, but I am not alone. God is my helper, and of him I ask daily for grace and strength to help in time of need.

We have Union Sabbath school in a schoolhouse a mile west of here, and sometimes preaching by Methodist and Lutheran ministers. They come from Hardy, a distance of five miles, and do not get out very often. The last time the Lutheran minister was out, after the sermon he came and asked me if I was a church member. I told him I was. He asked what church I belonged to. I told him the Latter Day Saints. He said, "O well, it will not make any difference to God when we get to heaven, for there we will not be known as Methodists, Latter Day Saints, or any denomination."

I do not think he knows much about the Saints, but hope he with others will investigate. You do not know how happy it made me to be able to say that I was a Latter Day Saint. I think we should always be ready to confess that we are followers of Jesus. For is it not written, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels?" If God be for us none can be against us? But we must not

think that we can be church members just because our names are on the church record. Merely that does not constitute a Christian. "If we live in the Spirit, let us also walk in the Spirit."

How I hope and pray that an elder will be sent to us soon. I think much good could be done. Only yesterday a young lady came to me and said she wished we could have meetings evenings at the schoolhouse, and several had spoken the same thing to her. I long to have an elder of our faith nearer so we could have preaching evenings, and as I write I think perhaps some one will come anyway. Anyone coming would receive a hearty welcome and be well cared for as long as they wished to stay with us. If any elder or elders wish to come let them write to me and I will give them full particulars. I feel impressed that God will send some one to do the work that is waiting to be done, for I feel that he has caused me to write for help.

I wish to tell Sister Emma and Sr. Lillie Flowers how grateful I feel to them and how happy it made me to know that they had tried my plan of studying the Scriptures. I felt well repaid for the time spent in writing to the *Leaves*, even if only two were benefited thereby. Let us each do all we can to help each other. When our souls are filled with the love of Jesus we can do anything, everything for his cause and the good of the world that is placed before us to do. Even if we be far from Saints and friends we can still do much good. I always pray for all that are engaged in the latter-day work, and especially those who have left home and dear ones to go to foreign lands to carry the glad tidings. How it must comfort and cheer them to receive words of encouragement from us and to know that we always remember them in our prayers.

I have seen nothing from Sr. Richards of North Platte lately. Let us hear from her and many others.

Ever praying for the welfare of Zion I am,

Your sister,

JENNIE BARRETT.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

"But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold."

Thursday, Oct. 11.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 Timothy 2:1; 1 Thessalonians 5:15.

Thursday, Oct. 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Peter 4:8, 9.

Thursday, Oct. 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Romans 11:21-23.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. EUNICE HART of Broughton, Kansas, requests your faith and prayers in behalf of her sister, Sr. Alice Gardiner, that if it is God's will she may be restored to health and strength of mind and body. She feels strongly urged to make this request.

Sr. L. E. Flanders of Stewartsville, Missouri, requests your faith and prayers in her behalf that she may be restored to health.

DAUGHTERS OF ZION.

SAN JOSE, California: Srs. Eva Carmichael, Ethelyn Burgess, Serville Clapp, Jessie Butterfield, Hattie Burgess, Minnie Burgess, Annie Starkey, Bertha Swensen, L. Somers, Jennie Jackson, Nellie Butterfield, Hattie Willett.

Letter Department.

SANTA MARIA, Cal., Sept. 7.

Editors Herald:—This is my first communication to you, not because I was not interested, but because I thought there were so many others far more able to write. However, I recognize the claim to be just that the body has a right to know of the labors of those they are supporting.

After our reunion it was decided that Bro. Dana and myself should go to the northern part of the district and labor until conference, or longer as wisdom directs. The query was, how to reach there. The distance was great and in order to reach many places we would have to use the stage, a very expensive mode of traveling in California. However, that difficulty did not trouble us long. Bro. Will Mills donated a neat spring wagon, showing that the spirit of the father is transmitted to the son; and Bro. E. J. French furnished us with a good horse and harness, thereby evincing the fact that his interest in the gospel and his desires to forward it are as great as ever. We went first to Long Beach, where we baptized two, thence to Los Angeles, and from there on north; first to Hueneme, where we tarried a day with Bro. and Sr. Livingston; from there to Nordoff expecting to meet with Bro. Albert Starke; but he was not at home, so next day to Santa Barbara, where we met with Sr. Mellie Cahoon and her mother, and were kindly entertained by them and materially helped on our way. From there we went to Santa Maria to the home of Bro. John Houk where we found him and family well and as strong in the faith as ever; we also noticed that he must have been blessed, for a large house with all modern improvements stands close by the first little house that they made their early struggles in. We found there a home indeed, and were made to feel that of a surety we were among brethren. And there is one fact I notice; that although the times are hard and work scarce, yet there is not a Saint in this district in wants; and although some may not be able to say they have much laid by in store, yet their heavenly Father is giving them each day their daily bread.

The conditions for preaching were never more favorable: we have calls in every direc-

tion, with good interest, which in our humble way we are endeavoring to fill, presenting the word to them as the Spirit gives utterance, willing to leave the result with Him who has promised that his word shall not return unto him void, and we can say with the rest of the brethren, that of a truth the Lord God is with us. The work in this district has prospered as never before; the Saints seem to have realized the necessity of the command to come up higher, and are earnestly endeavoring to heed. May God aid and help us all to fulfill all our covenants with him. With best wishes for the work,

Your brother,
CHARLES BALY.

BAY PORT, Mich., Sept. 22.

Editors Herald.—I came home September 1 to rest up a little from the summer's labor. During the month of August I was in company with Bro. William Davis, making new openings. It was oppressively hot and the dust was something terrible, but we held meeting every night, I think. We were nearly worn out, or I was at least. I lost some seven pounds during that month; so I thought for a change I would take the hammer and saw and resume my old occupation for a few days, and as I am in need of some clothing I can play the part the Apostle Paul did when he labored with his own hands to supply his wants. On the 7th I sat on an elders' court in Lapeer county. On the 10th I was called by telegram to Sanilac county to preach the funeral sermon of Floyd, son of Bro. and Sr. Fred Stevins. After the funeral I baptized and confirmed two, both heads of families; and so the good work goes on. I returned home on the 13th and have since spoken several times in Bay Port, so I feel I have not been entirely idle in the Master's cause. I expect to leave home again next week for Sanilac and St. Clair counties, and thus resume my labor for the Master. Your colaborer,

J. A. GRANT.

SOUTH BOARDMAN, Mich., Oct. 3.

Editors Herald.—I left Elmira this morning, and came here, intending to go on to Fife Lake to put in a few sermons there. In Elmira we have had a lively time since I last wrote. The U. B. minister and an infidel and company combined to fight the latter-day work. It seems that the preaching of Bro. George Washburn and myself has roused them up, and the minister did not seem to have the courage to take it up, so he arranged to help the infidel out by furnishing books and other matter.

The infidel (who has two wives, or had, both living) claims to have "whipped out all the preachers." We divided the time one evening. Then he gave out a lecture on Mormonism. I took notes and replied another evening. At the close of his meeting he told the people that he could get a lot more books and other works and could keep it up two or three more evenings. But at the close of my lecture, when I told the people I should follow him right up, and that I had still abundance of proof, and as they could see that his arguments were nothing compared with those

we had produced that night, and that so it would be all the way through the contest, he said, "It will be no use to give out for any more lectures," and that he "had no more to say," and went away very angry. The next day (yesterday) we baptized four more, and we feel that it was a complete victory on our side. Others are believing there.

Very truly,
J. J. CORNISH.

YONKER, Mo., Sept. 7.

Editors Herald.—As I know the latter-day work is true, I wish to bear my testimony, thinking it may encourage some one. I was a spiritualist for six years and had seen the power of spiritualism manifested in many instances; and as I was a medium, I can speak a word of warning to the world, and especially to the Saints: Beware of spiritualism!

While I was a medium the spirits manifested themselves through me, yet when they would leave me I knew no more about the origin or source than I did before they came to me; and they only led my mind further in the dark. When I was under the power of that spirit my consciousness was gone and I would be drawn into an unnatural shape, so much so that very often they said my hand would touch my elbow; and my health began to decline with my first experience with spiritualism, and at the time I denounced it I was not able to sit up long enough to nurse my baby, or to eat a meal's victuals.

And now I will tell you how I became acquainted with this latter-day work. Bro. Ward came into my father's settlement and preached a short series of sermons, and my father, mother, and sister were convinced of the truth of his message and were baptized, and I wanted to be baptized too; but owing to my connection with spiritualism he thought I had better read and pray our Father-in-heaven for more light; so that set me to thinking in a different direction, and I began to pray earnestly for more light; and as I was almost blind I could not read, but had others read to me from the church literature and the Bible: so in about one year from the time he set me to seeking for light I sent him word to come and see me, that I wanted him to baptize me. But the answer Bro. Ward gave me was that he never would baptize me until I severed my connection with spiritualism and repented of all my sins. About fifteen months had passed away since my first introduction to the work and Bro. Ward was holding another meeting a few miles away, when I sent him word again that I wanted to be baptized, and he said to come and he would have a talk with me, and if he found me a fit subject, then he would baptize me. I will now leave this part of the subject, and tell you how badly I was afflicted, and how I was healed; and I ask all who read this to join me in praise to God for the restored gospel, and the blessing he has bestowed upon me. I had been a sufferer from inflamed sore eyes since I was three days old, and at the age of fifteen a scum came over one of my eyes, and I have never seen a ray of light with that eye for over seventeen years, and could see but little with the other, until the 13th day of last July,

at which time Bro. Ward buried me with Christ in baptism, and when I came up out of the water and dried my face and looked out upon the shore the people looked the brightest I had ever seen. I was confirmed in my wet clothing, sitting by the water's brink, and had my eyes anointed with holy oil, and the prayer of faith ascended in my behalf, and now my eyes are cured of all inflammation, and the eye that was blind seventeen years is restored to sight; now I can see. O how thankful I am to our Father in heaven for sending the true plan of redemption, and redeeming me from spiritualism and darkness, and planting me in his kingdom where the light of his Holy Spirit shines upon the meek and humble, to enlighten the mind in spiritual things, confirming the soul in knowledge that the work is true! I ask an interest in the prayers of the Saints that I may be faithful.

Your sister in the faith,
MARTHA A. ROBERTS.

ATCHISON, Kan., Sept. 16.

Editors Herald.—I wish to correct an impression that has and will be formed from a letter from the pen of J. A. Davis of this district. I do not believe he intended to leave the impression that I had laid down the armor, but in his letter of August 31 to the *Herald* he said "I baptized two in this city," and then adds, "it would be well if an elder could be here continually;" leaving the impression that the city was without anyone to defend the faith. Bro. Davis should have said he baptized two, the fruits of other men's labors.

I want to say, for the benefit of those in the district who might be interested, that there is an elder here continually, and has been for four years or more, namely, the writer; and I have not kept silent. I am and have been conducting a Sunday school and preaching continually with increased liberty and am having an increase of attendance. Now, if anyone asks, Why do you not bring fruits of your labor in the way of baptisms? I answer, Because the writer sowed the seed only and the traveling ministry did the watering. You all know there is a belief extant that special blessings are conferred by the traveling minister. I only write this so my friends may know that I am still alive in the gospel covenant. C. E. GUINAND.

DETROIT, Mich., Sept. 11.

Editors Herald.—Detroit, Michigan, again has a Sunday school. Its reorganization took place Sunday, September 2, and it now meets regularly every Sunday at ten a. m., and continues until 11:15. The place of meeting is in Chene's Hall, on Monroe avenue, near Chene street. The officers chosen are: Superintendent, Bro. John Glazier; assistant superintendent, Bro. A. B. Hanson; secretary, Sr. Davison; assistant secretary, Bro. Rourk; treasurer, Bro. Thos. Miller; chorister, Elder W. J. Smith; assistant chorister, Sr. Frone Shinnick; organist, Sr. Adelaide Hanson. Classes organized and well filled are: Bible, Book of Mormon, Doctrine and Covenants, Intermediate, and Primary. The outlook is good for a profitable and pleasant school. All are anxious for the accomplish-

ment of good, and are confident that nothing else will result from this step. Wishing for the progress of the gospel until all shall come to a knowledge of God, I remain,

Your brother,

A. B. HANSON.

OVERBROOK, I. T., Sept. 29.

Editors Herald:—I am a reader of the *Herald* and like it very much. We came here last January and I have not heard of any latter Day Saints close around here. There has never been any preaching of our elders here. The people say they never heard of Latter Day Saints before. When I get through reading the *Herald* and *Ensign* I take them to my neighbors, who seem to take interest in reading them.

Any elder coming this way I would be glad to have stop and preach here. He will find a welcome at our house. We live five miles south of Ardmore and about two miles north of Overbrook. We live about twenty rods from the railroad. I have two little children and ask the prayers of the Saints that I may rear them in the admonition of the Lord, and that my husband may obey the gospel.

Your sister,

MARY WELBORN.

OTTO, Ark., Sept. 23.

Editors Herald:—This leaves us rejoicing in the triumph of truth. A four days' debate between Bro. J. D. Erwin, representing the Saints, and W. Jones, of the Campbellite order, has just closed. Mr. Jones came into our country this summer, and blowed around, and challenged the world to meet him; so I told him if he wanted a debate I would get him a man. Propositions were agreed upon, and the debate set for September 18, at Shady Grove. I wrote Bro. J. D. Erwin to come and debate with him. Mr. Jones had created quite a stir in the country; he had baptized about one hundred and fifty people. Bro. Erwin came, and the debate commenced in due time. The first proposition was affirmed by Mr. Jones; namely, that the church with which he was identified was in harmony with the teachings of Jesus Christ and his apostles, both in respect to doctrine and organization. Bro. Erwin affirmed the same of our church as the second proposition. Mr. Jones started out to establish the church on the day of Pentecost. Bro. Erwin showed that Mr. Jones would have to prove he was a member of that church before he could claim any connection with the church established or existing in the days of Pentecost. Bro. Erwin proved by Hayden's "History of the Disciples of the Western Reserve" that the Campbellite Church saw daylight for the first time in 1827. He also showed from Barton W. Stone's history that it was started on the little crooked word "if:" If we have authority to preach, we have authority to baptize. So the work commenced. Mr. Jones, poor fellow, went down never to rise. He lingered around Pentecost and tried to show harmony, but failed in every attempt. Bro. Erwin showed sixteen plain differences between the Campbellite Church and the Church of Jesus Christ as existing

in New Testament times; so Mr. Jones failed to sustain his proposition.

On the last two days our proposition was reached. Bro. Erwin read our "Epitome of Faith and Doctrine," then showed that we harmonized with the Scriptures. He showed the apostasy and restoration of the everlasting gospel. Mr. Jones passed all this unnoticed; he could not wade into the deep water, but kept near the shore. Bro. Erwin established his proposition beyond a doubt. Mr. Jones had blowed about his scholarship; he could speak several different languages. He used a Greek word or two, but Bro. Erwin finally pulled out a Greek Testament and asked Mr. Jones to read a certain passage he had disputed. Gracious! you never saw a man change color and humble down so! A grand victory was scored for the truth, and prejudice melted like snow before the summer sun.

Bro. Erwin has baptized five, and four more have given in their names to-day, and will be baptized this evening. Many others are convinced, and some are ready for baptism. We number eleven here, and prospects are good for several others. The elders must not pass us by, but call on us when they can. Bro. J. D. Erwin is with us yet, preaching to the people, and gaining many friends.

In bonds,

J. S. MOORE.

PROSPERITY, Mo., Sept. 24.

Editors Herald:—Although one of the weakest of God's children, my soul is made to rejoice while reading the many incontrovertible testimonies of my brethren and sisters in favor of this great latter-day restoration, introduced through Joseph the seer.

In looking over memory's pages I find I am not left without witness that God is in this work, and feel that I have great cause to be thankful for his many mercies to me. Blessed be his holy name.

I remember attending General Conference at Independence, in 1888, and during one of its sessions, an epistle from the Twelve was read, which caused some very peculiar thoughts to pass through my mind, one of which was, that if they should wait until I quit using tobacco before recommending me for missionary appointment, they might have to wait a long time, there not being anything very enticing in these appointments. While these thoughts were passing through my mind, and not saying a word to anyone in regard to the matter, I was caused to suffer a sharp rebuke through the Spirit; that my thoughts were not pleasing to our heavenly Father and that the "Twelve" were stating in that epistle things which they considered were for the good of the cause, aiming to elevate the standard of the representatives of this latter-day work.

Now I had been a user of tobacco for near thirty years, but had always felt a self-confidence that I could cease using it whenever disposed so to do, as this had been my past experience; and when I started to that conference I had thought to never use the weed again. But after hearing the epistle read, this good intention seemed to be forgotten, anyhow for some time to come. From the

adjournment of that conference until the first Sunday in February, 1892, I tried several times to lay aside the weed, but found I was unable to do so.

The first Sunday of February, 1892, I came eight miles to attend sacrament service, and was requested to assist in the service. Another was also requested to assist in the administration, who seemed to be highly perfumed with the aroma belonging to old tobacco pipes, and when shaking hands with the brother the aroma was so fragrant that the sensation to me (having come to this service fasting) was one of nausea and disgust. In fasting I find it consonant with the idea to abstain from tobacco, as well as from chicken, roast, beef, etc.

On Tuesday morning following, in the Franklin Zinc Company's office where I was engaged as secretary, while standing behind the desk engaged in getting ready my weekly reports to send by mail to president of the company, I had run out of tobacco, and thought I would go to the store and get me a piece before finishing my reports. The thought also came that this was another good opportunity to try and quit using the weed, and I was discussing this matter quite freely in my mind, how many times I had tried to quit using it since that conference, but had been unable to lay it aside for one week, and I felt determined (as I was ashamed) to not ask God to take the desire from me when I had read that he had said that tobacco was not good for man, even before I had obeyed the gospel, and when it was in my power to quit before the habit had gotten so firm a hold upon me. While thus musing, an audible voice said to me, "If this be your desire although not free from temptation, strength shall be given thee to overcome," and let me tell you, the voice appeared so real and like the voice of a near friend that I turned around to see who it was that spoke, and though I did not see his form, I seemed to feel his presence, and made answer, "My desire is to overcome."

From that time to the present, your humble servant has not used tobacco. But I have many times felt the inclination and temptation come upon me, when it would be hard to resist; but the words of that pleasing voice would seem to vibrate in my mind, "If this be your desire, . . . strength shall be given thee to overcome," and I would answer within myself, "This is still my desire;" then the temptation would cease, or rather the strength imparted was so great that the temptation seemed to be forgotten.

Some time after obeying the gospel I had some doubts in regard to my acceptance with God, and had the following dream: A personage of noble countenance appeared at my bedside, and bade me arise and follow him. I arose, and appeared to step from my bed into a beautiful country, and followed my guide seemingly a long distance, when all at once we stopped at the bank of a swift flowing river. He then took from under his left arm a small casket, which he opened, and it appeared to be nearly full of little rolls like parchment. He informed me, "These are thy sins" (or a record of them), and handed one or two of the little rolls for my

inspection; and when I read the record they contained, it made me feel very sad to think that I was guilty of so many little misdeeds, and I confessed to him my guilt and acknowledged his record to be true. I then handed back to him these rolls when he placed them back in the casket and closed the lid tightly, then raising his right hand said, "In the name of Him who liveth forever, thy sins, which are many, are all forgiven, and I will remember them against thee no more." He threw the casket into that fast flowing river, where it immediately disappeared from view.

O that we might ever prove faithful and retain this remission of our sins. There certainly is remission of sins accompanying this glorious gospel of Jesus.

While postmaster at Lehigh, Missouri, I had the following dream: A carrier came after the mail, which I handed to him. He then proceeded to assort the mail, when I asked him why he was separating the letters when they were all addressed to the same place. He informed me that the letters which he placed in sack No. 1 were special, and those he placed in Sack No. 2 were regular. He said, "These are the prayers of Saints," and I noticed the address on each letter was, "Our Father who art in heaven." He then took the two mail sacks and disappeared. Yes, our prayers are much availing, "when we walk upright and just." Is the thought agreeable to gospel law that special petitions may receive special attention, even in the courts of heaven?

Yours in bonds,
T. S. HAYTON.

OTTO, Ark., Sept. 26.

Editors Herald:—This leaves me well and rejoicing in the work. I surpassed anything of my ministry this evening; baptized fourteen, all the leading people of the country, making eighteen since the debate with the Campbellite. We number twenty-three here now, in all. About six hundred people attended the debate, and I believe about two thirds were convinced that the latter-day work is true. The Spirit of the Lord is working with the people. I am preaching every night to many interested people.

In bonds,
J. D. ERWIN.

OMAHA, Neb., Oct. 4.

Editors Herald:—The work in Eastern Nebraska is progressing well. The few laborers we have seem to be making their best efforts. The local elders as a rule are responding nobly to the demands made upon them for assistance in the work, and the prospects are good for future labor and development. A conference has lately been held at Valley in the Northern Nebraska district, which Bro. Whitman informs me was well attended, and a good interest manifested by those present; and at the close a gentleman formerly identified with the Christian Church requested baptism, which was administered the following morning. We are gathering in members in all parts of the field where labor is being performed, and we have men who are coming to the front as workers.

The work in Omaha is not advancing in the same ratio as it is in other parts of the district, but I have faith in the final outcome of the labor being performed at that point. Chronic diseases are not cured in a day. There are a number of good people here, and they are beginning to see the dawn of a brighter day, and with careful work they will come out of the spiritual darkness that has enveloped them and yet be a power for good in Eastern Nebraska.

The Zion's Religio-Literary Society of Omaha held a very interesting and instructive session at the church under the leadership of Bro. Barber on the evening of October 2 at which some good papers were read, speeches made, and music rendered. We wish the young people success, not alone at Omaha, but throughout the church. I never felt better in the work nor had greater confidence in future advancement.

Your brother in Christ,
C. H. PORTER.

Original Articles.

LABORERS IN THE VINEYARD.

BEING one of the laborers in the eleventh hour, or harvest dispensation, this subject has pressed itself upon my mind of late, especially in the last year, as I see the preparatory work being done all around me, not only in the church, but also outside of the church. For I see many different kinds of bundles being bound together, and their bands being made strong by secret oaths and covenants by which they are held and by which they are hindered from receiving the truth in several ways.

First, They belong to so many of these covenant and oath bound bundles, both men and women, that they neither have time nor inclination to seek for the truth; for the great majority of the people are satisfied with the excitement and the food that they are fed upon in their societies; and second, They say if we can only live up to our oaths and covenants we will be all right, for all of our societies are religious and are doing good. They, also, say that their oath bound organizations have more true religion and are doing more good than the covenant bound bundles (the churches); for there is less hypocrisy, contention, and division than in the churches.

These conditions with the perilous times and the enormous preparations for war and destruction with many other things are conclusive evidence that the harvest, or end of the world, is nigh, even at the door. In the harvest, or eleventh hour dispensation, there were to be laborers hired and sent into the vineyard, and there were to be stewards set over them; for he says to his steward, Call the laborers. Now we, the Reorganized

Church of Jesus Christ, claim to be the eleventh hour laborers, and our elders and members testify before high heaven and the angels that the Master of the vineyard hired and sent them into the vineyard. This is all true, and we know it.

This knowledge is what is troubling me, for if I were only hired by men I could give an account to men. But the very fact of knowing that the Master has hired and sent me and other laborers into the vineyard forces itself upon me and I ask myself (and now I ask others), what kind of seed-sowers, diggers, pruners, and harvesters are we, and are we working the fields into which we are sent systematically and as wise laborers, or are we like unwise laborers who would go into a new field or vineyard and plow a little here and a little there, and sow a little here and a little there, or prune a little here and a little there, or reap a little here and there, and run over thousands of acres in this way, not even sowing the seed well, neither binding the bundles, nor housing the harvest, but leaving the seed uncovered to be devoured by the birds, and the sheaves scattered over the ground to go to waste? Query: What would the Master of the vineyard do with such laborers? *Would he give them their hire, a penny?* Echo answers, No.

But to better illustrate the thought and bring this matter home to ourselves, let us make a parable. A very rich man has tens of thousands of acres of fine land or vineyard. It is the eleventh hour, or very late in the season, and he must have laborers and stewards to do his work. Into the market place he goes and finds idle laborers, who, by accepting of the hire and going into the field, show that they claim to be competent workmen. He then puts wise stewards over them and sends them into the fields and vineyards, and they commence by plowing a little here and a little there, and by seeding a little here and a little there, and by gathering a few bunches of grapes here and a few bunches there, and by reaping a few bundles of grain here and a few bundles there, and in this unwise and unmechanical way running over the vast fields; not even housing and caring for that which had been harvested, but leaving it to be devoured and carried away by thieves and robbers who had unlawfully climbed into the vineyard and claimed to be called laborers in the harvest. These unlawful laborers showed even more wisdom and more cunning craftiness than the lawful harvesters, because they were after the pelf.

These two illustrations bring the stewards, the laborers, and the present condition of the work home to us as laborers in the vineyard. In the

past circumstances and the inevitable decree that we must learn by the things we suffer, have seemingly forced both the stewards and the laborers into this unwise and loose way of sowing and harvesting. Neither the stewards nor the laborers that are in the fields all the time are wholly responsible for the ineffectual labor done, in the past, but the whole body; and the lack of means to support the laborers has forced them to run from place to place. But the time has now come that our past experience, the perilous times, the ripe and critical condition of the vineyard, and the finances of both the church and the world demand some radical changes in the ways of plowing, sowing, harvesting, and caring for the grain.

The ways and means employed in the past, are inadequate for the present, not but that we have done a great work and overcome many obstacles and hindrances that were in the way. This had to be done as a preparatory work, that the vineyard and the laborers might be prepared for the greater work of the present and the future. Stewards, laborers, and all can see that the grapes and the grain are ripening very fast, and that the laborers are far behind the wants of the harvest. The Lord told his disciples:—

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9: 38.

But, brethren and colaborers, I, for one, must confess that I cannot exercise much faith in the Lord calling and sending more laborers into the vineyard as long as those who are in the vineyard run from place to place, spending means and time unwisely, as I and many others have done in the past. This kind of labor and laborers must be stopped.

I am well aware that the stewards whose duty it is to oversee the work, will have to run more or less from place to place, but this privilege and duty, like others, has been abused in the past. All of these errors of judgment in the way of working the vineyard must be corrected or they will correct themselves to the great detriment of the church both spiritually and financially and in the confidence of those who labor and sacrifice to furnish the finances which enable us unwise laborers to run as above described.

I would not be surprised if some of my wise brethren will find fault with me for writing in this way, but I think an open confession is good for the soul and that a wise man will see, solve, and forsake his errors before they solve themselves with loss to himself and others. This is applicable to us laborers in the vineyard, and this coming conference should see to it that these runabout laborers who

tell of the wonderful interest they have worked up, and the crowded houses, and the many calls for preaching, and the many who were just ready for the water; but just at this juncture there was a call in some of the old branches or some other place, and away they went leaving this good interest, and the work they had done, and those so deeply interested to be caught by wolves in sheep's clothing. Now this class of laborers (I do not care who they are or what their office or calling is) should be taught the lesson of either staying, praying, and persevering with these big interests, or staying at home.

In conclusion let me make a few remedial suggestions to my fellow laborers and to the General Conference through them. First, Let our laborers be sent according to the command, *two by two*, with the strict injunction that they go into new fields, as far as practicable, and work all of the ground carefully, leaving the old places to be worked by local laborers; and that the proclamation may reach every creature the church should provide tools and means as far as possible. *Then each laborer should be required to visit every vine (or house) in his part of the vineyard, and pray with it and for it, and prune and dig about it with tracts, talk, and good example*, and an invitation to come to the tent or meeting place and hear the gospel. In this way more ground will be worked, more prejudice allayed, more converts made, and at a much less expense.

Second, The best and cheapest way to accomplish this is to provide tents for the summer season and put apostles, seventies, high priests elders, priests, and others, two by two, as wisdom shall dictate. Each tent should be supplied with two able representatives of about equal ability. These tents and laborers should not depend wholly for their supplies upon local organizations nor upon the free-will offerings, but all deficiencies should be supplied from the church treasury. In this way our laborers can go into any part of the vineyard and labor effectually and independently during the tent season, and thus prepare the way for the balance of the year in houses where prejudice has been allayed by the visiting and the preaching in the tent, and in this way stop the just complaints that are made all along the line by those laborers in the vineyard who are working and sacrificing financially to keep up this unwise and unlawful running from place to place.

Brethren, sisters, and colaborers, if any of these coats or clubs as you may call them fit or hit you put them on and wear them, and gracefully accept the hit like a good Christian and don't be vexed with Bro. Haws, for I

am shooting to hit and to bring about a reform and to advance the great work that we all love and are making sacrifices for. I write these suggestions, hoping that the wise stewards whose duty it is to assemble together soon to provide labor and laborers for the vineyard, will see to it that the evils spoken of be remedied by these or some other wiser means.

Brethren, do we truly and in fact realize that there is a day of burning not far hence, in which all of our works will be tried? Brethren, let it not be sung of us:—

O reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round you
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come,
The golden morn is coming,
Why sit ye idle, dumb?

Thrust in your sharpened sickles
And gather in the grain,
The night is fast approaching
And soon will come again.
Your Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

Come down from hill and mountain,
In morning's ruddy glow,
Nor wait until the dial
Points to the noon below;
And come with the strong sinew,
Nor faint in heat or cold,
And pause not till the evening
Draws round its wealth of gold.

Then we will get our golden penny.
A. HAWS.

FOWLER, California, February 28, 1894.

A FEW THOUGHTS ON INFIDELITY.—No. 3.

FANNIE JONES.

AGAIN, you laugh at the idea of a self-existent God, and yet, are so inconsistent as to believe in a self-existent universe, which is more difficult to conceive of than a self-existent God. Valentine says:—

For since something now exists, something must always have existed, for it is impossible that something should arise out of nothing, or that being should spring uncaused out of non-being. Present existence is full proof that something has existed from eternity.

The question therefore resolves itself into this: Which is the most reasonable supposition, that unintelligent force or matter has produced this universe of worlds and moral beings, or that one intelligent, self-existent, Almighty Being has planned and created it all.

To substitute a self-existence of the universe, with its incalculable multiplicity of parts and interdependences, and countless human personalities for the self-existence of God multiplies the mystery a thousand fold. The self-existence of God therefore offers less difficulty than the self-existence of the world.

Infidelity cannot help but admit that the Bible theory is the best and most reasonable.

When we investigate the results of

infidelity we find that atheistic opinions practically tend to relax the moral life. They cut the nerve of conscience; the theoretical atheists of a community are never its moral glory, they do not carry its inspiring or uplifting forces. The French Revolution appalled mankind, and it came from the uplifted banner of atheism. Whenever materialism or other theories have overthrown belief in God, demoralization sets in like fast rot. Valentine truly says:—

The doctrine of God affords the most direct interpretation of all the phenomena of nature, for you, atheists, have never found the origin of life, consciousness, neither found nor shown a bridge of transition from lifelessness to life, from mere matter to sensation, from sensation to free will and the appearance of self-determining personality.

Infidelity cannot believe that Christ made water into wine, but can believe that a tadpole made himself into a monkey. It cannot believe that God made the world, but can believe that it made itself. Infidels laugh at the idea that God could cause the sun to stay in its course, but they can believe that the sun and all the hosts of heaven, not only made themselves but also set themselves in motion, and have kept whirling from eternity with no one to start them or keep them in motion. O consistency, thou art a jewel!

Infidelity cries out, that if God had made the sun stand still, it would have thrown all the other planets into disorder, just like stopping a wheel in a thrashing machine when in full motion, which would result in a serious break. This is true, but if the whole machine were stopped when one wheel was made to stop there would be no damage done; and God could have stopped the movements of the whole solar system and then there would have been no confusion in the heaven, and we would like our infidel friends to prove that he did not do so. Infidelity as long as it depends upon Christianity for every privilege it enjoys, should hesitate a little before it seeks to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man a hope of eternal life and robbed death of its terror and the grave of its gloom.

In regard to miracles infidelity claims that when this higher power produces a miracle, it abrogates, or interferes with, or changes the force of nature. Lambert in his "Tactics Of Infidels" answers this question well:—

God in working miracles does not change, abrogate or interfere with the force of nature. He simply intervenes by his power between the action of those forces and their results, or does directly what those forces could not of themselves do.

He intervenes between the forces and their results. I will make this clear by an illustration. I hold in my hand a pound weight. By thus holding it I do not interfere with the

force of gravitation, for the force still acts and presses on my hand, to the extent of a pound. I do however intervene between that force and its results for I prevent the weight from falling which would be the result if I did not intervene. Do I abrogate or change the laws of gravitation? Certainly not, for whether I hold or let fall the weight the law continually and uniformly asserts itself. Do I vary the result? Yes, for I prevent it from falling. Now whether I lift the pound weight or the Almighty lifts the Rocky Mountains from their bases and holds them suspended in space the law of gravitation is not varied or abrogated; but the still more general law of force is affirmed, namely, the law that force yields to superior force. The first would not be a miracle because the force I wield is in nature. The second would be a miracle because the force manifested is evidently above nature. But in neither case have we any evidence that the law is changed or abrogated.

Infidelity asks, If God is so just and wise, why does he allow so much suffering and misery to exist? We admit that evils exist, but do not admit they are the result of the designs or plan of God. Man has a free agency and crime and suffering are the results of this liberty because man has abused it and produced discord. Man was untrue to this trust and thus became a victim of the discords he himself produced. Lambert says:—

Evils that are the results of man's perversion of liberty, cannot be attributed to the designs of God; and those who so attribute them are as reasonless as the shipwrecked mariners who condemn the captain for the sufferings which they brought upon themselves by their disobedience to his commands, or as the criminal who attributes his punishment to the judge, when it is the result of his own crime.

Infidels say Christians are sharp, for they try to make their theories plausible by saying, "Although there are miseries in this life God gives an opportunity in another world to be happy." Thus they have invented the future state to get out of the dilemma that God is unjust.

When infidels assert that Christians invented the future state they show a lamentable ignorance of history, for the Egyptians, Persians, Hindoos, Chinese, both Brahmanists and Buddhists, all believe in a future state. There is not an ancient nation or tribe, so far as we know, that does not believe in a future state. We admit the notions of some are very vague and unsatisfactory, but they all give evidence of an internal consciousness of the insufficiency of the present world to satisfy their souls; and yet infidels have the audacity to say Christians invented the future state so that God would not appear so cruel.

Infidelity says that if we believe the Christian religion to be of divine origin we will be compelled to throw away our reason, the fruit of all experience. The impression you wish to leave, is, that if a man is a Christian he must throw away his reason. Reason is a gift of God, and God requires us to use it, and at the judgment day

he will require us to give an account of how we have used it. Lambert says:—

When you make reason the result of experience you destroy its proper entity. Experience is impossible without something that experiences. Reason? No; for if reason is the result of experience (as you say) it cannot exist until after the experience has been completed. What then is it that experiences? The individual? But the individual *minus* reason is incapable of apprehending experience. What then is it that experiences? There must be some being that experiences, for experiences cannot exist without a subject. The mind? But mind and reason are identical. Reason is the mind, in action. The fact is, human reason, or conscious mind is that which experiences; it is, therefore, prior to experience; and since it is prior to experience, it cannot be a result of it. Without reason experience is impossible, and therefore when you make reason the result of experience you throw away both reason and experience. This is the logical result of your proposition.

"If your God was so wise what made him give the ten commandments to the Jews when he knew they would never keep them; for the commandment, 'Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth,' would, if observed, be the death blow to all art." We turn to one of the old translations of the Bible and read the rest of this commandment, "Thou shalt not adore them [images] nor serve them." This explains all, for it clearly shows, that it was not the making of images, but the making gods of them that was forbidden. If we take any other view of it we make the Bible contradict itself, for in Numbers 21:6-8 we find where God revealed his will in regard to Solomon's temple and there were in it two cherubim of olive tree, ten cubits high. (1 Kings 6:23.) All the walls of the temple round about he carved with divers figures and carvings. This proves that God did not want to kill art, but did not want them to adore these things and make idols of them.

The churches teach that all should live a life of morality and control all their lusts and yet your God gave captive maidens to gratify the lust of captors. A fine God he is to be the instigator of ruining sweet, innocent maidens.

We think it would be well for you to study the Bible a little more before making this charge, for by looking at Deuteronomy 21:10-14 you will discover that a soldier was obliged to make the captive his wife, or to respect her person and honor. None of the licentiousness of the "Reign of Terror" was seen among them, for the Hebrew laws kept the soldiers in restraint. Even in those early days the Jews were far ahead of other nations in regard to such matters, for the pagan nations of that time allowed every familiarity with captives, which was strictly for-

bidden by the Hebrew law. What shameless misrepresentations you, infidels, make!

What right has God to heap maledictions and curses on those that do not serve him?

God, as the Creator of the universe and of all men, has the right to threaten and punish those who disobey him, for men owe him their allegiance and obedience, and if they do not obey him God plainly tells the punishments which will be inflicted on the transgressors. Our own government has passed laws in regard to the punishment of the murderer, thief, etc., but these laws have no terror to the citizens that do not break them, and neither does God's threatenings produce fear in those that are serving him.

(To be continued.)

THE GOSPEL.

WAS IT PREACHED BY THE GIFT OF TONGUES ON THE DAY OF PENTECOST?

READING Bro. Gomer Wells' letter in May number of *Autumn Leaves*, prompted me to offer a few thoughts on the second chapter of Acts. I have about concluded that the gospel was not preached through or by the gift of tongues on the day of Pentecost, if the Apostle Peter preached the first gospel sermon after the bestowment of the Holy Ghost.

I think a careful examination of the above-named chapter, together with the knowledge we have of the manifestations of the Spirit, and the order of meetings in the church to-day will bear me out in the conclusion. By reading the thirteenth, fourteenth, and fifteenth verses of the first chapter of Acts, we learn that after the execution of our Lord, the apostles, women, and Jesus' brethren abode in an upper room. These all continued steadfast in supplication and prayer, the names of the disciples together being about one hundred and twenty:—

And when the day of Pentecost was fully come, they were all with one accord in one place.—Acts 2: 1.

And when the Holy Ghost descended filling the house, "cloven tongues like as of fire" rested upon each of them, and they "began to speak with other tongues as the Spirit gave them utterance." Now when this remarkable meeting of the Saints "was noised abroad, the multitude came together," among whom were those "devout men, out of every nation under heaven," spoken of in the fifth verse, who were dwelling at Jerusalem:—

And [they] were confounded, because that every man heard them speak in his own language, . . . saying one to another. Behold, are not all these which speak Galileans?

Possibly it was only the Twelve who were thus speaking, but the word says:—

They were all filled with the Holy Ghost and began to speak,—

a very natural testimony meeting. The house of God is a house of order. The Holy Spirit is not the author of confusion and it reigned supreme there. The word shows plainly that a number of persons were heard to speak in tongues—"all these which speak."

But it would not be in harmony with the order of the house of God for a number to occupy as preachers on the same day—or rather hour—nor for all to speak at the same time, though a very large number might bear testimony in three hours, and were it one of the apostles preaching and each of those different nationalities hearing in his own language, then the gift would be with the hearers, and not with the speaker; which is not presumable, seeing they were not believers.

And again, for one to preach to a multitude of so many languages, and all to hear in their own tongue wherein they were born, he must needs speak awhile in one tongue and awhile in another, which would be giving only a fragment of the sermon to each. But when we view the whole transaction as we would a similar occasion in the church to-day, we will conclude that at an early hour, like a nine a. m. prayer meeting, the disciples being with one accord in one place engaged in "prayer and supplication" before God, and when the Spirit was poured out upon them, they all—one after another—spoke in tongues as the Spirit gave them utterance, bearing testimony the same as we would hear anywhere in the church now when the Spirit of God is poured out upon the Saints. And it seems more evident that such was the nature of their meeting, because they spoke "the wonderful works of God," instead of reasoning from the Scriptures as did Peter when he stood up to preach to the multitude after that they had heard the speaking in tongues. Nor was it the speaking in tongues of the wonderful works of God that convinced, or pricked them to their hearts, but Peter's sermon. If all were filled with the Spirit, and all spoke, it would not be difficult for each of those different nationalities to hear in their own tongue, provided they did not get there till the meeting was half over, since there was only eighteen nationalities, and one hundred and twenty disciples.

But how about Peter's sermon? seeing the multitude he preached to were the same that heard the speaking in tongues, and his sermon was understood by them all, at least by the three thousand who were "added to the church," and it is not reasonable to suppose that he preached it in eighteen different languages or dialects (tongues), nor is there any record that he exercised the gift upon that occasion while expounding the Scrip-

tures. The inferences are that he did not. First, because Luke, the sacred historian, gives a synopsis of the discourse but nothing is given that was spoken in tongues. And again, Peter first endeavors to convince the multitude that those whom they heard speaking were not drunken as they supposed. To do so, he must necessarily address them in a sober language; if in tongues, they would only include him with the drunken ones. What looks very reasonable and evident is, that Peter upon that occasion preached his sermon in the language commonly understood and spoken in Jerusalem and all Judea, for he addressed himself to the "men of Judea, and all ye that dwell at Jerusalem."

We conclude that there *was* a language—whether Greek or Hebrew I know not—that was understood and spoken alike by scribes, Pharisees, Galileans, the "Nazarenes," and also the multitudes who followed him, for when Jesus taught the disciples, the multitude heard and understood. And when the Pharisees questioned him the disciples understood. And the same language was probably understood by those dwellers at Jerusalem, though it was not their mother tongue. It is commonly supposed, or has been, that those "devout men out of every nation under heaven," had only come to Jerusalem to worship, and keep the feast. But "dwelling," means permanently staying, and is so applied in the Scriptures. The disciples abode in an upper room, but they did not dwell there. The Psalmist says:—

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

B. B. W.

[JUDICIOUS criticism invited.—Ed.]

WHO OR WHAT IS THE ROCK?

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16: 13-18.

But after all, who or what was the rock? Was it the Son of man, or faith in him? Was it the Apostle Peter, or the revelation of Christ to him?

Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one; I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me, and I in you; wherefore I am in your

midst: and I am the good Shepherd (and the stone of Israel: he that buildeth upon this rock shall never fall).—D. C. 50: 8.

As Christ is the rock on which we must build in order that we may never fall, and as those that thus build are necessarily the constituents of his church, therefore is he the rock on which his church is built.

Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.—D. C. 32: 3.

In this case, is Christ the rock, or is it faith in him? As he could have no church, were there none to have faith in him, therefore, neither is he alone, nor faith in him alone, the rock on which he builds his church, but both together.

And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16: 18, 19.

Had Christ been going to say that the Apostle Peter was the rock on which he would build his church, could he have said so in plainer terms? Or, if he meant not so, what use was there in the saying, "Thou art Peter"? Or, why should it be thought more out of the question, that he should have built his church upon that apostle, than that he should have given unto him the keys of the kingdom of heaven, and caused that whatsoever he bound on earth should be bound in heaven, and whatsoever he loosed on earth should be loosed in heaven?

But how about the saying: "Other foundation can no man lay than that is laid, which is Jesus Christ." The Roman Catholics say the Apostle Peter was the rock on which the church was built. Which shall we adopt? If that people teach thus, well; but if they make that apostle only the rock, and therefore that Christ was not that rock, that is where the wrong comes in. But do they teach thus? We leave it to those who know, to say.

But, as the truth that Jesus is the Christ, was revealed directly to the Apostle Peter, why not say that revelation was meant as being the rock?

Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

As a church always ceases to be the true church when Christ totally ceases to reveal himself from time to time to any of its members; and which is equivalent to saying that as long as a church builds upon revelation it is the true church; therefore, revelation is the foundation of the true church.

But may not the rock on which the true church is built be one thing, and the foundation thereof another? And again, why make the rock upon which it is built, first one thing and then another? If revelation is the rock, why not let it rest that way?

But if the true church is built upon a rock that is so everlastingly secure, that rock must be its foundation. Were a house built upon a solid rock, and one of sufficient area to contain it, that rock would be its foundation; nor would any foundation different from, or in addition to this foundation, be necessary, so far as security is concerned.

But, if according to the Apostle Peter himself, the saints in his day were so many "lively stones" built into a "spiritual house," and as he himself was of course one of those lively stones, how could he have been also the rock upon which the whole structure was built? But was this more impossible, than it was for the Apostle Paul to have been one of those lively stones, and at the same time to have been one of its "wise master builders," as he represented himself?

But if the rock upon which God's spiritual house is built, is more than one thing, why not state what those things are, and there let the matter rest? As Christ is that rock through faith in him, and as the Apostle Peter was that rock through the revelation of Christ to him, therefore was Christ, faith in him, Simon Peter, and the revelation of Christ to him altogether, the foundation of God's spiritual house.

But how about that spiritual house now? Must that house now have for its foundation some man in common with Christ? that is, some one donned with official vicegerency, and infallibility, a religious boss, and therefore one that can make precepts and interpret the word divine, none daring to question or criticise. But although usurpers and man-made vicegerents must, from the very nature of their profession, practice bossism to a greater or less degree, does that argue that Christ shall now have no vicar of his own choosing, and therefore no one officially infallible, to be with him in the foundation of his spiritual house? Hasn't the world had enough of this official infallibility, and shall the Latter Day Saints be the first now, to add to the accursed thing? Yes; but if in the days of the Prophet Joseph Smith and in the sense of Doctrine and Covenants 19: 2, his people were to receive his words and commandments, just as though those same words and commandments had proceeded from the mouth of Christ, what was that but clothing him with official infallibility. Or, if in those days, in the sense of Doctrine and

Covenants 80: 1, the keys of the kingdom of heaven were given to him; and if in those days, in the sense of Doctrine and Covenants 90: 9, power was given to him to bind and to release on earth, what did all this make him? less than the vicar of Christ? or less, therefore, than the foundation of his church in common with him?

But how are we to know him that might impose himself upon us? Is it not risking too much in our time to accord to anyone possessed of flesh and blood official powers in common with Christ, seeing how easy it is under the forces that may be brought to bear, to change from grace to imposture. Judas Iscariot was once a good man, and so was Brigham Young; but how was it to be known just where the one or the other changed from being an earthly angel to a human devil? Is there anything that saintly duty can do, that a fallen Lucifer cannot imitate?

But while it is true that impostors and those that set themselves up, may by far excel the gifted Saints in wisdom and prudence, in elegant prayers and attractive sermons, and in all that glorifies fallen humanity, yet is there a way to try those who say they are sent of God and are not, and to prove them to be liars:—

Thou hast tried them which say they are apostles, and are not, and hast found them liars.—Rev. 2: 2.

As this was said to certain of the former-day saints, and as there is no reason nor revelation, why the Latter Day Saints should not be able to make the same test, therefore if we are deceived by the pretensions, it is our own fault. But how did the former-day saints try those that said they were apostles and were not? and after they had found them to be liars, what did they do with them? and what should we do with them, should such be found amongst us?

Although we have the same rules that were given anciently, by which to know those church officials who have come down from the true standard, and also those who have never attained to it, yet as such knowledge leads to no church action, but is acquired and designed especially for the protection of the possessor of it, it is therefore insisted, that if we are deceived by such, it is our own fault. Each one to his own master stands or falls in regard to this thing.

But, if after I have applied the test, some one is found wanting, shall I seal up the testimony and therefore give warning to no one, not even to the innocent and confiding? Yes; give warning to no one. Inasmuch as those rules by which deceivers may be known, are so plain that none need err therein, therefore, those who will not give heed to them, should be allowed to suffer the penalty of their

own folly. Nor would such give heed if they were warned. They would only regard him that might sound such notes as being himself deceived, or else a willful disturber of the peace.

But what is the tendency? Are we to be more liable to have dishonest ministers amongst us than we have been? If we may write the prophecy of cause and effect, it is, that just to the extent that we gain favor with the people of mystery, Babylon the great, just to that extent will we partake of her leaven; and just to the extent that we partake of her leaven, will we have official wolves amongst us, and sheep that will come at the call of strangers.

A. J. MAPES.

WESTPORT, Mo., Aug. 31, 1893.

Conference Minutes.

NORTHERN NEBRASKA.

Conference of the Northern Nebraska district met near Valley, Nebraska, September 28, 1894; G. M. L. Whitman president, James Huff secretary. Ministry reporting: Elders G. M. L. Whitman baptized 6, H. J. Hudson, C. H. Porter, G. W. Galley, J. M. Stubbart, J. Huff, E. H. Boulson, R. Brown and N. Brown; Priest O. H. Brown. Branch reports: Blair 22; 1 died. Lake Shore 57; gain 3. Platte Valley 60; 2 baptized. Union 71. Bishop's agent's report: On hand last report \$52.96; received \$118.90; paid out \$116; on hand \$55.86. Bro. Whitman reported on tent: Cost \$156.76; paid on same \$137.25; balance due \$19.51. Richard Brown recommended for ordination to the office of priest. Bro. O. H. Brown reported that he had been silenced by missionary in charge, C. H. Porter, and district president, G. M. L. Whitman, and charges preferred against him, and asked the body to appoint a court of elders to try the case. The conference appointed as such court Elders S. S. Black, J. M. Stubbart, and — Beebe. Present officers sustained. Next conference to be held at Fremont, Nebraska, the last Friday in January. Preaching by Elders James Huff and G. M. L. Whitman. Collection to apply on tent, \$4.30. Richard Brown ordained a priest, and one was baptized.

ST. LOUIS.

Convened in St. Louis, Missouri, Saturday evening, September 29, 1894. Russell Archibald president, J. G. Smith clerk. Branch reports: St. Louis 273; 9 baptized, 2 received, 2 removed. Cheltenham 37; 1 baptized, 2 removed. Moselle 1 baptized. Belleville, no change. Oak Hill, report returned for correction. Whearso, no report. Elders reporting, W. T. Bozarth, R. Archibald, A. C. Barmore, J. E. Betts, Sr., W. Jaques, and J. G. Smith. Bishop's agent's report: July 1, 1894, on hand \$30.64; received \$32.95; paid out \$54.70; September 30, 1894, on hand \$8.89. N. N. Cooke, agent. This report was audited and found correct. It being understood that the brethren of the Southeastern Illinois district at the late Xenia reunion were desirous of the cooperation of the Saints in the St. Louis district in future reunions, a committee of three, W. A. Anderson, S. N. Smith, and F. Wiley were appointed to correspond with the brethren of the Southeastern Illinois district in regard to the matter. Preaching by Elders A. C. Barmore and W. T. Bozarth. Adjourned to meet in St. Louis, Missouri, Saturday evening, December 29, at eight o'clock in the meetinghouse, 2518 Elliott avenue, for the transaction of business, and on the following Sunday for worship.

POTTAWATTAMIE.

Conference convened with the Wheeler's Grove branch September 1, 1894. Bro. A. H. Smith was chosen to preside, assisted by Joshua Carlile; S. Butler secretary pro tem. Branch reports: Council Bluffs 245; 3 baptized, 2 received, 1 expelled. North Star 102; 3 baptized. Hazel Dell 65; 5 baptized, 1 died. Crescent 139; 3 baptized. Wheeler's Grove 92; 4 received. Boomer 17; 2 baptized. Bishop's agent's report: On hand and received \$487.60; paid out \$415; on hand \$72.60. Joshua Carlile, agent. Ministry reporting: Elders C. Derry, J. P. Carlile, S. V. Pratt, S. Butler, J. Carlile, S. C. Smith, L. Campbell, D. K. Dodson; Priests P. Anderson, J. Lents, C. Larson, G. W. Needham, T. Scott baptized 3; Teachers M. Liles, A. Madson. A petition was received from Fontanelle requesting that a branch be organized at that place. Petition was granted and a branch will be organized. Charles Derry was sustained president of district, Joshua Carlile vice president, Thos. Scott secretary, and J. P. Carlile Bishop's agent. Ministerial appointments by the district president: Brn. J. P. Carlile, Samuel Underwood, and Bro. Chapman were requested to labor in the Boomer branch every other Sunday. Brn. S. V. Pratt and C. S. McIntosh in the Boomer branch every other Sunday, to arrange among themselves. Brn. R. McKenzie and Samuel Harding in the vicinity of Loveland. Brn. D. K. Dodson and F. Peterson, Crescent and vicinity. Brn. S. V. Pratt and John Evans in Hazel Dell as circumstances will permit. Brn. H. Petersen, J. J. Christerson, and Charles Larson in Boomer among people of their own tongue, and among others as they may find openings. Brother Joshua Carlile in his former field if he thinks proper. Brother S. Butler was continued in his former field, and Bro. John Lents associated with him. Preaching by Brn. A. H. Smith, S. Butler, J. P. Carlile, and Joshua Carlile. Adjourned to meet with Boomer branch the last Saturday in November.

Sunday School Associations.

CONVENTION NOTICES.

The Northern and Eastern district Sunday school association of Michigan will convene at Whittemore on Friday, October 19, 1894, at 2:30 p. m. Let all the schools who have not reported please do so as soon as possible. Let each school see that delegates are appointed so that a full representation may be had.

H. J. BADDER, Sec.

Miscellaneous Department.

SHINN-ROBERTS DEBATE.

A discussion between Elder D. L. Shinn of Adamston, West Virginia, and Elder W. W. Roberts, Earnheart, West Virginia, representative of the Disciple Church, was held at Bethel church, near McArthur Junction, Ohio, beginning September 16. The first proposition was, "Resolved that the church which I, W. W. Roberts, represent is the Church of Christ in faith, organization, and doctrine." Elder Shinn chose the writer as his moderator, Elder Roberts chose Elder Seth Sharp to represent him, and Rev. M. B. Cooley a Presbyterian minister of McArthur, Ohio, was chosen as chairman.

Elder Roberts in his opening speech said he was not there to represent any denomination; did not belong to any church; the Church of Christ never was a denomination; that he had a right to define his own position, and not to defend any doctrines presented by other men, Bishop Campbell included. That Campbell had never organized any church, but had called the people's attention back to the way in which

they could get into the church. The church was organized on Pentecost day, in the city of Jerusalem, and existed in its fullness on this side of the cross; existed only in process and prospect the other side. When Pentecost day was "fully come," the church was organized, and had never been disorganized since, "Joe Smith to the contrary notwithstanding." The church was governed by divinely inspired men in the beginning, and is yet. Whenever two members meet, there is the Church of Jesus Christ. The identity of the Disciple Church and the primitive church was shown by comparison to be the same. They both believed in hearing, believing, repenting, confessing, baptism, and the Christian graces—a Godly life afterward. Because they both believed in this, the identity was complete. Any church organized since Pentecost day was too young for him; any organized before that date was too old. No man on earth has the right to preach the gospel, only to re preach, reproclaim, reaffirm the truths contained in the writings of those inspired men, who were authorized to preach, proclaim, and affirm the gospel.

Elder Shinn in his reply showed that Roberts had gone back on his proposition by denying that he represented any church, which changed the proposition to one of the following propositions: "Resolved, that I, W. W. Roberts, am the church of Jesus Christ," or, "Resolved, that the church of Jesus Christ is the church of Jesus Christ;" which last proposition he would not deny, and was therefore compelled to argue from the first one. He proceeded to show that the church was fully organized prior to the crucifixion of Jesus; was fully equipped for missionary work—proselyting; and they had a forty days' rest from the time the taking away of one Comforter, Jesus, until the giving of "another Comforter," the Holy Ghost. In vain he challenged Elder Roberts to show the similarity of his church and the primitive church in its ecclesiastical makeup as enumerated in 1 Corinthians 12 and Ephesians 4. He did not deny the similarity of some of the doctrines of the Church of Christ and the Disciple Church; but no organization under the sun, so far as he knew, would deny any of the points itemized by Elder Roberts; that is, hearing, believing, obeying, and the Christian graces of a godly life. He showed that any two objects might compare in a few, or even in a great many points, yet the differences be easily distinguishable; and illustrated the point by an anecdote of the twins who looked alike in every particular, except one had teeth, and the other did not; the only way to distinguish them was to put your finger in Lem's mouth, and if he bit you, it was Dave.

On the second proposition, "Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Jesus Christ in faith, organization, and doctrine," Elder Shinn showed the faith of the primitive church to be that, it was the kingdom of God; the one body, the bride; and that it believed in faith, repentance, baptism, laying on of hands, etc. (Hebrews 6: 1, 2), and that its organization was apostles, prophets, pastors, evangelists, teachers, etc. (1 Corinthians 12; Ephesians 4.) He then showed from the Bible, the apostasy, or "falling away," and the necessity of a restoration instead of a reformation. He showed from prophecy that the time was at hand; then by comparison showed the similarity of the church of latter times with that of former days. As Elder Roberts had asked that the full name, "The Reorganized Church of Jesus Christ of Latter Day Saints" be found in the Bible, he would ask as an equal favor for the brother to show the name Jesus Christ in any prophecy of the Old Testament relative to the mission and work of the Messiah; or, he would be more liberal with him: to just find either the name "Jesus," or "Christ" in the prophecies or historical matter of the Bible, as referring to the Messiah. He showed that the name

"Christian" only occurred three times, and then as a nickname, while the word "Saint," as applied to a child of God, occurred nearly one hundred times.

Elder Roberts objected to the name of the church; place of organization; person who organized it; creed. It has a wrong spirit, and has nothing divine in its organization. It was on this proposition that the venom was spit and the serpent's head and cloven hoof were manifest. His opening words being, "I propose to show before this discussion closes that Joe Smith was a liar, a thief, a murderer, and that the spirit of murder exists through the whole organization; that Joe Smith was killed by jumping out of a window from a mob, while his wife stood at his back and urged him not to run, that if he was a prophet they could not kill him anyway; that Emma Smith apostatized from the faith, married a Gentile, and made a very good landlady, and did not care when Joe was killed anyway." However, to the credit of Elder Roberts, I will say that he never referred to the matter again. He claimed he laid on hands when he baptized, not because of their sins being remitted, but "in order to" the remission of sins, it being impossible not to lay on hands in performing the act of baptism. The oil of James 5:14 was the "oil of gladness" that Jesus was anointed with (Hebrew 1:9), and the sickness was sin sickness, or the backsliding of a disciple; while the "raising up" was to take them out of the mire and place them back on the Rock, Christ Jesus.

The third and fourth propositions are similar, so I will not give the arguments separately; but the main arguments of each will be noticed. The questions were, "resolved, that the New Testament is the last revelation from God to man." "Resolved, that the Book of Mormon is a revelation from God to man."

Elder Roberts said: "Human testimony will prove human propositions, but it requires divine testimony to prove a divine proposition." He used 2 Peter 1:3, Colossians 1:23, James 1:25, as proof texts to show that church was perfect as left by Jesus Christ, and asked that a silver dollar be made more perfect. He claimed that the Reorganized Church is from the old Mormon root. The name "Book of Mormon" was not in the Bible. He tried to show that the Saints do not believe the Bible, and in reading from Elder Etzenhouser's "The Books and Utah Mormonism in Contrast" pages six and nine—the statement to the effect that the Bible, Book of Mormon, and Doctrine and Covenants contain our faith, he omitted the words "the Bible." He did this not only once, but five times, and would have left it in this shape had he not been called down by the writer and made to read it correctly; but even then he inserted parenthetically, "that means the Mormon Bible." He used nearly the whole time of two speeches in reading from Beadle's so-called exposure, rehearsing the Spalding story and its variations. He read Beadle's extracts from P. P. Pratt's "Key to Theology," showing that we believed in the procreation of spirits, but on this Bro. Shinn called him down on a point of order, but the chairman of the moderators having left, Elder Sharp and I could not agree, and there being no one of another faith present, I chose Elder D. B. Dye of the Disciple Church to the chair, agreeing to leave it to any fair-minded man; and Elder Dye decided that it was inadmissible, as we denied that belief (procreation), and P. P. Pratt was not a member of our church when he wrote the work. This decision was arrived at by Bro. S. J. Jeffers being present with a letter from Hon. J. S. Robinson, Secretary of State of Ohio, stating that we had no connection with the Utah Mormons.

Elder Roberts made no attempt to answer the scriptural argument of Elder Shinn, with the exception of Isaiah 29, which he dismissed by saying that every part of that was fulfilled

in the first coming of Christ; that not a prophecy of the Bible extended in its fulfillment outside of Palestine except John's queer beast with the wings of an eagle, face of a man, etc., which referred to America.

Elder Shinn showed that a dollar could be improved, demonetized, or called in, changed by the authority that created it—Congress. He showed that there were errors in the Scriptures so far as mistranslations, inaccuracies, interpolations, are concerned, and read in support of this from the "Emphatic Diaglott." Read from Campbell, Wesley, Stone, and others, on the necessity of a new revelation. He showed that Revelation is not the last book of the Bible as to date of writing. Elder Roberts had read from Doctrine and Covenants page 103, section 20: "Behold, I have caused all old covenants to be done away in this," and then built an argument that we did not believe the Bible, that it was the old covenant, hence done away in the new or latter-day covenant. He substituted the words "Book of Mormon" after the word "this" and stopped. He had first inquired if any Doctrine and Covenants were there, and as there were not, he thought he had a cinch on the matter; but Bro. Shinn telegraphed, and had one for the next session, and showed up the reverend gentleman's fallacies. Bro. Shinn did not think Elder Roberts would have been guilty of this kind of work, but was led into it. This was correct; Elder Sharp, his moderator handed him the quotation, and as Elder Roberts admitted he had never read the Doctrine and Covenants, he was led into a trap, and that by a friend. Elder Shinn showed the Spalding fraud, and no attempt was made to answer him.

NOTES.

There were about one hundred Disciples, and three to five of us. We were in their stronghold, but were treated the best in the world. At the lunch hour we had our spreads near each other and passed the "goodies" all around. We heard some of the younger indulge in expressions like these: "Let's get 'em to do a miracle;" "have them prophecy who hid the melon that was sent over to the disputants," etc. I think a better feeling exists between our people and theirs than ever before. I am satisfied with the result, and but for the occasional show of venom manifested by Bro. Roberts towards the Smith family, everything was as pleasant as could be.

Elder Roberts is an abler speaker than Elder Shinn on account of Bro. Shinn's throat, but he rarely ever used all his time, but took up about ten minutes of every speech in praising the Bible and advising his flock to be satisfied with it and nothing more.

In one speech Elder Roberts in speaking of the "sincere milk of the word" remarked that they had the cow (referring to the Bible), and that she was fresh. When on the Book of Mormon question, he dashed the Book of Mormon down on the table and called it a "calf." He forgot no doubt that a "calf" is the legitimate offspring of a cow. See?

Elders Roberts and Shinn had been acquainted with each other twenty years and each publicly spoke well of his opponent.

Views of hearers:—

Disciple: "Your man would not stick to the question. If I were moderator I would hold him down. He don't answer Roberts' statements."

Saints: "Roberts went back on his own church. Shinn could not answer slanders relative to Joseph Smith; that question was not up for consideration."

Rev. Cooley, Presbyterian: "I came down expecting to hear something from the Bible, but only hear slander and vituperation. The character of Smith has nothing to do with this discussion. Shinn shows more of a Christian spirit than does Roberts."

Rev. Dennen, Bible Christian: "Elder Roberts is a good debater, but is not fair in religious discussion. He denied saying things that I have written down in my book

in black and white. I am disappointed."

Presiding Elder Deaver, U. B.: "I say amen to what Elder Shinn says about not going back on his church. If I were a member of Roberts' congregation I would ask for a letter of removal."

Rev. Runyan, U. B.: "I think Shinn is a Christian gentleman. I hope the other man is, but his arguments are untenable."

Rev. Charles, U. B.: "The old gentleman (Shinn) showed a Christian spirit, while Mr. Roberts went square back on his church when he said they were not a denomination; for they could not hold property if they were not incorporated under some name."

Rev. Wright, U. B.: "The Mormon was too heavy for the Campbellite."

Yours for truth,

A. B. KIRKENDALL.

CREOLA, Ohio, October 3, 1894.

CONFERENCE NOTICES.

The Eastern Michigan district conference will convene October 13 and 14, 1894, at Buel Center. We hope all the officials and branch clerks will have their reports made out and on hand at the opening of conference. We hope there will be a full attendance, as the purchasing of a tent will be under consideration. It is expected that Bro. Cornish of Michigan and Brn. Lake and Evans of Canada will be with us. By order of

R. E. GRANT, Pres.,

A. E. HICKS, Sec.

The London district conference will convene at St. Thomas City, Ontario, Saturday, October 27, at ten a. m. Will all the branches please report to this conference in order that the district secretary and General Church Recorder may be able to obtain a correct statistical report of the district, as some branches have failed to report for a long time. We hope all the district ministry, resident and traveling, will also report in writing. Come Saints, bringing the Spirit of "Peace on earth and good will toward men." Please send in all reports before 25th if possible to the secretary at St. Thomas post office, care of Daniel McGregor.

JOHN SHIELDS, Sec.

CHANGE OF TIME.—Notice is hereby given that in consequence of prevailing sickness at Mission branch the conference of the Northern Illinois district will convene at Plano, Illinois, October 13, 1894, at ten a. m., instead of at Mission as previously announced. The Sunday school convention will also convene at Plano, date of meeting remaining unchanged.

F. G. PITT, Pres.

The Massachusetts district conference will convene at Fall River, Massachusetts, October 27, 1894, at 2:30 p. m., continuing over Sunday. Branch clerks will confer a great favor by sending me their reports at least ten days before above date at 6 Stafford street, Boston, Massachusetts.

MYRON C. FISHER, Clerk.

The conference of Southern California will be held in Los Angeles, beginning October 26, 1894.

D. L. HARRIS, Pres.

NOTICES.

Church publications will be offered at the Spring River district conference, November 10, 1894, at catalogue prices, by A. H. Herke.

At the reunion at Brush Creek, Illinois, November, 1893, there was a committee appointed to raise money to purchase a gospel tent. At the reunion at the same place in September, 1894, when inquiry was made as to what had been done it was found there had been but very little done in this direction. The old committee was discharged and a new one appointed. The money collected by them in the effort to buy a tent the past year was to be committed to them. Anyone knowing himself to be a part of the old committee,

having circulated a paper in the interest of said tent, having received any money or promise of any, will please turn what he has over to this new committee. This notice appears from the fact we do not know who composed the old committee. The names of those acting on the new committee are, J. T. Curtis, John Bass, Wm. S. Miller, J. F. Thomas, Henry Rankin, Wm. A. Kelley, J. D. Stead.

By order of the committee,
J. D. STEAD, Sec.

REUNION NOTICE.

We wish to say to all who expect to attend the reunion at Vale's Mills, commencing October 26, that they will notify Jasper Bowen of Vale's Mills, or S. J. Jeffers of Arbaugh, Ohio, so we can make arrangements to meet all at the station. All coming on the C. H. V. and T. come to Radcliff, and on the C. and M. to Carpenter. Now be prompt in letting us know in time if you want us to wait upon you. Come as many as can, and let us have a time of rejoicing together.
S. J. JEFFERS, By Order of Com.

MARRIED.

MILLS—VAN FLEET.—At the residence of the bride's parents, Bro. and Sr. Nelson Van Fleet, near Downey, Los Angeles county, California, Bro. Frederick Mills and Sr. San Van Fleet. The ceremony was performed by Bro. Mark H. Forscutt on August 30, 1894, amid a vast concourse of Saints and friends, whose presence and wedding testimonials gave evidence that they indorsed the many statements made that bride and bridegroom represented, and worthily so, two of the best families in that region, both as citizens and as Saints. D. S. Mills and wife, and N. Van Fleet and wife, gospel pioneers whom hundreds love, are well represented in their children. So far as the adornments of the parlor, where the wedding took place, and the bowery were concerned, the bowery erected in the beautiful orange grove outside where the wedding feast was given,—nothing short of such a land of sunshine, fruits, flowers, and semitropical plants, as Southern California is, would have been adequate to meet the demands which were made upon it, especially the bowery, fitted to represent that Edenic bower of luxurious beauty which poets have delighted to picture as the place where earth's first wedding was honored by "Our Father" as celebrant. The best wishes of those who know them go with Frederick and Sarah.

DIED.

VARLAND.—Truman Roy, son of Mr. Andrew H. and Sr. Carrie M. Varland died September 21, 1894, aged 2 years, 5 months, and 17 days. As we stood by the open grave and looked for the last time at the beloved little form sleeping so sweetly in his snowy bed, ready to be hid from our earthly gaze forever, it seemed so hard; but when we remembered our Savior's words, "Of such is the kingdom of heaven," we felt he knew best and all was well with our darling boy. Funeral at the Danway church.

Truman dear, thy days were few,
Laden with precious morning dew.
Sad were our hearts when earth ties were riven;
Thou but budded on earth, to blossom in heaven.

DEWITT.—At Independence, Missouri, October 1, 1894, after several years' illness from consumption, Sr. Louis A. DeWitt. She was born at Manti, Fremont county, Iowa, March 7, 1858; was married to Mr. Frank E. DeWitt April 13, 1875; was baptized by Elder T. W. Smith, June, 1875, in Becker county, Minnesota. She was a patient sufferer; but passed away peacefully and in hope of a better and more enduring life. Funeral sermon by Elder Joseph Luff on the 3d inst.

HOLCOMB.—At Galland's Grove, Shelby county, Iowa, September 18, 1894, Sr. Memento, beloved wife of Bro. Chauncy S. Holcomb, aged 46 years, 3 months, and 12 days.

Her death was peaceful and triumphant; and the large concourse of people attendant upon her funeral, the 21st ult., gave evidence of the high esteem in which she was held by those who knew her. Funeral sermon by Elder W. W. Blair, assisted by Rev. J. Yackey, from Psalms 116: 15: "Precious in the sight of the Lord is the death of his saints." The remains were interred in the Holcomb cemetery.

HOLCOMB.—At Galland's Grove, Iowa, November 5, 1892, Carl Larette, son of Bro. and Sr. C. S. and M. Holcomb, aged 14 years, 5 months, and 15 days, of diphtheria. Prayer at the residence of the parents was offered by Elder Ralph Jenkins, and the remains were interred in the Holcomb cemetery the 6th inst.

SHEPHERD.—At Deer Isle, Maine, September 25, 1894, Bro. Peter Shepherd, aged 64 years, 9 months, 15 days. He was baptized June 28, 1868, by Elder Otis C. Eaton, and has ever lived a consistent Christian life. Funeral service by Elder William G. Pert.

ANDERSON.—At Omaha, Nebraska, September 24, 1894, Mr. David Anderson, son of Elder Jens Anderson, aged 22 years, 4 months, and 20 days. Deceased was not a member of the church, but expressed a desire during his illness to be permitted to discharge his duty in this respect, but it was not so ordered. He was a young man of good habits, had been married about six months, and his early death is sadly mourned by loving parents, wife, two brothers, and a sister, besides many friends not so closely allied by kindred ties. Elder C. H. Porter conducted the funeral services at the home of his parents October 1, after which the remains were interred at Forest Lawn cemetery.

MORRIS.—At Brush Creek, Illinois, Bro. Joseph W. Morris. He was born March 18, 1860, in Wayne county, Illinois. Was baptized by his father, I. A. Morris, January 13, 1879. He was ordained to the office of teacher, March 8, 1891, and died September 25, 1894. He leaves a wife, two children, father, one brother, and four sisters, with other relatives, and a host of friends to mourn their loss. He was Sunday school superintendent and all the neighborhood feel deeply the loss. His only regret, expressed by himself, was, that he had not paid his tithing. Funeral sermon by Elder G. H. Hilliard.

ADDRESSES.

M. H. Forscutt, No. 1543 Mission street, San Francisco, California.
F. G. Pitt, 827 N. Halsted St., Chicago, Ill.

ITEMS OF INTEREST.

Sixteen Utah elders have been sent to Honolulu to do missionary work in the Hawaiian Islands.

A Jacksonville, Florida, telegram of September 29 reports great damage by the late West India cyclone at Tampa Bay, Fernandina, St. Augustine, and other points, and at sea, many vessels being wrecked along the coast. At St. Augustine the waves dashed over the sea wall and made rivers of the streets. Many wharves were blown away. Between Green Cove Springs and Palatka, on the St. Johns, twelve wharves have completely disappeared. Between Jacksonville and St. Augustine not a telegraph pole was left standing. The damage to the orange growers is incalculable. In the large groves the ground is completely covered with green oranges. The loss is fully 20 per cent. The east coast is still cut off from communication below St. Augustine and Palatka.

Wellman, the Arctic explorer, is determined to renew his polar explorations. He is convinced that his plan for reaching high altitudes will be successful, and will organize another expedition.

Chicago, New York, and Jersey City clegymen, assisted by others, have inaugurated

crusades against gambling and illegal liquor selling in their respective cities.

European correspondents report dissensions in Lord Rosebery's government; that the silence of the Premier on the Home Rule and House of Lords questions is the cause of trouble.

Mr. Gladstone has reannounced his adhesion to the principle of local option, and expressed the wish that more than its mere enforcement may be done to cope with the frightful evils brought on by drink.

One result of the agitation for the protection of young girls against procuresses and decoys, who have lately been operating in England and on the continent, has been the combination of a dozen or more societies in London and the European centers, with a view to coöperation in pursuing an effective system against the evil. The plan includes the formation of a staff of detectives to watch incoming and outgoing steamers and railway trains and to track procurers and their agents to their headquarters.

MADRID, Sept. 29.—The Primate of Spain is about to issue a pastoral protest against the recent consecration of a Protestant Bishop and church in Madrid. He maintains that these acts are an aggression of the rights of the Spanish Episcopate and declares that he will agitate the matter before the Cortes.

The German Government is having trouble with the Polish subjects. The movement in favor of the reestablishment of a Polish kingdom has gathered great strength within the last four years. The Lemberg Exposition has shown that plainly quite recently, and a number of significant incidents must be similarly construed. During the recent Kosciusko anniversary public speeches were made in the Polish districts of Prussia inciting the people to disloyalty and rebellion. A wealthy and influential Polish magnate while addressing his countrymen urged them to look for a kingdom of their own and be prepared to defend their nationality. Attacks and numerous assaults by crowds of Polish peasants upon German travelers are again becoming alarmingly frequent. Under Bismarck's administration a repressive policy was pursued with the Poles, which was relaxed when Caprivi came into office. A Prussian official says severe repressive measures are henceforth to be adopted.

Socialists have met with great success in elections for the courts of industry in Berlin, Erfurt, Mulhausen, and elsewhere.

NEW YORK, Sept. 28.—A new celibate order of laymen in the Protestant Episcopal Church will be instituted to-morrow at St. Chrysostom's chapel at Seventh avenue and Thirty-seventh street, by the Rt. Rev. Henry C. Potter, Bishop of New York. The order will be called the Community of the Brothers of the Church, which has been founded by Russell Whitcomb, lately a student in the General Theological Seminary. Mr. Whitcomb will take the vows of poverty, chastity, and obedience, and will become Brother Hugh, the head of the new community of monastic laymen. Their work will be largely among the children in the Sunday schools and in their homes, where the advantages of Christianity are lacking. The habit of the brotherhood is the long, brown cassock with a brown cross on the breast and bound with a girdle. For street wear the cassock will be made shorter. At the end of five years the vows may be renewed.

VIENNA, September 30.—The socialists of this city to-day held a demonstration in the Ring Strasse in front of the House of Parliament. A labor song, the chorus of which demanded universal suffrage, was sung. The singing had the effect of rendering the crowd restive and the police intervened and dispersed the meeting. Fourteen of the leaders were arrested.

AMSTERDAM, Sept. 30.—Dispatches from Batavia announce that the Dutch, after eight hours' hard fighting, captured Mataram, the

stronghold of the Balinez rebels. The Dutch loss was one lieutenant and twelve privates killed and four officers and forty-five privates wounded. The Balinez lost heavily.

MOBILE, Ala., Sept. 30.—The Fairhope Industrial Association of Des Moines, Iowa, has determined to establish a colony based on Henry George's single tax theory in Baldwin County, Alabama. The lands are located between Daphne and Battles, on the eastern shore of Mobile Bay, and officers of the association will be here shortly to start things moving. Twenty-five families will come as soon as preparations are completed, and this number will be increased to 100 by spring. They will engage in trucking, fruit growing, and small manufacturing.

STOCKHOLM, Sweden, Sept. 30.—The elections which took place in Norway last week resulted in a victory for the Conservative party. In the Stavanger district fifty-one Conservatives and only eleven Radicals were elected. The Akershus district elected forty-eight Conservatives and eleven Radicals. The party of the Left was victorious in the Kristian district.

The large Skonvik sawmills, near the city of Sundsvik, were burned the other day. The laborers' cottages were also destroyed by fire and hundreds of people were made homeless.

Pure food exhibits have been opened in the cities of Boston and Chicago.

Train robbers held up a Southern Pacific train and secured a considerable amount of money, near Maricope, Arizona, October 1.

PARIS, Oct. 1.—The *Debats* has a dispatch from San Domingo, stating that half that town was destroyed by the recent cyclone.

TEGUCIGALPA, Honduras, Oct. 1.—The project of a Central American union has been dropped for the present.

Heavy storms did much damage along the North Atlantic coast from Atlantic City to New York on the 1st inst.

LITTLE ROCK, Ark., Oct. 2.—A terrible cyclone struck this city this evening and almost devastated the business portion of the city. Several people are known to have been killed and injured, while it is feared scores of others have met the same horrible fate. The main portion of the business center, bounded on the south by Third street, on the north by river front, on the west by Center street, and on the east by Commerce street, is practically in ruins and the amount of damage is incalculable.

LITTLE ROCK, Ark., Oct. 3.—Never in the history of Little Rock was there such a scene of wrecked and ruined buildings as was presented this morning. The streets were almost impassable, and great yawning chasms in brick fronts told of the fury of the storm. The damage will aggregate almost \$1,000,000. The only insurance held by the sufferers amounts to \$2,500.

The death list now known is not so large as was expected, but there are several persons missing and their names may yet be added to the roll of the dead. So far as reports received now indicate, the dead number 4, the injured 34.

Almost every building between Main and Markham and Third and Main streets was unroofed, and in numerous instances entire fronts were leveled to the ground. On East Markham street the destruction of property was greater than elsewhere. Several large buildings were leveled and not one escaped injury. Windows and doors were blown out, tin roofs carried away, telephone and electric light wires blown to the ground, and poles twisted off at the curbing.

At the insane asylum the most complete wreck was to be seen. The buildings were erected by the State at a cost of \$300,000. The ruin was not complete, but the damage is estimated at from \$75,000 to \$150,000.

The storm did damage at the State Penitentiary estimated to aggregate \$30,000.

Fully 200 citizens escaped death in a most miraculous manner.

WICHITA, Kan., Oct. 2.—The tornado which played leap frog through the northern part of the city last night fortunately confined itself to damaging property and left humanity alone. Buildings of all kinds were demolished, twisted out of shape, and removed from their foundations, yet their occupants suffered no harm outside of bruises and scratches, and not a single fatality accompanied the destruction to property. From here the twister lifted and disappeared to the northwest.

Pawnee, Nebraska, reports damage done in that vicinity by a tornado, on the 2d inst.

Advices received by several great financial houses in London are understood to confirm the worst in the reports of the condition of the Czar. These advices state pretty plainly that his Majesty's case is hopeless and that his death cannot by any possible means be delayed more than a few months.

LONDON, Oct. 1.—A special dispatch to the *Times* from St. Petersburg says the Czar has lost in weight enormously during the last few weeks. He suffers great pain and looks exceedingly ill.

A rumor prevails to the effect that the Czarowitz has been appointed Regent of the empire.

WASHINGTON, D. C., Sept. 30.—The Chinese Government, after a delay of more than a month, has finally ratified the treaty with the United States providing for the exclusion of Chinese laborers from this country and recognizing the validity of the Geary law and other statutes relating to the Chinese immigration.

TIEN TSIN, Oct. 2.—It is announced officially that 5,000 Japanese troops have arrived close to Passiet Bay, near the Russian frontier. Previous to this announcement it was reported here that a Japanese fleet had been sighted September 28 ten miles from Shan Hai Kwan, 200 miles from Peking.

SHANGHAI, Oct. 3.—It is reported that the Japanese have captured Kiu Lien Cheng on the eastern side of the Yalu River. One hundred and fifty thousand men have been gathered at Peking for the defense of the city, but of this number only 7,000 are effectively armed. Only 50,000 soldiers are available for the defense of the province of Chi Lu Ku, and these are raw levies. A Japanese army has landed to the north of the Yellow River in the southern part of the Gulf of Pe Chi Li, to intercept the transport of troops from the south via the Grand Canal to Tien Tsin. A Japanese fleet of seventeen ships is now blockading the Gulf of Pe Chi Li. French troops are massing in Tonquin. The Governor of Kirin, Manchuria, reports that the Japanese have effected a landing in the rear of Lan Chun. The whole province is in a state of consternation, but measures for its defense are being adopted. Another heavy levy has been made upon the Chinese merchants in order to meet the expenses of the war. The native papers confirm the report yesterday that 5,000 Japanese troops have landed in the northeastern portion of Corea.

Washington advices say Prince Kung, a Ex-Chinese diplomat, has been restored to the imperial favor and placed at the head of the Privy Council. His restoration is taken to mean the ascendancy of his aggressive party and policy over Li Hung Chang.

LONDON, Oct. 3.—The blockade of Madagascar by the French and the hasty summoning of the British cabinet, created considerable consternation in public circles, but confidence was restored when the nature of the summons became known. It is learned that the Ministers regard the outlook in China, in view of the probable complete rout of the Chinese forces and the resultant crisis in Peking, with the utmost apprehension. It is considered likely that Russia will make the adoption of protective measures by England an excuse for intervening in behalf of the other side, in

which case a serious difficulty may arise.

In fact in ministerial circles the Chinese situation is regarded as offering a much greater menace to peace than any difficulty with France. The absence of the Czar from the helm at St. Petersburg, his pacific disposition being well known, adds another element to the danger of the situation, as it gives a comparatively free hand to his Ministers, whose aggressive designs in the East he has checked repeatedly.

A New Zealand government representative is at Washington, endeavoring to establish a steamship line between that country and the United States.

Insurgents are again at war against the Brazilian government.

KEY WEST, Fla., Oct. 4.—Fifty bodies, victims of the wrecks occurring on the reefs during the recent storm, have been washed ashore on the islands around Key West. The dead, it is said, are evidently sailors.

LONDON, Oct. 4.—The *Evening News* publishes a sensational statement that the cabinet council was called to consider reports from Peking, that Russia was intriguing to assist China against Japan in return for certain ports in Corea.

The cabinet council decided to send troops to China to protect British interests. It is probable additional ships will be sent to strengthen the fleet in Chinese waters. It is also said the British legation at Peking will be guarded by British blue jackets and native Indian soldiers.

Japanese officials at Washington point to these things as indicative of demoralization of the people of China and its inability to afford the usual protection to foreigners. The Chinese officials attach little importance to China's request to foreign powers. They say it is a usual step at a time of great internal disturbance.

Later cablegrams on the Madagascar affair say that France has not blockaded the island but has merely taken measures to prevent landing of arms and ammunition for the Hovas. France is evidently on the eve of another Colonial war. French reports say that conditions in Madagascar have become unbearable; that French settlers and merchants and all under French protection are systematically abused.

BUDA PESTH, Oct. 4.—In the Upper House of the Hungarian Diet yesterday debate was begun on the bill granting liberty of worship to all religious beliefs. Cardinal Schlauch opposed the ecclesiastical proposals of the government, declaring that they would be the ruin of society and the State. The Servian Patriarch, the Roumanian, and the other Bishops expressed similar views. Count Ezaky, the Calvinistic Bishop Souz, and others spoke in support of the bill.

The marriage of the Czarowitz has again been postponed.

Amsterdam, Berlin, Paris, and London cablegrams of the 5th inst. report alarming rumors of the Czar's failing health.

TIEN TSIN, Oct. 5.—Reports have reached here that a rebellion has broken out in the Province of Mongolia. Troops from Peking have been sent to quell the uprising. Serious troubles are said to have arisen within the palace at Peking.

In the Upper House of the Hungarian Diet the bill granting liberty of worship to all religious beliefs was adopted by a majority of three.

The Manchester, England, *Guardian*, announces that Great Britain and Russia have agreed upon an international conference for the adjustment of the Oriental war. Other powers will be asked to join the undertaking.

The northeast end of Cuba was visited by a terrific hurricane which destroyed or badly damaged all the banana plantations. Many houses were blown down.

PLACES OF WORSHIP.

Below will be found the different places of worship in the cities named:—

Boston, Massachusetts, No. 1821 Washington street, Laurel Hall.

Trinidad, Colorado, north of public school, Santa Fe addition. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m.; social services at 2:30 p. m. Sunday school at 1:30 p. m.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a. m., 8 p. m. Prayer meeting every Wednesday evening.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p. m.; Sunday school at 12:45 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street. Buildings, Albion Room,

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

Chicago, Illinois, services every Sunday at 2:30 and 7:30 p. m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p. m. Elder F. G. Pitt pastor, No. 897 North Halsted Street.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a. m. and 7:30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a. m. and 7:30 p. m.

Los Angeles, California, Knights of Pythias Hall, No. 118 1/2 South Spring street.

San Bernardino, California, corner Fifth and F streets.

ABSTRACT of EVIDENCE TEMPLE LOT SUIT.

This work is an abstract of the sworn testimony of both Plaintiff's and Defendant's witnesses in the suit of the Reorganized Church versus the Hedrickites (a faction from the Original Church) for title to and possession of the Temple Lot at Independence, Missouri. The testimony of old Latter Day Saints who were with the church in its early days, and who are now in the Reorganized Church, and in the Utah Church, besides that of leading officials of both churches, and the testimony of members of the Hedrickite organization, is given; also the statements of said witnesses under cross-examination and recross-examination.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, October 17, 1894.

No. 2.

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ECONOMY IN EATING.

DR. MARY E. GREEN, of the National Household Economic Association, at the Pure Food Exposition, Chicago:—

The first demand made by aboriginal man upon the earth and the elements about him was for food. The first, last, and most particular requirement of his civilized brother to-day is that food be supplied him. Primitive man probably ate his food on any and every occasion when it was to be procured. He was no epicure in his selection of meats and was guided in the selection of non-poisonous herbs and vegetables by the preferences of the animals which he observed. All the invention of modern science has been unable to improve, in point of healthfulness, nutrition, and economy, upon the simple method devised by aboriginal man, the slow boiling of meat in a clay pot over a fire, and the whole science of cookery is coming back at last to something like that one simple process, excepting in cases where economy and nutrition are not considered. People in this age require composite cookery, and among certain classes the demands of a cloyed sense and a satiated appetite have created most elaborate and useless dishes. Now, for health's sake, we are awakening to the value of primitive methods again.

Popularly speaking, our table foods may be divided into four classes—the aqueous or watery, saccharine or the starches and sugars, the oleaginous or fatty, and the nitrogenous or flesh-forming elements. Scientists are now telling us how much and what sort of food is necessary for people of different occupations—laboring man, child, and scholar. They are teaching us not only the science of nutrition, but

economy in the purchasing and the use of foods. One class has too much food and is surfeited, and the other too little. We are becoming accustomed to the demands of the poor and the laboring classes for higher wages. The social problem will never be solved by that means. High wages are of little benefit as long as the poor man's wife does not know how to cook or market.

She buys a sirloin steak, which is largely wasted, at twenty cents a pound, oysters at thirty cents a quart, crackers and baker's pastry instead of oatmeal for her children. One factor in the solution of this great problem will become potent when she buys a cheap cut of beef for stew, when she discards the excessive use of potatoes (which are far from nourishing and low in strength-forming elements) and buys oatmeal instead, when she buys split peas at five cents a quart instead of cucumbers at five cents apiece, and when she learns to make a delicious soup out of left-over vegetables, scraps of bread, and seasonings. Poor selection and the injudicious use of foods among the well-to-do will produce discomfort, frequent "bilious attacks," and all the aches and pains due to malnutrition.

Professor Atwater says: "We waste foods in two ways. We eat more than we need and a great deal is thrown away. That which we consume in excess of our needs is worse than wasted because of the injury done to health." Prof. Atwater has completed tables giving the nutritive value of different foods, and hopes ere long to have them so perfected that they will be suitable to hang in every kitchen. Of course he upsets many of our pet theories. We are accustomed to believing that an egg for breakfast is as satisfactory as a piece of beefsteak, while eggs contain forty per cent less nutrition than round beefsteak. In the expensive sirloin steak you get tenderness, a surplus of fat and bone which is wasted, and for the same money one can get several times as much nourishment from other parts of the beef, and proper cooking will render these as nutritious and almost as delicate as the best sirloin. Of grains, oatmeal is most nutritious, with wheat next. Of vegetables, peas, beans, and lentils take first rank, while potatoes contain less than is of nutritive value. Prof. Atwater learned from personal investigation that the average man requires daily twenty ounces of bread, eight ounces of beefsteak, thirty ounces of potatoes, one ounce of butter, a quart

of water, or the equivalent of the in other foods.

Dr. Green then made a comparison showing that Americans consumed more than the other nationalities, and that Americans are the most extravagant eaters. In the older countries the people have evolved some national dish which nearly always contains just the elements suitable to their climate. She gave the foods of all countries and showed that Americans are extravagant and poor cooks and are lacking in the national dish.

"The tenement house classes must learn," she continued, "that oatmeal is better and cheaper for their children than fine white bread and pastry. And, best of all, the luxurious classes must be taught the morality of economy and the religion of plain and simple diet."—*Ex.*

WHEN A MAN IS A SUCCESS.

Let a man in business be thoroughly fitted for the position he occupies, alert to every opportunity and embracing it to its fullest possibility, with his methods fixed on honorable principles, and he is a successful man, writes Edward W. Bok in the October *Ladies' Home Journal*. It doesn't matter whether he makes one thousand dollars or a hundred thousand dollars. He makes a success of his position. He carries to a successful termination that which it has been given him to do, be that great or small. If the work he does, and does well, is up to his limitations, he is a success. If he does not work up to his capacity, then he fails, just as he fails, too, if he attempts to go beyond his mental or physical limit. There is just as much danger on one side of a man's limit line as there is on the other. The very realization of one's capacity is a sign of success.

OF ASIATIC ORIGIN.

For centuries yet to come will discussion be held as to whether the origin of the first inhabitants of the American continent is not due to Asia. Dr. Brinton is pretty sure of the long-past relations between the East and the West, and, as far as that, so is Dr. Tyler. Our leading American authority declares that there is not a dialect, a tool, a weapon, a symbol, a game, a domesticated plant, or an animal in use in America at the time of the discovery that does not show its original Asiatic origin.—*Ex.*

Prof. Robert S. Ball, F. R. S., Professor of Astronomy at Cambridge University and formerly Astronomer Royal of Ireland, thinks that all modern scientific research tends to a belief in the possibility of human existence in other worlds than this terrestrial ball of our own.

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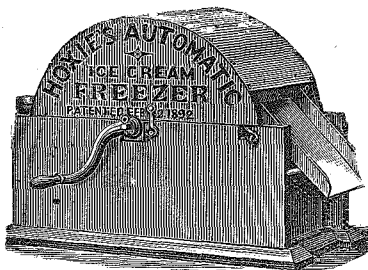
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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, October 17, 1894.

No. 42.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 17, 1894.

GIFTS AND FRUITS.

BOTH of these are mentioned in connection with the gospel. The former are given to and the latter demanded of the Saints. Where the soil is fully consecrated the latter inevitably follows as a result of the former. Sometimes, however, the graveness of the responsibility attaching to the receipt of gifts of the Spirit is not sensed by the one seeking them, and as a consequence the fruits do not appear. In such cases and to such a one shame instead of honor, and condemnation instead of approval must finally accrue. God stands acquitted in having given all the necessary help, and man stands condemned and without excuse in having consumed that favor upon his lusts.

The garden that is richly favored with sunlight, and rain, and dew, and the cultivator's diligent toil; yet yields no more of cereal, or fruit, or vegetable, nor less of weeds and thorns than the distant field which has been less highly favored, should never point to the favor it receives as evidence that it is of greater worth than the other that receives less. The barren fig tree mentioned in the Savior's parable in Luke 13, had its stay in the vineyard continued another year, that extra care and labor might be bestowed upon it, that something beyond the ordinary might be done for it—not because it had proven itself more worthy of that unusual attention than the rest; but because it had utterly failed to yield anything, and unless extraordinary effort should stimulate it to fruitfulness, it would have to be cut down and burned. All the other trees were receiving but ordinary care and yet were yielding satisfactory returns in fruit. Their right to remain was not questioned—they were filling their mission and entitling themselves to continued care and place in the vineyard.

Quite often we give to those who have not earned and who are not in every sense worthy of our consideration. These services are called acts of charity. They are not performed to express approval of what the receiver has done, but to save him from starvation, and with a view to giving him

courage and stimulus to do better. We deal with his needs and not with his deserts in such a case.

May it not be that within the church some are receiving more abundant honor or favor from heaven because of dire necessity rather than as a reward of faithfulness? Are those who receive most abundantly of the outward or visible gifts always superior in point of moral uprightness to those who enjoy less of such manifestations? If not, why do they receive more? Are such persons always the most affectionate, forbearing, sacrificing, and scrupulously exact in righteous deportment that we have among us? In other words, do the "fruits" abound more plentifully with such than all others? Love, peace, longsuffering, meekness, gentleness, brotherly kindness, and charity are among the fruits enumerated by inspiration. Where these are not the soil is barren, and the more gifts such persons receive, without changing the results, the more loudly is the barrenness proclaimed.

It is a truth well attested that many of those within the fold in whom those fruits abound, have not been the recipients of outward or visible gifts to a large degree, but have partaken of those silent and hidden gifts of wisdom, knowledge, or faith. By wisdom some have been enabled to apply themselves judiciously in directions that have brought returns in accumulated strength and prestige. They have avoided the necessity for miraculous external display in their deliverance from disease by keeping themselves free from such indulgences as they knew would entail physical disorder and distress. By faith others have been enabled to uncomplainingly endure suffering when deliverance was denied, and have braved the furnace and flood of affliction, carrying with them an undying confidence in God, notwithstanding he permitted them to be stripped of everything earthly that once was theirs. By knowledge others have been enabled to comprehend the invisible through the visible, the eternal through the temporal. Their powers have been enlarged so that the reality of such gospel excellencies as lap over into the life to come have been voiced in and certified to by the things that now are and thus they are enabled to "endure as seeing him who is invisible."

Each of these have grown with the growth of the body and upon them, as members of the body, as great de-

pendence can be placed as upon those otherwise endowed. They are as stalwart defenders of the truth as can be found among us. In their lives we trace the development of holiness and in the well-guarded soil of their characters the "fruits of the Spirit" abound.

We are assured by all we hear, and see, and feel, of the divine procedure within the church, that supplies are meted out according to necessities that exist. All will receive, in natural or supernatural, visible or invisible, ordinary or extraordinary communication, the measure and kind of grace essential to fruitfulness. Though in seeming it may be little or much; though in kind it may seem ill adapted to the end sought; it will nevertheless be sufficient to leave all men inexcusable should the peaceable fruits of righteousness fail to abound within them.

It is ours to acknowledge the wisdom of God in what is sent, and proceed to a righteous use thereof. If the fruits that result from thus occupying are the full measure of what was possible, the returns will be accepted and the laborer crowned. None will be required to answer for what they did not receive, and none will have occasion to glory in the abundance received, if the fruitage made possible thereby has failed to materialize. Let us not pray for less of gifts but earnestly labor for more of fruits.

THE GOSPEL BOAT, ETC.

BROTHER and Captain Joseph Burton, writing from San Jose, California, October 6, said the Evanelia was then ready for her voyage except the getting of supplies on board. He has a good word to say for the gallant little ship, in his animated description of her trial trip, etc., given below. A few weeks' "life on the ocean wave and home on the rolling deep" will do the brethren good and invigorate them for missionary labor. We never knew a jack tar who was not a jolly old salt, and we congratulate the crew in having so genial a captain. We wish them Godspeed and a prosperous voyage:—

I feel a little impatient to get off, as we now have a spell of good northerly weather to get off shore, and good moon, and we are ready and anxious to get off and back again; but of course will wait till all who are going get on board. The men will have to sign articles as sailors and stand watch four hours, except the dog watch—of two hours, from four to eight, evening. I was astonished at

the peculiarities of the mind as one thing after another would be presented to my mind while making up the list of necessary things; that had lain unnoticed for a quarter of a century; but when on the bay last Thursday I was at the helm and the breeze blowing freshly, the little boat doing her best, and throwing the spray half way up her masts, I felt altogether another being and caught the fire of my former life and reveled in the hour's enjoyment, and laughed in my "sleeve" when the pilot said, "We better go back or reef the sails." I answered, "Neither; let her go; see how nicely she behaves; let us try her good;" and so we kept on closehauled. The heavy sea in Golden Gate gave us a good chance, and when we got nearly over to the shore we tacked and ran back, the boat doing excellently. But my mind brought back all my life of former days, and I was Captain Joe Burton again, fairly reveling in the delights and excitements of the life of a sailor, in a good ship and a roaring breeze. And now I am as quiet in mind as a good elder should be with no sailorlike inclinations except when I think of the Evanelia.

Bro. Hubert Case and wife of Moorhead, Iowa, will go to the Society Islands as missionaries. They were to leave on the 8th inst. for San Francisco to sail on the Evanelia. Of them and the Northern California reunion Bro. Burton also writes, as follows:—

It would have been very nice to have had our new missionaries with us at our reunion. It is progressing nicely. Brn. Forscutt, Clapp, and Daley are here with quite a number of our local ministry and a good interest is maintained and some excellent sermons are delivered. Am glad you have found so good, intelligent, and capable young people for the islands.

THE GOSPEL QUARTERLIES.

THOSE who paid ten cents for the Senior and five cents for the Intermediate *Gospel Quarterlies* for September and October (the first of the two months' issues), will also receive the November and December issue—without added cost. Beginning with 1895 the *Quarterlies* will again contain lessons for three months. This, in answer to numerous inquiries by mail.

Schools not using the *Quarterlies* should begin them with the new year. As these Bible studies proceed they will include lessons of Old and New Testament history, prophecy, and doctrine, in systematic form and in comprehensive arrangement, with lessons on "temperance," and many other features and helps essential to intelligent study of the Scriptures. What the lessons have been in the past is their recommendation for the future. Competent judges have pronounced them to be the best Sunday school lessons ever issued, and results so far reached have evidenced the correctness of their conclusions. We hope to make a more complete and detailed statement of the benefits derived by use of the *Quarterlies* and the adoption of other features of the methods adopted by the General Sunday School Association.

It is hoped that every school in the church will note the benefits that ac-

crue from taking up the Bible studies issued under the auspices of the General Sunday School Association, and the necessity of unity and general concert of action. The Sunday school work grows steadily and is being improved as rapidly as conditions and developments permit. No school can afford to lose its opportunity in this respect.

Subscriptions for the new year may be sent in at any time. The prices of the *Gospel Quarterlies* for the coming year are as follows: Senior Grade, ten cents per quarter; thirty-five cents per year. Intermediate and Primary Grades combined, five cents per quarter; twenty cents per year. Should a separate Primary Grade be issued, it will be announced in due time.

For complete list of Sunday school supplies, see catalogue of Herald Office publications, mailed free to any address on application.

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THE CHILDREN OF TWO COVENANTS.

A BROTHER suggests the following as a subject to be investigated:—

The children of the two covenants are pre-figured by Esau and Jacob, and Ishmael and Isaac, and the two sons of Joseph, Ephraim and Manasseh. The younger supersede the older, just as Jacob did Esau, and as Isaac did Ishmael; and just as the children of the new covenant superseded the children of the older covenant. If these are types then the children of the old covenants are the antitype of the older son, and the children of the new covenant are the antitype of the younger son; as it is written, "Jacob have I [God] loved; but Esau have I hated." Now, if the antitype brings the type to an end, then they that are baptized (and they only) shall be counted for the seed of Abraham; for "In Isaac shall thy seed be called."

J. B. PORTER.

THREE RIVERS, Jackson county, Mississippi,
August 5, 1894.

Bible searchers give it a trial.

PROF. DAVID SWING'S CHURCH.

WITH the death of Professor Swing it is feared the church which he built from heterogeneous elements will disintegrate.

After the withdrawal of Prof. David Swing from the Presbyterian Church one of the secular papers of Chicago, where the trial of the Professor for heresy took place, stated that in the "defection of Professor Swing the Presbyterian Church had lost a good gospeller but the cause of Christ had gained a minister."

Whether this was satire on the church which tried the Professor, or was the real sentiment of the man who represented the public in the paper in which the statement occurred, we have no means of knowing; but it had a strange look to us at the time, and has since, in the light of the work done by the man since his departure from the church. The ad-

mirers of Prof. Swing among the public men of the city built a hall, in which he has ministered from the time it was ready for occupation, and in which the congregation won to him by his defection from Presbyterian dogmas, and his worth as a man, met him in worship, and to be fed on his thought and speculation—a sort of higher criticism—in place of churchly rule and organized philosophy.

The eulogies pronounced upon Prof. David Swing in the pulpit and the forum of Chicago by Rev. J. H. Barrows, Drs. H. W. Thomas, Bristol, and many others, leading men of thought, would lead one to think that he will not be replaced; and it is a sad conclusion to reach that the man was the coherent property in the association that resulted from the heresy of Prof. Swing and his trial by a popular theological institution of the period, and that now the man is gone the life of the church built up by him is to die from spiritual inanition—better it had never lived, if there is life in Christ and in his church, wherever that may be. Was it in Prof. Swing's church, as it was called?

CONSIDER HIS CIRCUMSTANCES.

ONE of the brethren in the missionary field, a portion of whose time is spent in pastoral work in one of our large cities, writes, requesting that we call attention to the demands made upon him and other ministers by friends—Saints—who ask favors, which to grant requires expenditure of means that is not remitted nor repaid. This elder, like many others, left a lucrative business and placed himself at the disposal of the church, receiving support for his family on the "ministerial basis," which necessitates economy and frugality in living, and which is insufficient for additional expenses, however willing the man so placed may be to grant the favors referred to.

We have known elders to be called to preach funeral sermons, administer to the sick, join persons in marriage, and perform other duties involving travel and expense, who received not a cent to repay them for the outlay of means or time,—and that, too, when business interests were left,—and by persons who were abundantly able to defray the expense incurred. In some instances it is caused by thoughtlessness, but more often, we are compelled to believe, by neglect. We are well aware that in some cases persons are unable to pay. In that event the elder will evidently see the situation and expect nothing; but those who can should see that the laborer receives, or is not required to pay for another what is justly his, and what he needs. The Master commended his diligent servants to the consider-

ate care of his people, instructing them that the true disciple would not neglect to provide for their necessities. That being true, those to whom it may apply will not object to a reminder to be more thoughtful in the instances to which the brother calls attention. We publish his note, in this connection:—

Would it be asking too much to ask you to call the attention of the Saints, by editorial note, to the necessity of inclosing the necessary expenses when writing to elders in the field for favors? I don't know how it is with others, but I know that my pocketbook is taxed beyond its limits many times by the demands made upon it in the way of favors, such as calling on friends, visiting the sick, hunting for lost friends, purchasing small articles, passing judgment upon others, looking up situations, and even looking up real estate, etc. So that sometimes almost an entire day is consumed in answering correspondents, to say nothing of the time consumed in trying to comply with a few of these requests. And yet it is very seldom that so much as a two cents' stamp is inclosed for reply, to say nothing about street car fare, which is no small item in a city like ——. I know that this is not because the Saints are mean, but it is simply thoughtlessness on their part. It would hardly do to call the attention of each one to this personally; a brief editorial note in the *Herald* might do good.

QUESTIONS AND ANSWERS.

QUES.—If Jesus is to be our pattern in all things, why are we commanded to instruct our children so that they may be fit subjects for baptism at eight years of age; when Jesus "began to be about thirty years old" when he was baptized?

Ans.—We do not know why the Father did not require baptism of Jesus at an earlier time; but he was about his Father's business when disputing with the doctors in the temple in his twelfth year. Besides this he was taken to the temple when he was but a child by his mother to do for him according to the law, which shows a preparation. Nor could he be baptized till John was sent. But the chief reason why we should so instruct our children is, because Jesus commanded it. Our experience confirms the wisdom of the command.

Q.—Please explain the following verse: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die."—Romans 5: 7.

A.—It is a common fact that few men would care to suffer death in defense of, or for a righteous man, one who kept the law rigidly; and that for a man loved by many because of his goodness some would be willing to stand by and suffer death with and for him. The contrast with this sentiment of mankind is the fact that Jesus died for all, the righteous, the good, and the wicked, that all might have life that would.

It was intended as dignifying the love of Jesus above that of man.

ANOTHER EXPOSE OF SPIRITISM.

THE spirits seem to make some queer mistakes at times; see what follows, taken from the *Chicago Herald* of October 9:—

SPIRIT MADE OF FLESH AND BLOOD.

JACKSONVILLE, Ill., Oct. 8.—The whole of Jacksonville is in a broad grin over the clever expose of a noted spiritualist last night. The visitor had converted R. C. Smith, a very intelligent and cultured gentleman, whose studio was used for the seances. The spirits were evoked in the usual way from a cabinet in a dark room and would flit noiselessly among the people of the inner circle, who were supposed to be soundly converted, while the probationers were on the outside. Professor Rayhill and William Ellicock decided there was something wrong, and pretending great faith they worked themselves into the inner circle.

Last night when the ghost appeared Mr. Ellicock reached out and grabbed it, and it proved to be Ed Majors, clothed in cheesecloth, with some sort of illuminating substance which made him look as if he had a crown of light on his head. Women screamed and fainted and there was a great commotion, but Professor Rayhill struck a light as quickly as possible and the whole thing was laid bare.

The following is significant, in this connection:—

WASHINGTON, D. C., Oct. 11.—The national spiritualistic convention closed to-day after the adoption of resolutions reaffirming the platform of principles adopted at Chicago last year. The convention adopted a resolution making it incumbent on local societies to offer moral and substantial support to mediums arrested or prosecuted.

EXTRACTS FROM LETTERS.

BRO. W. W. BLAIR, writing from Sandwich, Illinois, October 8, says:—

I attended three good meetings at Plano yesterday. The Lord was good to us, and his Spirit blessed us richly. The Seventh-day Adventists for the past three months have been bombarding the town with soul-sleeping doctrine and the law of Moses. To-night I begin a series of sermons in advocacy of Sunday being divinely appointed for rest and worship, and trust all will work well for the truth of God as we hold it. I am glad I came here, for two of our members had become troubled and doubting through the false teachings of Elder Scoles.

Bro. Heman C. Smith was at Memphis, Tennessee, October 8. Of the condition of the work in his field he wrote as follows:—

Prospects are encouraging and reports favorable. Bro. T. C. Kelley begins a debate with a Campbellite to-day at Bald Knob, Arkansas. Bro. J. D. Erwin recently held a debate with the same people in Faulkner county, Arkansas, and baptized twenty-five there since. I go to Alabama on Thursday the 11th.

Bro. W. S. Macrae, El Reno, Oklahoma, October 5:—

We close a very interesting meeting eight miles north of El Reno to-night. People very busy, but interest good. We go to Snyder on Sunday.

Sr. M. A. Asa, Cisne, Illinois, September 28:—

As long as I am able to work I shall have the *Herald*. Some say they cannot take the publications, so I have often thought I would write how I take them. I have paid for the *Herald* ever since it was a weekly. I weave

for my money, and am aged fifty-two. If one cannot weave he can do something else—leave off one ruffle, a piece of lace, or wear a dress twice; and one will soon save enough to pay for the papers, and be just as well off.

Of the Curtis-Moore discussion, of which Bro. M. T. Short gives an account in this issue, we have the following additional word from Mr. Samuel E. Flannigan, an attorney of McLeansboro, Illinois, who wrote under date of September 19:—

I have just returned from "Unity," a church in Flannigan township in this (Hamilton) county, having listened to a debate between Rev. Emsley Curtis of the Reorganized Church of the Latter Day Saints and Rev. Moore of the United Baptist Church. I regret my obligations here (professionally) prevented me from hearing the brothers to the end of the debate. The debate is exciting a widespread interest, there being from three to five thousand people at each day's attendance. Brother Curtis is intently earnest, and is exceedingly popular with the people. I predict a large branch in old Flannigan for the Reorganized Church. All I can say is that I earnestly pray God to enlighten the world, and if Joseph Smith was truly a prophet and has been the instrument by which the world is to be blessed in these latter days, I sincerely hope that the light of heaven is about to break in upon us hitherto benighted Egyptians. May God bless the truth.

Of the work and its prospects in the city of Chicago, Bro. F. G. Pitt wrote as follows, under date of October 10:—

We are getting along nicely in the city. I think our branch is in excellent condition. All works like clock work. I do not hear a murmur of complaint. Our meetings are well attended and a good spirit is manifest; new members are coming in gradually. We have now passed the one hundred mark, and prospects for the future were never better. I dislike to leave the city work, but the demands of the two districts prevent me being here half the time. Bro. J. S. Patterson is a good help during my absence. His labors are well received. His restoration has proved a decided benefit to the branch thus far.

Bro. W. C. Cather, at Jacksboro, Texas, the 8th inst., reported the baptism of two. Of his labors in general he wrote:—

The Lord is blessing me both in dispensing the word and administering to the sick. I am anxious to do my part in pushing forward this great and marvelous work.

Bro. W. S. Macrae is well pleased with Oklahoma as a field, so far as prospects are concerned at least. We summarize the leading points of his letter dated Okarche, October 6:—

Bro. Maloney has baptized two. We spent part of two weeks near Ehrens. I left Bro. M. there and went to a new point near by, where I was well received. With one exception we have found a live interest in Oklahoma, and prospects for a strong hold are flattering. The desire to hear the word is ahead of boasted Southwestern Missouri. The country is new and "Babylon" has not had time to get the people "grabbed." Now is the golden time to work Oklahoma. Every new experience in this work gives me confidence in its final triumph. The promise that the way would be prepared before us has been verified to my satisfaction. We are not getting over very much territory, but are trying to be thorough. I have but little confidence in the world ever being evangelized by the "two-or-three-sermons-in-a-place" plan. My experience has been, that the peo-

ple just begin to get fairly interested in a week's time, and if followed up, it would result in some good. We are feeling well in the work, and encouraged with the prospects before us. There are no branches in Oklahoma but we look forward, when at no distant day there will not only be a branch, but districts. As an agricultural center she is fast coming to the front, and her educational advantages are by no means in the rear. Our address till April 1, 1895, will be, Box 96, Okarche, Oklahoma.

Bro. F. M. Sheehy, Malone, New York, October 4:—

I am here preaching every night to attentive audiences.

Bro. H. Salisbury, Benan, Iowa, October 8:—

Bro. John Rounds has been here and preached twelve times. The congregations have been increasing and the feeling among the people is excellent, more so than for two years past. He stirred up the brethren and left them in good condition. The brethren and outsiders think the preaching was extra good. One man from Clay county offered to pay his way if he would go and preach for them.

Bro. F. C. Smith, Farwell, Michigan, October 9:—

I baptized four more at Lake Ann. Bro. J. L. Bear has also baptized some four or five of late. I made a new opening at Burdickville, a good one. I never saw so many Bibles in all my meetings. I see some of the elders are getting rough usage as well as myself; I have been roughly handled of late. The work is onward and the enemy becomes more and more enraged.

Of the termination or aftermath of the second Scott-Braden debate, Bro. S. W. L. Scott wrote from Hibbard, Indiana, the 11th inst.:—

As a fitting climax to Scott-Braden debate at Knox, Indiana, many, *very many* friends were made to the cause. The citizens' committee presented us twenty-five dollars in public, and this morning we baptized four persons into the kingdom of God. Victory perches high on our banner. Am enroute to Coldwater conference.

Bro. J. B. Roush, Norway, Illinois, October 9:—

I just closed a ten nights' series of meetings at Piper City. I had large crowds and good attention; was also blessed with good liberty in presenting the word. Some said at the close, with tears in their eyes, "I want to become one of these peculiar people." Would have continued longer but must attend conference at Plano.

Bro. Joseph Ward, Burnham, Missouri, October 10:—

I have been busily engaged in the ministry since General Conference and have opened up some new places: have baptized twenty four. I will leave for Northern Arkansas, where I will labor until the holidays. The work in Southern Missouri is flourishing.

EDITORIAL ITEMS.

A GENERAL Conference resolution prohibits the publication of citations to trial in the HERALD. Brethren sending us such citations will please take notice. We suppose the conference action was based upon the conclusion that injustice might be done individuals who might be innocent, and that certainty of reaching them was not assured by publication.

Bro. H. N. Davis of Earling, Iowa, who also was to sail on the Evanelia,

will join the missionary force in the islands at no distant day.

Sr. Fannie Morris of Sweet Home, Oregon, writes of the labors of Bro. Holt in that field, which he has already narrated. Sr. Morris, like many others, accepted the work in the face of opposition of relatives and friends, and is seeking to live and work for its interests. Because men and women of like character have received the gospel and stood by the church it has thus far been established and extended and will continue to extend through the representation of it by men and women who love the truth above all else. She hopes to see relatives, friends, and others accept it. A true character includes and combines strength and love. By both these virtues is the faith accepted and affirmed, and presented to others that they also may have light and life.

President Joseph Smith reached home on the 9th, from Western Iowa, and departed on the 12th for Eldorado Springs, to attend the Southwestern Missouri reunion.

Advices from Bro. J. R. Lambert indicate that he has been quite busy in the field since the reunion adjourned, having spoken, once at Logan, six times at Magnolia, six times at Missouri Valley, six times at Pleasant Valley schoolhouse, and had baptized three. He finds great demand for labor, and the audiences that attend are unusually attentive.

Bro. E. T. Atwell, located at Rich Hill, Missouri, reports himself and the local ministry in that vicinity actively engaged in the interests of the cause. Twenty-seven have been added to their number by baptism since March; others have applied. Their greatest success has been in the country districts; this because of some hindrances which detract from entire success in their branch. He writes in hopeful spirit, expressing the wish that the sincerity of all the members may always be expressed by proper conduct.

Bro. A. L. Whiteaker wrote from Twin Lakes, Wisconsin, October 6. Bro. J. S. Hackett had assisted him in a series of meetings at Tillinghast, where they were well received. He reports a friendly reception wherever he had labored, and is encouraged to continue. The people were more ready to receive than the laborers were able to supply. He had baptized four. He expected to labor a portion or all of the coming winter in Vernon, Crawford, and Richland counties.

Bro. J. C. Foss, wrote from Rockland, Maine, the 6th inst. Bro. M. F. Gowell, who had been ill, was better, and would leave for Kansas City on the 15th if able to travel. Bro. S. O. Foss had been rendering good aid, and had baptized two. The force in Maine were trying to keep the camp

fires blazing. Bro. Foss expects to visit West Ellsworth, Surry, Cranberry Isles, and other places before cold weather sets in.

With shortening days for work and lengthening nights for reading, those who contemplate self-improvement will do well to carefully select their reading matter, their mental aliment. We present the HERALD, the church publications, and list of regular literature issued and for sale by the Board of Publication as worthy of special consideration by those who would store their minds with lasting treasures of knowledge. What one reads should be worthy of his time and thought. Indeed, "as a man thinketh so is he." No one can afford to read useless, trashy literature. Get the best, and store the mind with good things.

The addresses of officers of the General Sunday School Association are as follows: G. A. Blakeslee, Galien, Michigan; Sr. M. Walker, Assistant Superintendent, Lamoni, Iowa; W. N. Robinsor, Secretary, Independence, Missouri; Sr. C. B. Kelley, Treasurer, Lamoni, Iowa.

Bro. Alexander H. Smith left home on the 12th inst. for Wisconsin. He expected to attend conference at Plano en route.

Bishop E. L. Kelley started from Lamoni on the 10th inst. for the Southwestern Missouri reunion.

Bro. J. W. Peterson, of the Wisconsin missionary force, addressed the Saints of Lamoni, on Sunday, the 14th inst.

THE LANGUAGES OF PALESTINE.

As regards the languages spoken in Palestine in the time of Christ, much that is of high importance has resulted from recent exploration. A dedication to Herod was written both in Aramaic and in Greek, and there are a great many Greek texts of this age in all parts of the country which show us that the old Canaanite religions had not yet died out, but were mingled with Greek mythology, so that the names of native and of Greek deities stand side by side. The region where the Greeks were most numerous was apparently Decapolis, east of the Sea of Galilee, and it seems to me probable that the people of Gadara, who kept swine, were Greeks, for the pig was regarded as an unclean animal by the Phoenicians and other natives as well as by the Jews. It has often been disputed whether the gospels were originally written in Greek or in Aramaic; but it has now been rendered certain by exploration that Greek was very widely used in Palestine at this time, and that it was understood by the Jews as well as by others. We have recovered the stone, written in Greek, which warned the Gentiles not to enter the inner court of the temple, and have found early Jewish bone-boxes on Olivet inscribed in Greek.—*Contemporary Review*.

Senator Plumb, shortly before his death, made the prediction that the time was not far distant when every acre of corn land in the United States would be worth \$100. While the wheat growing area of the world is as wide as the circuit of the globe the corn belt is clearly defined by certain conditions of soil and climate which bring it within a fixed limit.

Mothers' Home Column.

EDITED BY FRANCES.

MY MASTER'S ORDER.

Go work and pray.
That was his order yesterday;
And should I dare to disobey?

Now his command
Is wholly changed; he bids me stand
Aside, and watch *his* working hand.

To-day his will
Is spoken in these words, "Lie still;"
And shall I not his wish fulfill?

"Lie still—and pray:"
That is my Lord's command to-day:
And I will do *his* work *his* way.

—Anna Temple

CRUELTY TO CHILDREN.—No. 2.

THERE are various ways in which cruelty to children is practiced, as well as to animals—acts of omission as well as acts of commission. We essay to draw a few pictures from scenes on life's canvas, that have passed before our vision.

We have noticed that an infant of only a few months feels the force of an unkind word, or even a cross expression, and what is the result? It makes an impression on its plastic mind, even as impressions are made on material by instruments, and in like manner will become more visible as each stroke is added. Kind thoughts and kind acts are to the pure spirit of the little child, like the touch of the skilled artist's brush to the pure white canvas: every touch adds beauty till the work is accomplished, and the perfect picture is fitted for the picture gallery of the king.

Whatsoever ye do unto one of those little ones is done unto the Father of spirits. How then can one be so cruel, or we would say, be so piratical, as to delight in inflicting severe punishment on those little tender bodies intrusted to their care? Such cases may be rare, but several have passed under our observation, and many of cruelty by neglect of duty. O Father, forgive such people and help them to realize their true position in thy sight, and endow them with zeal and knowledge to do their duty in a manner that is pleasing unto thee.

By the time children are a year old they will begin to imbibe the influences around them. Poor little things, perfectly devoid of knowledge, and obliged to learn just what is placed before them. They will learn, and they must learn—that is what they were placed in this world for; and it seems more easy for them to learn evil than it does good. Then are they to blame for speaking profane or obscene words? If they had never heard them, they never could have said them. O what cruelty to stain their purity with one's own sinful practice and then, perhaps, only in the presence of visitors, check them in thunder tones or by blows. O, God help such parents to govern themselves, or to discipline themselves by thy law, and then they will not have such a cruel work to undo!

Ofttimes children have been sent on errands, or set to do a little job of work, and because of apparent unfaithfulness have been harshly treated; were not allowed to give a fair statement of their case. How would those having the care of them like such treatment from those holding authority over them?

We had an experience of the kind, when young, and shall never forget it, although our dear father has been gone many years. Our cows ran on the common more than a mile from home, and I was sent for them. I searched diligently for them as far into the wood as I dared to go, and in every direction in the pastureland till the setting sun suggested "go home;" I could not even hear the bell.

I felt exhausted (as my experience through life has always been) by the exertion, so was obliged to walk slowly, and besides, feared a scolding, and that, too, tended to slacken my speed, and consequently I did not escape the much feared result. My father's verdict was: "You have not been after the cows. You have been off to play with some of the young ones," etc. But I had not so much as seen one of them, in my absence, and had been just as faithful as a child could have been under such circumstances, yet I was not allowed to state the facts of my case, or even to say a word, so went to bed and enjoyed my fatigue and scolding severely. My father went in search of them the following morning, but could not find them, and I was glad he did not, but did not dare to say it—have said it in after life though, as an illustration. Mother went in the afternoon, and they had strayed away in an opposite direction, at a long distance from where they were expected to be. Not a word of apology was made to me, and I always felt that it was cruel, so have tried to be mindful of the feelings of children when circumstances required, but probably I have not *always* practiced the golden rule.

A boy was sent on an errand (and there have been many similar cases) and commanded not to stop, with the promise that if he did he would get a *good* whipping—that must be an improved kind. He had frequently disobeyed in that respect, but this time he would not escape without a "good whipping." He stopped a little longer than was thought necessary, and on his return was greeted by high-sounding words tinged with anger. He attempted to make an explanation, but was called a liar and silenced. He was commanded to take off his coat and receive his good whipping. Our eyes did not behold the scene, but our ears heard and our heart was deeply pained at the time, and ever since have had pity for the little fellow. We distinctly heard the many blows and the cruel words from the punisher, but only a few from the boy. He was not allowed to speak for himself what that person would have said in similar circumstances. Many children have been driven away from home by such a course, and was there ever one made better by unreasonable punishment or by an excess of scolding? It tends to cultivate an antagonistic spirit in the child, if not a revengeful one.

Much such work is done to gratify one's temper; then what must be the effect on the mind of the actor? A development of cruelty. What will be the feelings of such in the reckoning day? We fear they will call on the rocks and mountains to hide them from the presence of Him who intrusted those children to their care.

MOTHER.

Thy tender eyes upon me shine,
As from a being glorified,
Till I am thine and thou art mine,
And I forget that thou hast died:
I almost lose each vain regret
In visions of a life to be:
But mother, art thou living yet,
And dost thou still remember me?

The springtimes bloom, the summers fade,
The winters blow along my way;
But over every light or shade
Thy memory lives by night and day;
It soothes to sleep my wildest pain,
Like some sweet song that cannot die,
And, like the murmur of the main,
Grows deeper when the storm is nigh:
I know the brightest stars that set
Return to bless the yearning sea,—
But mother, art thou living yet,
And dost thou still remember me?

I sometimes think thy soul comes back
From o'er the dark and silent stream,
Where last we watched thy shining track,
To those green hills of which we dream;
Thy loving arms around me twine,
My cheeks bloom younger in thy breath,
Till thou art mine and I am thine,
Without a thought of pain or death:
And yet, at times my eyes are wet
With tears for her I cannot see:
O mother, art thou living yet,
And dost thou still remember me?—Sel.

ELLENSBURG, Washington, Sept. 8.

Dear Sisters:—I have been failing in health for several months. Am in such feeble health at present that I can hardly do the work for my family. Since uniting with the church thirteen years ago my trials have been many. I have always thought that perhaps things would change for the better, but I am now so discouraged that everything looks dark to me.

I am subject to nervous spells, and it seems that every one I have I am less able to bear. I have a desire to live in a way that is pleasing to God. I cannot, however, get my husband interested in spiritual things. I have tried to get him to set our house in order and have family worship for the sake of the children. And I fear that unless we do there are worse trials awaiting us than we have yet endured. For this reason I ask you to make special prayers that we as a family may be brought into the light of the gospel and may be led to serve God; and that if it is God's will I may be restored to health. I would like to correspond with some one who can write good, encouraging letters, for I am so lonely, and would feel so much better if I knew some one was interested in my welfare.

Your sister in the gospel,

MRS. M. DAWSON.

[WILL not some of the sisters respond to the request of writing? Loneliness bears heavily upon anyone, but especially upon those who, like Sr. Dawson, are not physically strong. "Bear ye one another's burdens" is the law of love.—Ed.]

EXTRACTS FROM LETTERS.

SR. ELIZA BRACKENBURY writes: "I have been reading 'The Happiest Christmas.' I think it very nice. Why not some of us older children learn a lesson from it, and instead of looking altogether to making our loved ones happy, try to make some others happy

too? Perhaps some have grown cold and discouraged, and are almost ready to give up trying to live to this work. Invite them to our homes on Christmas and other days when everybody is expected to enjoy themselves. By so doing we might help some to gather new strength and hope. With God's help I mean to try it. I think the Daughters of Zion a grand work. I hope and pray that they may succeed. I would enjoy the privilege of attending their meetings, but do not have it. Am sorry to say I am one of those spoken of in the leaflet as not having words at my command to teach my little girls all that I feel I must teach them, but with God's help I mean to try to do my duty. I want to say from experience that if we strive to live by every word that proceedeth from the mouth of God, keeping the Word of Wisdom to the letter also, that it will be possible for us to bear our children almost without pain, and those who will do this will not need the instruction of man. Try it and see."

Sr. Lettie Dunn of Tama, Iowa, writes in reference to the effect of food and drink upon the nerves and is firmly convinced that not only many a severe headache but also much irritability is chargeable to rich or improper food, together with the use of tea and coffee. Nor do the evil effects stop with the mother. Nervous irritability renders her unequal to the proper care of her children, especially to the exercising of that loving, patient forbearance which childhood demands. She has proven in her own case that her nerves are stronger when she lives upon plain, wholesome food, and strong nerves fit her to bear her trials and perplexities with greater patience. Children will not always be little and yield to the guiding hand of parents. How all-important, then, that we strengthen our influence over them from day to day, keeping them near to us and not driving them away from us because we cannot bear the noise of their childish plays.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

"But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold."

Thursday, Oct. 11.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 Timothy 2: 1; 1 Thessalonians 5: 15.

Thursday, Oct. 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Peter 4: 8, 9.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. F. G. PITT requests your faith and prayers in behalf of Warren N. Brown, son of Jacob Brown (we think of Chicago), that he may be restored to health.

Sr. Swalun of Oskaloosa, a worthy and aged sister, requests the faith and prayers of

the Union in her behalf, that if it is God's will, her affliction may be removed.

Bro. Joseph Morrier of Smith Center, Kansas, requests your faith and prayers in his behalf that if it be the Lord's will he may be restored to health.

Sr. Jennie Page of Evergreen, Alabama, also requests your faith and prayers in her behalf as she is greatly afflicted.

Sr. Ellen Baker desires your prayers that the Lord may open the way for her to make her home with the Saints, as she is very unpleasantly situated where she is.

Letter Department.

MARSHALL, W. Va., Oct. 2.

Editors Herald:—Acting upon instructions of the missionary in charge, I left my mission in Ohio August 22 and came into this State to do some branch work and look after the needs of this district. I entered very reluctantly upon this duty, for I have always preferred to do missionary work; but it seemed that there was need of work being done in order to regulate some of the branches. Since beginning here I have felt blessed in my efforts, and feel that some good will accrue. I labored over two Sundays with the Mount Zion branch in Ritchie county, preaching every night, and left the Saints seemingly encouraged.

From there I went to the Cabin Run branch, in Doddridge county, and labored nearly a week. As I was leaving there on my way to the Fairview branch in Calhoun county I received word that my little boy was badly hurt; so I at once hastened home. After remaining a few days, and seeing that the little boy was out of danger, I returned to my work in this State. I visited the Fairview branch, and while there baptized Bro. John Leeson, who has been badly afflicted for several years and is now almost blind. Although he had been confined to his bed most of the time, he rode over two miles on horseback to his baptism. After baptism he sat up the rest of the day, and rode another mile to preaching that night, and said he did not suffer at all. His wife, who has been a member of the church for some years, is greatly rejoiced at her husband's acceptance of the gospel. The branch at this place was not in good working order, as is the case with most of the branches of the district; but I tried to explain to them their duties as set forth in the word, and hope they will do better in the future. To-night I commence work in the Buffalo City branch. I was brought on my way hither by Bro. J. G. De Pue, and was met by Bro. M. V. Hickman, who conveyed me on to his home. The distance between the two branches is nearly thirty-five miles.

I find most of the branches in the district in a languishing condition. Out of the seven that comprise the district there are five that hold or have held no regular meetings for over a year, and some for a longer period; yet there are many good Saints throughout the district. But it seems that there is a lack of energy and zeal on the part of many. Leaders—officers—are often too easily discouraged,

and neglect to labor with the members as they should. This district in reality should have a good, energetic, humble, and spiritual man to labor in and around the branches for a year. Many do not understand their duties, and need teaching. I go from here to the Union Grove branch, and from there to the West Virginia conference, which convenes October 13 and 14, in Wayne county, with the Wayne branch. From there I go home, and will remain near there till after the Ohio district reunion, which begins October 26. May the Lord bless his people and the laborers in the kingdom of God everywhere. Yours in the gospel,

H. E. MOLER.

RUNNELLS, Iowa, Oct. 7.

Editors Herald:—The work is opening up grandly here, at least as far as the demand for preaching is concerned. We hear of requests from neighborhoods that the Latter Day Saints come over and preach in their schoolhouses, but personally I can't preach in two at a time; so some of them will have to wait. There are other parts of the field where labor is wanted too, but to me it does not seem wise to leave here when there is such a demand for preaching, the interest having been awakened, and go somewhere else to awaken it, until the demand here has been satisfied.

Bro. Kephart has just located his family here, coming from Osterdock. Expect to hold meetings each night this week in Runnells, where there is a good interest. At a schoolhouse called Shakerag, where Brn. Hand and Scott had done preaching, we were challenged for discussion by Campbellites on two occasions. Thinking perhaps they meant business I told them I would meet their minister at a fixed time and place to arrange questions for discussion, but he didn't come, and the next I heard from them was that "if you tackle the Devil you are sure to get the worst of it,"—and they had decided to let us alone for this time; but "if they get too bold I will have to go down and look after them" the preacher said. The cause is gaining friends and believers.

I preached the funeral of old Sr. Newell, who had passed her ninetieth milestone, yesterday. There is a great deal of sickness here and the Saints have not escaped. Viewing the work in this field through the eyes of a missionary we can say, "All's well here."

In bonds,

D. M. RUDD.

BATTLE LAKE, Minn., Oct. 4.

Editors Herald:—We are just about holding our own here. I see by the *Herald* and *Ensign* that a good many are coming into the fold in other places, which causes us to rejoice, to see the truth prosper.

None of the conference appointees have done any preaching in this branch since our June conference; but the local elders, Brn. William Barnhard and Alonzo Whiting, have not been idle. Bro. Whiting has baptized eleven since our last conference, nine heads of families and two children. More will obey in the near future. There seems to be more interest manifested of late,

We have in Alonzo Whiting an earnest and able elder, and he ought to be in the field all the time; but he works hard through the week. This is the Union branch, in the Northern Minnesota district, and includes territory about twenty-four miles long. We hold meetings in three different places, which we have to do in order to accommodate all. We have a Sabbath school at one of our places of meeting and a good interest there. Although you do not hear from us often, we are trying to keep the camp fires burning; for we know we have the truth, and that our prayers are heard, and that the Lord continues to bless us with his Holy Spirit.

The signs of the times indicate the near approach of the second coming of Christ, and it is my prayer that every Saint will be ready. I can look forward to that time and feel that our trials will then be over.

In bonds,
GEORGE GOULD.

GALESBURG, Ill., Sept. 10.

Editors Herald.—Our two days' meeting at the Forest Flower schoolhouse closed last night. Saturday morning from eleven to twelve was devoted to short talks by officers and members, in which Brn. D. S. Holmes, J. W. Terry, E. E. Wheeler, William Willetts, William Most, Sr. Isabel Glass, and others participated. In the afternoon a beautiful grove near the schoolhouse was selected as the place for future meetings. Willing hands went to work and a temporary pulpit and seats enough to accommodate about two hundred people were erected in short order. On Saturday evening the meeting was called to order by Bro. Terry, Bro. Willetts of Kewanee being the speaker. He is a young man, a priest, and this was his first outdoor effort; but the Spirit of the Lord was upon him and the effort was a success. It was characterized by the spirit of meekness and humility, and the subject was ably handled and the points clearly made.

It makes me rejoice to know that God can do his work in his own way, and that he chooses the unlearned and weak ones to accomplish his eternal purposes. The idea that prevails with many in the church that the work must be done, especially in cities and little one-horse towns, by the leading men of the church—by men who have a world-wide reputation as fluent speakers and orators, is a curse to the work. How can the orators and fluent men get around to all the places? Why does God not call men of learning and large brain and the best qualifications as speakers if all the important work must be done by that kind of men? I have not time now to tell you why I detest this principle, but I may devote time to it hereafter. Sunday the 9th was clear and bright: a beautiful day to worship in the grove—God's first temple. The Saints met for prayer and testimony at nine a. m. The Spirit was present and the testimonies were stirring, earnest ones, peculiar to Latter Day Saints. It was a good meeting. At 10:30 preaching meeting began in charge of Bro. William Allen, the writer being the speaker. The hearing was quite large and order and interest good. Many of the Saints

and friends had come with well-filled baskets and dinner was served in the grove. It was a repast fit for a king. At two p. m. the meeting was called to order by Bro. Willetts; Bro. D. S. Holmes was the speaker. The crowd was large, the attention and interest of the very best, and the sermon just grand. I only wish it could have been taken in shorthand. To my mind this was the best meeting of the day. The writer was the speaker at 7:30; subject, "Justification by faith." A large crowd was in attendance, but not of the staid, sober kind that came in the day; still there were many who came to hear. Thus ended a pleasant and we trust a profitable time. The word was freely dispensed, the Saints did all they could to contribute to the success, and the people were kind and respectful. May the Lord bless the effort to his glory and the salvation of souls. The Saints there are few, but they entertained royally, as also their relatives and friends. Bro. Jacob Brown, president of the Henderson Grove branch, brought Bro. Terry and me here to the College City, and we are on our way to Canton.

E. E. WHEELER.

GLENVILLE, Ohio, Oct. 9.

Editors Herald.—It has been thought best to continue our effort to reach the people with the restored gospel in the city of Cleveland. We are not turning the world upside down, but are, we believe, making slow, though substantial progress. Our meetings are certainly attended with the divine manifestations and encouragement. Indeed, this has been the thing that has led us on through discouragement in the past. September 17 Mr. John Shannon was baptized. Others are about persuaded, including Mr. Shannon's excellent wife, an intelligent lady, once a member of the Romish Church. She had outgrown that and was "on probation" with the Methodist people; but it is safe to say that that is as far as she will ever go in that direction; and that she with others will bid good-bye to Babylon in the near future seems to be among the moral certainties.

Sunday afternoon we were called upon to assist in the funeral service of the daughter of Bro. and Sr. Culp. She was a good and religiously inclined girl; would have been baptized had not sickness and death intervened. The use of the first Congregational Church for the funeral occasion was had through the kindness of the pastor, Rev. Malcom. The blow to Bro. and Sr. C. is a severe one, but there are reasons to believe that the decrees of a wiser providence than our wishes, hopes, or fears, have obtained even in this affliction.

Last evening we spoke by invitation to quite a goodly number in one of the missions upon the west side with excellent liberty, a thing which does not always happen, in our experience. There is usually such a pressure of opposition and religious zeal, which upon examination turns out to be opposed to the knowledge of God as revealed in the Scriptures, that the open or subtle forces of opposition which the servant of Christ is liable to meet in the exercise of his calling, make things chilly and oppressive. But things seemed to

come our way last evening. Perhaps the presence and prayers of several of the faithful Saints had something to do with the success. Who knows? Should time, opportunity, or means allow, an attempt to open a nightly mission on the west side, where the glorious banner may float unrestricted and unhindered by the doctrines, inventions, or precepts of men, may be successfully accomplished. We hope so, and believe that with proper exercise of wisdom, caution, and a spirit of self-sacrifice, may be; especially should the general work be continued in the city.

M. H. BOND.

BAY PORT, Mich., Oct. 4.

Editors Herald.—We have been trying to keep up our meetings; but on account of so many moving away and some growing cold, the attendance is small: but in fulfillment of things revealed by the Spirit there are some trying to be faithful. I had the pleasure of uniting in marriage Bro. F. Miller and Sr. Margaret Miller, both of Bay Port. They were married on the Fair Ground at Pigeon, the prize being a new cooking stove; and we think it will be the means of doing some good, as we tried to tell the assemblage some of our views in regard to the marriage relation, and of Bro. Dickhout's trial in the Canada courts, and to get them to hear the ceremony. The band favored us with music, and the directors tried to keep the best of order. One reason why I think it will be the means of doing good is that in a few minutes after we got an appointment to preach the next Sunday night in a new place.

I have thought for some time that I would be able to sell my place so I could spend more time in the field, but was disappointed; but I intend to do what I can the coming winter. I ask the Saints to pray that the Lord will give me better health.

I see by Bro. F. H. Brook's letter that the enemy gave him some quite strong points, but I am pleased that Bro. B's points proved the most successful, as he has baptized so many.

Since I began to write I see others are thinking about the liquor question. I have great reason to think about it to-day, for last night one of my neighbors fell into a cattle guard at Pigeon and was killed by being the worse for liquor; and in our own little town, with Sunday excursions, and dancing, and drinking, and other amusements that attract attention, and in spite of all we can say against them, there has been a damage to our branch; and what seems worse, when we tried to stop the excursions we could not find laws to do it. Now, I honestly think, dear Saints, that every Latter Day Saint should stand for prohibition. I would wish that every Saint could read in *Zion's Ensign* of August 25 an article entitled, "A terrible charge;" and I don't think the picture is overdrawn. Some will say, "The liquor tax, and high license help the country so much," but they never seem to think of the crimes caused directly or indirectly by liquor, and the expense those trials bring on the country. And besides all this, all the tax and high license that ever were could not bring back my brethren, or children, or

neighbors, if they were brought to ruin through liquor. The more I write the more comes to my mind. If this has a tendency to encourage the right and discourage the wrong, I will feel repaid.

In the bonds of Christ,
WILLIAM DOWKER.

FALL CITY, Oregon, Sept. 30.

Editors Herald.—At last writing I was at Waterloo. From there I moved the tent into a large hop field, near Scio. Wife and I picked hops during the day, Willie and I preached at night. We held twenty-one meetings, which were well attended. From the time we commenced meetings in the tent and the laying of it up was fifty-nine days, during which time we held fifty-seven meetings in it, with an average attendance of about seventy; but it will be nine long months of rain and mud before it can be used again. Sr. Holt has gone home and I am a wanderer again, and I may as well confess, a little homesick. This horrible weather would make an angel homesick.

I cannot help thinking of the Saints in reunion at San José and wishing I was with them, but this work cannot be one of pleasure to all; some have to toil, but the toilers are comforted with the thought that a time will come when the reunion will include *all*. How I wish it would convene next year, but God knows best when to call it. Patience is one of the virtues we must acquire. One week ago to-day we pulled up tent stakes, hauled the tent to Bro. Morris', and I came here, and commenced meetings yesterday in a hall. Am stopping at the comfortable and hospitable home of Bro. and Sr. Forshey, noble Saints, converts of Brn. Haws and Daley. We had very good attendance yesterday, and much of the good Spirit present. The "Free Methodists" have, of course, commenced their opposition meeting, which will keep some away. I will continue as long as the interest justifies.

This place was opened by Bro. Daley last year, or rather he did the first public speaking; the real opening work was done by Bro. Forshey and wife. What good the Saints can and do accomplish by living their religion! Bro. Daley left an excellent name and impression here.

I intend to go from here to Portland, from there to Baker City, Oregon. Will work most of the winter in Eastern Oregon, and perhaps Washington. Hope to do some work in Southern Oregon as I go home in the spring. Will be pleased to hear from the Saints, especially those wanting preaching.

Bro. William Rozell was with me during the tent season and gave valuable assistance. He is a fine young man whose daily walk is that of a Saint.

Yours in the one faith,
HIRAM L. HOLT.

"Suppose the word male is taken out of our Constitution sooner or later. Do you suppose we'll ever have a woman President?" "No. No married woman could spare the time, and no single woman would confess to the requisite age."

Last year 7,124,502 gross tons of pig iron were produced in this country.

Original Articles.

LOVE.

A NEW commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another; By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 34, 35.

Now, dear readers, here is the test given by Christ Jesus by which all are to be known, whether we be really and truly the disciples of Christ, if "ye love one another as I [Christ] have loved you." How did Christ love us? We read that he so loved us that he was willing to lay down his life for us. Can any man do more? Have we the same love? I sometimes fear not, not even love and sympathy sufficient to visit those in distress, as Jesus did when he went to Mary and Martha, the sisters of Lazarus:—

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him.—John 11: 33-36.

This is but one instance in which the love and sympathy of Christ was shown. Dear Saints, do we show forth our love by visiting those who are in distress, those who are poor, or sick, or afflicted in any way, and try to administer words of comfort and consolation, by our prayers if no more, and if possible lend a helping hand to those who are in need? If we do not, how can we show forth that we have that love for one another that Christ had and likewise commanded his followers to have? Our love should and must be made manifest by our works:—

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.—1 John 4: 7, 8.

How can we be acknowledged of God, if we do not love one another?—

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us.—1 John 4: 9, 10.

God has promised to dwell in us and to give us of his Spirit if we love one another.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—1 John 4: 20.

Read First John fourth chapter carefully and it will be easy for us to see how much of the "love of God" dwelleth in us. The Apostle Paul says:—

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love: in honor preferring one another.—Rom. 12: 9, 10.

Again he said in writing to Timothy:—

Now the end of the commandment is charity out of a pure heart.—1 Tim. 1: 5.

We see that this true charity is the pure love of God. If we read the thirteenth chapter of First Corinthians we will find out more about this charity. I learn there that without it, "I am nothing." How can we be true Latter Day Saints or true Christians without it? We cannot. "Charity thinketh no evil," but we find this a day of evil surmisings; hence we are destitute of this one virtue which we should continually pray for. We as a people are often heard to say, "We have the pure and undefiled religion of the Lord Jesus Christ." So we have, but do we live it in every sense of the word? James said:—

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.—Jas. 1: 27.

O, dear Saints, how much of this religion have we? Do we do as we have been commanded? Do we visit the poor and needy, sick and afflicted, the widows and orphans as we ought? I think I hear some say, "I haven't time, I have too much of my own to attend to, and charity begins at home." Granted, but it should not stay there, else would the world be in a sorer plight than it is to-day. Shall we allow the world to excel us in every good work? We, of all people, should be clothed upon with every kindly virtue, having the pure love of God in our hearts, being affable and kind to all, showing no respect to persons. But if we have not this love in our hearts, we will say to the man that comes into our assemblies with a gold ring and goodly apparel, "Sit thou here in a good place. O yes, come up here in the highest seat, brother, we are so glad to see you, and indeed we wish we could have you here with us all the time," but to the one who is not so gay, or so brilliant and has on poor clothes, "Sit thou there, anywhere in the congregation, it makes no difference about you, any seat will do." Is this not showing partiality and respect to persons, albeit the poorest one is called of God, just as much so as the more brilliant and eloquent one? With God there is no partiality or respect of persons, everyone that loveth him will be respected and accepted of him, whether they are accepted of us or not. It would be well for us to remember what Christ said:—

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.—Matt. 10: 40.

We read again:—

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Luke 10: 16.

It therefore behooves us to be careful how we treat one "sent of God" lest we despise (ignore) God himself. How can we expect God's Spirit to dwell in us, when we reject those whom God has sent, because he is not quite so talented as some others?

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.—John 13: 20.

Honor all men. Love the brotherhood. Fear God.—1 Peter 2: 17.

How can we be the children of God or the children of the light, if we love not one another?

He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes.—1 John 2: 9-11.

O brethren and sisters, I pray we may be the children of God in very deed and not in name only, but that "we love one another as God loved us," showing our love by our works; being courteous and kind to all, high or low, rich or poor, shutting not up our bowels of compassion to the needy when it is in our power to bestow, for otherwise how dwelleth the love of God in us. That we may go on to perfection in every good word and work is the prayer of your humble brother,

JAMES KEMP.

THE CURTIS-MOORE DEBATE.

OUR elders have been holding forth occasionally of late in the vicinity of the "Unity Baptist church" three miles from Walpole, Hamilton county, Illinois. Some good, honest souls, who had been awakened on the great subject of religion to the surprise, disappointment, sorrow, and mortification of the Baptist brotherhood, did actually hear the truth gladly, and embraced the old Jerusalem gospel.

Some of their church members openly and most publicly avowed that the Saints must be met in discussion or they could, and would no longer fellowship the institution. Other some declared they did not want, could not support, and would not have an investigation. When the battle was voted, the offish wing, or the rule or ruin portion, grew angry and ordered their names erased from the church book of membership. The local body lost one of the best paying members, and perhaps his family, too, as well; but his threats to withdraw, kill, etc., were burnt powder indeed.

Some of our religious neighbors might have been perfectly willing to see these contestants destroy each other, just like the "Kilkenny cats," but the healthy majority was doubtless greatly in love with the doctrine of "fair play." Being in the midst of a

large church, and adjacent to other faiths, behold, there was a kind of a noise and a shaking among the dry bones before the bugle blast had fairly sounded. Orthodox nerves were strained, conjectures were rife on every hand, and expectation was on her tip-toes, while hearts beat wildly. Bro. and Sr. Davis seemed so overjoyed to see us put in our appearance on time that I was afraid, as they used to say, that they would "jump out of their skin."

The exercises began about on time the morning of September 17, and lasted six days. Each day they held a fore and afternoon term of two hours—four thirty minutes' speeches. The moderators had an easy time of it in the main, for the belligerents acted honorably. I was on my feet only a few times, and the other governor ball did not dissent, so the chairman, though unsophisticated, did fairly well.

The entire session was held in a nice grove. The seats of the chapel were in use as also chairs, carriages, wagons, etc. For three full days Bro. Curtis affirmed that our church "bears all the Scriptural marks of the church established by Christ." He expressed the happiness of his heart on having the privilege of meeting so many under such pleasant and favorable surroundings. He esteemed it a blessing to meet with the people and labor in the interests of truth. He was pleased with the arrangements, and felt honored to work for the welfare of all. Though laboring under physical disability, our brother complained not, but went on and right forward with his work, and came out far better than when he went in. He laid out a broad platform, and stated the leading features of our faith and doctrine. He never even mentioned the church of his opponent while in the affirmative, but maintained and defended the true gospel. Precious little witticism, and no sarcasm, irony, ridicule, nor invectives did Emsley use as stock in trade, but in the stead thereof, logic, reason, fact, history, and much Scripture.

Mr. Moore is a highly educated man, has good native ability, is energetic, quotes readily, reads fluently, and articulates well. He originally, or at first, was a Campbellite. In his first reply he stated that it was the doctrine, faith, and practice of the Latter Day Saints, or Mormonism, and not other isms, that was on trial. He thought the elder was not specific enough in defining whether the church meant the building, the whole body, a certain locality or body, a people, or a denomination; but concluded he referred to the last-named. He acknowledged that to have all the Scriptural marks is to identify the church. He claimed to agree with our brother that there

was a Christian Church established during the personal ministry of our Savior; that it had certain laws, the Scriptures, and certain officers; but when that is said it is about all said. He thought his opponent was here to "let it down easy, for it cannot stand, but I am here to let it down hard so that you can hear the ring of it; for, I say it is a counterfeit, and a fraud, and I will detect it."

He put in almost the whole of his first half hour reading from "McClintock and Strong's Encyclopedia of Religious Knowledge." After repeating the ecclesiastical history as given by Orson Pratt, (which, by the way, is beautiful and true,) he went on to con over what the editors had to offer in regard to Solomon Spalding furnishing the groundwork for Mormonism. Of course that old, stale, threadbare, wornout fable was successfully met and squelched. He was told where he could easily obtain the defunct divine's "romance," and he already had the Book of Mormon.

Curtis anticipated him on the polygamy charge that is falsely sought to be fastened on the church we love and on the work in the time of the first apostle of Latter Day Saintism. Mr. Moore said: "He knows polygamy will come, and O. Pratt's works you rely on," etc. "Joe Smith did not restore the gospel; he did not get a revelation; did not have the plates; and all this howling is simply to throw dirt in your eyes, and he knows it," etc.

To try to make it appear that we, that is, the world, had the gospel in its fullness, and the true church and kingdom of Christ, the gentleman quoted Isaiah 9: 6, 7; Daniel 2: 44; and then asked if Elder Curtis would give the lie to the word of God. He quoted and relied almost wholly upon the Romanist's favorite text, Matthew 16: 18: "I will build my church, and the gates of hell shall not prevail against it." The "it" upon which the meaning of the whole hinges and hangs is the all-important fact that Jesus is the Christ, the Son of the living God, and the means of obtaining that truth, which is evidently the adamant rock of revelation. In Christ's humiliation and death he was not wholly prevailed against, but simply temporarily overcome; so, in like manner, did the church succumb for a season.

The man thought and often asserted, in the absence of proof, and in the face of overwhelming evidence to the contrary, that there was only a partial apostasy, and that the true and faithful spouse, the bride, while in the wilderness, was hiding in caves, dens, and catacombs, from persecution. He loudly vociferated that we had enough and a perfect revelation in the Bible, and we did not need, neither would we have, Mormon revelations; but

still he finally clamored for more, and sought a sign.

He objected to who, when, and how our church was founded; alleging that Christ alone, and during his personal ministry, set up and established his church once for all. He stoutly denied the forthcoming interpretation of Isaiah 11 as maintained by the affirmative. He supposed our brother sought to literalize a spiritual truth, and that the language was figurative; that it was all fulfilled in the apostolic age or time of Christ. The physical changes to be wrought on the land and water, the people and climate, the bestial train, the poisonous reptiles, and the atmosphere, and every living creature, were all spiritualized away, till, forsooth, it meant nothing, absolutely nothing.

The "woe" and "ensign" of Isaiah 18: 1, 3, all referred to Israel's Assyrian captivity, and not the angel bringing back the gospel to Joe Smith, and his Mormon revelations. The kingdom of Daniel 2 was to be cut out without hands, and that did not mean "Joe Smith's hands!" In Mark 1: 15 and Luke 16: 16, you can learn of time, place, and by whom the kingdom was formed; but the Doctrine and Covenants, page 93, says no; it was founded in New York, April 6, 1830, by Joe Smith, and not by Christ. Mormonism is wrong on time and place, and the founder and lawgiver the lying prophet usurped; so it is a counterfeit and a fraud. "In the days of these kings," meant the Roman Cæsars; and "this young man" of Zechariah 2: 4, means Zechariah and not this latter-day work and Joe Smith.

When you read notice the connection: "Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem," was the mission of Christ when he came as the great religious leveler to destroy the sacerdotal order, or priesthood. Jesus Christ was the last priest and the only head over all things to the church.

Mr. Moore continued in the above strain, declaring that the elder had not brought a scintilla of Scripture to his rescue, but that he had overthrown his argument. He disavowed the countenancing of mob violence, but thought the murder of the Smiths was not persecution; and apologized for the brutal crime by comparing the ungodly, bloodthirsty event to the taking off of some Chicago anarchists. He stated time and again that the prophet never got a single revelation, and that he sanctioned polygamy. He read copious extracts from the Encyclopedia Britannica in the which the word "Mormon" is said to be of Greek origin from *Mormoan*, and it means something frightful; a bugbear, etc. He claimed that all God's people were saints, but tried, in vain, to

impeach the testimony of the three special and eight general witnesses to the Book of Mormon. Joseph Smith, Jr., came in for his share of damaging comment, in contradistinction to Joseph Smith, Sr., howbeit he had nothing to say about Simon Bar, or son of Jonah. He made war upon the terms "head," and "heads of the church," as also their calling.

This young, ambitious, energetic adventurer allowed that he could knock out the theological brains of Elder Curtis with Beadle's bundle of absurdities, but he would not introduce this questionable work. He had copied a vast quantity of Clark Braden's thunder, that had been duly refuted by E. L. Kelley, and read it to the amusement of the Christian Church folks and the laughingstock of the masses. Because our man quoted some scripture that Kelley made use of, he tried to make it appear that he was using the same language.

He said the Jews always hated the Egyptians and would not use their speech, howbeit Moses was schooled in all the wisdom of the Egyptians; hence the most profound Egyptologist the ancient world ever beheld—Solomon—made affinity with Pharaoh, and princes and noblemen entered into league with the monarch of the Nile to resist the Babylonian monarch and army. Ptolemy Philadelphus, a ruling sovereign of an illustrious dynasty and lineage, had the Hebrew race to translate their Scriptures into the language of the courts; that is, the Greek tongue. He made the unsupported, harsh, false statement that the Bible carries an overwhelming, internal weight of evidence of its divinity, while that of the Book of Mormon forever damns it as a plagiarized and lying fraud, a base counterfeit, etc. The usual tirade about errors in grammar was freely indulged in, and the absurd inference was drawn that all imperfections in verbiage were not the mistakes of men, but the blunders of the Mormon God. St. Paul of olden said we "know in part" and "prophecy in part;" but Saints' inspiration must be plenary at all times, or, zounds! a fraud.

He thought it perfectly horrid for Nephi to kill Laban by the commandment of God, but kept as still as a mouse about the Prophet Samuel hewing Agag to pieces when he was a subdued and defenseless prisoner. The miraculous ball and spindle was the butt of ridicule of him that loves the blessed Bible which tells of how one Joseph of Egypt divined on a silver cup. He objected to Israelites becoming two great nations, and erecting a temple like that of Solomon so soon; and scouted the idea of the baptism of the Holy Ghost, and the

extraordinary gifts of the Spirit; all miracles and inspiration nowadays.

The Devil and his emissaries have denied the birth or baptism of the Spirit, except at Pentecost, and at the house of Cornelius, and have cried out that it is a promise and not a command so long—as also that the miraculous power passed from the hands of the apostles to the next party and then ceased by limitation—that it has the orthodox stamp and ring to it; so this scholastic divine grabs up the old rusty cow bell and gives it a faint shake or so, as a death knell dirge.

He guessed that Joseph Smith must have been a Nephite, or an Indian, and if he was not from Ephraim, but from Manasseh. When Israel said, "Let them grow into a multitude in the midst of the earth," the two houses were coupled together in this prophetic blessing. Furthermore, "Ephraim, he hath mixed himself among the people," says Hosea; and, "their seed shall be known among the Gentiles," says another prophet of the Bible. The American seer does not necessarily need to be a Nephite, or an Indian to be from the loins, or of the blood of Ephraim.

At the crucifixion of Christ the Nephite record says there was darkness all over "the land," or *this* land, for three days. This savant said the Bible claimed the darkness was for three hours, hence a conflict. The "two sticks" of Ezekiel 37, he said, did not mean records, or books, but powers. He thought it passing strange that the Israelites on this continent would keep the law of Moses and understand the doctrine of Christ at the same time, but Jesus taught and observed both till the faulty covenant came to a complete end at the sacrifice of the cross; so his would-be objections are ethereal indeed. His remarks in regard to the revelation of the late rebellion, given December 25, 1832, and read from Bro. I. L. Rogers' "Pearl of Great Price," published in 1851, at Liverpool, England, were that other men had conjectured and foreseen that such a war would come; so the facts were at his command. Abraham Lincoln had forecast what trusts, rings, syndicates, and combines would do for the United States. Certainly anyone can tell that there will be political corruption and trouble all along the march of nations; but to make known the full particulars of complex events, and make no mistakes in detail, takes the power, blessing, and foreknowledge of God.

He claimed to not oppose prophecy, but he took no stock in these modern "frauds." To down the doctrine of continued and new revelation he made a stand upon 2 Peter 1: 3, and 2 Timothy 3: 15, 16, where it is said

that Jesus our Lord "hath given unto us all things that pertain unto life and godliness;" and, "All Scripture is given by inspiration of God." His dogmatic logic and antiscrptural conclusions would bar out all the writings of John the olden apostle, so that which proves too much, reacts like a boomerang.

He averred that the Book of Mormon did contain quotations from Shakespeare, Addison, and Pope; which is false. Solomon said there was nothing new under the sun; so if words, phrases, and brief sentences were found, it does not argue a verbatim copying or quoting. He supposed miracles were a means to an end, even to the attestation of revelation, or the ratification of God's completed word; but, for all that, he tauntingly asked our brother to go out and get a revelation to straighten up matters. He ridiculed the thought of our people praying for and anointing the sick, and laying on of hands, and gritting our teeth, rubbing, etc., and then when nature, aided by mind, brought relief and cure, to call it a miracle, or say when the scale turned the other way, "They died unto the Lord." He vehemently denied the priesthood after Christ's time, and then "right about face" and said they were all priests to offer spiritual sacrifices of praise and their own bodies, etc.; so now you see it, and now you don't see it. It was delightful to see how easily and masterly the affirmative held the fort and swept away the transparent travesty of this controversialist.

When W. J. Moore of Raleigh, Illinois, affirmed that "The Missionary Baptist Church, of which I am a member, bears all the scriptural marks of the church established by Christ," he quoted again Matthew 16: 18; Isaiah 9: 6, 7; Daniel 2: 34-44; also Ephesians 1: 21, 23; 4: 15, 16; Colossians 1: 18; Mark 1: 14; Luke 16: 16. He reasserted that the church was established by Christ the living head once for all, or to stand forever. He said it was foreign to the question to trace a historic line of succession, but that "it could be done, and the opponent will strive to draw me off of the main issue and throw dirt in your eyes; but there has always been a true people, the true doctrine, and true witnesses." He noticed the restoration of the gospel as provided in Revelation 14: 6, 7, and then boasted that he had knocked all the wind out of miracles, and exploded spiritual powers, but had all in the Bible. Because the government was to be upon Christ's shoulders, and he was to be head, and it was God's work, he alleged that there was no room for man, or any human intervention.

When Elder Curtis proved beyond the power of successful contradiction, and from their own standard authors,

that Roger Williams established the first Missionary Baptist Church in America, at Providence, Rhode Island, 1739, he railed like a madman and went square back on the history they had made. John Clark of London, had brought it over and set up at Newport, Rhode Island; the Welsh had it, and brought over a whole church on a ship; the Anabaptists of Germany held the true doctrine; "the Mennonites of Russia, were orthodox;" and, of course, the Waldenses, from Peter Waldo of Lyons, France, were all right. But further, he saith not. "If," saith the man, "we behold Christ and the church in Galilee, and a great abyss with nothing more than the Baptist Church and the Bible, now that would be all sufficient to defend our plea; for therein we have apostles, prophets, miracles, and inspiration enough." He tried in vain to show that the Corinthian church held erroneous views about the continuation of spiritual gifts, the baptism of the Holy Ghost, and extraordinary powers, signs, and gifts of the Spirit, "just like Elder Curtis and the Latter Day Saints." So Paul sought to set them right in pointing out "a more excellent way." Then he retouched 1 Corinthians 13, laid stress on the abolition of prophecy, tongues, and all knowledge of an inspired kind, jumped to the conclusion that the "perfect" had already come, and "now abideth faith, hope, charity, these three." Of a certainty it greatly difficulted him to show just when, where, and under what circumstances "that which is perfect" had come; and, forsooth, the next chapter "sawed off the limb that he was sitting on," and our brother let the poor man down "hard." The Missionary Baptist Church was built by Christ; he was their only head; and the Bible alone is its infallible law, rule, and guide!

Repentance, faith, baptism, and the Lord's supper are the ordinances thereof; and the officers and laity are all on a level, and hold equal rights, privileges, and powers. Salvation through faith alone is a tenet, and baptism, while not essential, should be complied with to obtain full fellowship and have access to the eucharist or communion, etc. The neophyte or newly pledged beginner, not only denied the birth or baptism of the Holy Spirit and the gifts and manifestations of the same, but asserted that the apostles alone had the right to lay on hands for this sealing power and adopting Spirit of God whereby we can cry, "Abba, Father." Acts 2: 38, "For the remission of sins," did not mean "in order to remit," but *eise* here translated "for" should be rendered "because of," he declared, to agree with "by grace are you saved through faith," and thus be prepared for heaven; howbeit he did know that

anyone had to be immersed to be a member in good standing, of the Missionary Baptist Church." Dr. D. B. Ray of St. Louis, Missouri, in his famous work on "Baptist succession," compares the original Church of Christ, with all its belongings, officers, law, order, and the entire equipment, to a well-arranged train entering a tunnel, and coming out as she entered, with all the Scriptural marks. Bro. Curtis discovered the wreck in the tunnel and made it appear quite evident that nothing had got through save a faint sound of the whistle of distress and despair. The Doctor's illustration is good, but his conclusions are false.

When Bro. Curtis proved, beyond the power of successful contradiction, that there had been a direful, a wholesale, and a universal apostasy from the faith once delivered to the Saints, and that such an event made the restoration of the pure gospel a necessity, the Roger Williams affair and all false claimants looked contemptible indeed, and "having a form of godliness, but denying the power thereof," as demonstrated by this arch-heretic in scandalizing "these signs," all "spiritual gifts," the baptism and office work of the Holy Ghost, miracles, healings, tongues, and the great sisterhood of blessings from God the giver, and which was heaven-daring and diabolical in the extreme.

Without flattery or undue praise, I will say, in justice and for the truth that the elder maintained and defended his proposition easily, masterfully, and in a gentlemanly way, and refuted the other proposition to the ecstatic delight of the honorable majority. About a thousand attended the debate, and behold, a vast amount of prejudice is allayed, doors for preaching the word are ajar all around, and the brother has endeared himself to the people by his untiring, humble, bold, yet meek service.

A number were heard to say that they wanted nothing more to do with the Baptist Church; and Bro. Slover is still in that vicinity proclaiming the gospel. Elder Curtis hied away for home to recuperate, see after the health of his family, and look after some business matters for a brief while. I came over from my field proper to attend the late reunion and the theological war. I am preaching and getting acquainted, but will return to Indiana in a very few days. Opportunities for preaching throughout this region are getting more numerous. The work here at Springerton, also elsewhere, is coming to the front.

I do not look for any debates soon, around here, but the Christian Church in Indiana are talking about more fight, I challenged the whole frater-

nity between the two oceans and in all zones, so I am liable to be summoned to the arena of combat. Bro. Daniel is to enter the gladiatorial ring, figuratively speaking, right away; so the conflict is on and we will carry the war into the enemies' territory.

May our Israel bud, and blossom, and fill the world with fruit unto life eternal.

M. T. SHORT.

THE LAW MUST BE OBSERVED.

It is desired to call attention to a few items of law that appear equally binding upon the elders, members, and such as are seeking to become members of the church. It is a principle of law that whatever is not done according to the rule and letter of the law is of no binding force, in fact is not done at all. Ignorance is no excuse. Authority to act does not legalize the act unless done in accord with the spirit and intent of the law. The divine Lawgiver has positively stated:—

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81: 3.

In another revelation the Lord says:—

Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. . . . And ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple.—D. C. 41: 1, 2.

Again I say unto you, *Hearken and hear and obey* the law which I shall give unto you.—D. C. 42: 1.

Again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon . . . and they shall observe the covenants and church articles to do them . . . and all this shall ye *observe* to do as I have commanded.—D. C. 42: 5.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church, and he that doeth according to these things, shall be saved.—D. C. 42: 16.

In these books is found the word of truth, the plan of salvation for the race. In these are given the rules that *must* govern both those that teach and those that are taught: it is highly important that the candidate for membership should have an intelligent understanding of his duty, his thoughtful reasoning powers should be brought into a condition to understand the requirements of the gospel plan. Jesus said, "He that believeth and is baptized shall be saved," but to believe implies more than the assent or consent of the mind: it implies the intelligent, anxious inquiry, "What shall I do to be saved?" It is the question of one who gives credit to the truth of the Scriptures as the

word of God and the plan of salvation, willing to accept Christ and his teaching as the way of life and peace. I have failed to find in the books any warrant given of God or the church to baptize those that have arrived at years of accountability unless they *so believe and repent*.

The prophets of the Old Testament and apostles of the New Testament were very decided in declaring the whole counsel of God in this matter, and the law as renewed and given to the church in our day seems to come with still greater force and plainness:—

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism, into his church.—D. C. 17: 7.

This law still remains on our statute books and there is no promise made to any that have not *so believed, so repented, so humbled themselves, and so witnessed before the church*. This is a positive command of God and no authorized minister for Christ can afford to ignore or deviate from this rule. If the candidate for baptism has not been properly taught, he may fail to obtain what has been held out to him as a remission of sins and he not only loses confidence in the gospel, but in the man who baptized him; through lack of proper instruction he is liable to look upon the whole scheme as a fraud. How many have split upon this rock? Then I would say, Let us, as coworkers with God for the salvation of man, as ministers for Christ having received authority to officiate in his name, show our allegiance to him by teaching mankind to observe *all things* that he has commanded. I am well persuaded that this is the only way to save ourselves and those that hear us.

There is a responsibility upon the hearer, but I think a greater responsibility upon the elder or minister. He has been called of God as we have seen in the quotations from the *records*, to him the law has been given; it was given that he might *know how to teach, what to teach, and how to govern those that were willing* to be taught; he was authorized and instructed to see that the law was kept. And be it remembered that our official acts are only legal when in harmony with the rule. The law is our only safeguard; within its protection we can safely rely upon the Holy Spirit to guide *us into the truth*. Our sympathies and emotions may lead us astray, and by giving vent to our feelings we may say things that are not warranted in the law of God. We

then open the door to seductive influences and sometimes speak in the name of the Lord when the Lord has not spoken. These seductive influences are at work, not alone among the Saints, but among the elders as well, and their blighting effect is eating like a cankerworm into the vitals of the Saints and destroying their confidence.

We are not justified in going beyond what the Lord has promised or ignoring anything he has required. "He that saith he receiveth it [the law] and doeth it not, the same is not my disciple," no matter what his position in the church or how high his attainments. He may speak in tongues and prophesy, but all these are uncertain guides outside the law given of God. I do not write to disparage the proper and legitimate use of the gifts when given in meekness and mildness by the power of the Holy Ghost, but having witnessed the sad consequences, the blighting, withering disappointment to some that have received these deceptive manifestations as if from God, I realize the necessity of the admonition, "Let no man deceive you."

Hearken unto me saith the Lord your God, . . . for if you will that I give unto you a place in the celestial world, you must prepare yourselves by *doing the things* which I have *commanded you and required* of you.—D. C. 77: 1.

The voice of the Spirit in the last revelation to the church says the laws referred to are of the same binding force as if they were given to-day. Let us study them more fully and practice them in all our official duties. In a certain revelation it is said:—

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. . . . And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received which vanity and unbelief hath brought the whole church under condemnation.—D. C. 83: 7, 8.

From the above we find that they had treated the word and will of the Lord lightly. Let us profit by the experiences of others and the lessons of each day and try to come to a higher standard by searching and obeying the commandments which the Lord has said are true and faithful.

GEORGE DERRY.

LAMONI, Iowa, June 21, 1894.

We have heard of a colored tenant who had engaged to give the owner of the land the fourth part of the crop. After hauling three wagon loads of his own home the tenant returned the information that there was not any fourth part left. The moral of the incident is, that in times of financial pressure we should not permit the stringency to cut off the Lord's part. Let there be a fair and honest division. And let us see to it that in curtailing expenses we do not commence at the Lord's house first.—*Sel.*

Russia has 600,000,000 acres of timber.

Selected Articles.

THE KINGDOMS OF THIS WORLD.

In the first chapter of the Divine Revelation, God declared his purpose concerning his earthly creation and its government:—

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—Gen. 1: 26-28.

Thus the dominion of earth was placed in the hands of the human race as represented in the first man, Adam, who was perfect and therefore fully qualified to be the lord, ruler, or king of earth. This commission to multiply, and fill, and subdue, and have dominion over the earth was not to Adam alone, but to all mankind: "Let them have dominion," etc. Had the human race remained perfect and sinless, this dominion would never have passed out of their hands.

It will be noticed that in this commission no man is given dominion or authority over his fellow men, but the whole race is given dominion over the earth, to cultivate and to make use of its products for their mutual good. Not only its vegetable and mineral wealth is thus placed at man's command, but also its teeming millions of animal life are at his disposal and for his service. Had the race, as it grew in numbers, remained perfect and carried out this original design of the Creator, it would have been necessary for men to consult together, systematize their efforts, and devise ways and means for the just and wise distribution of the common blessings. And as it would have been impossible, in course of time, for all to meet and consult together because of their vast numbers, it would have been necessary for various classes of men to elect certain of their number to represent them. And if all men were perfect—mentally, physically, and morally; if every man loved God and his regulations supremely, and his neighbor as himself, there could have been no friction in such an arrangement.

Thus seen the original design of the Creator for earth's government was a republic in form, a government in which each would share, in which every man would be a sovereign amply qualified in every particular to exercise the duties of his office both for his own and the general good.

This dominion of earth conferred upon man had but one contingency upon which its everlasting continuance depended, and that was that this divinely conferred rulership be always exercised in harmony with the Supreme Ruler of the universe, whose one law, briefly stated is: Do right.

Concerning this great favor conferred upon man, David, praising God, says:—

Thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands.—Psa. 8:5, 6.

This dominion given to mankind in the person of Adam was the first establishment of the kingdom of God in the earth, man exercising dominion as God's representative. But man's disobedience to the Supreme Ruler not only forfeited his life, but all his rights and privileges as God's representative ruler of earth. He was henceforth a rebel condemned and dethroned. Then speedily the kingdom of God on earth ceased, and has not since been established, except for a short time in Israel, in a typical manner. Although in Eden man lost his right to life and dominion, neither was taken from him suddenly; and while the condemned life lasts man is permitted to exercise the dominion of earth according to his own ideas and ability until God's time; when he whose right it is shall take the dominion which he purchased.

The death of Jesus redeemed or purchased not only man, but all his original inheritance including dominion. Having purchased it, the title is now in him; he is now the rightful heir, and in due time and shortly he will take his purchased possession. (Eph. 1:14.) But as he bought man not for the sake of holding him as his slave, but that he might restore him to his former estate, so with the dominion of earth; he purchased it and all man's original blessings for the purpose of restoring them again to man. Hence the rule of Messiah upon earth will not be everlasting, it will continue only until by his strong iron rule he shall put down all rebellion and insubordination, and restore the fallen race to the original perfection, when they will be fully capable of rightly exercising the dominion of earth as originally designed. When thus restored, it will again be the kingdom of God on earth, under man—God's appointed representative.

During the Jewish age under Moses and the Judges God organized that people as his kingdom,—a sort of republic,—but it was typical only. And the more despotic rule afterward established, especially under David and Solomon, was in some respects typical of the kingdom promised when Messiah should reign. Unlike the

surrounding nations, Jehovah was the king and Israel's rulers nominally served under him, as we learn from Psalm 78:70, 71. This is quite definitely stated in 2 Chronicles 13:8 and 1 Chronicles 29:23, where it is called the kingdom of the Lord, and where it is said that Solomon sat on the throne of the Lord, instead of the throne of David his father, who sat upon or exercised the rule of the same throne for forty years previously, following Saul their first king.

When Israel transgressed against the Lord he chastised them repeatedly, until, finally, he took away their kingdom entirely. It was in the days of Zedekiah, the last of the line of David who reigned that the scepter of royal power was removed. There the typical kingdom of God was overthrown. God's decision relative to the matter is expressed in the words:—

Thou profane, wicked prince of Israel whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he comes whose right it is; and I will give it him.—Ezek. 21:25-27.

In fulfillment of the prophecy, the king of Babylon came against them and removed their king, and took the people captives. Though afterward restored to national existence by Cyrus the Mede, they were subjects and tribute payers to the successive empires of Medo-Persia, Grecia, and Rome, down to the final destruction of their nationality, A. D. 70, since which time they have had no national existence, but have been scattered among all nations.

The kingdom of Israel is the only one which, since the fall, God ever recognized as in any way representing his government, laws, etc. There were many nations before theirs, but none other could rightfully claim God as its founder, or that their rulers were God's representatives. When the diadem was taken from Zedekiah, and the kingdom of Israel overturned, it was decreed that it should remain overturned until Christ, the rightful heir of the world, should come to claim it. Thus inferentially all other kingdoms in power until the reestablishment of God's kingdom, are branded "kingdoms of this world," under the prince of this world; and hence any claims put forth by any of them that they are kingdoms of Christ are spurious. Nor was this kingdom of God set up at the first advent of Christ. (Luke 19:12.) Then and since he has been selecting from the world those who shall be accounted worthy to reign with Christ as joint heirs of that throne. It is not until the second advent of Jesus, that he shall take the kingdom, the power,

and the glory and reign Lord of all.

All other kingdoms than that of Israel are scripturally called heathen or gentile kingdoms—the kingdoms of this world, under the prince of this world—Satan. The removal of God's kingdom in the days of Zedekiah left the world without any government which God could approve, or, whose laws or affairs he specially supervised. The gentile governments God recognized indirectly in that he publicly declares his decree (Luke 21: 24) that during the interregnum between the removal of the diadem from Zedekiah and the giving of it to Messiah, the control of Jerusalem and the world shall be exercised by gentile government.

This interregnum or intervening period of time between the removal of God's scepter and government and the restoration of the same in greater power and glory in Christ, is scripturally termed, "the times of the Gentiles." And these times or years during which the kingdoms of this world are permitted to rule, are fixed and limited, and the time for the re-establishment of God's kingdom under Messiah is equally fixed and marked in scripture. Evil as these gentile governments have been, they were permitted or ordained of God for a wise purpose. (Romans 13: 1.) Their imperfection and misrule form a part of the general lesson on the exceeding sinfulness of sin, and prove the inability of fallen man to govern himself even to his own satisfaction. God permits them, in the main, to carry out their own purposes as they may be able, only overruling these when they would interfere with his plans. He designs that eventually all shall work for good, and finally, even the wrath of man shall praise him. The remainder that would work no good, serve no purpose, or teach no lesson, he restrains. (Psalm 76: 10.)

Man's inability to establish a perfect government is attributable to his own weakness in the fallen or depraved condition. These weaknesses which of themselves would thwart man's every effort to produce a perfect government, have been taken advantage of by Satan, who first tempted man to disloyalty to the Supreme Ruler. Satan has continually taken advantage of man's weaknesses, made good to appear evil and put evil for good, misrepresented God's character and plans, and blinded men to the truth. Thus working in the hearts of the children of disobedience, he has led them captive at his will (Ephesians 2: 2) and made himself what Jesus and the apostles call him, The prince [or ruler] of this world. (John 14: 30; 12: 31.) He is not the prince of this world by right, but by usurpation through fraud and deception; yet by divine permission. It is because he is

a usurper that Jesus will summarily depose him. Had he a real title as Prince of this world, he could not be thus dealt with.

Thus it will be seen that the dominion of earth, as at present exercised, has both an invisible and a visible phase. The former is the spiritual, the latter the human phase—the visible earthly kingdoms measurably under the control of a spiritual prince, Satan. It was because Satan possessed such control that he could offer to make our Lord its supreme visible sovereign under his direction. Had Satan not possessed such power, his offer would have been no temptation to Jesus. When the times of the Gentiles expire, both phases of the present dominion will terminate, Satan will be bound, and the kingdoms of this world will be overthrown.

The fallen, blinded, groaning creation has for centuries plodded along its weary way, defeated at every step, even its best endeavors proving fruitless, yet ever hoping that the golden age dreamed of by its philosophers was at hand. They know not that a still greater deliverance than that for which they hope and groan is to come through the despised Nazarene and his followers, who as the sons of God will shortly be in kingdom power for their deliverance. (Rom. 8: 19, 22.)

In order that his children should not be in darkness relative to his permission of present evil governments, and his ultimate design to bring in a better, when those under his overruling providence shall have served the purpose for which they were permitted, God has given us, through the prophets, several grand panoramic views of the kingdoms of this world, showing each time, for our encouragement, their overthrow by the establishment of his own righteous and everlasting kingdom by Messiah. That man's present effort to exercise dominion is not in successful defiance of Jehovah's will and power, but by his permission, is shown by God's message to Nebuchadnezzar, whereby God gives permission to rule until the time for the setting up of Christ's kingdom, to the four great empires, Babylon, Medo-Persia, Grecia, and Rome. (See Daniel 2: 37-44.) This shows where this lease of the dominion will end.

As we now glance at these prophetic views, let us remember that they begin with Babylon at the time of the overthrow of the kingdom of Israel, the typical kingdom of the Lord.

Selected by ELDER WILLIAM HART.

Horse runaways are unknown in Russia. No one drives in that country without having a thin cord with a running noose around the neck of the team. The horse stops as soon as it feels a pressure on its windpipe.

As you learn, teach; as you get, give; as you receive, distribute.

Miscellaneous Department.

SOUTHWESTERN MISSOURI REUNION.

The Southwestern Missouri reunion is now in session, and although it has had an existence of only a few hours, things around the camp have already assumed a dignified appearance. The "big tent" from Logan is waving proudly in the breeze and serves as quite an attraction to the people of this famous health resort. It was secured by the committee for the benefit of the reunion as also the coming debate, which is to be held at Lowry City, beginning October 16.

El Dorado is twelve miles from Harwood, the nearest railroad station, and one would be inclined to suppose that this would diminish the attendance somewhat, but it is probably not so. The principal part of those attending come in covered wagons, bringing their "camping outfit" with them prepared to "look out for number one."

Friday the 5th was a busy day generally, pitching tents and making preparations to camp. No services were attempted until evening time, when the camp began to assume a businesslike appearance. The genial countenances of Brn. I. N. White and T. W. Chatburn were to be seen among the anxious throng, while the patriarchal face of Uncle John Thomas presented a striking picture of ripened years and evidences of long, hard service for the Master. Brn. Sparling and Spurlock from the Southern Missouri district were also among yesterday's arrivals. The weather was chilly for camping but a goodly number were out to the evening service—two hundred or more. Elder C. R. Duncan was the speaker; subject, Water baptism. The speaker showed that Christ commanded his disciples to teach and baptize all nations. That none were exempt from this gospel requirement. That no scripture could be produced in defense of sprinkling. That some people urge pouring as baptism in consequence of the statement of the Prophet Joel, "I will pour out of my Spirit upon all flesh." The speaker showed that if this figure was carried out that we must also carry out the one found in Acts 2: 4, where "they were all filled with the Holy Ghost." It took "much water" in ancient times to baptize. (John 3: 23.) They were baptized "in the river." (Mark 1: 4.) "They went down into the water." (Acts 8: 38.) "Buried by baptism." (Rom. 6: 4 and Col. 2: 12.) "They came up out of the water." (Acts 8: 39 and Matt. 3: 16.) That it is for remission of sins. (Acts 2: 38; Mark 1: 5; Luke 1: 77.)

Saturday morning was cool and threatening storm, but as the day advanced the clouds rolled back and the warm sunshine caused the sisters to lay aside their heavy wraps and wish for a parasol. At nine a. m., a business session was held. Elder I. N. White was selected to preside, with privilege of choosing his assistants. C. R. Duncan was chosen secretary, Robert Reynolds as policeman, F. C. Keek and Richard Walters as committee on finance, Brn. Evans and Willie Manering as ushers, Arthur Mills chorister, Peter Crayne janitor, and F. C. Keek and E. W. Lloyd as a reception committee.

Eleven a. m., preaching by Elder C. J. Spurlock; subject, Laying on of hands. The speaker showed that all men were entitled to a portion of God's Spirit to lead them into all truth. That it might be given even before baptism as a temporary visitor, but as an abiding Comforter it can only be received through obedience to the gospel principle of laying on of hands. That if we receive the same Spirit that the ancients received it will produce the same results.

At 2: 30 p. m. Elder Henry Sparling was the speaker. His subject was faith. Men must not only believe that God *was* but also that he *is*. He showed how that faith in God had caused him to rejoice while in the Methodist Church. How that he often prayed for

an afflicted friend and wondered why the healing power was not still manifest in the world. How this faith had led him out of the Methodist Church into the fullness of the gospel, and gave in detail some of the very forcible, personal evidences he had received of God's approval of the latter-day work. That in such cases faith develops into knowledge, yet faith could not be left behind even though we obtain that knowledge. Many Latter Day Saints had faith to put the Lord to a practical test in spiritual things, but lacked faith to test God's promises with reference to temporal matters. The sermon was full of excellent pointers. He urged parents to send their children to Sabbath school, even if it be conducted by other denominations. He also dropped an excellent pointer for the ministry with reference to baptizing people before they are properly converted.

Saturday afternoon brought a number of new arrivals, fifteen or twenty, from Lebanon, Kansas, branch, and other places. Brn. Joseph Luff, Asa S. Cochran, R. Etzenhouser, and A. H. Mills also put in an appearance in time for the evening service.

At 7:30 p. m. Elder T. W. Chatburn was introduced as the speaker. His text was Revelation 14:7, "Worship him that made heaven, and earth, and the sea, and the fountains of waters." Bro. T. W. felt just like talking, and he gave that vast assembly of fully one thousand persons a good, sound, logical sermon on the nature of the Deity. He said that he was once a Methodist preacher and that he carried a Discipline which said, "We believe in a God without body or parts." He had frequently doubted such theology as this, and when he questioned other ministers they would simply reply, "Behold, how great is the mystery of godliness." "It is done away," etc. The time now is when the prophet's words are fulfilled, "Our fathers have inherited lies, vanity, and things wherein there is no profit." God is a personal being. He is a Spirit. So are you and I. There are embodied and disembodied spirits. In no place is God represented as a disembodied spirit. Men have seen God. He has hands, feet, eyes, ears, etc. The Son is in the express image or form of the Father. God is not omnipresent, as he changes his location—went up, came down, passed by. If God is everywhere we might as well pray, "Our Father who art in hell." In 1 Kings 19:11, 12, we read, "God was not in the wind," nor "in the fire," nor "in the earthquake." God's dwelling place is in heaven, the Son sitting upon his right hand. The Father, Son, and Holy Ghost are three personages. They are one in spirit, in mind, in purpose—one firm doing business together in unity.

CONFERENCE NOTICES.

There will be a conference of the Malad, Idaho, district, at Malad, Idaho, Saturday and Sunday, October 27 and 28, 1894. All come who can as it will be necessary to choose delegates to Conference at Independence, Missouri, and some other business of importance.

HYRUM O. SMITH, Pres.

SALT LAKE CITY, Utah, October 5.

PASTORAL.

Having been appointed in charge of Arkansas and Indian Territory in the Southern mission, I wish to give notice to the Saints and ministry that I expect to begin labor in that field about the second week in November. I wish to hear from the Saints and ministry in regard to the needs of the work in the different localities of the mission. One of the first lessons I would teach is the necessity of loving unity of purpose and action that we may have the direction of the Holy Spirit in all our work, for if this is had success will be secured.

I enter upon the work with anxious care, feeling the burden of responsibility and desiring to be sustained by your faith and

prayers. My address for the present will be Webb City, Missouri, in care of O. P. Sutherland.

Your brother in bonds,
GEORGE MONTAGUE.

TWO DAYS' MEETINGS.

There will be a two days' meeting at Pleasanton, Iowa, commencing Friday, October 19, at 7:30 p. m. Elders J. W. Gillen and J. S. Snively will be in attendance.

WILLIAM ANDERSON, Dist. Pres.

ADDRESSES.

J. C. Foss, No. 72 Crescent street, Rockland, Maine.

E. L. Kelley, Bishop Lamoni, Decatur county, Iowa.

M. H. Forscutt, No. 1543 Mission street, San Francisco, California.

F. G. Pitt, 827 N. Halsted St., Chicago, Ill.

BORN.

BRADFIELD.—At Woodbine, Iowa, July 26, 1894, to Bro. Frank T. and Sr. Ruth I. Bradfield, a son, and named Philip Franklin. Blessed at Lamoni, Iowa, October 7, 1894, by Elders Robert M. Elvin and Hugh N. Snively.

HORSEY.—To A. J. and Sr. Catherine Horsey at New London, Iowa, March 21, 1888, a daughter, and named Susie. Blessed September 9, 1894, by Charles E. Willey.

HORSEY.—To A. J. and Sr. Catherine Horsey at New London, Iowa, December 22, 1892, a daughter, and named Ruth. Blessed September 9, 1894, by Charles E. Willey.

MCCOMMAS.—To Bro. George and Sr. Eliza McCommas at Burlington, Iowa, February 15, 1889, a son, and named George. Blessed September 30, 1894, by Charles E. Willey.

MARRIED.

MILLER—MILLER.—At Pigeon, Michigan, October 3, 1894, Bro. Frederick Miller to Sr. Margaret Miller, both of Bay Port, Michigan, Elder William Dowker officiating.

MAHAPPA — NEEDHAM. — At Muscatine, Iowa, October 4, 1894, Mr. Isaac Mahappa and Sr. Bertha Needham of Buffalo Prairie; Priest G. Needham of Buffalo Prairie officiating.

DIED.

NEWELL.—October 5, 1894, Sr. Mary Newell, aged 90 years, 5 months, 29 days. Deceased was born in Ohio; was baptized when seventy-six years old by Elder William C. Nirk, and since that time in her old age has had to fight for the work against many bitter opposers among her own family, but lived to see one of the family obey the gospel, besides one that obeyed when she did. Funeral conducted by Elder D. M. Rudd, assisted by Elder Kephart.

STOCKHAM.—In Morenci, Arizona, September 12, 1894, William, youngest child of John C. Stockham, aged 1 year and 3 months.

CULP.—At Cleveland, Ohio, October 1, 1894, Ethel, daughter of Bro. Henry and Sr. Jennie Culp, aged 11 years and 25 days. Born at Oppin, Middlesex county, Ontario. Funeral service conducted by Elder M. H. Bond; text, 2 Cor. 5:4.

FRANCE.—Sister France was born April 28, 1828, and died at her home near Angola, Kansas, October 4, 1894. She was married to James Hart in the year 1844. They lived happily together till he met with his death, July 2, 1873. During the twenty nine years of their married life there were thirteen children born to them, seven of whom remain to mourn the loss of a good mother. In early life Sr. France united with the Protestant Episcopal Church. About the year 1847 she first heard the gospel preached by the Latter Day Saints, and her husband and herself united with them, being baptized the same year. They lived faithful to their covenants in the church till about 1852, when they severed themselves from that body. When in 1867 they heard the elders of the Reorganized

Church they knew the voice of the Good Shepherd and embraced the gospel once again and lived faithful till death called them to separate. Subsequently she married Bro. Wm. France, who remains to mourn.

MCCALOB.—Almira P. McCalob died October 3, 1894, aged 41 years and 21 days.

ITEMS OF INTEREST.

A London cablegram dated October 6 repeats the rumor that the European powers had responded favorably to the suggestions of the British Government looking toward concord of action in protecting foreign residents in the Orient. The British Minister to China had reported the inability of the Chinese Government to protect British subjects at treaty points, hence Great Britain had suggested cooperation of other governments in landing troops at treaty ports for the protection of foreign residents.

A Berlin dispatch of the same date states that Great Britain has decided to not interfere to prevent the overthrow of the present dynasty in China.

Nationalists in India desire to associate their agitation with that of the people of Ireland with a view to securing the equivalent of home rule or self-government.

MADRID, Oct. 6.—According to advices received here from Lisbon the greatest excitement prevails at the Capital of Portugal. It is stated that a large number of Portuguese naval officers, aggrieved at a certain passage in the speech which the king recently made at the opening of the Portuguese Cortes, drew up a manifesto in the form of a protest, addressed to the nation. No names were attached to this document, but its authors are known to be men of high position and influence.

PANAMA, Oct. 6.—Word comes from Bogota that the remains of a prehistoric city have been discovered near the crater of the volcano of Purace, in the Andes Mountains. The buried city covers hundreds of acres and contains the ruins of great buildings with immense granite columns. Remains of an aqueduct in an almost perfect state of preservation have also been found.

The Dutch forces have entered Mataran, the capital of Lombok. Several of the Balinese chiefs have surrendered.

Five thousand German coke workers from the Pennsylvania fields have selected two townships of Wisconsin land upon which they will found a cooperative colony.

Dr. Oliver Wendell Holmes died at Boston, Massachusetts, October 7.

Heavy snowstorms and a general blizzard prevailed throughout North Dakota and portions of South Dakota and Northern Minnesota on the 7th inst.

Seven negroes are reported killed in a race fight at Owensboro, Kentucky.

American and European capitalists are interested in a projected canal to connect Lake Erie and Lake Michigan,—from Toledo, Ohio, to Michigan City, Indiana,—which would shorten the present lake route from Chicago east 900 to 1,000 miles.

President Cleveland, who agreed to act as arbitrator in the dispute between Brazil and Argentine, is expected to render his decision soon. The question in dispute involves a large district of country and means much to the strategic strength of the two dominant South American countries.

BUDA-PESTH, Oct. 8.—The House of Magnates to-day rejected by a vote of 109 to 103 the government bill providing for legal recognition of the Jewish religion. The bill dealing with the religion of the children of mixed marriages was finally adopted. The government has again introduced in the House of Magnates the bill relative to religion formerly rejected by the House. Dr. Wekerle, the Hungarian Prime Minister hopes, in view of

the great majority obtained for the measure in the Lower House of the Diet, the House of Magnates will abate its opposition.

ROME, Oct. 9.—The Papal encyclical to the American Bishops will be published in Washington to prevent incomplete summaries from appearing in the newspapers. It is said the Pope is preparing a special appeal to the clergy of the Anglican Church on the subject of reunion between that and the Roman Church.

Citizens of Hiawatha, Kansas, have subscribed \$50,000 for stock in the new Pullman club. Mechanics will leave Pullman for Hiawatha at once.

A heavy flow of natural gas has been struck at Parsons, Kansas. A rich oil field has been discovered near Bluffton, Indiana.

John Most, the Anarchist, recently appeared in an anarchistic play in New York, before a large audience.

A general strike of New York cloakmakers has been ordered.

Citizens and clergymen of various religious beliefs, including Protestants and Catholics, joined in the celebration of "temperance day" at Chicago, October 10, and instituted it as a day of observance for all who opposed the liquor traffic. It was observed under the auspices of the Chicago Temperance Union. It began with a street parade and ended with a mass meeting at night. Leading Catholic prelates and other clergymen and citizens delivered addresses. Archbishop Satolli sent a message as follows:—

"I am pleased that my recent decision [against saloonkeepers] has produced so happy an effect. It is a matter of deep regret that so many Catholics are engaged in the saloon traffic, which by its abuses is the cause of so much harm to their fellow men and scandal to our non-Catholic brethren. Fondly trusting that this abuse may be mitigated, if not obliterated, and this cause of reproach may be removed from the Catholics of America, I remain very sincerely in Christ."

NEW ORLEANS, La., Oct. 8.—A storm of great violence has been raging over the South Louisiana and Mississippi country. At Mississippi City a Methodist church and several outbuildings were blown down. At Horn and Ship Island everything is reported as blown ashore. The Norwegian bark *Trisal*, the American bark *Caria Capon*, and the British bark *Orlovie* and a number of lumber lighters were washed ashore at Ship Island.

NEW YORK, Oct. 10.—The cyclone that has been sweeping north from the gulf region acquired a force by the time it reached this city and vicinity in the early hours this morning that made it one of the most disastrous storms in recent years. Buildings were overturned, electric wires were blown down, yachts and small crafts were caught and hurled against the coast, and several lives were probably lost.

Six persons were killed in this city, eleven were injured, and four missing men and women are believed to be buried by a partly finished seven stories' factory building which fell upon and crushed to the ground a smaller adjoining house. The wind caused the disaster, but bad workmanship, it is believed, the result of parsimony, is mainly responsible for it.

TOLEDO, O., Oct. 10.—Articles of incorporation for a Civic Federation were filed with the Secretary of State to-day. The name of the organization is "The Citizens' Federation of the City of Toledo." The object is to promote good citizenship to encourage the enforcement of national, State, and municipal laws, and to close the gambling halls and wine-rooms, with which the city is overrun.

Citizens of Richmond, Virginia, have also begun an aggressive campaign against municipal and moral evils.

LAFAYETTE, Ind., Oct. 10.—At a mass meeting of students of the Purdue University to-day a resolution was adopted condemning all hazing practices and the participants therein. This is an indorsement of the action of the faculty in dismissing the twelve students yesterday.

On account of the failure of the corn crop all the hogs in Nebraska are being shipped into States where feed can be secured.

The remains of Dr. Oliver Wendell Holmes were laid to rest in Mount Auburn cemetery, Boston, October 10, Edward Everett Hale conducting simple funeral ceremonies.

The funeral of Ex-Governor Curtin, war governor of Pennsylvania, took place at Bellefonte, Pennsylvania, October 10.

ST. PETERSBURG, Oct. 8.—Count Benken-dorff, Grand Marshall of the Czar's household, has started for Corfu to prepare for the Czar's reception at that place. The Queen of Greece, a cousin of the Czar, will accompany the Russian imperial family to Corfu. It is probable that the Czar and his party will leave Livadia in three weeks.

BRESLAU, Oct. 8.—The *Schlesische Zeitung* publishes a dispatch from St. Petersburg which says a sudden change for the worse has taken place in the condition of the Czar. The Minister of War has ordered prayers for the preservation of his life to be offered up in all the garrison and regimental churches. This order is said to be due to a telegram received direct from Livadia that the Czar's illness has taken a disquieting turn. Fainting fits are reported to have supervened and to have rendered an operation immediately necessary. The court dignitaries and other high Russian officials have hurriedly started for Livadia.

LONDON, Oct. 8.—A dispatch sent from Shanghai Sunday says Prince Kong, the Emperor's uncle, who was recently called from retirement, and to whom was intrusted the conduct of the war with Japan, remains in Peking, where he is occupied with providing defenses for the capital. He is, however, in communication with Viceroy Li Hung Chang, who is at Tien Tsin. Li Hung Chang has sent another body of 8,000 men well armed and passably well drilled to Peking. His best regiments remain at Tien Tsin. The dispatch adds that 4,000 rifles were landed at Taku from a Hamburg steamer last week.

Masters of Chinese junks report seeing a Japanese fleet proceeding northward from the Gulf of Pe Chi Li. It is supposed to be the Japanese fleet and transports with the expeditionary force of 30,000 men.

A dispatch from Tien Tsin dated Saturday says that the Japanese are pursuing the campaign towards Moukden cautiously and are avoiding any dashing enterprises. Their cruisers are closely watching the Chinese fleet in the Gulf of Pe Chi Li. The dispatch adds that fugitives from Ping Yang describe the Japanese tactics as most scientific, while their weapons are perfect. On the other hand the Chinese operations are said to be conducted in an antiquated fashion and there is considerable disagreement among the Chinese generals. The Japanese are gaining the sympathy of the Korean people by paying for their supplies and maintaining strict discipline. The Chinese were in full retreat from Moukden.

A dispatch from Berlin to the *Times* says that the negotiations mentioned yesterday by the semi-official *Cologne Gazette*, looking to the adoption of joint measures by Great Britain, Germany, and other powers for the protection of their subjects in China, are quite distinct from any eventual interference between the belligerents with a view to limiting the duration or area of hostilities.

ST. PETERSBURG, Oct. 8.—To check the depredations of the Chinese marauders the Russian Government has decided to send promptly to the frontier five battalions of

Siberian troops, two sotnias of Cossacks, and three batteries of artillery, all under the command of Gen. Neschenk.

CRONSTADT, Oct. 8.—The Russian cruisers *Djigit* and *Vladimir Moromach* have been ordered to proceed to the far East.

YOKOHAMA, Oct. 9.—It is reported here that the Japanese have captured Che Foo.

SHANGHAI, Oct. 9.—A second Japanese army is reported to have crossed the Yalu River and to be advancing upon Moukden, which, it is believed, will soon fall, as the Chinese are reported to be in a condition of demoralization. The Chinese have blockaded the mouth of the River Min, leading up to Foo Choo.

Italy will maintain a policy of strict neutrality concerning the war in the Orient.

SHANGHAI, Oct. 11.—It is rumored that 40,000 Japanese troops have landed near Shan Hai Kwan, on the boundary between the Chinese provinces of Manchuria and Chi Li, at the eastern end of the great wall which traverses China. The telegraph wires have been cut, thus hindering communication with that district. A report, which is classed here as unreliable, says the Japanese have effected a landing near New Chwang, Gulf of Loao Tom.

Shan Hai Kwan is directly on the railroad building from Tien Tsin to Moukden and is of great strategic importance. The opinion has been expressed if Shan Hai Kwan is captured there is nothing to prevent the Japanese from marching on Peking. It is reported that several Japanese warships have been sighted off Takuar. A report reaches this city that after a skirmish north of the Yalu River yesterday the Japanese outposts were driven back across the river. Advices here from Port Arthur say the repairs to the Chinese fleet engaged in the battle of the Yalu River have been completed and that the fleet will proceed to sea to-day.

CHRISTIANIA, Oct. 11.—The Norwegian Radicals have failed to win the election at Stavanger, but the Unionist majority at that place is very small compared with the majority given in 1891. The election of members by delegates has already opened in several districts. Most of the members of the late Radical administration have been returned. Ex-Prime Minister Steen has been elected senior member from Fronchjen. An outspoken separatist has been elected to represent Konigsburg.

ST. JOHNS, N. F., Oct. 11.—A northeast gale of exceptional force swept over this island Tuesday. The storm was very severe at St. Pierre, Miquelon, where thirty lives were lost and great damage was done. A very heavy sea was running in the harbor. All the vessels at anchor there put out extra anchors and took other measures to extrude the gale, but notwithstanding this the maritime casualties were many. Not less than fifty vessels dragged their anchors or parted their cables and were thrown upon the shore. No assistance could be rendered the shipwrecked men from the shore. The wrecked vessels were part of the fishing fleet that had put into St. Pierre from the banks to repair damages they had sustained during the heavy storm of Sept. 30. Although there were nearly 300 vessels at the port not a single one escaped without sustaining some damage. Several of the fleet are missing and grave fears are entertained that they foundered during the night.

New England ports report severe damage to vessels by this storm.

One thousand cloakmakers have joined the strike at New York. Cleveland, Chicago, Boston, Philadelphia, Pittsburg, and Milwaukee cloakmakers are also preparing to strike in favor of demands similar to those made at New York.

New Bedford cotton mill operatives have mostly resumed work.

SAN FRANCISCO, Cal., Oct. 12.—The bandits who held up a Southern Pacific overland train a few miles west of Sacramento late last night and looted the Wells-Fargo company express car secured over \$50,000. They seem to have eluded the officers and escaped with their plunder, which was nearly all in gold coin, and consequently a heavy burden. The astounding success of the hold-up was not known until this afternoon.

SHANGHAI, Oct. 12.—A rumor is current here that the Chinese Government has commenced negotiations with Japan for peace. China, it is said, has offered to acknowledge the independence of Corea and to pay a war indemnity to Japan.

WASHINGTON, D. C., Oct. 12.—The State Department has not received any advices confirmatory of the rumor coming from Shanghai that China has sued for peace, and the report meets with little credence, being regarded at least as premature.

YOKOHAMA, Oct. 12.—M. Otori, the Japanese Minister to Corea, has been recalled owing to his failure to carry out reforms. Count Inauye will proceed to Corea as M. Otori's successor.

The Czarowitz, accompanied by his fiancée, Princess Alix of Hesse, will accompany the Czar to Corfu, and will probably be married in November, the Czar desiring the event to take place soon, in view of his approaching death.

CEDER KEYS, Fla., Oct. 12.—Ceder Keys has just experienced the most disastrous storm which has visited here for twenty-five years. The main business street is filled from one end to the other with debris. The damage and loss of property are great. The Florida Central and Peninsula railroad is a heavy sufferer. A number of business and swelling houses were swept away. The city hall has the roof blown off and one entire dide knocked out by logs. The city jail cannot be found.

APPALACHICOLA, Fla., Oct. 12.—Never before in the history of this town was so much havoc and destruction played by storm and tide. Two residences were carried half to three-quarters of a mile and placed in the marsh near Cypress mill uninjured. All the docks were totally destroyed, houses were unroofed, and fences scattered everywhere. Families sought safety on the hills, only to be routed by the terrific gale.

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PLACES OF WORSHIP.

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

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p.m., preaching services at 2:30 p.m. Elder F. G. Pitt pastor, No 827 North Halsted Street

Boston, Massachusetts, No. 1821 Washington street, Laurel Hall.

Trinidad, Colorado, north of public school, Santa Fe addition. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m.; social services at 2:30 p. m. Sunday school at 1:30 p. m.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president. 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Denver, Colorado, corner of Twenty-sixth and Lawrence streets; services at two and 7:30 p.m.; Sunday school at 12:45 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting 125 St. Ann's Street. Buildings, Albion Room,

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street; preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a.m. and 7:30 p.m.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118 1/2 South Spring street.

San Bernardino, California, corner Fifth and F streets.

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Address communications for publication to the Editors.

Business letters, subscriptions, remittances, changes of address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by post office or express orders, drafts on Chicago, or lastly by registered letters. Do not send checks.

Advertising rates, forty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; three months, fifteen per cent; six months, twenty-five per cent; one year, forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For reading notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial notices, twenty-five cents per line; discount as above. (Entered at post office, Lamoni, Iowa, as second-class mail matter.)

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Vol. 41.

Lamoni, Iowa, October 24, 1894.

No. 43.

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EXPLORATIONS IN PALESTINE.

THE Land of the Bible can tell us of the Bible. This fact led to the organization of the Palestine Exploration Fund, which has for twenty-nine years been searching for the ancient monuments of Bible times. Major C. R. Conder, D.C.L., in a most interesting paper in the *Contemporary Review*, September, tells of some of the great results which have been already attained, and prophesies that "there remains still much more to be found than has yet been discovered."

"The first great result was the discovery of the Moabite Stone. This monument proved that, in the Ninth Century, B. C., King Mesha revolted from Israel, as we are told in the Bible that he did revolt. It showed that Israel then worshiped Jehovah, and that Omri and Ahab had ruled in Moab. It showed that the Moabite language was a dialect not unlike Hebrew, and that the art of writing was known thus early, even in this remote corner of the deserts beyond Jordan, far away from the highways of trade and civilization.

"The next result, due to the perilous excavations of Sir Charles Warren, was the recovery of the Temple area, and the unearthing of a monument more interesting than the Scæan Gate—the 'great tower that lieth out' on Ophel, which Nehemiah rebuilt. Then followed the discovery of the Siloam inscription, hidden in the dark aqueduct which Hezekiah hewed, from the 'upper Gihon,' when preparing to defend Jerusalem against Sennacherib. This monument showed us that in

Hezekiah's time the ordinary language of the city was that pure Hebrew in which Isaiah wrote, and placed before our eyes the very characters in which his scrolls must have been penned.

"Quite recently we have had further light thrown on the ancient civilization of Palestine, through excavation at Lachish. The discoveries of Mr. Bliss have shown us the language of the Canaanites in Joshua's time, and the characters in which they wrote. They have proved the early communication with Egypt, by the recovery at this site of Egyptian remains as old as the fifteenth century, B. C. They have shown us how different was the language of the Canaanite and of the Hebrew, and how close was the connection between Chaldeans and Canaanites—just as the Bible also told us before. And, in addition to these most valuable discoveries, we have now two hundred letters found in Central Egypt, written to Amenophis III. and Amenophis IV., by Philistines, Amorites, Phœnicians, and Hittites, which describe the great rebellion against the Pharaohs in the age when, according to the Old Testament dates, the conquest by the Hebrews took place."

Major Conder shows how much is yet to be done from the fact that of all the ancient ruined cities, only Lachish has been excavated, and that not thoroughly. In regard to texts believed to be hidden under the great mounds in all parts of Palestine, he says:—

"When the Palestine Exploration Fund was first started, there was nothing which could confidently be pointed out to show how reasonable was the expectation of such results. All the known inscriptions—except two or three from Phœnicia—belonged to times after the Christian era. All the known ruins were of late character. It was possible to assert, without fear of contradiction by fact, that the ancient civilization of the Hebrews was mythical, and had no existence before the Greek or the Persian age; that they could not write, and had consequently no books; that they were merely savage tribes under petty leaders, wandering like the desert Arabs, and despised by the surrounding civilized peoples. Such things were actually then said; but he would be a bold man who repeated them to-day. When Sennacherib describes his unsuccessful attack on Jerusalem, before he was driven home across the Euphrates by Tirhakah, king of Egypt, he says that Hezekiah's tribute included 'Thirty talents of gold, eight hundred talents of silver, woven cloth,

embroidered scarlet, precious stones of large size, couches of ivory, thrones of ivory, hides, and precious woods—a great treasure of every kind.' If Sennacherib is to be trusted, Jerusalem, in Hezekiah's time, must have equaled other famous cities in wealth and in art. The Assyrians carried captive two hundred thousand people small and great, horses and mares, asses, camels, oxen, and sheep; and no less than twenty-six strong cities of Hezekiah were besieged with engines of war besides Jerusalem.

"But it may be said that no one disputed such a condition of affairs in the eighth century, B. C.: that it was only in the times of Moses and of Joshua, and yet more in Abraham's days, that Palestine and Syria were wild countries, without civilization, and where writing was unknown: that the Law could not have been carved on tables of stone by Israel in the fifteenth century, B. C.; that Abraham could not have bought the field at Hebron with 'current money of the merchants;' that there were no carts or chariots in Palestine in Jacob's time, or merchants who could have carried Joseph to Egypt, or 'iron chariots' of the Canaanites in Joshua's age, or 'Babylonian garments' in Achan's tent. Three years ago, all this might be argued, but now these objections also have been answered by the explorer. We know that even before the time of Abraham the Akkadians, from the lower Tigris, hewed granite in Sinai and carried it in ships by Aden to the Persian Gulf. The statues carved of this granite are in the Louvre; and the texts upon them speak of gold and precious woods brought from Upper Egypt, of mines in Phœnicia whence precious metals were dug out, of cedars hewn in Lebanon, of a widespread commerce uniting Africa and Chaldea, and having its highway through Palestine; of Chaldean invasions similar to that of Abraham's time, when Arioch, king of Ellasar (the historic Eriaku of the Larsa monuments) marched even to Edom."

In concluding his paper, Major Conder points to the high importance of the exploration regarding the languages spoken in Palestine in the time of Christ; and emphasizes the fact that the exploration has demonstrated that Greek was very widely used in Palestine at the time of the writing of the Gospels, and that it was understood by the Jews, thus throwing some light on the disputed question whether the gospels were originally written in Greek or Aramaic.—*Literary Digest*.

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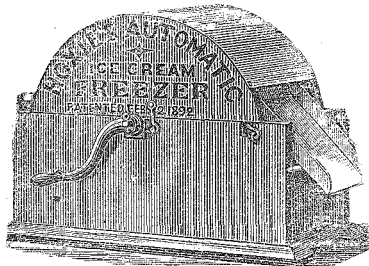
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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, October 24, 1894.

No. 43.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 24, 1894.

AT EL DORADO.

THE words El Dorado mean the "region of gold," or the "golden country." The place referred to in the above caption is in Cedar county, Missouri, and has been described by Bro. C. R. Duncan, in a letter in a late HERALD.

The editor reached the camp the evening of Friday, October 12, and by request spoke to the tent full of people who had assembled to hear.

The meetings continued during Saturday and Sunday, with an unabated interest. Bro. T. W. Chatburn, Joseph Luff, E. L. Kelley, R. Etzenhouser, and the Editor occupying.

In one respect this meeting at El Dorado was the most excellent one we ever attended. It was in a region where but a few years ago there was hardly a single family of Saints; now, through the work of Bro. I. N. White and others, there are several hundred worthy and faithful people. They came from all over the Southwest Missouri district, and represented many branches, scattered here and there over a wide territory of good country.

The tent was filled each evening and all day Sunday, at every service, with attentive listeners, who paid attention to what the preachers had to say. There was nothing said or done of a disrespectful character that we saw or heard. There was no gathering into knots for gossip near the tent during services; no loud or boisterous talking; no swearing nor shouting on the road home after night services; and though there was quite a number of young fellows came to the grounds on horseback, these dispersed after service quietly and in good order. In fact, the meetings from first to last during our stay were of the most orderly kind, fully up to the best we ever attended.

The citizens of the place, a town of some twenty-five hundred, were most kind and respectful, treating the elders and Saints hospitably and kindly.

We took especial notice of the demeanor of the town's people during Sunday, and take pleasure in stating

that there appeared to be a quietude and staidness of purpose over all, indicating a respect for the day seldom seen in towns of its size. Credit is due and we cheerfully give it.

Our people at the close of the Sunday evening service adopted a vote of thanks to Mr. Harmen, the owner of the grounds on which the camp was held; and to the citizens of El Dorado for their uniform kindness and civility of treatment; and we are sure that the vote was a hearty and feeling one. We came away much impressed with the occasion and its surroundings.

OFF TO TAHITI.

BRO. HUBERT CASE and wife, Alice, the daughter of Bro. George Montague of Moorhead, Iowa, left Council Bluffs for the Evanelia and the islands, Monday, the 8th instant, happy and confident, though not unduly enthusiastic.

We believe these young missionaries to be well fitted to do good in the field to which they are going; and we bade them "Godspeed" with gratitude to Him who sends men into the field for so capable a pair.

For reasons that are good Bro. Oscar Case and wife do not now go, Bro. Oscar reserving the right if conditions become favorable to go at some future time. Bro. Henry N. Davis was chosen to go, also, but could not get ready to sail with the Evanelia, and will probably go as soon as he can make arrangements to do so.

REUNIONS.

THE influences exerted upon the communities where the several reunions of the church have been held this fall have been of the best, so far as may be judged from present indications. The one at Logan was very largely attended, and the sermons, so far as the editor heard and can speak of, were more than ordinarily good. The tent, large as it is, was altogether too small, the lowest estimate placed upon the attendance on Sunday, September 16, being five thousand. It was put higher by some. The moral effect wrought on all the surrounding country is decidedly good, and seems to be more and more widely spread, as the years pass; very many hearing the word preached who by reason of unfavorable conditions do not hear it elsewhere. Besides this, the effect of large assemblies of the sort is to impress the lookers on with the evi-

dences of the sobriety, strength, and determination of the people holding them, as well as to teach them their faith.

On Sunday, the 16th of September, the crowd was so large in the afternoon that Bro. J. W. Wight found a hearing of hundreds if not of thousands, in an overflow meeting held almost within ear shot of the big tent, in which effort Bro. Wight did most nobly.

There was an afterglow following the Logan meeting that radiated to the extreme places from which the Saints came to be present at it; and though the conditions of the country in many places were not encouraging because of the drouth, the Saints were strong in their spiritual natures, by reason of the godness of the good Father, to them as a whole.

We labored at Woodbine, Moorhead, Little Sioux, Council Bluffs, and at Omaha, from all of which places members had attended the meetings, and at all of them we found the excellent fruits resulting from the blessed associations of the reunion. Some forty-two baptisms occurred, which may serve to note the fact that the seed sown by the sowers had some of it fallen on soil favorable to growth, at some percentage at least.

The reunion at Maysville, Missouri, and now the one at El Dorado Springs, were equally potent for good to the cause, each in its time, place, and sphere. All have left an impression that will not soon be effaced.

Bro. I. N. White and his noble band of coworkers, named in the regular report of the reunion at El Dorado, are entitled to, and do receive much credit for the management of their work, to make it the success that it was. Bro. White's remark, "We just wanted you brethren of the north to know that we of the Southwest Missouri were neither dead nor sleeping." And indeed they are not.

It now remains for the army of occupation, the cohort in the field, to keep the ground won. There will be decided and strong efforts made to prevent fruition coming to the church from the preaching at El Dorado, inasmuch as there are many who heard who are disposed to believe. The effort will be to throw discredit on the workers, and to raise the dust of prejudice to blind them that heard and are likely to judge of the work favorably to both the teachers and the doctrine. In this crisis it will be

necessary for the elders to bear in mind that they cannot afford to forfeit the good impression made; and in order to retain it, they must constantly remember that they are Christian gentlemen of the covenant of peace.

Bro. Leonard Scott is to debate at Lowry City, a few miles from El Dorado, with one Elder Briney, of the Disciple Church; and much may depend upon the keeping of temper in just bounds. An angry man is never a safe one, hence it is always the true policy for brethren to hold themselves within the bounds of sobriety, avoiding anger under all circumstances. A man may be very earnest and forcible without being angry, or overvehement in speech.

TEA AND COFFEE, AND GENERAL PRINCIPLES.

A GERMAN physiologist, Schultz-Schultzenstein, *Zeitschrift für Physiologische Chemie* 18. I., subjected chopped boiled egg to artificial digestion with hydrochloric acid, adding in different cases pure water, tea, and coffee. The percentage of albumen digested by the pure acid was 94, with the water 92, with the tea 66, and with the coffee 61. Thus the addition of pure water affected the digestion little, but the tea and coffee lessened it very materially. In this experiment the egg was chopped into millimeter cubes. In a previous trial, in which the egg was not chopped so fine, the presence of tea and coffee was even more unfavorable.—*Literary Digest*, May 12, 1894.

A German professor has been investigating in elaborate fashion the effect on processes of digestion produced by the use of tea and coffee. He prepared an artificial gastric juice and mixed it with coagulated egg albumen with and without additions of tea and coffee infusions. While the gastric juice by itself was able to digest 94 per cent of the egg albumen in the space of eight hours, when tea was added the proportion digested was reduced to 66 per cent. When a decoction of coffee was mixed with the albumen the gastric fluid was only able to digest 61 per cent or less than two thirds of the albumen. The digestive power of the gastric juice appeared to vary with the strength of the infusion, the disturbing effect being less when the solutions of tea and coffee were weakened. The professor is of opinion that the deleterious effect produced is due to the tannin which is extracted during the process of making and not to the presence of thein and caffeine, and he mentions that tea which has not been allowed to stand more than three minutes is less injurious because a smaller quantity of this undesirable ingredient, tannin, has been produced than when it is boiled up or left in contact with the leaves for a considerable length of time.—*Ex.*

We publish the foregoing for the information and consideration of those who have claimed that tea and coffee were not included in the "strong" or "hot" drinks referred to in the Word of Wisdom. We have always understood the Word of Wisdom to warn against and admonish disuse of *all* drinks that were "strong" or "hot;" that tea and coffee came under its prohibitions, because of the evident ill effects such beverages have upon the system. We have also under-

stood that in the giving of the word referred to, as also in the giving of the general law of the church, each separate evil was not specifically pointed out or enumerated, but that the law of the Spirit was to be written in the heart; was to teach, lead, and guide into all truth; to enable the disciple to grow in ability to discriminate between right and wrong, between truth and error, the lawful and inexpedient, the wise and unwise, etc., leaving to him the right of choice, the consequences of such choice being manifest in the good, the preservation that results from obedience to law; or the opposite resulting from disobedience or disregard of any principle of law.

We have understood the covenant pledge of the gospel to require that the one making it was obliged and privileged to walk in the *fullness* of the light, to constantly advance by being obedient to every principle of right of which he received an understanding and which he could discern by earnest, sincere seeking; by "hungering after righteousness"—rightness; by seeking to conform to all the principles governing the various phases of being. This, to us, required discrimination and a willingness, a desire, to become free from whatever the written law, or the law of observation and experience—the unwritten law—showed to be absolutely wrong, or injudicious.

For instance; gambling, dancing, horse racing, and many other evils and wrongs are not specifically named in the law; but God's people have been admonished "to forsake *all evil* and cleave unto *all good*." The Lord has also said:—

Behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be *anxiously* engaged in a good cause, and do many things of their own free will, etc.—D. C. 58:6.

Where there is no exercise of discretion, or of enlightened individual judgment, there is little or no growth, and little accomplished by the individual. The testimony of the Spirit of truth confirms not only in force and power to the emotional nature, it reaches both heart and mind, and teaches, unfolds, and gives understanding of principle, of theory, and doctrine. It rightly directs and develops all the faculties of the mind, enabling the recipient to comprehend, to know the things of God; to understand the principles and powers of Godliness. The Word of Wisdom is a portion—not all—of the wisdom of God. Its statements while specific in some respects, are also general, leaving room for the exercise of personal discrimination within the scope of its spirit and the spirit of the general law—the *one* Spirit—with the

promise of "health," "wisdom," "and great treasures of knowledge, even hidden treasures," with other blessings of like *precious* nature, to those who observe it and keep the commandments. No one can afford to ignore its requirements nor evade its evident meaning. Its promises are great; it shows forth the "order" and "will of God" concerning the temporal and spiritual salvation of his people.

Some may find difficulty in freeing themselves from the hold that habit or habits has fastened upon them. For instance, it may cost one a severe struggle to cease the use of tobacco, to abstain from wine, from the use of the flesh of animals in warm weather, from tea, coffee, etc.; but success will follow a persistent, faithful effort. Individuals have learned that injurious things once liked and indulged in afterwards lose their hold upon them; that the taste or inclination for them disappears. The *body* as the mind can be educated and disciplined; and, after all, wrong is always weaker than right, other things being equal. In other words, let a true nature be awakened to love and cling to the right—to be constantly hungering and thirsting and seeking for the right—in the spirit and forceful power of the right—he is then growing away from the wrong, learning to see its undesirable character, its evils, its imperfections, and growing constantly into an appreciation of the right, the true, the ennobling, the pure, the strong, the refined, the good. True natures love the good, and complying with it, evil, imperfection, loses and finally ceases to have any hold upon them. They are not attracted by the erroneous, the evil, or the imperfect. They constantly enjoy and are enlivened by the good, the true, the pure, the perfect, the exalting and exalted, in all the principles and works of God. To them are opened the real enjoyments of the spirit of all true principles. They become both strong and tender; powerful, forceful, yet forbearing; patient and loving by nature; sympathetic, but not weak; true, and just, and humble, and loyal—loyal to truth—faithful to God and to one another. Such characters live in life; not in partial life, but in life complete—eternal life. They attain, they comprehend; they become in fact complete in knowledge by comprehending and by doing the will of God in its completeness. They become the elect, the sanctified, the redeemed of God. The Spirit of truth is constantly disclosing to them the purposes of God. They are so in harmony with him that they are prepared for and take up the higher developments that the Almighty designs to or does reveal for the salvation and elevation of man to his destined sphere.

The church in Enoch's day after severe trial and testing reached this exalted condition. Past evils were forgotten and eclipsed, as they will be to all the faithful, in the strength and fullness of their joy and salvation. And we are persuaded that the church of the present culminating dispensation is to reach it ere the Lord brings to pass his strange act and makes bare his arm before all people—to demonstrate to the world that he is the solver of all problems, the perfecter and redeemer of humanity, and his church a demonstration of the possibilities of truth, and of man's capacity—aided by him—to attain to it in fullness.

Law is the expression of God's methods. God's methods are the only true methods; the only laws applicable to the universe of mind and matter governed by them. God expresses himself in law. "O God," said Kepler, when he discovered the laws of planetary motion, "I think again thy thoughts after thee." His laws are the "absolute necessities," and cannot be evaded without loss. Jesus himself did not ignore, nor did he claim to be independent of law, though he was with the Father in the work of creation, and "all things were made by him, and without him was not anything made that was made." He recognized, and understood, and was perfected by the strength and beauty of law. He was true to law, to truth.

Individuals may rise higher and higher, if they will, by endeavoring to comprehend and conform to law in the highest and truest sense. There are fundamental or basic laws, and there are higher or advanced principles of law that carry the individual onward and upward and bring about perfection—life unceasing, eternal. The one who attains it builds solidly from the foundation up. His character is rugged in its strength. It is laid, cemented, firmly fixed, in strong, complete adherence to first principles. Nothing is slighted; he builds solidly, for strong, massive foundations are essential to substantial structures. He passes by no necessary feature of life. While he sees the higher and grander possibilities beyond, he does not ignore the realities and necessities of the present. He is endeavoring always to lift the present to the true conditions of future developments. He does not get above a conception of humanity's needs and has sympathy for its woes and ills. He can reach down and lift up while he points forward and upward. He has the inspiration of strong common sense and practical talent that makes him useful in his sphere as a servant of God—male or female, potent and valuable to the cause of truth in his sphere of action.

The Lord has designed that his Saints shall "inherit," "partake of his goodness;" that while they ask they shall make preparation to receive; shall make it possible for him to answer. Many principles necessary to the salvation of God's people remain yet to be revealed, but cannot be obtained without the preparation of "observing all things" commanded. This is enjoined and required by the admonition, "Come up higher." Shall we not heed the invitation? Shall it be forgotten or disregarded? If not, let the beginning be made now, in little things as well as in greater. We require and must have *all good* if we "would be perfect"—"perfect and entire, wanting nothing."

Tea and coffee are not the "mild drinks" to be made from "barley," and "other grain." The German physiologist has demonstrated that tea and coffee are to be classed with "strong" drinks—with alcoholic compounds—as neutralizers of digestion; hence their use is injurious, therefore wrong, and prohibited by the laws of nature. They should therefore evidently be classed among the list of things against which the word "warns" and "forewarns." It is well known that the use of both the beverages named is a prolific cause of bilious complaints and nervousness. Coffee and tea are responsible for the headaches and wakeful, restless nights, and irritability of temper of many; of some naturally strong men and women.

Salvation, as we understand it, is a *salvation of the whole man*; spiritually, morally, and physically. Health is the normal condition, disease is abnormal. Health is essential to clearness of mind, to success; hence obedience to the laws governing it is necessary, is implied in the gospel; in the admonitions, prohibitions, warnings, and promises of the Word of Wisdom, and under the admonition that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

To users of tea and coffee it may safely be conceded that the term "hot drinks" is prohibitory of the habitual use of any hot liquids. Physiologists have demonstrated that habitual use of liquids of extreme temperature—cold or hot—vitiates the saliva and impairs digestion.

We append a few statements from "Science in the Kitchen," a work written by Mrs. E. E. Kellogg, A. M., "Superintendent of the Sanitarium School of Cookery," "and Chairman of the World's Fair Committee on Food Supplies for Michigan," etc. They are but a few of the number of similar import that might be adduced:—

The use of beverages in quantities with

food at mealtime is prejudicial to digestion, because they delay the action of the gastric juice upon solid foods. The practice of washing down food by copious draughts of water, tea, or coffee is detrimental, not only because it introduces large quantities of fluid into the stomach, which must be absorbed before digestion can begin, but also because it offers temptation to careless and imperfect mastication, while tea and coffee also serve as a vehicle for an excessive use of sugar, thus becoming a potent cause of indigestion and dyspepsia. It is best to drink but sparingly, if at all, at mealtimes. Consideration should also be given to the nature of the beverage, since many in common use are far from wholesome. Very cold fluids, like iced water, iced tea, and iced milk, are harmful, because they cool the contents of the stomach to a degree at which digestion is checked. If drunk at all, they should be taken only in small sips and retained in the mouth until partly warmed.

Tea is often spoken of as the "cup that cheers but not inebriates." "The cup that may cheer yet does injury" would be nearer the truth, for there is every evidence to prove that this common beverage is exceedingly harmful, and that the evils of its excessive use are second only to those of tobacco and alcohol. Tea contains two harmful substances, theine and tannin, from three to six per cent of the former and more than one fourth its weight of the latter. Theine is a poison belonging to the same class of poisonous alkaloids, and is closely allied to cocaine. It is a much more powerful poison than alcohol, producing death in less than one hundredth part the deadly dose of alcohol; and when taken in any but the smallest doses, it produces all the symptoms of intoxication. Tannin is an astringent exercising a powerful effect in delaying salivary and stomach digestion, thus becoming one of the most common causes of digestive disorders. It is also a matter of frequent observation that sleeplessness, palpitation of the heart, and various disorders of the nervous system frequently follow the prolonged use of tea. Both theine and tannin are more abundant in green than in black tea.

The dependence of the habitual tea drinker upon the beverage, and the sense of loss experienced when deprived of it, are among the strongest proofs of its evil effects, and should be warnings against its use. No such physical discomfort is experienced when deprived of any article of ordinary food. The use of tea makes one feel bright and fresh when really exhausted; but, like all other stimulants, it is by exciting vital action above the normal without supplying extra force to support the extra expenditure. The fact that a person feels tired is evidence that the system demands rest, that his body is worn and needs repair; but the relief experienced after a cup of tea is not recuperation. Instead, it indicates that his nerves are paralyzed so that they are insensible to fatigue.

Some people suppose the manner of preparing tea has much to do with its deleterious effects, and that by infusion for two or three minutes only, the evils resulting from the tannin will be greatly lessened. This, however, is a delusion, if the same amount of tea be used proportionate to the water; for tannin in its free state, the condition in which it is found in tea is one of the most readily soluble of substances; and tea infused for two minutes is likely to hold nearly as much tannin in solution as that infused for a longer period.

Tea is not a food, and can in no wise take the place of food, as so many people attempt to make it, without detriment to health in every respect.

Coffee, cocoa, and chocolate rank in the same category with tea, as beverages which are more or less harmful. Coffee contains caffeine, a principle identical with theine and a modified form of tannin, though in less quantity than tea. Cocoa and chocolate con-

tain substances similar to theine and equally harmful, though usually present in much less proportion than in tea.

Custom has made the use of these beverages so common that most people seldom stop to inquire into their nature. Doubtless the question arises in many minds, If these beverages contain such poisons, why do they not more commonly produce fatal results?—Because a tolerance of the poison is established in the system by use, as in the case of tobacco and other narcotics and stimulants; but that the poisons surely though insidiously are doing their work is attested by the prevalence of numerous disorders of the digestive and nervous systems, directly attributable to the use of these beverages.

Both tea and coffee are largely adulterated with other harmful substances, thus adding another reason why their use should be discarded. It is stated on good authority that it is almost impossible to obtain unadulterated ground coffee.

"The nervousness and peevishness of our times are chiefly attributable to tea and coffee. The digestive organs of confirmed coffee drinkers are in a state of chronic derangement which reacts on the brain, producing fretful and lachrymose moods. The snappish, petulant humor of the Chinese can certainly be ascribed to their immoderate fondness for tea."—*Dr. Bock.*

"Dr. Ferguson, an eminent physician who has carefully investigated the influence of tea and coffee upon the health and development of children, says he found that children who were allowed these beverages gained but four pounds a year between the ages of thirteen and sixteen, while those who had been allowed milk instead, gained fifteen pounds in weight during the same period."

LEND US YOUR EAR A MOMENT.

For the lack of money is the root of our apprehension, and delinquents cause perplexity of spirit.—Herald Office proverbs for 1894.

The above is written under inspiration resulting from an inspection of our Herald Office accounts and the consideration of the unpaid bills that haunt by day and night; and never was heart moved more fervently to appeal for relief to those from whom help is due.

It is one thing to intrust men with the management of an important business such as connects with the Board of Publication, and quite another thing to support them in their endeavor to carry out our wishes.

At best, and when the conditions of trade throughout the country are prosperous, it is about all the Herald Office can do to balance accounts and preserve credit, for the reason that it has not the reserve capital to publish large editions of its works and wait for gradual sales, therefore must purchase in smaller quantities the material requisite, and often repeat the work of printing; and for the further reason that its free circulation of tracts and added improvements to the periodicals, exhausts the revenue that might otherwise accumulate. It has not sought to hold money in reserve, but to invest every incoming dollar in a way that would help extend the work.

Hence, when times of financial de-

pression, such as have for a couple of years frowned upon the country, come, they fall with painful heaviness upon an institution that is dependent almost every month upon the income of that month. Then it is that its absolute reliance upon the interest of its individual supporters is demonstrated. Any relaxation at such times, or any failure to keep individual accounts with the office square, is almost fatal to the institution, as it has no other recourse except to go into debt. The Herald Office has already gone far enough in that direction.

We have felt reluctant to call upon the Saints in this way, but the present conditions are such as to render this appeal unavoidable.

If every subscriber who is in arrears and all who owe on book and tract accounts would make a special effort just now and pay up, it would add a leverage to their prayers for our success that would pry us out of the mire of despondency and set the office square with its creditors.

Will the office agents and the ministry generally not interest themselves in this matter and help by special effort to dispose of church publications and secure a settlement of accounts due the office? Will not those who know themselves to be indebted to the office put forth in faith, an extra effort to liquidate their present indebtedness and thus relieve the office management?

This appeal is not born of desire but of pressing necessity, and all failures to respond will prolong the perplexity of those in charge and inflict upon them a humiliation that should not be added to their present burden of unselfish toil and sacrifice. Come up to our help, Saints, and *come quickly.*

OFFERING MISSIONARIES.

THE following brethren sent their names stating their willingness to take the Sandwich or the Society Islands Mission, if their services were acceptable and the Spirit, or the Master said "Go;" and suitable arrangements made them available.

Elder W. Corbett of London, Ontario; Daniel McGregor of St. Thomas, Ontario; Frank J. Pierce of Lee's Summit, Missouri; H. N. Davis of Manteno, Iowa; Brn. Hubert and Oscar Case of Moorhead, Iowa; G. F. Albertson of Fairview, Michigan; F. J. Potter of Clinton, Iowa; Jasper H. VanMeter and Sherman Wightman of Lamoni, Iowa; Adolph E. Madison of Underwood, Iowa; V. W. Gunsolley of Des Moines, Iowa (at school); Harry M. Atwell of Rich Hill, Missouri; and William Young of Oconto, Nebraska. In connection, the name of Bro. Jonas Drury of Brownville, Nebraska, was suggested by two of the

brethren by his knowledge, as we understand it.

We are much pleased that there was so hearty a response to the call, and assure the several brethren that when the matters connected with the missions shall be finally settled upon, correspondence will be entered upon, and the selection made as wisdom and the Spirit shall direct.

It is evident that at present all cannot go, and when any one or more shall be chosen, it must not be taken amiss by those not selected that they are not the ones sent. The Lord is surely preparing means to send his truth abroad, and we must be ready to do what we can—which we believe all will say amen to.

EXTRACTS FROM LETTERS.

BRO. F. G. PITT wrote from Chicago, of the late Plano conference:—

Our conference at Plano just closed. A very enjoyable time was had. Brn. W. W. Blair and A. H. Smith were with us and rendered excellent service. Bro. Smith leaves tomorrow; Bro. Blair remains a few days to answer an Advent, who has been making it lively here on the Sabbath question. I leave tomorrow for Peoria to organize a branch in that city. All is well.

Bro. Blair was at Plano, Illinois, October 15, and had presented and defended the present usage of the church in the observance of the Lord's day, as a rest day in three discourses, which were listened to by houses full of interested hearers. Rev. Scholes of the Advent Church was to review, and Bro. Blair would remain to look after the work. He wrote:—

Had excellent conference here the 12th to 14th inst. Saints are joyful and resolute, and prospects are good all through this district. Will remain here over the 21st inst., preaching the word, God willing. Bro. Alexander came Saturday and feels joyful and strong.

Bro. M. M. Turpen wrote from Garland, Alabama, the 15th inst.:—

District conference just closed here; one baptized, and there was a splendid attendance. It was estimated that about five hundred were present on Sunday. Bro. Heman had splendid liberty in preaching. We think good was done.

Bro. J. M. Terry, St. Joseph, Missouri, October 15:—

Had splendid meetings yesterday and quite well attended: so the work moves.

EDITORIAL ITEMS.

ACCORDING to the Knox correspondent of the North Judson *News* Bro. S. W. L. Scott was successful in defeating Clark Braden on every proposition in the late discussion at Knox. Items in the *News* of the 4th and 11th highly commend the gentlemanly conduct of Bro. Scott, while the course pursued by Mr. Braden is severely condemned and ridiculed. It requires courage, and forbearance, and wisdom to refute such malicious attacks upon the faith. We are pleased to see the brethren

exercise the virtues named in maintaining the honor of the cause and the dignity of the ministerial office.

The *Toronto Mail* of the 8th inst. and the *London Advertiser*, of the 8th and 9th, leading newspapers in Canada, contain quite full accounts of the semi-annual conference of the Chatham district. The Saints and brethren of the Dominion have labored faithfully to advance the interests of the cause, to give it the prestige its worth deserves. Its representation in them has secured for them and the church grace and favor in the eyes of the Canadian people. May continued success attend their labors.

Those brethren who offered for the Islands' mission, all expressed an entire willingness to go if the Lord might so appoint. All were devoted to the Master's cause, being desirous that the word be made to prosper without regard to selfish interest or purpose. The spirit breathed by them in their letters was a good one, indicating faith and trust in the Lord and the cause.

The gospel boat, the *Evanelia*, continues to attract considerable attention and has already been an excellent advertisement of our work. The *Pacific Commercial Advertiser* of October 4, published at Honolulu, Hawaii, has a column article, with double column illustration, of "the missionary schooner *Evanelia*." We are indebted to Bro. G. J. Waller for the *Advertiser*.

Letters are received from Bro. F. M. Slover, Rector, Illinois, and Sr. Carrie Maughan, Providence, Van Zandt county, Texas. Sr. Maughan wished to hear from Saints in Van Zandt, Wood, or Titus counties, and to see missionaries there. She recommends that region for homeseekers. Will answer inquiries.

In addresses of General Sunday School Association officers given in last issue read, E. A. Blakeslee superintendent.

Bro. George Montague expects to start for his mission south on the 25th inst.

Orders for the seventy-five cent edition of the Saints' Harp can be filled at any time.

Read the article, "Differences in human nature," in this issue. It sets forth the basic principles of a broad, liberal education.

Arrivals and departures: President Joseph Smith, Bishop E. L. Kelley, and Bro. A. S. Cochran from the El Dorado, Missouri, reunion on the 16th; Bro. J. R. Lambert from Western Iowa and Bro. I. N. Roberts from Minnesota and South Dakota on the 17th. Brn. F. A. Smith, C. Scott, and F. M. Weld to the Des Moines district; Bro. and Sr. William Anderson and Bro. C. H. Jones to St. Louis, and Bishop Kelley to Dow City, Iowa, on the 19th inst.

Mothers' Home Column.

EDITED BY FRANCES.

"Loving words would cost but little,
Journeying up the hill of life,
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain."

CRUELTY TO CHILDREN.—No. 3.

WE knew a woman who never learned to write, and why? The balance of her head was superior to the average, but her advantage for learning was limited, and besides her teacher discouraged her. A teacher should realize that a pupil must have practice in any branch of study in order to be skillful in it. Children in her day were not taught to write as young as at the present; were not allowed to make their first attempt until ten or twelve and perhaps older. She was embarrassed, consequently her hand could not move with ease. Her teacher noticed her movement and exclaimed: "How awkward you are! Why don't you go to work as you ought to? You don't know a pen from a sled stake!" His words and manner of speaking brought such pain and bitterness into her soul she could not make another effort in writing, and the wound was never healed while she lived.

Her sister, a girl about fourteen, ripped her brother's cap that was defaced, and turned it, then cut and made one for her father, by permission of her mother. She was much elated with her success, so took it to her oldest sister's home expecting a word of praise from her as well as from her mother; but instead of the coveted praise she received censure. She did not understand how to set the crown in even, so it was too full on one side. Not one word of praise was given, but the defect was pointed out in a cold tone and by unfeeling words. She took it home feeling disappointed and sad, but her father wore it all the same, and that revived her courage. Many, very many similar instances transpired in that girl's youth, but they did not crush her ambition, only checked it for a moment, then in nearly every case a stronger desire to excel was the result. She resolved to become more skillful in all kinds of sewing than that sister was. No one knew of her determination till after it was accomplished. As soon as age would permit, she obtained a chance to partly work her board, and gave time and work to learn how to make clothes for men; later learned to work on dresses, after which she did some work for that sister and her child free of charge. Such was the result of discouraging words in her case.

We know a boy whose father almost invariably scorned his ideas and efforts in work or play, which is a child's own work, and kept it up till he was a man. Such a course of treatment created doubt and fear in his mind, which crushed his ambition and aspirations in such a degree people often spoke of his stupid, indifferent appearance. Only his nearest connections knew the facts of the case, till he was out from his father's influence, and time and opportunity broke the fetters of his mind. His acquaintances were surprised and pleased with his success, but

the writer was not at all surprised, for she saw the cause in its first stage, and feared the result, and she also believed that when the chain was broken he would manifest his ability in work and business, and his manifestation was superior to his father's. 'Tis a narrow-minded person that will try to check the proper ambition or pure aspirations of the young. Where would be the improvements of our age if every father had confined his son's mind in a nutshell?

We have given only a few cases out of the many that have come under our observation, and they have been given in very pale colors; and only one out of our abundant experience, and we wish to say to the young, right here, that in nearly every instance when opposing forces arising from either friend or foe, met us, we have, after regaining our minds' balance, carried out our plan according to our judgment,—and in some cases it was superior to the judgment of those who dictated to us. The reader can see that the discouraging talk in the cases mentioned did not have a similar effect. The critics in either case did not think of results, but spoke from impulse and habit. Encouraging words must have been of great worth to the actors in the first and last instances, and they could not have injured the girl who made the cap.

Some people take pleasure in showing up to the young their imperfections, and never give an encouraging word in regard to their good qualities. Such a course will tend to excite a spirit of opposition which will cause a habitual contention between the old and the young. Thus has many a childhood been blighted.

We say to all connected with children, Give them as happy a childhood as the circumstances will possibly admit; 'tis only one that they can have, and that will quickly pass. Each can draw rich lessons from personal experience that will benefit the rising generation—gather up the crumbs that nothing be lost.

SR. ALMIRA.

Dear Sisters:—As I have been separated from the Saints a greater part of the time for several years, how much good I have derived from your various words of comfort and admonition none but myself can ever know. This Sabbath afternoon my family have gone to Sunday school (which is four miles), and not being able to accompany them I write a short communication, hoping it may cheer some one.

I feel that I am one of the weakest of the Saints. I have been an invalid for the past five years; but O what a light shining in darkness has this gospel of the kingdom been to me during these long months and years of trials and affliction! How the tears of joy and gladness have coursed down my cheeks at various times as I have read the words of comfort and cheer from our dear mothers in Zion! When weighed down with afflictions, and having a family of quite small children needing a mother's care, and being poor in this world's goods, sometimes in human blindness I have felt my lot was hard. But when stopping to consider I would think, Hard in-

deed would it be were it not for the cheering rays of the gospel to illumine the pathway. For I do know, in sickness or in health, the darkness only comes when we cease to do our duty, when we cease to trust our heavenly Father as we should. Then, and then only, will the true saint of God feel he is groping his way instead of walking in the light of God. We may not know or understand why continual fasting and prayer upon our part and oft repeated prayers on the part of the Saints in our behalf do not have the desired effect (to remove our afflictions), but we do know that God in his infinite wisdom does all things well. So we continue to pray for a faith that will endure to the end and not be shaken by any earthly woe.

You who have health and strength and oft-times think the pathway hard, just stop for a moment and consider. Might it not be harder were you compelled to lie upon a bed of sickness for months at a time, and perhaps not walk a step without the aid of crutches? or again only able for weeks, yes, months, to go from room to room as you are drawn in a chair by some other member of the family? I know things usually go well when mother is able to attend to the every want of the household, but when she becomes the care of the family things have quite a different aspect. Yet, if we are trusting in the promises given to the Saints we can pass many pleasant, yes, happy, hours, under such circumstances. We can teach our children many beautiful lessons which perhaps no one but a mother could. We can teach them many useful things, and especially teach them the Sabbath school lesson, hunting up all the other scriptures throwing light upon it, thereby getting them thoroughly acquainted with it, and storing their minds with both good and useful knowledge. And while so doing we are refreshing our own minds and oft-times learning things we did not understand before. For as surely as we are trying to help others along we are advancing ourselves.

I shall give one bit of my past experience, hoping it may benefit some young mother. I think it was seven years last April when I received some *Heralds* from a sister living in Lamoni, and while looking them over I saw an article in the Home Column written by an older sister (her name I have forgotten) admonishing the younger sisters to pray for and with their children while they were small, as the task would be much easier if begun then than to wait until they were older; and if at times we could not see that much good was being accomplished, yet it would bear fruit; if it were after we had passed away from earth, the prayer of faith would be answered. I stopped and reread and pondered carefully the matter over; and my mind went back to my childhood and to the mother whom I had so often heard sing the good old hymn,

"In seasons of grief to my God I'll repair,

When my heart is overwhelmed with sorrow and care."

And although she has long since been laid away from earth's cares, I could yet in my fancy hear her praying for her children as in days of yore, who, I fear, were more often willful and disobedient, and perhaps caused her many a pang of sorrow. I thought, Why

have I neglected my children, my own little ones, whom I love so dearly? Did I not love to hear mother pray? Why have I been too timid to pray with my children, although I daily pray for them? I resolved from that time forward to pray at least once a day with my children. So I arose, called them to me, and retiring to a small bed room, for the first time in life asked the blessings of God upon my little ones in their presence. Small as the task may seem, to me it was quite a trial, but after continuing in this for some time I concluded to erect the family altar which, considering my extreme youth, was another trial (as I was but twenty-two, having married when little more than a child). But having once begun, day by day grace sufficient for my need was given, and I still continued until my health was such that I could no longer kneel. But O what a consolation to have the children (though none of their ages exceeded eleven years) keep up what I had begun in weakness, and many were the prayers offered up around my bedside for God to spare mamma. Moreover, my husband, who so sorely persecuted, at first, has gone into the watery grave, coming forth to walk in newness of life, thus bringing joy unspeakable to my heart. He has since told us it was only our persistence in prayer that caused him to yield to the better promptings of his heart. Dear sisters, let us strive earnestly, prayerfully, and patiently, for we know not the good we may do. I ask to be remembered in the prayers of all the faithful that I may endure to the end.

Yours in love,

ADRIA ELLEN.

ARGENT'S HILL, N. S. W.

Dear Sisters:—We feel very thankful that we are still permitted to live in this day and age of the world and have the privilege of reading the glad news in the *Herald* which comes from every quarter of the globe.

I was baptized by Bro. J. F. Burton November 21, 1886. I was eleven years old. My parents both belong to the church, and three of my sisters and two brothers. I hope to see all join in the near future.

My dear father was taken with a paralytic stroke five years ago. He was administered to and was healed. He was taken again two years ago, and we sent for the elders and he got well again, but eleven weeks ago he was taken again, and lost all the use of his limbs, and his speech, too. We had to drag him about for about a month. Mother had to look after him like a child. He has improved wonderfully these last few weeks; can walk a little, and can feed himself sometimes. I know it is by the power of the Lord that dear father is restored to his strength. Both father and mother are firm believers in this latter-day work, and I hope they ever shall be.

We had Brn. Kaler and Wells with us three weeks. They left us this morning and we feel it very lonely. It was two years last January since we had a missionary here, and that is a long time. I hope it will not be so long again. Bro. Wells baptized four last Sunday morning, three girls and one boy. There are quite a number in this branch

now, and there seems to be a great interest. If we are not left too long for it to go down again I believe there will be more join very soon.

I have been reading one of the last month's *Heralds*, and my heart swells with gratitude to my heavenly Father when I see the progress that is being made in this glorious work, and that his people and ministers are beginning to find favor in the sight of men. O that the people in this country would throw aside their prejudice and investigate the principles of this latter-day work. We hope that we may ever stand firm as the everlasting hills to the covenant we have made with Christ which we have never regretted, but can truly say that we are very thankful we ever heard the sound of the everlasting gospel. It appears to us by the signs of the times that the approach of the Son of man is near, even at the doors. Let us all strive diligently that we may be worthy to go out to meet him lest another take our crown. May God bless the effort that is put forth by the dear brothers and sisters of Zion. I ask an interest in your faith and prayers, that dear father may still keep getting stronger, if it is the Lord's will. With best desire for Zion's welfare I remain, your sister in the covenant of peace,

EMMA ARGENT.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. DORA GREEN of Galien, Michigan, who has been severely afflicted for a long time, and now at Ann Arbor hospital for treatment, earnestly requests that you remember her that God may grant her restoration of health that she may be able to resume care of her little ones and family. Please remember the sister.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

"But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold."

Thursday, Oct. 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Peter 4: 8, 9.

Thursday, Oct. 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Romans 11: 21-23.

Bishop William Boyd Carpenter of Ripon, England, is the court preacher. A story is told of him that when he was asked how he managed to address so exalted a personage as the sovereign and yet maintain his composure, he replied that he never addressed her at all. He knew there would be present the Queen, the Princes, the household, the servants down to the scullery-maid. "And," said the Bishop, "I preach to the scullery-maid and the Queen understands me."

They who treasure up the words of Christ as found in the three books will not be deceived.

Letter Department.

COUNCIL BLUFFS, Iowa, Oct. 10.

Editors Herald:—I am laboring in Crescent and vicinity every Sunday. One gave his name for baptism two weeks ago; thus one by one they come; there are others near the kingdom. I felt cheered and comforted at the World's Reunion at Logan. Bro. Joseph Smith's presence at the reunion did the Saints much good. I attended the Brighamite conference held here, some three weeks ago and heard Mr. Hall of Temple Lot suit fame give his reasons why he left the Reorganization and joined the Utah Church. He endeavored to slander Bro. William Marks and others of the Reorganization and to misrepresent facts. We felt to pity the poor soul, knowing he was wrong. The Reorganization needs no such falsehood as he presents to sustain it. The law and the testimony of God's Holy Spirit bear witness of the truth of the calling of Young Joseph (the name by which we called him twenty years ago) to the prophetic office. I wanted to ask Hall some questions at the close of the meeting. The president said they were in the habit of answering questions, but it was late; they would have to withhold the right to-night; and, farther, the heads of their church counseled their elders not to discuss with others. How the mighty have fallen!

Bro. Joseph Smith gave us three good discourses last week, an especially good one last Sunday night. A very large number of people came out to hear him. I have heard a great many outsiders speak very highly of his preaching. Come again, Bro. Joseph; many of the old Latter Day Saints' children live here. They love you, and speak kindly of you, and wish you well. Bro. T. W. Williams is here and doing well. He is very well liked by those out and in the church. I think he is doing a good work.

Yours in bonds,

D. K. DODSON.

LOGAN, Utah, Oct. 11.

Editors Herald:—I arrived at this place on the 6th inst., being sent for to preach the funeral sermon of our aged Sister Johanson, who had passed away. I found the Saints in the faith, but was sorry to learn that jealousy and hard feelings had marred their peace; but I hope their trials in the past may serve as a lesson for them in the future, and be sanctified for their good.

I had an appointment at Lehi to preach there on Sunday night, September 30, Bishop Cutler having beforehand promised me the use of the tabernacle at that time; and, more than that, had said he would so announce in their meetings and I would have a good congregation. I, however, feared that he might forget, and advertised in the local paper, the Lehi *Banner*, and spread the news as best I could. But the Bishop, or whoever was in charge, did not forget; but instead of announcing as was promised, told the people that I would not preach, leaving the impression on their minds that I had sent word that I would not be there. I received a letter

from the Bishop informing me that the tabernacle would be otherwise engaged and for that reason I could not use it. I was on hand, however, to see what important matter was going on to cause the Bishop to go back on his word and to seek a chance to make an explanation if I found a gathering there. I only found about a dozen persons who had met to transact business pertaining to Sunday school work. But the *Banner* gave me a chance to explain the matter in its columns for which I feel grateful. I was also pleased to find that the action of the Bishop was disapproved of by many. I intend to labor around here for a time, then to work my way southward again. I do not believe in running over so much territory. The scattered Saints want to be visited and often wonder what the elders are doing unless they come around once in a while. Yours for the right,

H. N. HANSEN.

DOWNEY, Cal., Oct. 8.

Editors Herald:—Having waited patiently for some more able pen than ours to inform your many readers how the gospel wins its way in this Southern California country, and having seen nothing from here for some time, we will now try to perform the duty we owe one other, as I love to peruse your pages, to learn of the work in all countries and climes; and I think if I could only afford one paper in my house, you should be that one before all others. I have been a reader of your pages for, I think, about thirty years, and my interest in your welfare has increased with the years we have worked together. I certainly cannot see how it is possible for any that claim to be interested in the church and its welfare to be without your pages to inform them of all important things taking place both in and out of the church, with which your pages are replete.

There has been a series of meetings of four weeks' duration held in Los Angeles since our reunion here. The tent used to hold the reunion in was moved from this place to Los Angeles, a distance of twelve miles, and placed in the suburbs of the east side of the city, and our beloved brethren, M. H. Forscutt and Joseph F. Burton, commenced labor and continued a week or more together, when Bro. Burton was called by Bishop E. L. Kelley to assist in fitting out the gospel boat to be sent to the Islands, while our worthy Bro. M. H. Forscutt continued the preaching, with the assistance of D. L. Harris, our district president, which has resulted in the addition of nine more by baptism to our branch in Los Angeles, and there are two more to soon unite by baptism. So your readers can see that gospel labor faithfully performed by God's servants has resulted in good here. And I wish to say, that if it had not been for a tent we could not have had so much preaching; and I might say none at all in the city, as we could not get halls to preach in. We are not able to afford to hire a hall all the time to be at our special command, so by the use of the tent good has resulted, and just how much, time alone can tell.

We of Los Angeles branch feel a deep sense of

gratitude to our heavenly Father for permitting so able and efficient a servant as Bro. M. H. Forscutt to assist in accomplishing the work that has been done, and trust that his life may be spared and health and strength be given him to accomplish much more in this great work that he has been engaged in so many years and for which he has sacrificed so much. We have long been acquainted and are growing old together with many others, whom we knew when our hair was not streaked with silver threads; and our interest and friendship for those associated with us in early days in this greatest and best of all works has not lessened, but has increased, the same as it has for you, dear *Herald*; and we desire the ultimate success of all God's children in righteousness. And to such as may have grown weary and have been overcome by the cares of life, so that the word has been choked that it has not been as fruitful as it should have been, we say, Renew your covenant with God and increase your diligence. Do not lay by your armor, for the time draws near when our sorrows will be turned into joy and the cause we were willing to sacrifice the pleasures of earth for will triumph.

Dear brethren and sisters, press on to the mark of eternal perfection, determined to reap the celestial reward, that you may come forth in the first resurrection and feast at the supper of Jesus the Lord. That this may be our happy lot is the prayer of your brother and sister in the gospel of God's dear Son,

NELSON and ABBIE VAN FLEET.

BOYNE CITY, Mich., Oct. 10.

Editors Herald:—It has been a long, long time since I wrote a letter to the *Herald*. It seemed that I could do so little good, but when I read the letters of other sisters it makes me more anxious, and gives me a greater desire to do more and to be more conformed to the divine will of my heavenly Father; and to-day finds me striving to learn more, and to let my light shine so that others of my neighbors may come to this glorious light of God and be partakers of it. We are colored people. I do thank God that we heard the gospel preached in its purity, and that he gave us hearts to obey it. O, my prayer to God is that more and more of my race may hear this gospel and obey.

ELIZA BRACY.

ELLINWOOD, Kan., Oct. 18.

Editors Herald:—The work in this part of Kansas is improving slowly. I am greatly encouraged with some new openings that I have made recently. The Lord is truly leading me in this missionary work for which I feel to adore his holy name. I am working alone; no help whatever, only what I receive through the aid of the blessed Spirit. I am meeting with better success than I expected, for I have allayed mountains of prejudice and brought some into the fold. Last Saturday the water was troubled again and an intelligent lady took passage on board the gospel ship. Two weeks ago I baptized in the Arkansas River.

I have had the pleasure of leading eight

precious souls into the waters of baptism since the General Conference, and I pray that they may remain steadfast unto the end and merit the reward of the faithful. I start to-morrow for Beeler, one hundred and twenty miles west. I was there in August and preached some seventeen times in the country, and by the urgent request of the Saints there I return to labor with them a month. Yours in bonds,

J. M. BROWN.

NEBRASKA CITY, Neb., Oct. 17.

Editors Herald:—I had the satisfaction of baptizing two into the Blair branch at De Soto last Friday. On Saturday I came here to attend district conference which convened on Sunday. The district Sunday school association held two sessions at the church on Saturday. A good programme was rendered to a well-filled house in the evening, and all seemed pleased with the efforts made. The services of the conference were well attended, and good interest was manifested. The business of the meeting passed off pleasantly, and good feeling prevailed. A goodly number of visitors were in attendance, and all enjoyed the occasion.

By invitation of the branch president (Bro. Armstrong) I occupied the pulpit on Monday and Tuesday evenings, and discoursed the gospel to good and attentive congregations. The calls for preaching are numerous, and we are responding to them as fast as practicable. The official members are responding well to the calls made upon them, and seem determined to make greater efforts for the accomplishment of good. I go to Union today and shall hold a few meetings at the Ervin schoolhouse.

Your brother,

C. H. PORTER.

ST. JOSEPH, Mo., Oct. 12.

Editors Herald:—From week to week I greet your "Herald of truth" with joy, and am refreshed in spirit by its perusal. It does me good to read of the different brethren baptizing their twos, fours, sixes, or eighteens. Such reports indicate advancement numerically. There is another species of advance equally important, if not more so, even growth spiritually; and I am glad to note this also, and to report the same for St. Joseph. While we have our incumbrances, yet grace to bear, and labor, and advance is afforded.

We had a little touch of that old-fashioned back-woods persecution at one of our suburban missions on last Tuesday night. Bro. S. Brooks attended in a buggy and hitched his horse at the side of the house; but in a few minutes he discovered his horse was loose, and upon examination found that the line with which it was fastened had been cut. It was an act of pure persecution, and it made us feel glad to think we were worthy of it. We were glad, too, to see Bro. Brooks take it so good naturedly. We have some sickness, but blessing almost invariably follows the ordinance.

Bro. John W. Peterson was with us a few days, enroute northward. We wish him great success in his mission field. Bishop E. L. Kelley looks in on us occasionally, but

that is about all; too full of important business to tarry long at a place. With praise to God for his benefits,

Your brother in Christ,

J. M. TERRY.

BLUE RAPIDS, Kans., Oct. 18.

Editors Herald:—After the reunion in August I went home the 21st of August to stay for a few weeks, and while there was taken with chills and fever, which detained me from my field about one month. I left home for my field on the 11th of October; went to Atchison on that day; preached in the Saints' church on the night of the 12th. I heard of one ready for baptism, and it was said he wanted me to attend to it; but I thought best to leave it to local authority lest I might gather in others' fruit. From there I went to Netawaka, where I found quite a number of Saints gathered for conference. We had a very good session. I spoke twice and enjoyed myself very well among good Saints.

I am now in my field ready to do work for the Master. I have been improving in health since I left home. There is considerable sickness around my home, two miles south of Richmond. Six children have died of diphtheria in two weeks, and Sr. Framton also died during that time, from some kind of fever. I shall preach here for a few nights; will go then to Hollis, Kansas, and other points as the way may open. I will say to the Saints of Northwestern Kansas district that if they wish my labors in their neighborhood they can address me at Blue Rapids, and I will render all the assistance I can.

Yours,

R. L. WARE.

AMHERST, N. S., Oct. 7.

Editors Herald:—I am to-day comfortably domiciled at the pleasant home of Sr. Quigley and her charming family, expecting to speak this afternoon and evening. My congregation will no doubt be small, on account of the prevailing sentiment that we are the "making of a bad lot." We shall keep on telling them, however, that it is possible for good to come out of Nazareth.

I have just come from Williamsdale, where we held a number of very interesting meetings. The attendance was good, and the interest never better. The good will toward this work in that place is remarkable. Their hospitality and kindness can hardly be excelled. And no home can be made more agreeable for the elders than that of Bro. and Sr. Hazen Johnson. May the good Lord reward for all their trouble, as well as all others who seem to think it a pleasure to provide for the comfort of the traveler. I cannot name them all, but may they know that I appreciate it all, and, what is far better, that there is a "book of remembrance" kept. I wish to acknowledge the receipt of a purse of over twenty-two dollars presented to me from the Saints and friends at this time, also about seventeen dollars, the result of a pie "social" for the benefit of Bro. U. W. Greene and myself some three months ago.

If space would permit I could write more particularly concerning Bro. Greene's visit

among us last summer. Suffice it to say that his labors were well accepted in all the different places he visited. He also made many friends for himself. At Williamsdale there were six baptized: Bro. and Sr. Watson Felmore and their daughter-in-law, Etta, of Amherst; Bro. William Payne, Sr. Bertie Taylor, and Lois Graham of Wentworth, the latter now teaching in Williamsdale. I could speak in the highest terms of all these, but it is not necessary. It is refreshing to know that they are striving to let their light shine by faith and good works. I also baptized two brothers (not of the flesh) this last time, whom we have been looking to see obey for a long time, having given the work a thorough investigation; namely, Thomas Murphy and Hazen-Johnson. Others are very near. They all seem determined to keep the work moving.

I go to Rawdon next week, where we hold a conference and Sunday school concert; then, according to instructions from our missionary in charge, will proceed into Maine. The work is slowly onward in Nova Scotia; the whole province seems to be encased in cast iron bands of priest-begotten prejudice that will take years to break. Of course it will break sometime, and then those that suffer long and patiently for conscience' sake can breath freely. O, what a huge fraud "modern Christianity" is! However, we look for the time when the world will be no longer cursed with it. In the meantime it is our duty to show a better system, both in theory and practice. I feel encouraged to go forward and am striving for the mastery.

Yours,

H. J. DAVISON.

FOR SLEEPLESS ONES.

If you fear a sleepless night undress in the dark. Light stimulates and arouses the activities. Darkness is supposed to produce drowsiness. Put some chopped ice in a rubber bag and place it at the lower extremity of the spine. This is particularly quieting to the nerves. Do not use anything except a rubber bag, or you will surely have a damp cloth and rheumatism by morning.

Do not use a pillow. Relax every muscle as far as it is possible. Sprawl over the bed with arms and legs stretched out. Take a sponge bath with tepid water just before going to bed.

Lie on your face instead of on your back. That is the way babies sleep and their methods are scarcely to be improved upon in this particular. All pressure is removed from the spine by this means and a delicious feeling of restfulness ensues.

Make up your mind that you want to keep awake long enough to hear some one come in to outline the next day's work. You will drop asleep immediately.—*New York World.*

AN EXPERIMENT IN CO-OPERATION.

Agneta Park near Delft, in Holland, is the result of an interesting experiment in co-operation. A tract of ten acres has upon it one hundred and fifty houses, each with its little garden and with certain common buildings and common grounds. The houses are occupied by the employees of a great distilling company, who form a corporation which owns the park. Each member owns shares in the corporation and pays rent for his house; the surplus after expenses are paid comes back to him as dividends. If he wishes to go away or dies, his shares are bought up by the corporation and sold to the man who takes his place.

Original Articles.

THE RESURRECTION.

I HAVE read with some interest the recent articles in the *Herald* on the resurrection. I do not wish to become a party in the controversy, but to put my thoughts in the form of a question or questions. We are commanded to study these problems, and promised the aid of the Spirit in doing so. I know of no better way than to ask questions and compare ideas. I fully endorse the policy pursued by the *Herald* in this regard.

Whether there is a difference between what the brethren call a literal and a spiritual body, does not alter the fact that both (if there are two kinds) are indestructible, this we learn from Book of Mormon, Alma 8: 8, 10, 11:—

Now this restoration shall come to *all*, both old and young, both bond and free, both male and female, both the *wicked* and the *righteous*. . . . I say unto you, that this mortal body is raised to an immortal body; that is from death: even from the first death, unto life, that they can die *no more*; their spirits uniting with their bodies, never to be divided; thus the whole becoming *spiritual* and *immortal*, that they can no more see corruption.

Here it is clearly stated that *all*, wicked and righteous, are to come forth with bodies that shall never be destroyed, with bodies called "immortal" and "spiritual." From this it would seem that an immortal body is not necessarily a glorified body, and immortality not always a condition of happiness, the same with regard to a spiritual body. Are these conclusions correct?

Farther: If wicked spirits are to possess such bodies that cannot be destroyed, what is the second death? If it be held that the wicked will thus inherit bodies and life that cannot be destroyed, will they not be precisely in the condition that God made arrangements to and did prevent in the garden of Eden, "lest he put forth his hand . . . and eat, and live forever"? Turn on the light, brethren.

HIRAM L. HOLT,

FALLS CITY, Oregon, 1894.

THE DANIEL-WILLIAMS DEBATE.

ON October 2, in the village of Shelburn, Sullivan county, Indiana, the above-named parties met in debate in the Christian chapel. The contest lasted four days, with both morning and evening sessions of two hours each. The war waxed warm from the first meeting; the interest increased from the word go. The attendance increased, and remarkably so in the evenings, till the last nights, when they jammed and overflowed, looked wishfully in at the windows, and many were turned away. We were at first annoyed in obtaining a suitable

chairman, when finally the pro tem abdicated in favor of a Baptist preacher, who did fairly well. The congregation kindly furnished the singing. We had the devotional part in our care half of the time, as also I was our brother's moderator.

When the reverend adventurer ran wild, ridiculous, and too far away from the truth, I was found on my feet in order to call him to time a little. Considerable side issues were sprung, and much sparring and sharp-shooting were indulged in. The litigants were both given to too much caricaturing, personating, ridiculing; as well as sarcasm, irony, and witticisms; by times bordering on to buffoonery, in my humble opinion. They appeared to be deeply in earnest, however, and perhaps these slight deviations from staid sobriety were intended to give variety of expression, zest to the entertainment, the exposition of error, and the elucidation of truth in the rough.

Elder Williams, of the so-called "Church of Christ," was as loquacious as a trained parrot, as jovial as an Irishman, as dogmatic as a coxcomb, as unscrupulous as a horse jockey, and as persistent as the ebbing and flowing tides of the deep. Tell it not in Gath that he actually had the presumptuous hardihood to affirm that "The church of which I, W. H. Williams, am a member is the church founded by Christ and the apostles in teaching and doctrine." Our man in lieu thereof maintained that "The church of which I, L. F. Daniel, am a member is the Church of Jesus Christ in organization and doctrine."

E. G. Denny, the person our brother crossed theological swords with last March, was the other controversialist's referee, or second. The Christian brotherhood took their medicine, but not until they had been unmercifully trounced, severely chastised, and completely flogged, and then they shabbed off and made wry faces, etc.

While this pseudo-minister was in the affirmative he read and gave some definitions of the term "church," and told how many times the word could be found both in the plural and singular numbers. He laid down the eight unities, principles, or planks as set forth in Ephesians 4, and then begged the question by assuming them and the very things in controversy. He then denied that his thing that he dubbed as "the church" was the institution with a succession of popes, cardinals, bishops, or ordinances, or anything of the kind. He was loud to let us know, in his own mind, that they abandoned all creeds. In his judgment they had run the old Jerusalem survey, and thereby had found the ancient landmarks, and had planted the seed of the kingdom, which is the word of God. He

claimed that "the Church of Christ" was set up on the day of Pentecost, averring if before that event the kingdom existed it would be destitute of a king; or, "should you find a church it would be acephalous, or a body without a head."

Our brother swept away these unsupported and groundless statements by showing the remote antiquity of the gospel, and that God was no respecter of persons; and that Christ was in the church away back in Moses' time while it was in the wilderness. He also demonstrated that Jesus Christ had his church on foot and in motion, and that he was the head thereof, before the tragedy of Calvary.

Instead of sowing and reaping the good old gospel wheat, this vain toiler was scattering broadcast the degenerate and sooty cheat of old Babylon. He quoted voluminously, and tried to make Daniel 2: 44, 45, refer to his makeshift of a church of Christ. He denied the well-authenticated facts of true history; that is, that Alexander Campbell organized, set up, established, and set in motion his church. He said if Elder Daniel could find where "repentance and remission of sins" was preached before Pentecost, he would yield the floor and this debate would come to an abrupt close. He denied the operation, power, and inspiration of the Holy Ghost before that auspicious day, as also the remission of sins; the coronation of Christ; his glorification, salvation, and about everything else. In his blind, reckless, heartless zeal to maintain his shabby hobby he alleged that we tried to have a church "before Christ existed." The baptism of the Holy Ghost he limited to their high day, and the household of Cornelius, just as smart Alex. and all his imitators did and still do, to be true to their parentage. Since the apostles died all miracles, signs, and revelations ceased, and that was the end of the "inspired age;" therefore "all the old prophets are dead, and the new ones are liars."

Matthew 16: 18, he repeated frequently, as well as Ephesians 4: 5. It might be said by Jesus, if he was here now, "I have been, and am building, and will so continue to build 'my church'!"

This litigant, instead of rearing the temple of strong, affirmative argument, asked to have a great batch of irrelevant scripture replied to, and indulged in threats, bombastic boasts, sarcastic flings, and damaging criticisms on our holy faith, and that too while he was supposed to be in the lead. As the climax of his absurd arrogance, and the towering acme of his preposterous presumption, he quoted Paul the apostle; viz.: "Though we, or an angel from

heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and applied this anathema to what he was pleased to call "Mormonism"!

After trying to prove when and where the church and kingdom was first established, he "committed theological suicide" in admitting that the gospel and kingdom were both preached prospectively and incipiently, but not in fact, till after the resurrection. Campbellites have the gospel in homeopathy, allopathy, and *hydropathy*; but "the gospel of Christ which is the power of God unto salvation," is the true, sole, and only "perfect law of liberty." It comes not as an ecclesiastical fossil; but in word, in power, in the Holy Ghost, and in much assurance. (1 Thess. 7: 5; 1 Peter 1: 12.) After informing the vast audience that we need not look for another flood, or a whale to swallow a Jonah, or the dead, Lazarus-like, to arise, and that miracles had served their purpose; and that a wicked, and an adulterous generation seeketh after a sign, he, zounds! asked for a wee wonder and he would then cease his opposition and espouse the cause. "Having a form of godliness, but denying the power thereof," impiously called the Christian religion, with a loud profession and with his flock of gullibles that have made that "noble confession," is it at all to be wondered at that he would urge to have his lame thumb straightened, or give us a tongue, as they are for unbelievers! He, blind guide he is, declared time and again that he would be obedient if he could only hear a tongue, although the Lord said they would not hear him, and that his law was perfect, converting the soul, and the statutes to make wise, etc.

"All flesh" of Joel 2: 28, and restated by Peter Acts 2: 17, meant Jew and Gentile, and was fulfilled on the day of Pentecost at Jerusalem; howbeit the Gentiles were not present, nor yet did the Jews do the first solitary things that are to characterize the stirring, yea thrilling, events of "the last days." The Corinthians, this logician thought, had erred, like the Mormons, in regard to the use of spiritual gifts, as shown forth in the twelfth chapter. He supposed their immediate abolition was taught in the following under the head of "the more excellent way;" but of the next succeeding one he said never a word, lest peradventure he might run across the most excellent way and lo, that would ruin his "private interpretation." He would often turn to our brother and ask, "Can you raise the dead?" "Have you been baptized with the Holy Ghost?" "Can you work a miracle?" "Can you heal the sick?" "Can you prophesy?" and the likes. He would

avow that Christ alone had power to confer the Spirit, and then, perhaps in the next breath, declare that the apostles could lay on hands for this miraculous power, but they lived in the days of inspiration. He would not allow that anybody could be a witness for Christ and his resurrection now only as taught by the record abridged. Paul's "so great a cloud of witnesses," and his "all scripture given by inspiration of God," and Peter's "all things that pertain to life and godliness," were enough for this reverend; nevertheless, John the beloved disciple wrote thirty years after.

This prevaricating squibbler laid many things to the opponent that he never dreamed of saying. He had faith, repentance, confession, and baptism, as the initiatory rites of the gospel, whereas Paul has faith, repentance, baptism, and the laying on of hands as principles of the doctrine of Christ. Three out of the four citations he gave on confession referred to people already in the church and not to aliens seeking to be adopted into the one body. (See Matthew 10: 32, 33, Luke 12: 8, 9; Romans 10: 6-10; Acts 8: 36-38.) Devils believed, trembled, and confessed that Jesus is the Christ, and stayed out of the church, while Jesus witnessed "a good confession before Pontius Pilate;" and, behold, he is the ever living head! On the new name "Christian," he strained, perverted, and ruthlessly slaughtered Isaiah 65: 15; 62: 4; and on church organization he did not have any of the original officials at all. All that he made a weak attempt to vouch for were elders that have no "oil," nor prayer of faith to heal the sick, and deacons to act as sextons only, unlike those of Bible times.

He stoutly asserted that "Jesus alone" was the administrator of the Holy Ghost, and that none besides did or could baptize with the Spirit. Some *ex parte* texts might bolster up the above theory, but it is quite evident that our Savior did nothing alone but that God the Father through his obedient Son, his holy apostles, and others of his servants, performed those and similar works as saith the Scriptures. "The works that I do he shall do," and "As my Father hath sent me, even so send I you."

This wily foe had the face to state that his opponent said, "What you have been giving this people is from the Bible; but what I have been giving them is from heaven." If he would do this, and other like tricks, in the presence of our brother, and where it was duly detected and pointedly rebuked, pray tell me what will he say and do when we are not around and he has everything in his orthodox favor? This savant claimed as usual, that the apostles alone had

the authority to lay on hands for the miraculous power of the Comforter. Inasmuch as Philip, who was at one time evidently a deacon, and after an evangelist, had power to heal the sick and afflicted, he alone, or in conjunction with the brethren, Peter and John, could lawfully lay on hands for the reception of the Paraclete, as Ananias did. (Acts 9: 17.) He objected to the Doctrine and Covenants in that it stated that "the Spirit and body is the soul of man;" howbeit his infallible guide states that eight souls went into the ark, and that seventy-five went down into Egypt. The priesthood with its grand divisions of orders and officers his royal highness could not see. Like Israel of old they were a kingdom of priests, but, unlike the type, they all, including men, women, and children were priests and kings, hence a holy and a royal priesthood. (1 Peter 2: 5-9.)

The only objection to organization, as portrayed by Bro. Daniel, was an insipid criticism where the plural for "seventy" was inadvertently used, as also some slurs about counselors, high councils, General Conferences, etc.

When children had been brought up in the nurture, fear, and admonition of the Lord, and expressed a willingness and a desire to be baptized, he thought it wrong to so receive them, vainly supposing that it would be adverse to the doctrine of free moral agency, and the dogma of individual accountability.

The belief set out in 1 Corinthians 15: 29, and restated in the Doctrine and Covenants, came in for a full share of his theological rancor and sarcastic ridicule. His ecclesiastical ingenuity and spread-eagle bombast were taxed to the very utmost. He also made a great ado about miracles, "Except it be required of you by them who desire it," and then as a sign seeker said, "I require and desire it." Read the connection and sense the meaning. (D. C. 23: 6.) He tried to make it appear that the Doctrine and Covenants licensed stealing, or connived at sin; but to his own shame and hurt. He made many other would-be objections to the above-named work, and a few faint attempts against the Book of Mormon, all of which fell flat and powerless, and withered at the touch of truth through our gallant defender of the faith and organization of the Latter Day Saints.

The people at large, save a part of the most obdurate Campbellites, saw Mr. Williams go down in the fray and lie low with the uncircumcised of heart and brain. To unhorse this warrior in his own castle, try him before the bar of scrutiny, find him guilty on many a count, give him a drumhead courtmartial, and muster

him out in disgrace, was the work of truth. Another Balmaceda is overthrown, so let us give him a rest.

The work had never been introduced in that vicinity before, therefore the whole affair was providential. With churches all around to second and back him, with madame rumor, misunderstanding, ill advice, ignorance, and prejudice all in his favor, perhaps the gentleman thought he would have an easy walk over and a most glorious victory. The best of the whole community become our fast, substantial friends, and more than cared for us during the pleasing sojourn. The Baptists threw open their commodious chapel for six consecutive services. Elder E. G. Denny called in his standing appointment at Bethel church, and ran an opposition protracted meeting, but we had the crowd all the same. The bell rang, the house was duly lighted and cleansed, and the choir and organist did well. On Sunday night about one hundred and fifty could not get in, but listened patiently at the windows while I was on the mountain height. I trust the opening wedge has entered, and the good evangel will spread far and wide. The Lord raised us up many warm friends. Quite a number were in attendance from the region of country where last March the first engagement in Sullivan county was had.

Bro. L. F. Daniel and I will return to those parts a short while after the quarterly conference here at Byrneville, the good Lord willing it. Other debates were talked of between my former opponents, W. J. Perkins and W. H. Williams and myself, but not both at once I judge. The Lord bless Zion's standardbearers, I do devoutly pray.

M. T. SHORT.

Selected Articles.

THE PHYSICAL BASIS OF KNOWLEDGE.

THE surface of the brain has many centers upon it whose functions have been carefully studied. In addition to these centers, there are tracts of nerve matter connecting them with each other, so that an associated or concerted acting of the brain centers becomes possible—indeed, is of constant occurrence. One hears the word "rose" spoken, and immediately the image of a rose is recalled; there is a recollection of its odor, of its color, of its size and shape, and a stimulus goes to the proper centers, so that the word "rose" may be spoken or written, if it is so willed. It is these tracts or paths of nerve matter that enable the brain to build up our complex ideas. It will be seen from what has been said that the word "rose" carries with

it many elements, such as color and shape, learned by experience through the eyes; taste, by the tongue; odor, by the nose; weight, by the hands. But all these qualities of taste, color, odor, weight, etc., go to make up our complex idea of what a rose is. These varied primary or elemental ideas have reached the brain by separate channels, have formed memory pictures on the centers, which, in turn, have become associated by means of the intercentral nerve paths into complex ideas.

In addition to the impressions reaching the brain through the nerves of hearing, sight, taste, and olfaction, there is a constant stream of sensations pouring into the brain along the nerves of feeling. It has now been pretty well settled that some of the nerve fibers conduct sensations of heat, others of cold, some of pain, and still others that sensation known as muscular effort, or the muscular sense. All these are carried to different parts of the brain and there registered. From this registry they can be called up as a memory of past experiences. It will now be clear that there is a constant stream of sensory currents or sensations coming into the brain from all parts of our bodies. These sensations have their mental accompaniment. When a current escapes from the brain, and goes outward for the purpose of moving some muscle or group of muscles, there is also a mental accompaniment. It is in this way that we are aware of how we are acting and being acted upon. These constitute states of consciousness. The conscious personality, or conscious ego, is the sum of all the states of consciousness at one time existing.

In a moment, by disease or injury a man may lose the power to speak, and yet be able to read and write; or he may be unable to read, and yet hear what is said. Some may have the center of hearing so damaged that the power for music is gone and still be sound in every other respect. Some, again, may lose the power of recalling words. They know them when written or printed; but they cannot speak, because they cannot recall the words needed to express their thoughts. Enough has been said to show that the brain and all the nerve tracts leading to it and from it are the physical basis of knowledge. Derangement in these is followed by derangement in the mental powers. Insanity is only disease affecting the brain so as to derange and pervert the thoughts, language, and actions of the person. This view of insanity has done much good, as it has led to a better method of dealing with insane people. The anatomical and physiological study of the brain shows that it is the organ of the mind; but fur-

ther observations made in cases of disease and injury of the brain, as well as in cases of insanity, go to establish this doctrine beyond all dispute. Illusions, hallucinations, and delusions owe their origin to some derangement in the sense organs or in the perceptive centers in the brain. Following upon this, the conscious ego is no longer in its true relationship to its environments, and there is, as a consequence, derangement of conduct, as the result of the physical disease.—*John Ferguson, M. D., in Canadian Magazine.*

DIFFERENCES IN HUMAN NATURE.

ONE of the most striking things in all nature is the difference that exists between the various individuals of the same class. It is said that if our power of vision were sufficiently acute, we should perceive that no two blades of grass, no two grains of sand, no two drops of water were precisely similar. We know this to be true of everything which comes within the scope of our observation, both in the organic and inorganic world, and it is only reasonable to believe that the same law reigns through the entire universe. These differences become more obvious to us as we become more familiar with the type. We easily recognize the variations in the trees of the forest, in the birds of the air, in the beasts of the field, in the features and forms of the men and women who surround us, and the oftener we observe them, and the more closely we scrutinize them, the greater is the diversity that we discover between them. When we know a person well it is impossible that we can mistake him for anyone else; his peculiar expressions of face and form and manner are stamped upon our memory and excite our instant recognition.

No two minds run in the same channels, or think exactly each other's thoughts. Truth is many-sided, and multitudes of men and women stand still, viewing continually but one of her phases. Did they but move around her, changing their respective attitudes, they would appreciate one another far better. Excellent people sometimes regret that there are so many differences of opinion upon a single subject. If all were agreed, they say, how smoothly and harmoniously might all work together for the general good! They forget that, were this possible, there would be no consensus of truth, no gathering together of its many features, no comparison of its many aspects. It is just this mingling of sincere convictions that enables men to correct their fallacies, to retrieve their blunders, to arrive at something like wise

judgment and correct conclusions. Yet we chafe and fret at these very differences, and attribute to them many of the evils which really belong to our unwillingness to recognize and accept them. Too often irritation, ill feeling, and even anger arise from this innocent cause. Interchange of opinion, whether in ordinary conversation or in discussions and debate, is among the most instructive and valuable means of forming true opinions, yet often it is poisoned by a dogmatism that will brook no contradiction and a temper which regards all dissent as a personal affront.—*Philadelphia Ledger.*

Conference Minutes.

SOUTHWESTERN TEXAS.

Conference convened with the Bandera branch at Pipe Creek, Texas, September 22, 1894; Elder J. A. Currie, Sen., president, W. H. Davenport secretary. Elder John Hawley was elected to assist the president. The revised edition of the Rules of Order was adopted for the government of our district conferences. Branch reports: Oak Wood 79; 9 baptized, 2 received. Bandera 41; 1 removed, 1 died, 1 baptized. Ministry reporting: Elders L. L. Wight, J. Hawley, T. J. Sheppard baptized 17, O. D. Johnson, and W. H. Davenport; Priest J. P. Neal; Teacher W. L. Clark. O. D. Johnson, Bishop's agent, reported: Total received \$54.40; paid out \$51.75; balance due church \$2.65. Elder John Hawley was elected vice president of the district. The report of Elder J. A. Currie, Jr., requesting that "my name be taken from your records" with the reasons therefor were read before the conference. A charge of apostasy was preferred and a court of elders was appointed on the case. Court asked for time till our next conference and that special prayer be offered by the whole district for his restoration. Following were the speakers: Elders L. L. Wight, T. J. Sheppard, John Hawley, J. A. Currie, Sen. Conference adjourned to meet at San Antonio on Friday night before the full moon in February, 1895, at seven p. m.

BRITISH ISLES MISSION.

Conference convened at Manchester, England, on the 4th, 5th, and 6th of August, 1894, business commencing at the Saints' meeting room, Dickinson street, at four o'clock on the afternoon of the 4th. In the chair, James Caffall, assisted by Thos. Taylor and Joseph Dewsnap, Sen.; J. D. Howell secretary, S. F. Mather assistant. President Caffall delivered a short opening address, after which reports from the following named brethren were read: Presidents of districts, J. Dewsnap, Sen., C. H. Caton, J. Austin, A. H. D. Edwards, J. H. Edwards; presidents of branches not in districts, J. D. Howell, T. S. Griffith; presidents of branches, J. Baty, T. Dawkins, G. Davies, J. R. Gibbs, J. Harper, W. Seekins; Elders W. Armstrong, W. R. Armstrong, T. Bradshaw, A. Bradshaw, F. Bruton, C. H. Barton, A. N. Bishop, R. Clift, C. Cousins, W. Clarke, E. Dewsnap, J. Dalley, J. Dewsnap, Jr., W. Eccleston, J. Gerard, W. H. Greenwood, H. Greenwood, D. Hope, S. Holmes, H. Hoole, T. Hughes, W. Kendrick, T. Mills, S. F. Mather, J. T. Norton, J. Naylor, H. Pearce, T. Roberts, J. Spargo, W. Spargo, S. Spargo, J. Tankard, F. R. Tubb, and E. Tucker. President Caffall gave a very timely address at the close of the Saturday evening session as to the spirit which should obtain in meetings of this kind,

the sentiments of which were much appreciated. The legality of the conference of 1893 and the resolutions passed (viz., resolutions 4, a, b, c, d, e, f.) having been questioned, it was decided upon motion "that a committee be formed to revise the rules of said conference as found in *Herald* for week ending January 31, 1894, and that they be instructed to define the powers of such conference under the rule of the church and report to conference of 1895." The question was asked, "How long a time should elapse between baptism and confirmation?" which was answered by President Caffall that whenever and wherever practicable, confirmation should follow immediately after baptism. Bishop's agent's accounts read, England and Western Wales. The following resolutions were passed: 1. Resolved that petition of the Sheffield Saints to hold the conference of 1895 in that city be complied with. 2. Resolved that C. H. Caton, A. H. D. Edwards, J. D. Howell, and J. Austin be appointed a committee for the consideration of the rules of British Isles conference as appeared in *Herald* for week ending January 31, 1894. 3. Resolved to establish a home for the use of the missionary or missionaries sent to this country that they can call the headquarters of the mission, such home to be as central as possible, and that Thomas Taylor, Bishop's agent, take all necessary steps to provide the same, and that the branches throughout the mission take up collections for the purpose of establishing and maintaining such home and forward same once per month to Thos. Taylor, No. 2 Sun street, Bristol Road, Birmingham. (In effect this is identical with a resolution passed at the conference of 1892 held at Leeds.) 4. Resolved that the appointment of the conference terminate at the end of each year. 5. Resolved that we, the elders of the British Isles mission, sustain the First Presidency and the various quorums of the church in the land of America. 6. Resolved that we sustain Elder James Caffall of the Quorum of the Twelve and approve of his appointment as missionary in charge, and that we appreciate very highly his impartial and judicial ruling as president of the conference. 7. Resolved that we sustain the presidents of the several districts and presidents of isolated branches in this mission. 8. Resolved that we sustain the Bishop's agents in the mission. 9. Resolved that we sustain J. D. Howell as secretary of the mission, and that our best thanks are due to S. F. Mather for his industrious assistance in the secretarial work. 10. Resolved that our best thanks are due to the brethren and sisters of the Manchester branch for their kindness in looking after the interests of the visiting brethren and sisters, and that we duly appreciate the efforts of C. H. Barton and his assistants or caterers, to look after their comfort, and also that we highly esteem John Foden's services as chorister. Joseph Dewsnap, Sen., was ordained a high priest. An effort was made to bring about a Sunday school union in the mission, but no satisfactory end was accomplished. Preaching by Elder James Caffall.

NAUVOO AND STRING PRAIRIE.

Conference met at Farmington, Iowa, September 15, 1894; W. T. Lambert, president, Fanny P. McGahan secretary, in the absence of Bro. Charles Willey. Ministry reporting: Elders A. H. Smith, F. Johnson, W. T. Lambert, J. McKiernan baptized 2; Priests P. Batten, D. T. Williams, J. S. Wright, D. Tripp; Teacher J. McKiernan; Deacon D. R. Williams. Branch reports: Pilot Grove 44, gain 5; Montrose 94; Burlington 91, gain 1; Rock Creek 52, gain 3; Keb 34; Farmington 57, gain 3. Bishop's agent's report: Balance due church at last report \$32.80; total receipts \$92.60; paid out \$33.50; balance due church \$10.10. [Figures erroneous.—Ed.] Chas. N. Craig recommended for ordination to the office of teacher. A committee was appointed,

one from each branch, to solicit funds to purchase a tent. A committee of three was appointed to confer with committees from Des Moines, Decatur, and Eastern Iowa districts to decide on the practicability of those districts uniting with this district in holding a reunion early in the fall of 1895, and to name time and place. The name "String Prairie" was dropped from the original name of the district, the district to be known in the future as Nauvoo district. Next conference to be held at Montrose, Iowa, December 1 and 2. Preaching by A. H. Smith and Fred A. Smith. Chas. N. Craig was ordained a teacher. One was baptized.

EASTERN MAINE.

Conference convened at South Addison, September 15, 1894; Elder W. H. Kelley was chosen to preside, J. N. Ames was elected clerk. Branch reports: Olive 84, Indian River 39. Ministry reporting: Elders W. H. Kelley, M. F. Gowell, S. O. Foss, A. W. Kelley, J. C. Foss; Teacher J. N. Ames; Deacon J. J. McKeown. Bishop's agent's report: On hand at last report \$51.13; received \$28.70; paid out \$75.20; balance on hand \$4.63. Voted that the Saints of Maine hold a reunion in the first part of September, 1895. Committee of arrangements, M. F. Gowell, J. N. Ames, S. O. Foss. Voted that the district purchase a tent, the size to be determined hereafter. Voted that letters of removal be granted to Henry R. Huntley, John J. Huntley, Julia A. Huntley. Voted that the case of Mrs. Alice Robertson be left with the district president. M. F. Gowell was sustained as district president; Frank Kelley was chosen secretary of the district. The time and place of holding the next conference was left with the president of the district. Preaching by Elders Kelley and Gowell. A vote of thanks was extended to the people of South Addison for their hospitality in entertaining the conference. Adjourned.

PHILADELPHIA.

Conference convened in the tent at Baldwin, Maryland, September 8 and 9, A. H. Parsons president, Thomas Lester secretary, H. H. Bacon assistant. Branch reports: Baldwin 60; 2 baptized. Brooklyn 98; 1 baptized. Philadelphia 54; 8 baptiz d. Ministry reporting: Elders J. Squires, F. G. Pitt, A. H. Parsons, A. Kent; Priests M. O. Matthews, H. H. Bacon; Teachers J. Carter, T. Lester; Deacon Harry Hargan. Bishop's agent's report: Received since last report \$205.05; paid out \$72.17; on hand \$132.88. Auditing committee reported account correct. It was voted that the local ministry move out and labor under the direction of the district president. It was voted that when this conference adjourns it does so to meet at Philadelphia the first Saturday and Sunday in March. The present officers were continued for the next six months. Sunday afternoon was devoted to Sunday school work. Speeches by Brn. Pitt, Kemp, and Parsons were listened to, and singing and recitations by Baldwin and Philadelphia Sunday schools. Preaching by Elder F. G. Pitt.

There is no condemnation to them who do not condemn others. They who forgive others will be forgiven of God.

They who have of this world's goods and are willing to give, such will be prospered, receive spiritual strength and comfort.

They who make it an everyday rule to speak ill of no one, will have power to overcome, to endure.

They who use the Holy Spirit to live peaceable, meek and humble, sober and quiet, shall obtain a part in the first resurrection, and an inheritance on the earth, a blissful rest to their souls, for "glorious is the fruit of good labors." W. C. L.

Miscellaneous Department.

PHOTOGRAPHS OF EVANELIA.

We have had the gospel boat, Evanelia, photographed in two sizes; 6 x 9 and cabinet size, and we want to sell all we can at 50 and 25 cents each, to help the cause financially. Please inclose the money with the order. This is no personal speculation; all the profit goes to the boat fund.

C. A. PARKIN, Bishop's Agent,
Northern District of California.
No. 3010 16th Street, SAN FRANCISCO, California.

NOTICES.

To the Presidents of Branches in the British Isles Mission; Dear Brethren:—In order that the work of this mission may have every facility to go forward—and thank God it is going forward, slowly perhaps, but nevertheless surely—it is absolutely necessary that we practically demonstrate our love for the work of Christ, by putting our shoulders to the wheel. It was our intention to supplement the conference notice by a letter to each branch president personally, drawing special attention to resolution 3, (see minutes of conference of August, 1894), but in order to save expense we have decided to adopt this means of communicating with you. Plain facts will not hurt anyone and we feel that no harm can be done if we suggest that if we are to help forward the work here, we must do it practically and not by talking only. It is necessary that a place be appointed for the servants of "our Father" and we appeal to you to help us in this matter. We know that you cannot do much, but can't you do a little? Will you just try, brethren. Every little helps, and if you do your best you may rest content that no one can expect you to do any more. The responsibilities in connection with the work do not devolve upon one man, but it is a matter in which we are all concerned, and although we do not desire to solicit your aid by promises that God will reward you for any effort that you may put forth, we are firmly convinced that he will not be in your debt. If every member in our respective branches in the British Isles mission would only give one penny per week, our difficulties would be got over, and we want you please to do your best to endeavor to get the brethren and sisters in your branch to give a little for the purposes of the mission fund. Tell the flock over which God has placed you overseer, of the necessities of the mission and please act in accordance with instructions as per said resolution if any moneys are placed in your hands in response to your appeal; that is to say, send monthly to Bro. Thos. Taylor, 2 Sun street, Bristol Road, Birmingham who will duly credit your branch with all remittances sent. May God help you to understand the spirit in which this appeal is made.

Yours in the interests of the kingdom,
J. D. HOWELL,
Secretary British Isles Mission.

SOUTHWESTERN MISSOURI RE-UNION.—CONTINUED.

Sunday, Oct. 7.—The morning was cool and cloudy with some rain. The showers were of short duration, however, and a goodly number were present at the prayer service at nine o'clock. Nine prayers were offered and twenty-nine testimonies. A very excellent feeling was present and all seemed to enjoy the occasion.

At eleven a. m. Elder R. Etzenhouser was the speaker. Proverbs 21:2 was selected as a text. The speaker showed that man may suppose himself to be right, and be perfectly conscientious, and yet be wrong.

At 2:30 p. m. Elder Joseph Luff addressed the vast throng, taking for his theme the unchangeable nature and work of God. The *Herald* reporter got interested in the dis-

course too much to try to take notes so as to make a fair report of it. Those who have heard him in the past can guess about what could be expected when his mind is illuminated with heavenly light and his power of reason and force of logic is brought to bear against sectarian unbelief.

At 7:30 p. m. Elder F. C. Keck was the speaker. His subject was "The kingdom of God." He set forth the organic form of God's kingdom in a plain and forcible way. Many of his old friends and neighbors were present who knew him before he obeyed the gospel and it seems very marvelous in their eyes that a man who is without education—a plain farmer—can in so short a time become an able preacher.

The day was profitably spent in the service of the Master. Most all can now see that October is too late in the season for comfortable camping, yet hope is entertained that the weather will warm up somewhat. Many of the people of El Dorado are hearing the gospel in its purity. There are probably two hundred Saints in attendance from various places, who are camped on the ground, or lodged in rooms in town. Thus far Spring River district has only a few representatives on the ground. This causes us to ask ourselves the question, "Why not make an effort to divide this annual gathering into districts, thus giving all a chance to attend?" They might as well have a good lively camp meeting down about Webb or Joplin once a year as not. We learn many things by experience, and while we are now having a first-rate time let us look out for pointers where we can make improvements.

The St. Louis papers have reporters on the ground but it is doubtful if any great benefits will come to us from it. They are limited to a few words, which go by telephone and telegraph, and which are finally whittled to pieces and boiled down and printed under a heading that even makes the reporter ashamed of them. We will use all diligence to get a fair representation from them.

Monday, Oct. 8. At the morning prayer service the ordination of Elders F. C. Keck and Henry Sparling to the office of seventy, as authorized by last General Conference, was attended to by Brn. Luff, Chatburn, and White. The Spirit of the Master was present in power. During the progress of the meeting the gift of tongues was manifested much to the edification of those present. Some very excellent testimonies were presented showing the mercy and love of God to his people in these last days.

The sermon at eleven a. m. was by Bro. Henry Sparling. He chose for his theme the restoration of Israel. The subject though generally understood by Latter Day Saints, was presented in such a way as to be of especial interest, some points being presented which were new to most of us. The weather was too cool all day for comfort. We had our first heavy frost the night before.

At 2:30 p. m. Bro. T. W. Chatburn was the speaker. His text was, "Remove not the ancient landmarks." He likened the Savior and his apostles to a surveying party, acting by authority. They made certain landmarks on the way which no man dare remove. The law of the land makes a man a criminal to move the landmarks made by officers of our government; then how much more strict should men be not to remove the landmarks made by these heavenly surveyors.

Half past seven found a large audience present to hear Bro. I. N. White. He used a chart of his own make illustrating his subject "From Adam to Christ." His chart shows the various dispensations—Adam, Noah, Moses, Christ, and the present one. Adam represented the time in the parable known as "early in the morning," Noah "about the third hour," Moses "about the sixth hour," Christ "about the ninth hour" Joseph Smith "about the eleven hour." The writer does not feel able to do justice to the discourse in a brief synopsis. It was very entertaining.

Tuesday, Oct. 9.—At nine a. m., prayer service. The morning was frosty but some warmer than the day before. As the day advanced considerable comfort could be had where the warm sunshine would strike.

At eleven a. m. Elder C. J. Spurllock occupied the stand, speaking principally to the Saints as to their duties, how they should live and walk together, as well as how they should conduct themselves before the world.

Elder C. R. Duncan was the speaker at 2:30 p. m., text, "Enter ye in at the straight gate," etc.

At 7:30 Bro. I. N. White continued his sermon from the chart, showing how God visited the earth in the eleventh hour. The speaker occupied a little more time than preachers usually do, but all the grumbling we heard was about the cold.

Wednesday, Oct. 10.—At the nine a. m. prayer service seven songs, thirteen prayers, and twenty-one testimonies were noted down by the reporter. The weather was pleasant all day.

At eleven a. m. Elder Asa S. Cochran of Lamoni, Iowa, was the speaker. His theme was, "Christ and him crucified." To preach Christ was to preach his doctrine. His doctrine contained certain unchangeable principles which have been known and observed in all ages where God has had a people.

The afternoon hour was occupied by Elder E. T. Atwell of Rich Hill, who came in Tuesday morning on his bicycle from Rich Hill, a distance of forty miles, arriving in time for the morning prayer service. His text was, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The speaker discussed the claims of the various reformers, showing that many of them were of the opinion that a greater work than they were doing would some day be done. That some of them were ahead of their day in their views. He quoted extensively from their writings showing them to have been in harmony on many points with the Latter Day Saints.

In the afternoon Bro. A. White arrived, also Bro. William White, our blind brother, accompanied by his wife. Bro. and Sr. Higdon and Sr. Leaton also came in from Lebanon, Kansas, branch.

The speaker for the evening was Elder R. Etzenhouser. Revelation 22:18 was selected as a text. The sermon was characterized by good liberty and plain logic, the subject being present revelation. A large audience was present.

Thursday, Oct. 11.—Nine a. m., prayer service. About the usual number of prayers and testimonies were offered. The day was cloudy and threatening rain, but not enough fell to lay the dust.

The sermon at eleven a. m. was by Bro. A. White. The reporter was not present but heard it well spoken of by others.

At 2:30 Elder F. C. Keck was speaker. Subject, "These signs shall follow them that believe." The gospel was preached to make believers. The speaker showed from the Scriptures as well as from personal observation and experience that signs will not make believers. Strong delusion was to be sent in latter days and it would be manifest in the way of "signs and wonders." If people wanted such to base their faith upon it might be found in modern spiritism.

At 7:30 p. m. Bishop E. L. Kelley was speaker. He chose Mark 16:15 as a text: "Go ye into all the world, and preach the gospel to every creature." Some people have questioned the genuineness of this scripture, but Matthew confirms it by his testimony, "Go ye therefore, and teach all nations." It has been thought by those not informed that we believe another gospel than the one preached in New Testament times—something called Mormonism. The word has been misapplied. It is understood to mean polygamy. If so, David and Solomon were Mormons. We have never acknowledged the name. We claim to be saints. A

saint is not necessarily perfect, but has a perfect faith. Apostles, prophets, etc., were set in the church for the "perfecting of the saints." The gospel is calculated to make men better—to save sinners. Christ came not to call the righteous, but sinners, to repentance. It is the highest duty of man to open up his mind and think.

Friday, October 12, was Sunday school day. The morning was devoted to young folks' prayer meeting beginning at nine a. m. It was thought by many to have been the best meeting of the kind yet held. Brn. Willie Mannering and A. H. Mills were in charge. Of course some of the older ones "just couldn't keep still" and "added" a word now and then.

Eleven a. m. "Short talks to the young" was in order and Bro. T. W. Chatburn was introduced. He gave us some excellent advice on Sabbath school work. He spoke of his own experience in childhood in a feeling way. His talk was edifying and instructive. The audience would be in tears one moment and laughing the next. He was followed by Bishop Kelley who gave a good, sound talk to the young, mixing in enough of the mirthful to make it interesting for them. One thought which should be put on record was about as follows: The whiskey element are loud in denouncing temperance workers for infringing on their personal rights, but he could hardly go into a restaurant while in San Francisco but what he would find printed some place on the bill of fare, "Smoke — cigars," "Drink forty-nine whiskey."

The afternoon was quite well spent. At 2:30 we had a Sabbath school lesson, Bro. J. B. Goldsmith in charge. Several questions were presented and discussed with reference to Sabbath school work. We got several valuable pointers from brethren who have had an experience calculated to inform them. A chalk talk by Bro. T. W. Chatburn was appreciated by all.

Immediately following the adjournment of the Sabbath school exercises the reunion convened in business session, Elder I. N. White presiding. The reunion committee reported and their report was accepted. The committee was continued until the close of the present reunion. A motion prevailed to hold a reunion next year, and a committee consisting of Brn. E. W. Lloyd, J. B. Goldsmith, and I. N. White, was appointed to make preparations for next year. A vote of thanks was tendered the retiring committee, also to the Logan reunion for the use of their tent.

At 7:30 p. m. President Joseph Smith was the speaker, having arrived during the afternoon. The town people had been apprised of his coming and they just filled the seats full, some being compelled to stand. Bro. Joseph gave them a good, logical sermon on the "first principles." Those who may have thought that his principal forte is preaching to the Saints will no doubt be compelled to admit that he knows how to get down to the A B C when it becomes necessary. The speaker said he did not ask people to lay aside their prejudice. All he wanted was a hearing. God knew in the beginning exactly what it would take to save man and he believed that he had adopted the best course possible. Christ said, "My doctrine is not mine but his that sent me." Men frequently tell us if we preach doctrine it will cause division in the Christian world. Preaching the doctrine of men may do this, but it seems strange that Christ would preach and teach a doctrine which if taught by his followers would disrupt his church. The thought is inconsistent. If the gospel was to be preached in all the world we have a right to ascertain what it is and if it is properly affecting us. If there is an individual under the canopy of heaven that could claim exemption from baptism that individual was Christ; yet he was required to obey it to fulfill all righteousness. If baptism needs any indorsement it certainly received it when Christ obeyed it and the Father and the

Holy Ghost from heaven indorsed it. Some people say they can enter the kingdom of God without water baptism. We leave them to furnish the proof. Christ said they could not. We prefer to believe Christ.

Saturday, Oct. 13.—At nine a. m. the usual prayer service was held. The weather was pleasant and warm. An excellent interest prevailed throughout. Bro. S. C. Andes and family of Mitchell county, Kansas, are attending the meetings, having arrived during the week. They contemplate making their home near this place in future.

Bishop E. L. Kelley was the speaker at eleven a. m.; he chose James 2:12 as his text. We should not only *spea*k right things but we should *do* right things. Christ's first advent to the world was not to judge the world but to demonstrate to us how that we should live. His word—the law of liberty—will judge us. The speaker referred to the phrenological development of man. Some men inherit certain traits of character which cause them to ride hobbies all their lives and they become actually crazy on that particular subject. A learned doctor had once said in his presence that "reform in man should begin fifty years before he is born." That may be the remedy from a natural standpoint, but not from the gospel standpoint. The gospel is calculated to restrain some faculties of the mind and stimulate others, thus giving man the proper development and education to make him what his Creator had designed that he should be. We must learn to correct ourselves and not our neighbors. The observance of the law in a temporal way is not always to benefit the church or to make heaven richer, but it is sometimes to benefit the man who observes it. A miserly man is not a fit subject for the kingdom until he has overcome that feature of his nature. Observance of the temporal law will aid him to thus overcome. God is sometimes more kind to us than we are to ourselves. A bushel of money would damn some men. Three were baptized at the close of the service.

Conference of the Clinton district convened at one o'clock. The minutes of the same will be reported by the district secretary in the usual way.

Elder T. W. Chatburn occupied the stand at 2:30 p. m. The writer was not permitted to be present so will not attempt a synopsis from "hearsay."

At 7:30 p. m. Bro. Joseph Luff was announced as speaker. He selected Matthew 27:22, "What shall I do then with Jesus which is called Christ?" Pilate knew that in leaving this question for the mob to decide that it would be death to Jesus. From the few the cry now goes up, "What must I do to be saved?" The pulpit seems to be inclined to leave it to the people what disposition to make of the cross and the Savior. The name of Christ is too often used as a toy. Those who represent him should do so understandingly. That which was guaranteed to the hearer of the word anciently is guaranteed to us to-day. Christ was given as a leader, a commander, and a witness. Great stress is laid upon the cross, the blood, etc. These are all right in their place, but let us go to calvary and see the cross and the blood, and what do we learn of Christ as a leader and a commander? As a witness Christ certainly told the truth and the whole truth so it will not admit of any changes. God desires to convert the religious world, but the religious world is trying to convert God. They sing, "My God is reconciled." All we have to represent Christ to-day is his truth. The churches are crucifying his word, consequently are crucifying Christ afresh. Great consternation will seize upon the Christian world when they see the wounds in his side and the nail prints in his hands (made by crucifying him afresh) and hear him say, "These are the wounds I received in the house of my friends." It is impossible to give a correct idea of the sermon in a synopsis. It was one of the best we have ever heard Bro. Luff deliver.

The prayer service at nine a. m. on Sunday, October 14, was a very enjoyable occasion. Bishop E. L. Kelley spoke at eleven a. m.; 1 Corinthians 12:1-7 was his text. A manifestation of the Spirit is given to every man. We are told that there is already sufficient revelation given. They told Christ and the apostles the same. The Corinthians had at one time worshiped gods which Paul refers to as dumb idols. By reference to the 115th Psalm we find these dumb idol gods, who cannot speak, referred to. We should not worship a God that cannot speak. The speaker made a strong argument on the passage, "and yet show I unto you a more excellent way." Scholars insist on sticking to the root meaning of words in the original languages. This will not always do, as the books were not written in pure Greek or Hebrew. Christ and his apostles spoke as Galileans.

At 2:30 p. m. a vast multitude assembled to hear President Joseph Smith. His sermon was timely and well delivered. "The new covenant," was his theme. During the course of his sermon he referred to the work of his father, making some very timely remarks on the subject. The people of El Dorado seemed to want to hear something about it and much prejudice was certainly removed in seeing and hearing Bro. Joseph. Six were baptized at the close of the service, making nine in all.

At 7:30 p. m. Bro. R. Etzenhouser was the speaker. Sickness prevented the writer from attending. From what we learned Bro. Rudolph did not misrepresent himself or the work on this occasion.

Thus closed a successful reunion of Latter Day Saints. Of its effects we may have somewhat to say later on.

In bonds.

C. R. DUNCAN, Sec.

BORN.

DOBBS.—To Bro. Amos C. and Sr. Jennie M. Dobbs, May 3, 1894, a daughter, and named Elizabeth Ellen. Blessed September 30, 1894, by Elder J. B. Wayt.

DOBBS.—To Bro. J. F. and Sr. Rosa E. Dobbs, July 12, 1894, a daughter, and named Bertha May. Blessed October 11, by Elder J. B. Wayt.

WAYT.—To Bro. Jasper and Sr. Estella Wayt, May 11, 1894, a son, and named Lewis Ernest. Blessed May 20, by Elder G. T. Griffiths.

JOHNSON.—Virgil Ezra Johnson, born April 5, 1887, in Calhoun county, Illinois. Marion Gertrude Johnson, born January 12, 1890, in Calhoun county, Illinois. Roy Johnson, born May 4, 1892, in Calhoun county, Illinois. Blessed October 7, 1894, by Elder J. C. Crabb.

GUTHRIE.—Verna Altha Guthrie, born January 20, 1893, in Calhoun county, Illinois. Oral Ernest Guthrie, born May 7, 1894, in Calhoun county, Illinois. Blessed October 7, 1894, by Elder J. C. Crabb.

JOHNSON.—Orpha Emma Johnson, born April 1, 1887, in Calhoun county, Illinois. Winnie Edna Johnson, born March 15, 1889, in Calhoun county, Illinois. Orla Claud Johnson, born February 29, 1892, in Calhoun county, Illinois. Blessed October 7, 1894, by Elder J. C. Crabb.

FAIRBANKS.—At St. Joseph, Missouri, July 27, 1894, a son was born to Mr. J. M. and Sr. Elizabeth Fairbanks. He was blessed at the church October 14, 1894, and named Ralph Monroe, by J. M. Terry, A. J. Cowden, and R. Archibald.

FAUNCE.—To Bro. Lee and Sr. Ruby Faunce at Nebraska City, Nebraska, May 24, 1894, a son and named Mark Thomas. Blessed October 14, 1894, by Elders C. H. Porter and J. W. Waldsmith.

MARRIED.

CASE—MONTAGUE.—In the Saints' chapel at Moorhead, Iowa, at the close of the morn-

ing service on Sunday, September 30, 1894, President Joseph Smith of Lamoni, officiating, Elder Hubert Case and Sr. Alice Montague were joined in wedlock. The wedding feast was made at the home of Bro. Montague, and was eaten by a happy band of friends and relatives of the contracting parties.

PETERSON—ACKERLY.—At the home of the bride's parents, Lamoni, Iowa, Wednesday, October 19, 1894, Bishop E. L. Kelley officiating, Elder John W. Peterson of Kingston, Missouri, and Sr. Lillie Frances Ackerly of Lamoni. The arrangements, banquet, and surroundings were all of the pleasantest, and the friends seemed to enjoy the embarking of the young couple on the billowy sea of matrimony. May peace attend the missionary and happiness the missionary wife.

DIED.

JOHANSON.—At her home in Logan, Utah, Sr. Elna Johanson. Our sister was born July 12, 1821, in Sweden, and died October 3, 1894. She received the latter-day work in her native land and like many others gathered to Utah in hopes of finding Zion, but in this was disappointed. She acknowledged the work of the Reorganization in 1891, being baptized by Elder Peter Anderson. She leaves an aged companion, two sons, and one daughter to mourn their loss. Funeral sermon by Elder H. N. Hansen.

RASMUSSEN.—At Armourdale, Kansas City, Kansas, September 26, 1894, Rasmus Rasmussen, aged 36 years. He leaves a wife and five children to mourn. Though not a member of the church he was a good man, a loving husband, and kind father. By special request Elder F. C. Warnky preached the funeral sermon at the residence.

BROWNLEE.—At her home in St. Joseph, Missouri, October 11, 1894, Mrs. Emma Brownlee, aged 36 years, 6 months, and 25 days. She leaves a sorrowing husband, two small children, one brother, and two sisters. She was a believer in the gospel but had not obeyed. She is a daughter of Elder Walter Brownlee of Kansas. Elder J. M. Terry preached the funeral, assisted by Elder R. A. Marchant. She was laid away in Mt. Mora cemetery on the 12th. We consigned her body to mother earth and her spirit to the care of a just and merciful God.

DAVIES.—At Joyfield, Michigan, Sr. Sarah E., wife of Mr. Henry A. Davies of Joyfield. She was born February 7, 1867, at Woodview, Ohio; was married to Mr. Davies November 15, 1891; was baptized into the Reorganized Church of Jesus Christ April 30, 1894, by Elder F. C. Smith. She was aware that her days on earth would soon be gone, and notwithstanding her bodily weakness she was determined to be baptized; received the gospel with joyful heart when Elder Smith sounded the gospel trumpet in that locality. She bore her afflictions patiently and never murmured. She leaves a husband, a baby boy twenty-one months old, a mother, four sisters, and six brothers to mourn. Funeral sermon was preached in the town hall to a large congregation by Elder J. L. Bear, assisted by Priest Amos Berve of Burnham, who also conducted the funeral.

ITEMS OF INTEREST.

London cablegrams state that the Rosebery government will shortly announce its adoption of the policy of presenting measures designed to take away the present veto power of the House of Lords.

IAPACHULA, Mexico, Oct. 13.—The contract for the construction of the Guatemala Northern railway has been let. This important route is to connect the city of Guatemala with Port Barrios on the Pacific coast a distance of 160 miles, within a year.

Train robbers secured \$150,000 from an express car of the Richmond, Fredericksburg,

and Potomac railroad near Quantico, Maryland, October 12.

BRUSSELS, Oct. 14.—Elections for members of the Chamber of Deputies were held throughout Belgium to-day. The voting was under the new compulsory system, which provides severe penalties for nonvoters. The electors were divided into three classes: One year residents over 25 years of age, who were entitled to one vote; married men and widowers with families, who pay personal tax of five francs to the State, who had their votes; and priests and others of position and education, who had their votes. The clerical party, under this system, had great voting strength. The Socialists made a strong fight as the independent party. The Liberals are divided and are likely to show badly in the places where the Clericals and Socialists are in force.

CHRISTIANIA, Oct. 14.—A final count of the votes cast in the election here show that the Radicals polled 8,339 to the Conservatives 8,968. Thus each party will send four members to the Storting. The contest was fought on the question of the maintenance of the union with Sweden. A crowd assembled to-day to hear the poll declared. Ex-Prime Minister Steen delivered an oration on the subject of Norway's future. The returns from the various constituencies in the country are incomplete, but figures already received are sufficient to show neither party will obtain a decisive majority in the Storting, which will probably consist of fifty-eight members of the party of the Left and fifty-six members of the party of the Right.

The attorney for the city of Aiken, Georgia, will appeal the recently decided dispensary case to the United States Supreme Court. The State Supreme Court declared the act unconstitutional.

Striking cloakmakers, 7,000 in number, have returned to work. Their demands were granted.

LORENZO, Marquez, Oct. 14.—The rebellious Kaffirs in great force attacked this town, to-day, but were repulsed. A renewed attack is expected. The defending force is small; the situation is serious.

PRESBURG, Hungary, Oct. 14.—Dr. Doaidorous Szilagyi, the Minister of Justice, against whose retention in the Hungarian Cabinet there was so much opposition upon the part of the imperial authorities in June last, received the freedom of this city yesterday. Replying to the address upon the part of the municipality Dr. Szilagyi said the government adhered to its policy of granting freedom of worship to all religions and giving a legal status to Judaism. He also expressed the hope that the magnates would reconsider their attitude in regard to this question, asserting that the government aimed at making the State independent of religion. The government reforms would not check religious sentiment; on the contrary, it would tend to enhance it.

CITY OF MEXICO, Oct. 14.—From official sources it is learned the Guatemalan Government has sent a note answering the claims of the Mexican Government for violent occupation of its territory. There is every reason to believe the question will be settled peacefully.

Populists at Aberdeen, South Dakota, are forming a cooperative colony to be located in that State.

LANSING, Mich., Oct. 15.—The State Board of Health has instructed its committee on legislation to draw a bill prohibiting persons from engaging as school-teachers or professional nurses without having the certificate of a reputable physician showing that they are free from any communicable form of tuberculosis; also requiring milkmen to have the certificate of the State Live Stock Sanitary Commission to the effect that their cows are free from tuberculosis. The next legislature will be asked to pass these bills.

MONTREAL, Que., Oct. 15.—Mgr. Satolli, Papal ablegate to the United States, arrived in Montreal this morning. In an interview Mgr. Satolli said: "On the school question the normal policy of the Catholic Church favors separate schools. Though it has accepted the condition in the Northwest, where common schools only exist, they did not favor the extension of the system elsewhere. The prohibition of liquor men in Catholic societies was a matter which rested with the bishop of the diocese."

PARIS, Oct. 15.—The Minister of the Interior, M. Dupuy (who is also Premier), has ordered the expulsion from France of six Spanish toreadors, who took part in bull fights at Nimes, Department of Gard, and at Dax, Department of Landes, yesterday, at which bulls were killed in defiance of the law prohibiting such contests.

PARIS, Oct. 15.—The Budget committee of the Chamber of Deputies has resolved to insert in its estimates a credit of 100,000 francs to be devoted to the trial of prepared serum used as a preventive against diphtheria.

BERLIN, Oct. 15.—Prof. Virchow believes Dr. Behring's diphtheria serum exercises a strong protective effect for weeks, perhaps for a few months, but that it remains to be seen whether the effect is permanent or really curative.

ROME, Oct. 15.—At the next papal consistory, which will be held before Christmas, several Cardinals will be appointed, among them Mgr. Jacobini, Archbishop of Tyr, and papal nuncio to Portugal, Mgr. Cretoni, nuncio to Spain, and Mgr. Fausti, the papal auditor.

Military authorities at Washington advise an increase of the standing army.

It is the policy of the Bureau of Indian Affairs to discourage the plan of contract schools and to abandon them as soon as possible. This will be accomplished by transferring Indian pupils to public schools. It probably will require a couple of years to carry out the scheme.

General Kelley is said to be massing another industrial army in California.

Joint committees of the Vicksburg Board of Trade and the Cotton Exchange have issued a call for a convention in favor of an anti-option bill.

Colored Catholics in session at Baltimore have issued a protest against treatment received by their race and asked the President and Congress to take steps to provide for a commission of inquiry, one third of its membership to be colored men.

T. J. Morgan, Ex-Commissioner of Indian Affairs, in a speech at Minneapolis, denounced the Jesuits and their influence among the Indians. He also claimed that the corruption of the Tammany ring in New York was due largely to Catholic influence.

Three men were killed and twelve wounded by militia at Washington Courthouse, Ohio, October 17, while resisting the attempt of a mob which sought to lynch a negro arrested for assaulting an aged woman. Rioters threaten to destroy the jail. More troops have been called for.

Large numbers of operatives have left the mills at Fall River, Massachusetts. The strike has become general.

The New York State Senate committee appointed to investigate New York City municipal affairs continues to unearth corruption of a startling character in police and other official circles. One item brought out in last week's investigation showed that 500 policemen, employed by the city at a cost of \$600,000 annually, were detailed to watch the buildings of private corporations, the city receiving no returns for such service. Gambling and other prevalent evils had openly flourished under police protection or palliation, upon the payment of stipulated amounts.

CALCUTTA, Oct. 17.—A Lahr paper pub-

lishes a detailed account from native sources of the death of the Ameer of Afghanistan. In the description of the deathbed scene it is said the Ameer earnestly exhorted his eldest son, Sardar Habibulla Khan, to remain a friend of the British.

BUDA-PESTH, Oct. 17.—At a meeting of the Liberal party last evening it was decided on the motion of Dr. Wekerle, the Hungarian premier, to vote in the Lower House of Diet to accept without modifications the religious measures rejected by the House of Magnates.

PARIS, Oct. 17.—The *Estafette* says the ultimatum conveyed to Aatananarivo by M. Le Myre de Villars, the French special commissioner to Madagascar, stipulates that France shall exercise an exclusive protectorate over that country and that there shall be a permanent French garrison stationed at Aatananarivo. Eight days are allowed Madagascar to make a reply to these demands.

BRUSSELS, Oct. 16.—It is officially announced to-day that the result of the recent elections, under the new system of universal suffrage voting shows that seventy-seven Catholics have been elected to the Chamber of Deputies, against seven Liberals and Radicals and twelve Socialists elected to the same body. Of the fifty-six re-ballots necessary it is believed to be probable that the majority of those returned will be Socialists.

BRUSSELS, Oct. 17.—The Socialist members of the Chamber of Deputies have decided to open negotiations with the Labor Deputies throughout Europe with a view of adopting an identical policy in every parliament.

Alexander, king of Servia, arrived at Potsdam, Germany, on the 17th, on a visit to Emperor William. He was received with royal honors by the Emperor and his sons.

BERLIN, Oct. 15.—According to the *Lokal Anzeiger* a Vienna physician, who is fully informed by St. Petersburg doctors, says the diagnosis of the Czar's complaint wavers between cancer in the renal region and inflammation of the kidneys. All the doctors agree, however, that the end will be neither speedy nor sudden, but that death will come after a gradual decline.

ST. PETERSBURG, Oct. 15.—A dispatch received here says Dr. Zacharin supports the cancer theory regarding the Czar's case.

ST. PETERSBURG, Oct. 16.—The *Official Messenger* this afternoon issued a special edition containing the following bulletin, signed by Prof. Leyden and Drs. Zacharin, Popoff, and Benjaminoff, issued to-day after a consultation:—

"The disease of the kidneys shows no improvement. His Majesty's strength has diminished. The physicians in attendance hope the climate of the south coast of the Crimea will have a beneficial effect on the health of the Czar."

CORFU, Oct. 16.—The Greek Government and the local authorities of the Island of Corfu are busily engaged in taking measures for the safety of the Czar. The police are carefully watching all the strangers at Corfu and all arrivals from this time on will be required to give good accounts of themselves. The chateau of the King of Greece is being placed in thorough order for the use of the Czar. Several Russian officials have arrived already and others are expected shortly. The police precautions will include a patrol of the shores of the whole island to prevent the unauthorized landing of strangers.

LONDON, Oct. 14.—A dispatch from Shanghai dated to-day confirms the report that rebellion has broken out one hundred miles from Hankow. The rebels are fairly armed and exceedingly reckless. They attacked the government buildings, which were feebly defended by loyal troops. The latter were soon defeated, and many of them were killed. Many others joined the rebels. Two Mandarins were killed. The province is almost denuded of troops and the rebels are daily gathering strength. It is ex-

pected they will advance on Woo Chang, Province of Hoo Pee, of which Hankow is the capital. The garrison at Woo Chang has gone to the coast, and the place therefore is practically defenseless.

ST. PETERSBURG, Oct. 14.—The military officials of the Amoor Province, Russian Manchuria, which adjoins Eastern Chinese Manchuria, being separated therefrom by the Amoor River, have, it is reported, received orders to hold all the troops in the province in readiness in view of international complications in China rendering Russian intervention necessary.

Private dispatches have been received here stating that several tribes in Afghanistan and Turkestan have petitioned Russia to accept them as Russian subjects.

LONDON, Oct. 14.—The British Government, it is learned, will shortly publish a statement in regard to its attitude toward the war between China and Japan.

PARIS, Oct. 14.—It is learned a conference of the representative powers will soon be held at Peking with a view of appointing a Board of Arbitrators to settle the war between China and Japan.

WIEJU, Corea, Oct. 15.—The Japanese and Chinese armies are facing each other on the banks of the Yalu River. Both are perfecting their arrangements for a battle. Not a shot has been fired yet. Field Marshal Count Yamagata, commander of the Japanese forces, is awaiting the arrival of supplies and heavy artillery. Spies report that the Chinese army is 25,000 strong.

SHANGHAI, Oct. 17.—It is reported that Port Arthur, the Chinese stronghold, where the Chinese fleet has been fitting after the battle off the Yalu River, has been captured by the Japanese.

ST. PETERSBURG, Oct. 17.—Arrangements are being made in the event of the necessity arising to send six steamers of the Russian volunteer fleet to Vladivostock, where they will be fitted out as war cruisers. All the material for this purpose has been taken to Vladivostock. There is some talk of a revival of the project of a southern route for the Siberian railway, which was originally abandoned because the route would have to run across a large slice of Chinese Manchuria. If Russia should assist China it must ask for possession of the territory as compensation.

Miners were ambushed by union men and seven of them shot at Denton, Kentucky, the 18th. Excitement runs high and more trouble is feared.

PARIS, Oct. 18.—The statement that the condition of the Czar has changed unexpectedly for the worse is confirmed by the news to the same effect which has reached this city. The Grand Duke Vladimir, eldest brother of the Czar, and the Grand Duke Alexis, the Russian High Admiral, second brother of the Czar, leave Paris for St. Petersburg to-night.

BERLIN, Oct. 18.—The *Cologne Gazette* has a dispatch from St. Petersburg stating that the Czar appears to be dying. It is reported that after the reception of the Princess Alix, the Czarowitz's betrothed, into the Orthodox Church, a quiet wedding will follow. The marriage will take place in Livadia before November 20, on which day the great fasts of the church begin. The formal appointment of the Czarowitz as Regent is hourly expected.

VIENNA, Oct. 18.—Ten thousand Socialists to-day during a procession were charged upon by a squadron of thirty mounted police with several swords. One of the horses fell and a number of other horses stumbled over him, bringing their riders to the ground. Horses and men were struggling on the ground and many of the Socialists at the head of the procession were knocked down by the sudden onslaught. Fifteen of the Socialists and one policeman were left lying on the ground severely injured.

Advices from San Domingo say a cyclone has leveled 700 houses here and damaged the coffee crop in Hayti.

NAPLES, Oct. 18.—Prime Minister Crispi last night gave a dinner for Senor Castelar, the Spanish Republican leader. Yesterday the Prime Minister received Senor Castelar. Senor Castelar assured Sig. Crispi he warmly admired the Italians. He declared a republican form of government could not give Italy or Spain a more general liberty than a democratic monarchy.

Four men robbed a Texas Pacific passenger train near Gordon, Texas, October 13.

ST. PETERSBURG, Oct. 19.—The Czar last evening suffered from a sudden spasm of the heart which compelled him to lie down. His condition became so critical that his Confessor, Father Yanischew, was hastily summoned. It is reported here that an imperial edict will be published Monday next intrusting the regency to the Czarovitz, Gen. Count Vorontsoff Bachoff, aide-de-camp to the Emperor and Minister of the Imperial House; K. P. Pobiebonostzoff, the Procurator General of the Holy Synod; Actual Privy Councillor Witte, Minister of Finance; Actual Privy Councillor Durnovo, Minister of the Interior; and Gen. Vannovski, the Minister of War.

LONDON, Oct. 19.—M. de Staal, Russian Ambassador to Great Britain, has now admitted that telegrams received at the embassy preclude any hope that the imperial sufferer would ever again rise from his bed. Baron Mohrenheim, Russian Ambassador to France, this morning furnished the Paris *Figaro* with the same unwelcome news. If this is not sufficient, the flight of court officials, the forced and hurried journeys of members of the Russian imperial family across Europe, the alarm of the various courts, the shivering bourses, and the prayers offered up in churches are irrefutable testimony of the fact that the Czar is dying.

SIMLA, Oct. 19.—The latest intelligence received here from Cabool is dated October 13. Then the Ameer of Afghanistan had improved in health.

ST. PETERSBURG, Oct. 19.—The *Novoe Vremya* says in the event of the military intervention of Great Britain in Afghanistan Russia will be compelled to take similar action. This joint action upon the part of Great Britain and Russia will necessarily lead to the partition of Afghanistan between these two powers.

BUDA-PESTH, Oct. 19.—The Lower House of the Reichstag, by a large majority, to-day decided to recommit the bill providing for freedom of worship to the House of Magnates for acceptance unamended.

BARCELONA, Oct. 19.—Two dynamite bombs powerful enough to blow up the whole quarter of the city where they were found were discovered to-day near the engine of a large manufactory where a number of Anarchists were formerly employed. Fuses were attached to the bombs.

TIENTSIN, Oct. 19.—A dispatch received here from Port Arthur dated Tuesday last, October 16, says the Japanese have abandoned Thornton Haven and have proceeded to the Ping Yang inlet, which they are now said to be strongly fortifying. It is reported in native circles here that a great battle has been fought between the Chinese and Japanese forces north of Yalu River. The engagement is said to have taken place Monday last, October 15. No details are obtainable. The Chinese authorities claim not to have any knowledge of such a battle.

HIROSHIMA, Japan, Oct. 19.—A session of Parliament was held here to-day. The Mikado said he had decided to convene an extraordinary session and had given directions to his Ministers to submit a bill providing for increased expenditures of the army and navy. He said the war with China would not stop until Japan had gained its objects.

THE SAINTS' HERALD.

ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

October 21-27.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

Prayer. Song 713, Saints' Harp, stanzas 1, 3, and 4. Responsive reading, John 17:14-26. Song 723, Saints' Harp. Roll call. Song 174, Saints' Harp. "Hymn of the city." (Bryant's poems, page 129.) Topic: The Messianic intention. 1. Unity of ministry: John 17:11. 2. Unity of members: John 17:20, 21; Romans 12:5, 16; 15:5, 6; Philippians 1:27; 2:2; 1 Corinthians 12:12, 13; Ephesians 4:1-6, 13; 1 Corinthians 1:10; 2 Corinthians 13:11. Five-minute essay: "In unity there is strength." Organ voluntary. Remarks by president, topical. Benediction.

October 21-27.

Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Missouri.

Hymn, Saints' Harp, 328. Prayer. Hymn, Saints' Harp, 68. Subject, Thanksgiving. Devotional exercises, fifteen minutes. Responsive reading, Psalm 136. One-minute papers by ten members, "Why should we be thankful?" Recitation, "Thanksgiving." Afterglow, page 87. Roll call. Response, a verse from the Psalms. Biographical sketch of Adam. Biographical sketch of Cain. Dismissal.

October 28-November 3.

Senior historical department; F. M. Sheehy, superintendent, 6 Stafford street, Boston, Massachusetts.

Opening Song. Invocation. Music. Papers or verbal accounts on the following topics: 1. Condition and state of affairs among the Peruvians just previous to, and at the time of, the Conquest. 2. Premonitions of the Inca reigning at that time. 3. Sketch of the reign of Huayna Capac. 4. Contest for empire among his heirs. 5. Name and location of the first European colony in Peru, and who was its founder. 6. March from San Miguel to Caxamalca. 7. Describe Caxamalca as it appeared to the Spaniards. 8. Sketch of Atahualpa, including his capture, imprisonment, and tragic death. 9. Geographical outline of the march from Caxamalca to Cuzco, also give incidents occurring on the route. 10. The amount given by Atahualpa to Pizarro for his release. Question: Was the death of the Inca Atahualpa a justifiable one under the circumstances? Report of critic. Benediction.

October 28-November 3.

Junior historical department; Etta M. Izatt, superintendent, 4342 Vista avenue, St. Louis, Missouri.

Hymn 321, Saints' Harp. Prayer. Hymn. Responsive reading, Exodus, chapter 14. Solo, vocal or instrumental. Discussion: Why did the Israelites wander in the desert forty years? Who finally entered the promised land? Roll call. Response. Reading, "The song of Moses." Paper, president, "The laws governing the Israelites." Business. Song, society. Benediction.

November 4-10.

Senior temperance department, G. H. Gates, superintendent, No. 1001 Westminster Avenue, Providence, Rhode Island.

Instrumental music. Hymn 704, Saints' Harp. Scriptural reading by president. Prayer. Vocal selection. Recitation (topical). Three-minute papers: 1. "Rest in sleep, its physical functions." 2. "Late retiring." 3. "Early rising." Instrumental solo. Reading (topical). Essay, "Evils of social excess." Vocal solo. General discussion: What are the fruits of the custom of dancing? Hymn 707, Saints' Harp. Critic's report. Business. Dismissal.

November 4-10.

Junior temperance department, R. B. Trowbridge, superintendent, Parsons, Kansas.

Hymn. Prayer. Roll call. Instrumental music. Recitation. (Whittier's "Moral warfare," if possible.) Essay, pro and con, "The use of alcoholic drinks, the destroyer of man's honor." Memory verse, Psalm 145:14. De-

bate: Does the manufacturing of liquors improve the market for grain? Could not the grain be used to as good advantage to feed the poor? Responsive reading, Proverbs fifteenth chapter. Business. Song. Dismissal. November 11-17.

Senior literary department, Dora Young, superintendent, Dow City, Iowa.

Song. Prayer. Reading of the thirty-seventh Psalm. Music, instrumental. Debate: Resolved that heredity is stronger than environment in its formative influence on human character. Music, vocal. Address, "The kind of literature a Latter Day Saint should read." Story, "Jean Valjean's attempt to escape the officers of the law and Javert's conscientious efforts to capture him." To be arranged from Victor Hugo's "Les Miserables." Music. Character sketch, "Frances Willard." Roll call. Response, quotations on autumn. Song and benediction.

November 11-17.

Junior literary department, Jessie Cave, superintendent, Lamoni, Iowa.

Song. Select reading. Vocal duet. Prayer. Essay, "Women in education." Sketch of the life of Louisa M. Alcott. Music. Two stories extracted from, 1. Little Men; 2. Little Women. Recitation. Music. Roll call: Quotation from L. M. Alcott. General discussion: How can we create a desire among the young to select and read good literature? Song. Dismissal.

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THE BIBLE COMPARED WITH OTHER SACRED WRITINGS.

MAX MULLER is not generally known as a religionist, which fact makes his opinion of the Bible, as compared with other sacred writings, all the more interesting. He is, however, generally regarded as the foremost European student of Oriental literature, and his researches among the sacred writings of the East seem to have been especially prolonged. The *Christian Commonwealth*, of London, introducing the journalistic art of America into the religious field, sends an interviewer to invade the sanctum of the Professor and capture some of his views. This is the result of the foray:—

“Would you say that any one sacred book is superior to all others in the world?”

“It may sound prejudiced, but, taking all in all, I say the New Testament. After that I should place the Koran, which in its moral teaching is hardly more than a later edition of the New Testament. Then would follow, according to my opinion, the Old Testament, then Southern Buddhist Tripitaka, the Taote King of Laotze, the Kings of Confucius, the Veda, and the Avesta. But this is a very rough classification, and not likely to be accepted by others. There is no doubt, however, that ethical teaching is far more prominent in the Old and New Testaments than in any other sacred book. Therein lies the distinctiveness of the Bible. Other sacred books are generally collections of whatever was remembered of ancient times. For instance, in the Veda you get a description of the Flood, simply as a deluge; in the Old Testament it takes

an ethical meaning, it is a punishment and a reward; there is the difference between the two; and that distinction runs through the whole of the sacred books. There is, of course, plenty of moral teaching in the other sacred books also, but the distinguishing feature of the Old Testament is that the Jews feel themselves the chosen people of God. That idea runs through the whole book. The Jewish people always referred everything that happened to them, whether happiness or misfortune, to a Divine government; it was meant for them; there was a meaning in it; they were made to feel that God was angry or pleased.

“‘Other religions,’ the Professor remarked, ‘have been fearfully degraded in the course of centuries, and at the present moment you see high, philosophical culture among educated Hindus, but the streets are full of disgusting idols. Enlightened people will say, ‘O we don't worship these idols!’ but still these disgusting representations are tolerated, and they ought not to be.’

“‘How would you explain the superiority of the Bible over other sacred books?’

“‘I don't explain it, I only accept it as a fact. I don't think you can go much behind it. All sacred books profess to be given by the Deity and to be inspired. Though the Koran was dictated by Mohammed, yet what he said was always revealed to him by the angel; and that idea prevails in all sacred writings. The book is sacred because it is the gift of God; otherwise it would have no authority. Teaching was in the hands of the priests, who had to reason with their peoples, and there are many things on which you can argue for ever so long without coming to a final result; so the priests cut it short by saying, This is Divine truth, given to us by immediate revelation of the Deity.’

“‘How about the Bible revelation?’

“‘With us things have taken a different shape; we say, not that revelation makes truth, but that truth makes revelation; the sense of truth within us is to us the sense of God; the voice of God is to us the Spirit of Truth. We do not say that the New Testament was handed down from the sky in any miraculous way. The Spirit of Truth speaks, and what is perfectly certain, what is more certain than anything else, that is to us inspired.’”—*Literary Digest*.

Pigs were considered a great delicacy in ancient Rome, and those for the magnates were fattened on honey, figs, and whey.

PROF. VIRCHOW AGAINST DARWIN.

PROFESSOR RUDOLPH VIRCHOW declared himself emphatically against the Darwinian theory of the origin of the species at the convention of anthropologists which met recently at Innsbruck. Virchow is considered by many competent judges the greatest anthropologist living. He has probably made more measurements of the representatives of various races and tribes than any other specialist.

In his address at Innsbruck Virchow did not mince words in his attack upon Darwin, whose theories, he said, instead of aiding the researches of anthropologists, had been hindrances to them. “Darwin himself,” he continued, “refrained at first in his explanation of his law of development, in the work on the origin of species, from applying it to human beings. There has been a long investigation of this theory. The attempt was made to solve the question by speculation, and the ‘monkey theory’ was set up. It would have been just as easy to come to a ‘sheep theory.’”

This “monkey theory,” as Virchow likes to call the ideas of Darwin, had been harmful to anthropology. Anthropology to-day, however, bothered itself little about this theory, which was started twenty-five years ago. Anthropologists had to accept the actual world, and the race question naturally appealed to them. It was impossible in Virchow's opinion, to say whether or not a colored race could descend from one not so marked; no positive example existed. Such a thing in the case of an individual was looked upon as a pathological event.

Metaplasia (change from one kind to another), Virchow declares, could not take place without anomaly. This anomaly could become hereditary. If that took place in a family, “we come upon the hereditary variation, and by multiplication we get the race. We know that a race can retrograde. Where we find an example of atavism we must ask the question, of course, whether this atavism is not a proof that the race developed from a being of that kind. It is almost always impossible to speak with certainty regarding the origin of a race or tribe.”—*Tribune*, October, 1894.

According to weather observations recently published, Berlin has an average of 147 dark days in the year to 111 on which the sun shines. The brightest days are in May and September, the gloomiest in November, while in July they are most changeable.

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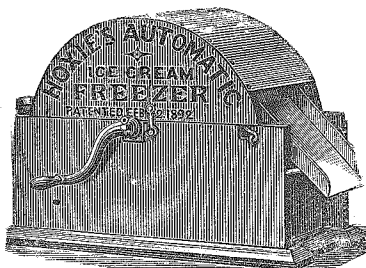
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Chicago, Illinois, Annual Meeting Woman's Board of Missions of the Interior, October 30 to November 2, 1894. Going dates October 27 to November 2. Returning dates October 30 to November 5. This corrects former notice.

Des Moines, Iowa, Annual Iowa Epworth League convention, November 1 to 4, 1894. Going dates October 29 to November 4. Returning dates November 1 to 6. Certificates to be signed by Rev. Frank Loveland, and stamped C. and N. W.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, October 31, 1894.

No. 44.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 31, 1894.

DEPARTMENT IN THE HOUSE OF WORSHIP.

DOXOLOGY AND OVERCOAT.

A NEW YORK clergyman, by an understanding with his organist, had the music suddenly cease in the midst of the final doxology. It was a grotesque scene which the sudden silence revealed. There was a man with his head under the seat looking for his rubbers; there another with arms outstretched working himself into his overcoat; there one reaching for his cane in the corner of the pew; there one stroking affectionately his beaver hat, and so on. The joke was quickly seen. The people who were in order glanced with pitying eye upon the friends whose dressing-room performances had been thus awkwardly arrested. A few calm words from the pastor sent the audience out with a new idea of the sacredness of God's house. The rebuke was deserved. Alas, we fear that in most of our churches the closing hymn has little of worship in it. Reader, think of this next Sunday when the concluding act of worship draws near. God is as worthy of the last act of worship as of the first. Wait till after the benediction before you begin your preparations to leave the sanctuary.—*An exchange.*

We indorse the sentiment so forcibly emphasized by this New York clergyman, most decidedly. We have often felt the blush and mortification of spirit caused by the acts of impatient thoughtlessness shown by Saints, elders, and lay members, in bustling and getting ready to move out, and even in going out during the closing hymn and before the benediction. Indeed, we have been made greatly ashamed by seeing leading elders guilty of this grave and serious breach of good manners, and disregard of the dignity of the church and the respect due to the Lord during the hour of service and worship. We once exhorted a congregation to be patient and wait for the benediction and chided them for the disrespect shown to the hour and the occasion, when, while yet we were speaking a prominent elder rose, took his hat and overcoat and walked the whole distance from the pulpit to the door before the sound of our exhortation ceased, or the "good word" of dismissal had been heard. We concluded then that either we were out of place in striving to secure a respectful and fitting close to the service, or this man's teaching by example was more powerful than our teaching by precept and example.

The true proprieties of the house of worship require the best of order and most circumspect deportment. There should be no such thing as flirting, laughing, whispering, writing of notes to and from persons in adjacent seats, (whether the parties be old or young,) no grimaces or contortions of face to cause others to laugh, no shuffling of feet, drumming on the seats or books with the fingers, or on the floor with the feet, and no moving about from seat to seat. There should be absolute quiet on the part of the hearers from the time of their entrance to the house of worship to the closing words of the benediction. No one should go to the meeting room who does not intend to stay until the services close. It is a sad breach of decorum and good behavior for persons to get up and go out during the service, no matter whether those who do it are young, middle aged, or old; unless there is an absolute necessity for such going out, it is an act of disrespect to both the minister and the people of the congregation, and to the Lord whose love, word, and goodness are represented by the being assembled together.

Common courtesy and decent civility, the respect which men of fair minds and good hearts should feel toward their fellow men, should characterize the conduct of those who attend worship in the house of God. Indeed the rule of right demands that those who enter the house where divine services are being held, should not interfere with the right of others to see, hear, and enjoy all the exercises, including the closing song and the benediction. The preacher, however humble his talent, or far he may be from the remotest seat in the house, may be disturbed by ill or disrespectful conduct, and is entitled to fair and courteous treatment, and has the right to be left free to express his thoughts, and discuss the doctrine he has to present without disturbance by either unmannerly interruption, studied and open disrespect, or thoughtless disregard of the rules of good deportment.

Every member of the congregation, whether rich, opulent, or humble and poor, richly or poorly clad, has the right to see, hear, and enjoy every portion of the service from opening to close, undisturbed by any act of those sitting near by, or remote from where he may be sitting, or standing, by which he may be annoyed, fretted, or in any wise be prevented from the

fullest enjoyment of song, prayer, sermon, and benediction.

It would seem, sometimes, that the only rights to be exercised and respected in the house of worship are the rights which careless young people claim and use, to go to the place to sit together, whisper, converse, laugh, carry on their flirtations, pay no heed to the people near them, nor to the preacher—but just to have a "good time," and if spoken to, or rebuked, to get offended, become angry, feel insulted, and give the officers of the church and the church discredit for being harsh, unkind, and careless of the feelings and rights of the young.

We do not believe in, nor desire to exercise any right not properly belonging to us in the house of worship; and in this we write for hundreds of the Saints and those attending the public services held by the church; but we can see neither sense, propriety, nor right in the practice of those who, attending public meetings, pay little or no attention to the speaker, but talk among themselves, carrying their affairs into church to be talked over; chat and laugh with each other, often in a silly and giggling fashion, to the annoyance of those near them who desire to pay heed to the service; and to the annoyance, and sometimes shame of the officer in charge and the disgust of the preacher. The first rights in such places are those of the devotees and worshipers who come there to take part in the services as officers, speakers, and hearers. The rights of all others are secondary; and if anybody's rights are to be disregarded those of the last named should be the first.

There ought to be no necessity for question among Saints as to the kind of behavior that should be observed in the house of worship, the house of the Lord; neither should there be a need for persistent teaching, or urgent insistence upon the part of the elders and officers for the observance of good order, for both parents and children should take pleasure in yielding the most respectful attention to the preaching of the word, and the most graceful compliance with the rules of propriety that should obtain in the place and during the hours set apart for worship. It surely is not asking too much of our fathers and mothers, our brothers and sisters, our sons and our daughters to respect themselves, their parents, their relatives, their friends, their

Redeemer, and their God while attending divine service in the house where prayer is wont to be heard. It is not asking too much of our young men and maidens, our elders, and everybody else, to come in good time so as not to disturb people in coming in, to behave with due propriety while present and to stay till the services close. The affairs of this life are really not so important but what our young people can put them aside for the hour devoted to worship and the preaching of the word; and, if they do not themselves enjoy the service let those who may be present and desire to do so without disturbance or annoyance by youthful indiscretion or folly.

CORRECTION.

IN Bro. Derry's sermon, published in the supplement for October 10, on first page near bottom of second column, the following language appears:—

And this is the only purpose for which God sent his Son into the world, that he might set an example of a holy life, etc.

Of this Bro. Derry writes us October 19:—

I do not understand that 'as the only purpose,' etc, by any means. And if I made such a blunder I wish to correct it, and am sorry it appeared in print. I do believe it was one purpose for which Christ was sent; but not the only one; I shall be pleased to see the correction.

We very cheerfully make the desired correction, though we do not know where the error occurred, the manuscript for the sermon having come to us from the reporter.

ONE MORE, GABRIEL.

WE received a visit on October 17 from one John Galbraith, who came from near Rochester, Cedar county, Iowa, who desired an interview. He was born in Wisconsin January 1, 1863. He stated that he was baptized in June, 1891, at Montrose, Iowa, by Elder J. H. Lambert. He claims to be Gabriel, of Daniel 8:16, also the man referred to in Daniel chapters 10 and 12; the Judge of Revelation 19; the chief Shepherd of 1 Peter 5:4; the "blessed and only Potentate," of 1 Timothy 6:14-16; the "righteous judge" of 2:6-8; and Matthew 25:32; and the "one" referred to in Revelation 2:26, that "overcometh."

We listened thus far and decided not to hear further, thinking that it would be without profit.

The man seemed to be otherwise quiet and harmless; but claimed that by virtue of the regeneration he was all that is named above. Our only object in referring to it is that should he call on the Saints anywhere they may know that he has been here.

We are willing to receive men as men, with all that they may justly claim to be, and brethren of the Lord

without hurtful or doubtful controversy; but have no disposition to receive men as ancient worthies, or the grand characters of Holy Writ incarnated. We would not knowingly reject the humblest of the servants sent of God, but having to answer to the great giver of all good for our occupation of an earthly tabernacle as a man, having an identity and name specifically given, we expect to assume the responsibility of rejecting any who claim more than the testimony and the law warrants.

A JERUSALEM COLONY GONE WRONG.

THE famous Jerusalem colony of "Overcomers," organized and taken from Chicago to the City of Jerusalem in 1880, has collapsed. Mrs. Spafford, who, after her husband's death became the recognized head of the community, arrived here a few days ago and rejoined two other members who came here a year ago. The whole party is in dire straits for money, and the complete disruption and disorganization, amid the scenes of its organization, are apparently inevitable. The present headquarters of the organization are at No. 1084 West Monroe street.

The foregoing taken from the Chicago *Tribune* for October 18, gives the probable final fate of another attempt to force the coming of Jesus by human zeal, and misjudging fervor and devotion.

When will men learn that the Savior was telling the truth when he said,

This gospel of the kingdom shall be preached in all the world; . . . and then shall the end come.

This body of "overcomers" appointed the day of Christ's coming, and waited on Mount Olivet in ascension robes; but Jesus came not; nor will he until his words of prophecy have fulfillment. Not until then, O, men of the world; not until then!

POLYGAMY AND MORMONISM.

THE recent pardon by the President of all persons who have been convicted of polygamy under the teachings of the Mormon Church attests the conviction of the government that there is nothing left in Mormonism that is dangerous. Mormonism, as a form of religion, has never been persecuted in the United States. Only its unlawful practices have been interfered with. However false or defective it may be as a religion it has a right to exist under our laws. But polygamy has no such right. That has always been a criminal offense, the law insisting that one wife or one husband at a time is enough, and that a second shall not be taken until riddance is had of the first.

Now that Mormonism is finally rid of polygamy, it will be interesting to see what will be its future as a religion. Its doctrines, as given in the almanacs, are those of a church entitled to be called Christian, but whether, having lost its peculiar institution, it can show vitality enough to meet the competition of the other churches that are growing up in its old territory is a question. All the other peculiar sects, even the Quakers, seem to be dying out in this country.—*Harper's Weekly*.

Primitive "Mormonism," so-called, will live; that is to say, the principles

of the faith taught by the Church of Jesus Christ of Latter Day Saints, from 1830 to 1844, as laid down in the standard works and the preaching of the elders, will continue to spread until Jesus comes to put an end to all dispute about the true faith.

BRO. T. W. WILLIAMS of Council Bluffs, Iowa, has arranged to meet Rev. C. W. Savidge of the People's Church, Omaha, Nebraska, in debate, to begin November 20, place not stated, but to be agreed upon later. The propositions are as follows:—

Proposition 1. "Resolved that the Book of Mormon is of divine origin and worthy the confidence of all people." T. W. Williams affirms and Charles W. Savidge denies.

Proposition 2. "Resolved, that the church of which I, T. W. Williams, am a member, viz., the Reorganized Church of Jesus Christ of Latter Day Saints, is the church of Christ and identical in faith, organization, and worship." Mr. Williams affirms; Mr. Savidge denies.

Proposition 3. "Resolved that the church of which I, Charles W. Savidge, am a member, viz., the People's Church of Omaha, is the church of Christ and identical in faith, organization, and worship." Mr. Savidge affirms; Mr. Williams denies.

The debates are to begin Tuesday evening, November 20, at a place to be announced later.

The King James translation of the Scriptures shall be the standard of evidence, all other proof to be taken for what it is worth.

SR. FANNIE JONES of Webster, Nebraska, is much respected and esteemed by those among whom she labored as an Alliance and Populist writer. The *Leader*, published at Fremont, Nebraska, has this to say of her:—

We miss Mrs. Daniel Jones from the ranks of the Populists. We trust she will soon take up her pen for this cause, for she is one of the deepest writers this party has and has done a vast amount of good by her energy and vim. In all her moves for this cause success has crowded her efforts and we trust she will keep on in her good work; for when she was on the *Tribune*, *Herald*, and *Star* staff the cause progressed.

We hope Sr. Jones will be equally esteemed and valued as a worker in the cause of Christ and his church in which she is now engaged. We like to hear a good report from them that are without.

EXTRACTS FROM LETTERS.

BRO. W. E. PEAK, Broken Bow, Nebraska, October 18:—

The work is in as good condition as could be expected. The crops were an entire failure. I have seen only one Saint that raised enough to winter on.

Bro. T. W. Williams, writing from Council Bluffs, October 22:—

We are doing nicely here; full house last night. I spoke (by request) on the Sabbath question. I held forth in the M. E. church at Loveland on Saturday night and Sunday morning, and expect to go there every two weeks. Held meetings all last week in the Danish Lutheran church, in the south part of the city; audiences increasing each night and

a good interest. I told the people our circumstances, that the church cost us seventy-five cents per night, and that we had come exercising faith in God and the people that the expenses would be met; and that while we did not believe in begging or exacting money from them, we would be pleased to receive whatever each felt free to give. The result is I have raised enough to pay the rent so far, and one night in advance. This is the way I expect to prosecute the work here.

The way adopted by Bro. Williams is the one used years ago when the work was first being planted in new localities and was very successful, the people being pleased to bear the expense when they understood the situation.

Bro. J. A. Currie, Jr., has some HERALDS for sale, of which he writes from Pipe Creek, Texas, as follows:—

If you will, you may say that I have *Saints' Herald*s for 1877 to 1888, nicely bound, and anyone can have them by paying me for the cost of binding and the freight or express of conveying to purchaser.

EDITORIAL ITEMS.

BRO. RUSSELL ARCHIBALD writing from St. Louis, October 8. Bro. Bozarth was compelled to leave his field from throat trouble. The chapel on Elliott avenue is too small, and the brethren are contemplating enlarging it at an early day. The effort of Bro. A. C. Barmore, a young elder from Indiana, has been productive of good, his example inspiring emulation and confidence in the younger element of the branch. The *Globe-Democrat* notices our work favorably; clipping sent by Bro. Archibald.

Bro. A. C. Hart, writing from Vinita, Indian Territory, October 17, after being called home to attend the last hours of sickness and the death and burial of his mother, Sr. William France, states that he had baptized two since he wrote last. Sr. Grace Homer won the prize in a contest of addresses in a Sunday school convention lately held near their home. Bro. Hart states that the local brethren are all contributing to the success of the preaching of the word, in both precept and in means.

The *Sioux City Journal*, October 14, sent us by Bro. J. F. Mintun, contains an article on "the vanishing Morioris," of the Chatham Islands, near New Zealand. They are described as Hebraic in appearance. Their traditions account for the appearance of a great chief who taught them humane principles; of the promulgation of laws against war, the laying aside of weapons or turning them to peaceful uses; of a race division into tribes with the head of each a priest; of man made of the dust and a spirit placed within the body thus formed.

Bro. I. P. Baggerly reports, October 8, from the Southern Indiana district. The branches for the most part are in fair condition, though some cannot be so reported, for which he expresses

regret. The local and traveling force are doing quite well; some twelve baptisms being reported. Prospects in some places are good, in others doubtful, though the brethren all seem to be hopeful for good. Bro. Baggerly mentions his coloborers kindly and worthily.

Letters are received from Sr. — Lester, North Branch, Michigan, and Bro. D. W. Shirk, Belmont, Nebraska.

Bro. M. T. Short was at Galena, Indiana, the 18th inst. He wrote of the Southern Indiana conference, reported by Bro. I. P. Baggerly.

We call attention to the card of the Lamoni State Bank, indicating a reorganization and change of officers. It is thought to be one of the strongest banks now in Southern Iowa.

Brn. J. I. Young and J. H. Terry were laboring at New Franklin, Missouri, a new place, where considerable opposition existed. Bro. Young was to join Bro. J. B. Gouldsmith at Stoutland, Camden county, on the 28th.

The cheapest is not always the best, but the best is the cheapest. A low-priced article may not be worth the amount asked for it because not what it represents itself to be, nor as represented by another, and incapable of the wear and tear required of it. A good article is the cheapest because it justifies the merit claimed for or expected of it. It is reliable, and does not disappoint the just anticipations of its purchaser. There are cheap goods and cheap friends, but neither stand the tests of wear and time. The colors of both run out when subjected to storm or light, and bleach and exhibit their shoddiness, their real character. He who selects the good is untroubled by disappointment.

Our next issue will contain the *Autumn Leaves* premium and clubbing list for 1895, when the magazine will be issued by the Board of Publication. Watch for the list. It will contain valuable and attractive premiums.

Bro. William Taylor of Drain, Oregon, writes of labor done at that point by Bro. Haws and others. He hopes for a visit from Bro. H. L. Holt when the latter returns to California.

Bro. Senterlow Butler, who has for some time devoted himself to labor at Fontanelle, Iowa, and vicinity, reports success in baptisms and friends being made to the cause. A branch was to be organized in Grand River township, one of his points of labor. Opposition to the work at Fontanelle had resulted in good and enlisted the interest of leading citizens in its favor. Bro. John Lents had faithfully aided him.

Pres. W. W. Blair returned home from Illinois on Friday the 24th inst.

Bro. T. W. Davis, Plymouth, Amador county, California, requests missionaries and those in charge to address him with a view to making arrangements for labor at Plymouth.

"It is not victory to win the field,
Unless we make our enemies to yield
More to our justice than our force; and so
As well instruct, as overcome our foe."

There was a time when New England orthodoxy was inclined to scout the idea of Emerson having a religion, and the term pagan was heard, but that day is happily passed and both Europe and America acknowledge that Emerson was the greatest spiritual teacher America has ever had. In the November *Arena*, the Rev. W. H. Savage discusses "The Religion of Emerson," and quotes from his poems and essays some of the most salient and profoundly religious of his utterances concerning the soul and immortality and the divine spirit of the universe. Thoughtful religious people will read this paper with the highest sort of pleasure.

The magazines and newspapers have given a great deal of space to the War in the East, but the views of representative Japanese have not been heard. The *Arena* for November gives the place of honor to Kuma Oishi, A. M., Ph.D., a famous Japanese scholar, who considers "The Causes which Led to the War in the East," from the standpoint of his nationality. In view of possible European complications as the outcome of the conflict, this paper will be read with interest, both in the United States and on the other side of the Atlantic.

Greece stands lowest in point of wealth of all the countries of Europe, the estimate being fixed at \$1,055,000,000.

Mothers' Home Column.

EDITED BY FRANCES.

"How easy it is to spoil a life—
And many are spoiled ere well begun—
In some life darkened by sin and strife,
Or downward course of a cherished one,
By toil that ro's the form of its grace
And undermines till health gives way:
By the peevish temper, the frowning face,
The hopes that go and the cares that stay."

Select Reading for November meeting of Daughters of Zion.

BABY SWEETHEARTS.

"WELL, Floyd, have you seen your sweetheart to day?" asked Mr. Germaine of his four-year-old son as they sat at the supper table.

"Yes, sir," answered the little fellow gravely.

"Did you take her out riding?" queried Mr. Germaine with a quizzical glance at his wife.

"No, sir, we just played I was her beau like Aunt Vi and Mr. Miller."

Mr. Germaine gave a knowing look at his young sister and asked, still with gravity, of the child: "Well, was Nellie as coy as Aunt Vi is?"

"O Nellie isn't my sweetheart now. We had a quarrel. It is Bessie Brooks now that is my sweetheart."

"But Floyd," said his mother, "you don't know what a sweetheart is."

"O yes, I do," asserted the young gentleman stoutly. "You hug 'em and kiss 'em."

Mr. Germaine threw back his head in a peal of laughter that implied an enjoyment of his wife's discomfiture, of Aunt Vi's embarrassment, and of his son's precocity. But Mrs. Germaine, with no answering smile, turned the topic of conversation and it was

not again alluded to until the husband and wife sat alone in the quiet of their own room."

"Will," said Mrs. Germaine, "it seems to me it is not right to tease Floyd so about his sweethearts."

"O it doesn't tease him, the little rascal, but it seems to tease some people older than he is," was Mr. Germaine's jesting reply.

"But, Will, I am really in earnest. I think it is teaching him wrong things."

Mr. Germaine looked at his wife in evident astonishment.

"Well, now, Tender Conscience, what is wrong in laughing at him and calling Bessie his sweetheart, I'd like to know? I don't see anything wrong in the children's being fond of each other."

"Neither do I. That is not my point. It is quite natural and right that they should be fond of one another if we only let them be so in their own childlike way, the same way that Floyd is fond of Harry and Percy. You don't tease him about their being his sweethearts."

"Of course not, they are boys."

"You mean they will be boys by and by. At present they are only children."

"Don't you think, little wife, that you are straining at a gnat?"

"No, Will, I do not. It seems to me a very serious matter."

Mr. Germaine looked at his wife inquiringly for a moment and then asked, apparently *apropos* of nothing: "Where have you been this afternoon?"

"I have been at a W. C. T. U. meeting."

"I thought so. There is where you get most of your cranky notions."

"It is true, Will, that I received much enlightenment there. Yesterday I would have laughed with you at the foolishness of what now looks to me of such great importance."

"Well, I knew the W. C. T. U. was capable of a good deal of nonsense, but I really would like to know what great sin they can find in the sweethearting of two babies."

"It is the fact that babies cannot be sweethearts, Will, that constitutes the evil. It is the placing of the association of babies on the level of men and women, and teaching them to do the very things for which we will want to punish them after awhile. There is no harm in Floyd kissing Nellie and Bessie now, but how will it be in a dozen years if he grows up with the idea that girls are to be thus treated?"

"Why, it will be right for him to kiss them then, if they will let him."

A pained look passed over Mrs. Germaine's face, and for a time she was silent while her husband again became absorbed in his paper. By and by she asked softly, "Will, do you love our little Helen?"

"That is rather an idiotic question, Kate; what is the hidden meaning?"

"When Helen is grown up to young womanhood how will you feel if you learn that the young men of her acquaintance are treating her with undue familiarity?"

Mr. Germaine threw down his paper and began to walk up and down the room.

"The young man that treats my daughter with indignity will have to settle with me," he exclaimed at length.

"But, supposing they claim that it is all right because she permits it?"

"But she won't permit it. She will be too well taught."

"How? By teaching her at three and ten that the boys are her lovers and may caress her as they please, and then at fourteen teaching her that all young men must be kept at a distance? Can you do it? And, Will, if it is right for Floyd to kiss any girl that will permit it, why will it not be right for Helen to permit any young man to kiss her? You see it is not altogether a question of our son and some one else's daughter, but also of our daughter and some one else's son. Don't you see that it is just here that we lay the foundation of that double standard of morals which works so much mischief? If we teach our own boys that they may treat girls with familiarity if the girls permit it, we must accept the consequences not only to our boys but to our girls as well."

Mr. Germaine seated himself with a thoughtful mien, and his wife continued: "This subject was discussed at the meeting this afternoon, and it placed matters in a new light before me, though even while I listened I was not fully convinced. But when Floyd gave so clear an idea of his understanding of what a sweetheart is, it came upon me like a revelation, and I seemed to catch a glimpse of the future of our children that startled me. One of our members had a scrap cut from a newspaper which said that cards were out announcing the engagement of Master Willie Scott, aged four, and Miss Mabel Perry, aged six, and she said that no doubt the friends thought that it was only 'cute,' and the children would be taught to call each other husband and wife; and she asked, What idea could those little ones have of the sacredness of love and the dignity of marriage when they had played with them as toys in their babyhood. One member read from an article in *Babyhood* which said: 'If we would have a pure maturity we must have a sexless childhood.' That is, the child must be allowed to develop according to nature which does not develop sex until the individual approaches maturity. By putting into the minds of the children the thought of sentimental relations with each other, relations which have their foundation in sex, we awaken feelings, thoughts, and emotions which would have no place in the consciousness of a natural child, and this precocity of development along this line is one source of the social evil which gives us so much anxiety. As I was walking home from the meeting, thinking over what I had heard, and not quite ready to accept it all, I chanced to pass two girls, one about ten, the other, perhaps, sixteen. Said the ten-year-old, 'Who is your beau?' 'O, I have none,' answered the older girl. 'Haven't any beau?' exclaimed the little girl in surprise, 'why, how do you get along without one? I have always had beaux, and it's awful fun.' I thought the dear child did not know how near she came to the truth in saying it was 'awful fun.'

"Do you suppose there is very much of such nonsense going on?"

"A school-teacher who was at our meeting

told us we would be surprised to know how this foolish sentimentality pervades the school. The boys and girls are engaged, are writing love letters, are quarreling and making up, are holding clandestine meetings, and all to such an extent that study is interfered with, the children being in such a state of emotional excitement that they cannot do good, hard work at study."

"Well, wife, is not that an argument against coeducation?"

"That matter was discussed too, and the members generally thought that if boys and girls were permitted to grow up in good, frank comradeship there would be less of the evil of which we have been speaking, and they seemed to think that coeducation was one of the means to create this very comradeship. It is the girl, who in convent or girls' school, has no opportunity to judge of young men as they are, who invests them with ideal virtues, while the girl who sees young men every day and competes with them in study, learns to judge of them much more correctly."

"Doesn't your argument prove too much? It asserts that love is natural and you cannot annihilate it, however hard you may try."

"We have no wish to annihilate love. We only desire to dignify it and no longer make it a plaything for babies, who using it as a toy can never have a true appreciation of its worth. We believe that marriage will be placed upon a surer basis if it is founded on a thorough acquaintance. One of the ladies read a quotation from Malthus which I borrowed. Shall I read it to you?"

Mr. Germaine signifying acquiescence his wife read: "If violations of chastity were equally dishonorable in both sexes, a more familiar and friendly intercourse might take place between them without danger. Two young people might converse together intimately without its being supposed that they either intended marriage or intrigue, and a much better opportunity would thus be given to both sexes of finding out kindred dispositions and of forming strong and lasting attachments, without which the married life is more productive of misery than happiness."

After some moments of quiet thought Mr. Germaine asked: "Would you, then, have boys treat girls just as they do other boys?"

"I asked that question this afternoon, and the answer was that a boy should be taught to be polite to both boys and girls, and also to manifest a courteous chivalry toward women, because his mother is a woman. As the speaker enlarged on this idea she said that the child would not see all that this implies, but it means courtesy to all women and girls, because of the womanhood of the mother, and also because of the potential motherhood of the woman. The thought of motherhood should sanctify every girl and woman in the mind of man. Since we have been talking it has come to me that this foolish jesting about love and marriage degrades it in thought, and one reason why we have so much unhappiness in married life may be the fact that we began to undermine the foundations of morality in our teaching of our babies to play with the thought of the God-or-

dained relations of the sexes as with some trivial toy."

"I believe you are right, wife. At any rate, the boy that has been taught to honor womanhood and motherhood in this way will certainly be a worthy knight of the twentieth century and worthy of the hand and heart of the twentieth century woman."—*Mary Wood Allen, M. D.*

TOLEDO, Ohio

[We commend the above to the careful reading of mothers, and would be glad to have comments made upon it.—ED.]

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"He liveth long who liveth well!
All other life is short and vain,
He liveth longest who can tell
Of living most for heavenly gain.

"He liveth long who liveth well!
All else is being flung away,
He liveth longest who can tell
Of true things truly done each day."

Thursday, Nov. 1.—The church, its ministers, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verse.—Doctrine and Covenants 11: 4.

Thursday, Nov. 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Matthew 12: 50; James 1: 27.

Thursday, Nov. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verse.—Alma 15: 11.

Thursday, Nov. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doctrine and Covenants 108: 5.

Thursday, Nov. 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 3: 1, 2, 12, 16.

DAUGHTERS OF ZION.

OKARCHE, Oklahoma: Srs. Kate Head, Emma Christy, Ellen Head, Ethel Boldon, Nora Pearce, Nora Hess, Louie E. Aylor. Kansas City, Kansas: Matilda Milotte. Meadville, Pennsylvania: Emma Garrett.

The French Academy of Medicine has taken up the question of the healthfulness of bicycling, and at a recent meeting decided to investigate the subject thoroughly. Besides a number of sudden deaths from heart disease ascribed to the practice, cases were reported of tuberculosis being reawakened by cycling, and of vertebral disease. The Academy resolved unanimously that till the results of the inquiry are known "the use of the bicycle (safety) should be permitted only after a careful medical examination of the individual."

Letter Department.

LAMONI, Iowa, Oct. 10.

Editors Herald:—I returned home last Wednesday evening. Had been gone since the reunion at Logan. Was able to do more within that period of time than I had been for a long time previously. I spoke six times at Magnolia and baptized two who were largely the fruits of others' labors. I enjoyed the support and blessings of the Master, together with the communion and kindness of old-time Saints and friends. Still, it only seems a few short days since we abode in their midst.

My next point was Missouri Valley, where I also spoke six times but did not enjoy as good liberty as I did at Magnolia; however, I feel grateful for the help afforded me by the Divine Spirit, and trust that the members of the church at Missouri Valley may soon learn more fully what it is to be Saints, and how to do the work required at their hands. So far as their treatment of me, individually, is concerned, I have no word of complaint to offer—far from it. If the branch succeeds it will do well under the circumstances; and it may be that the district authorities will need to extend help in more ways than simply in the preaching of the word. Is it a fact that our people are depending too much upon preaching, and not enough upon individual righteousness and other provisions of the divine law for the regulating and building up of the work?

October 1 found me at Woodbine, and on the 2d I opened up at the Pleasant Valley schoolhouse, four miles from Woodbine. I held four services at this place with very good results. (Four, not six, as reported in last *Herald*. Two of the six sermons referred to there were preached at Woodbine.) I was blessed with more than ordinary liberty, for me, in all the four sermons preached. After this I spoke four times in Woodbine. I tried to do the best I could, and was kindly treated by the Saints. Three times out of the four I enjoyed very fair liberty. President Joseph Smith preceded me at Woodbine, and his labors were well received.

October 10 and 11 I occupied in the Saints' chapel at Dow City, and I was not left alone. Saw some things to admire and some to regret. It is frequently the case that when Saints fall into evil and forbidden things, they try to hide them from old-time friends and coworkers; but how often this effort to hide is a failure! And if a failure when we try to hide from each other, what shall we say of the all-searching eye of God? Do we ever succeed in deceiving him? Dear Saints, let us quit *at once* the practice of that which is contrary to the pure standard of eternal truth as revealed in "the glorious gospel of Christ." Men and women have various and conflicting opinions concerning this and that, but with the Saints of God the pertinent and important question is, Does it agree with the standard? If not, it should not be indulged in by *anyone* who bears the name of Saint. If it does, then it should be accepted in good faith by all. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

What shall we say if they do not *act* "according to this word"?

On the 12th, 13th, and 14th I was in attendance at Galland's Grove conference. The sessions were peaceful and, with but little exception, harmonious. I met many old-time friends and enjoyed their society. Elders Turner, McDowell, and myself were the speakers. On Sunday morning, while preaching, and a short time afterwards, while meditating upon the blessing I had received, I had one of those grand and impressive experiences which we do not soon forget. To God be all the glory, for he is worthy. The Sunday school association occupied the time on Saturday afternoon and night, and they are alive in their work.

At this juncture, some old physical reminders impressed me with the necessity of seeking the rest of home, *at once*. So I was compelled to say "No" to a number of kind invitations to remain over another Sunday at the Grove, and to go and labor elsewhere.

I met numbers of Saints who seemed to be active and earnest in the faith. This was gratifying indeed. And when I stood before audiences composed partly of those who listened to my feeble efforts, at the same localities, from fifteen to twenty-one years ago, I felt grateful to God that I was able to look every man in the face with the full assurance that I had done nothing, knowingly, to injure any of my brethren, or to reflect discredit upon the principles of our holy religion. I make no claim of perfection for myself, nor for any of my brethren; but am sensibly conscious of a continued effort to do my duty, and properly care for the work, whatever might become of myself, so far as human agency might elect. Now, being conscious of all this, is it presumptuous to claim the promise which the Lord made in 1873? If so, for what purpose was the promise made?

"Verily, I say unto you, if these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people."—D. C. 117: 5.

From the adjournment of the General Conference till the holding of the reunion at Logan, I did all that my condition of health would permit, preaching more or less at Lamoni, Davis City, Leon, at four different places in Mercer county, Missouri, and at Allendale, Missouri, within which time I baptized three.

In 1892, I requested the First Presidency to either lessen my charge, or relieve me altogether, for a time, if they could do so in harmony with their best judgment and the mind of the Spirit. This was done wholly upon the grounds of continuously failing health, of which fact none was so conscious as myself. It seemed that the time had not come for me to receive any relief of this kind, for my charge was added to rather than diminished. However, I accepted my appointment in good faith and tried to do the best I could to honor it. In 1893 I was greatly relieved by the considerate kindness of the First Presidency in appointing Bro. Joseph Luff to share the burden with me. Last spring, when I referred to the request made by me two years previously, I was

asked if I still felt in the same frame of mind, to which I replied that I did, if they could consistently grant it. It was done, and in my opinion, none too soon.

I do not believe (and you will please excuse me for my infidelity) that the right way to strengthen "the little ones" is to keep them in ignorance of the true character of any of God's revelations to us. This has been largely the policy of the "mother of harlots" and her daughters, but it is not, and never can be, the true policy of the Church of God. When the accepted revelations of the church are attacked by those without, we are expected to intelligently defend them. Can we do this if we never think, talk, nor write about them, as they appear to us? I grant that for any minister of the church to "criticise" the purported revelations of God, after they have been accepted by the church, from the standpoint that they are of human origin, is out of order; but when done from the standpoint of their divine origin, I claim that such discussion, though it may involve the necessity of pointing out what may appear to be their weaker points, is highly beneficial and conducive to the growth of the "little ones."

Your brother, in the one faith,
J. R. LAMBERT.

COLDWATER, Mich., Oct. 17.

Editors Herald:—Our conference just closed peacefully and profitably; attendance unusually large: many strange faces in the audience. Those who have been accustomed to face the Southern Michigan audiences of Latter Day Saints will note the contrast sharply. Many of the older, familiar, dear faces are gone; new ones have come in to take their places. God grant that these latter may fill the sphere of duty as well as those who have laid down the armor, covered with the dust of many a sharp encounter, and scarred with the wounds of many a hard fought fight. The old and experienced warriors are falling in the ranks, and the young and vigorous are coming to the front—the hope of our cause and nation.

One was baptized during conference, a Catholic lady from Angola, Indiana. She wrote me a letter while I was at Knox in the "fray" with Braden, which she kindly consented to let me send you for publication. I will inclose it with this. The lady is shrewd and intelligent, finely cultured, and will be a great help, no doubt, to the work. Saints are all encouraged and renewed in the work. The pace is rapid for the cause; we can all see the "hastening time," the "harvest" period, in which is crowded the *measures* and hoarded up resentments of six thousand years. At the conclusion, will I be ready? Pray for me. Respectfully,

S. W. L. SCOTT.

ANGOLA, Ind., Oct. 2.

Mr. Scott:—To whom shall I apply for baptism? Since attending the debate I have read "principles of the gospel" which has been of great assistance to me in studying God's word. I can truly say I believe with all my heart, and desire to obey the conditions that I may claim the promises. There

are two others that I believe will obey when the opportunity is offered.

Perhaps you may remember me. I am the Catholic lady who spoke to you the last evening of the debate, but I can no longer be satisfied in the doctrine of a church which I believe to be an apostate from the "Church of Christ."

Among my acquaintances there is but one Latter Day Saint, and that one belongs to the Utah Church, therefore could be of no assistance to me. She gave me a book "Succession of the Presidency," but, "by their fruits ye shall know them;" and I cannot accept them, and as I know of no other person of whom I can ask, I make this appeal to you. We can come to Coldwater if more convenient.

MRS. CECIL CARRIE FLAGLER.

CANTON, Ill., Sept. 3.

Editors Herald:—As your columns are not flooded with news from this part of the vineyard it may be well to send a few items. But before I get around to local affairs I want to touch things up a little.

The editor of the *Herald* is a success as the prophet of God to the church in this dispensation. As a man of broad scope of understanding in *spiritual things*, of sterling integrity, and moral worth, and everlasting patience, he is a success. As an American politician and political economist he is not as great a success. But perhaps he may not have laid claim to this distinction. Judging from editorials in *Herald* on strikes and labor troubles, I think he does just a wee bit.

Now you know he has patience, or he would not stand such criticisms. I will not argue the question. It is wrong to disagree through the *Herald*, some say, especially with the President of the Church. What would an average elder do if he could find no one to "spute" with? I am neither a Democrat nor a Republican, but one of many that cannot go the editor's views on political economy, and don't like to see it in the *Herald*; that is, unless somebody on the other side takes hold and explodes it. But a political debate in the *Herald* is hardly the thing, so you are treading on our corns and out of delicacy and propriety, (what I have already said may not confirm this,) we don't like to talk back. What I have said on general topics I think will suffice me for some time.

I left home about six weeks ago for Henderson; spoke there five times, and then came on here, and in connection with Bro. J. W. Terry began outdoor preaching in a beautiful park. It was an experiment, but was our last resort to reach the people. On Sundays we had from two to three hundred (some think as many as four hundred) out to hear. I have never had better liberty, with few exceptions, in all my life. By the way, we had the apostles of the Flying Roll with us. They hail from Detroit, Michigan. The Flying Roll written by James J. Jezareel of England, a book about the size of Tullidge's history, is God's last message to man. The missionaries travel afoot, two and two, and preach in parks and on the streets, in churches, schoolhouses, and public halls. They take no collections, but throw them-

selves wholly upon the charity of the world. They seem very sincere, meek, and humble, yet courageous in admitting questions and defending their doctrine. Here is an example for the Seventy in the Church of Christ. But their doctrine is a strange mixture of truth and error. According to them there is a female spirit in the Godhead. In the end of days a new light was to break forth, and that's the Flying Roll. In order to become sons of God and obtain absolute salvation, the law, the gospel, and the Flying Roll must all be accepted. All sincere ones in the denominations will be saved with the common salvation and become as the angels, but not sons of God. Those who accept this last message will never die. Their message is largely to the ten lost tribes. Hell is the grave; the soul, spirit, and body, are three distinct entities: The soul goes to the grave with the body and will be resurrected; but the body will not. The second coming of Christ is near at hand. We came in conflict with them in one of our Sunday meetings. They held forth at 2:30 p. m., your humble servant at four, and 7:30, and they at 4:30. An immense crowd was out. We did not deflect much, but where our doctrine and theirs came in contact we drew the lines plainly, but in a kindly spirit.

This is a peculiar field in many ways. There is no opposition of the open, many kind. The priests of Babylon here are dumb dogs that cannot bark. All the opposition is of the underhanded kind. The sectarian priests are busily engaged drawing their salaries and keeping up the old spiritual stagnation of the dark ages. It is a mortal sin to argue; they would not do it for the world. The people are wealthy, and proud; and well satisfied with their religion, as a rule: yet there are many open, warm-hearted people here that will eventually obey if the work can be pushed. Many have been convinced, but few even of them obey. We will toil on as faithfully as possible, hoping for the harvest by and by.

E. E. WHEELER.

SULPHUR WELLS, Ind., Oct. 19.

Editors Herald:—The district conference of Southern Indiana convened the 13th and closed on the 14th. There was a fair representation of the members and ministry. Several questions of importance came before us and were discussed and settled satisfactorily, which we trust will result in good to all, especially to this district. The preaching services were conducted by Brn. Short, M. R. Scott, L. F. Daniel, J. M. Scott, and W. H. Kelley. I was pleased to note an improvement in our ministry. There was quite a good attendance of the outside world who were favorably impressed, if their respectful attention is a criterion. The communion service was especially good and impressive in prayers, in testimonies, in tongues. The Byrneville Saints vied with one another to make things pleasant for all. Some things occurred during the conference that caused momentary sadness, but I trust the results will be increased understanding of the law of the Lord.

I was pleased to learn from M. T. Short and L. F. Daniel that the work was being favora-

bly received in the northwestern part of this field. Brn. George Jenkins and J. M. Scott also report the outlook encouraging in the central portion. Our young brother, M. R. Scott, Jr., reports encouraging prospects from his field. Our untiring worker, A. C. Barmore, reports new openings from the southwest; and James M. Baggerly from his point of view feels exultant, and ready for the fray, after a brief engagement in school work. M. R. Scott, Sr., is looking to the interest of the work in his vicinity of country. Certainly with so grand a class of men, whom it is a delight to honor, this glorious cause will go forward and prevail. Myself and V. D. are holding forth at the Buckeye schoolhouse in Perry county, this week, with favorable prospects of additions to the church. Respectfully,

I. P. BAGGERLY.

BANDERA, Texas, Oct. 8.

Editors Herald:—My last letter was from San Antonio. I left there on the 15th for this point, in company with Bro. and Sr. Wight and Joseph Manere. I labored here among the old Lymanites, visiting and preaching; but I find but few of the old stock left; Ezra Chipman, William Ballantyne, George Hays and wife, and her mother, Sr. Curtis. With my visiting and preaching among them and their posterity I enjoyed myself very much. Bro. Wight took me up to the head of the left prong of the Medina River to hunt out some of the lost sheep of Israel in a country you would least expect to find an Israelite; but to my surprise in these canyons, the valleys and hills were full of people, and I wondered where they came from. We labored over a week, then Bro. Wight left me in care of Father John Currie to go over the divide; but sickness prevented me from taking the trip, and the old gentleman and I, after three days' sickness, returned to Pipe Creek, to attend our conference which convened the 22d of September. Our business sessions went off pleasantly, the preaching being done by Brn. Sheppard, Wight, Father Currie, and the writer, Bro. Sheppard returning home to Oscar, Indian Territory, Bro. Wight to Beeville, and I to remain till Friday.

Father Currie was to take me down to San Antonio, to fill an appointment, but I was disappointed in this; for before we were to start I was smitten with erysipelas, for ten days suffering excruciating pain. After that I began to amend slowly. I was stricken down at Bro. Dunlap's. His wife was a Baptist saint, and to God be praise for the untiring zeal of this woman for my welfare. She nursed me as she would her own child. She is the kind of Baptist that believes in works. She recommended tar and grease, and that drove off the disease. Last Saturday Bro. Johnson went down with his hack and bed, and they lifted me in and I was brought here, not much the worse for the nine miles ride. I am now in care of Bro. Robert Chipman's family, who are doing all they can for my recovery. This is the twelfth day since I was taken down. I can get about some now with crutches.

Taking all things into consideration I

think I shall return home when able to travel. My intentions were to labor about San Antonio this winter, but I find the climate no better here, as far as the erysipelas chills are concerned, than at home. Now, let this suffice for my return.

I must say I never felt better on any mission I have ever taken from conference. I know the good Spirit has been with me in my labors with Saints and others. Success to all lovers of truth.

JOHN HAWLEY.

AUBURN, Iowa, Oct. 17.

Editors Herald:—Our district conference closed at Galland's Grove, Iowa, the evening of the 14th inst., and we are glad to say that we had a profitable session. Elder Joseph R. Lambert was with us, and the Saints enjoyed his preaching there and at Dow City very much.

Reports show that our missionaries and local elders and priests are doing well. Three were baptized and an excellent young man, Bro. C. Joseph Carlson, was ordained to the priest's office. The good Spirit was with us during the entire session, and the Saints rejoiced.

In bonds,

C. E. BUTTERWORTH.

SAN JOSE, Cal., Oct. 15.

Editors Herald:—I write just a few lines for the benefit of the many who are anxiously awaiting the time for the Evanelia, or gospel boat, to sail for the far-away isles of the sea. Some of the missionaries having given up going now, whose company would have been very acceptable to us, has rendered our journey thus far, somewhat unpleasant, as we so much expected them to go; but my wife and I have done as the darkey said to us on the train, "Just take your life in your hand and trust in de Lo'd."

Our attention was called most of the time to the beautiful scenery along the road, especially from Denver to Salt Lake City. Here we stopped over one day, viewed the city with its wide streets, beautiful shade trees, the temple, and many other attractive features to us, passed on to Ogden, thence west over the range, and once more were delighted with the scenery, especially along the Truckee River. I never could describe its grandeur either in word or with pen; but it far surpasses anything my mind had ever painted for it.

While I have viewed the beautiful scenery of the West I have been confirmed more firmly than ever before in the truthfulness of the historical part of the Book of Mormon in regard to the rocks being broken and the earth heaved in every conceivable manner, etc., and as I bid my native land farewell I do so feeling calm in my soul, and shall ever strive to say, "Father, thy will be done" and go and do at his command at all times, leaving the results with him and those unto whom I minister.

I feel to thank our Father in heaven that my name is written in the Lamb's book of life, and ask the Saints to pray for us that we may ever do good and labor for our Master, wherever our lot may be cast, and bless many with the fullness of the gospel, lead them out of darkness into light, and return with them

in safety to ever be with the pure in heart.

San Francisco, Oct. 18.—I take pleasure in informing my coworkers in regard to time of our leaving port on the little gospel boat, Evanelia. We leave about one p. m. to-day. Have been delayed some on account of part of the missionaries giving up the voyage at present, and this morning on account of bad weather. We have a cozy little home in the cabin, as you will see by Sr. Burton's letter.

Bro. and Sr. Burton, Bro. Scott, Bro. Niemann, Mr. McGrath, and myself and wife are all on board and will set sail for the islands. We ask the Saints to pray for us that we may ever have the blessings of heaven with us.

Your brother in Christ,

HUBERT CASE.

SAN FRANCISCO, Cal., Oct. 18.

On board the Evanelia.

Editors Herald:—Elder Hubert Case and his wife arrived on Monday, and this morning we expected to go to sea in tow of the good tug Alice, but the reports by telephone from the heads certified that there was a heavy sea and southerly wind outside the heads, and as that wind is dead ahead we concluded not to go to sea; and this evening shows we did well not to start, for the weather is decidedly unfavorable; and now we will wait until our fair California weather comes and a westerly or northerly wind blows again.

On the 23d of September the Evanelia was dedicated to the service of our Master in the South Seas. Two hundred or more Saints and friends were present under the shed on the wharf at which the little schooner lay. Bro. C. A. Parkin, representing the Bishop, offered the opening prayer, after singing, after which Sr. Ida May Cooper, of Santa Rosa, sang a solo, and then, after singing by the choir, Bro. J. C. Clapp addressed the assembly, after which Bro. M. H. Forscutt went on board the gospel boat and in solemn prayer dedicated her to the services of the Lord. And after singing a hymn composed for the occasion by Bro. M. H. Forscutt, and the benediction the crowd dispersed, and all was again quiet on board the Evanelia.

The next week finished the main part of the carpenter work, and on Thursday with a pilot on board we went out on the bay and towards the heads, to try her, and also to get her into a quiet, clean place to lie where we could paint her and finish her all complete, while waiting for our missionaries, and while we attended the reunion at San Jose. As we got out towards the heads the wind increased, blowing quite fresh, but the Evanelia behaved splendidly, and although there was a heavy, short sea running against a strong tide, and the wind blowing strong, yet she tacked as nicely as a yacht would in a smooth sea, and behaved herself as a good mistress of the seas should; and Old Neptune will surely be proud of his new acquisition. After having tried her, tacking, wearing, by the wind, the wind free and winged out, we ran in to Sansalito and anchored among the yachts in a smooth, well-sheltered bay, where she received the finishing touches. And soon after reunion we ran back to San Francisco, and at section 4, sea wall, we are yet lying

waiting now for wind and weather to change, everthing being all ready for sea.

Our crew consists of J. F. Burton master, Jephtha Scott mate, Fred Niemann second mate and cook, Hubert Case and William McGrath A. B's., or able seamen, and Srs. Case and Burton. The wind southerly, cloudy, and barometer falling, indicating bad weather, and we possibly may have to wait yet a day or two.

The islanders will certainly be proud of the gospel boat, and will ever hold in grateful remembrance the children and Saints of America and other places who furnished the means, and the good Bishop who has had built and furnished with so good an outfit the neat little craft Evanelia.

The report has just come on board that the weather is bad outside and the bar is breaking—it was best not to go to sea to-day. Bro. Parkin will send to Bishop Kelley a negative or two of those which were made of the boat with the missionaries on board all ready for sea, and very soon all the Saints can for a trifle see the Evanelia, as without doubt Bro. Kelley will have them for sale at the Herald Office, and the Saints of California can get some of the photographs which were taken on dedication day, by applying to Bro. C. A. Parkin, No. 3010 Sixteenth street, California.

Friday morning, daylight.—Fine, clear, westerly wind and weather. By seven a. m. we will be in tow of the Alice for sea. Will have a pleasant and quick passage.

All well; good-bye.

J. F. BURTON.

TAKAROA, Oceanica, Aug. 29.

Editors Herald:—In my experience in this foreign land I have found that all beds are not made of feathers, and every reclining place does not prove to be among flowery beds of ease; neither are all meals eaten amid a dazzling array of silverware; also that in the Devil's going to and fro in the earth as a roaring lion he forgets not to give careful attention to these little islands as well as other places, tempting and leading astray the children of men. So vigorously is he at work that sometimes I think that if ever I get through it will be a narrow escape; at least I am often reminded that I have not yet put on immortality, and that if I would win, I must continue to grapple with the "law in my members," which is continually warring against the "law of my mind." My experience here causes my mind to revert to a sentence in a prophecy given me through Sr. France of Southern Kansas: "Many trials await you;" and I think, how true! By the grace of God I still strive to conquer and to do what I can to help roll on the work, and can give your readers to understand that here also the battle is on.

This island is the main stronghold of the Utah missionaries in this part of the world; but we also have a small branch here, and they are alive and wide awake. I arrived here yesterday and preached for the Saints this morning at seven o'clock. The president of the branch took notes during the sermon, and after the benediction, he asked questions on every point in the discourse, different ones in the

audience answering readily, and giving every passage that I used, and in many instances quoting my own arguments verbatim. I was much pleased to see how thoroughly they canvassed my remarks, and to know that I made them understand.

Since April conference, and until I arrived here, I have spent the time about two or three hundred miles southeast of here, on the islands of Hikueru and Raroia, in company with a young native elder, who is proving to be a noble worker, and is improving rapidly, and is getting right into the true spirit of the work. He has been a great help to me in learning the language so far. With his help I can translate and get it into pretty good native. I first translate the best I can and then hand it to him for correction. Thus we have translated many passages of the Doctrine and Covenants that we wished to use. I translated the sixty-fifth section and gave it to him to correct, and was surprised when he told me it was "uo tano," all straight, and needed no correction. The natives copy with eagerness every verse we translate and are very anxious to have the book complete in their own tongue. I find translating is good exercise, and it puts me right on my mettle; it brings out wonderfully the half forgotten words.

While we were in Raroia, the Catholics challenged us for a discussion on the church question. We accepted, and made arrangements for Bro. Loui to meet them. When the appointed time arrived, the Catholics all came into our churchhouse, and commenced what they termed a discussion; but I have no better name for it than a good-natured wrangle, and will not attempt to describe it here, but reserve it for fireside chat when I return to America. Suffice it to say that for three days and from three to five hours each day they attempted to carry on a discussion after the manner in which they conduct lawsuits here; First, each party writing down the points he wished to canvass, then the most of the time was spent in trying to get the Catholic to bring out his argument, and in endeavoring to get them to permit Bro. Loui to bring in all his evidence. We could not get them to touch some of their weakest points, and finally let them go in order for Bro. Loui to bring in his argument; but while he was coming in on the home stretch and far ahead, they jumped up and objected to him bringing in any more. So, being thoroughly disgusted with such proceedings, I induced them to stop, for there was no good in it. I then challenged them to discuss on a different plan, on the question "Eaha vau e ora'i au?" (What shall I do to be saved?) After considerable arranging, we all met again to discuss the above, each to have one hour. I opened, and discoursed with liberty on the plan of salvation for just one hour. Then the Catholic (a native) got up and spoke seven minutes, and played out, saying that if any others of his brethren wished to say anything to do so. That was not according to agreement. However, I said nothing, as I wished to see what they would do. So one of their number arose with a question book and read from it until time was called, making a few comments as he went along.

His brethren were all out of sorts because he read from the question book, and I have no fears that any of our folks will apostatize because of what they heard that day, but were delighted with results. While the second Catholic was speaking or reading he made reference once to a passage in the Bible, and took up one to read. While he was reading a vision opened to the president of the branch; he saw the hand of the man who held the Bible pierced through and through as with a knife and the blood running profusely. All along he seemed filled with a desire to say something bad to us, but could not make it fit just right.

While we were in Raroia I baptized three. While at Hikueru I baptized eight, and Bro. Loui baptized eighteen; twenty-nine in all. Brn. Newton and Jansson while in some islands near there baptized twenty-three, and after Bro. Newton came back Bro. Jansson baptized more.

Our division conference meets in October and we want to make our way to Kaukura by the 6th. My colaborer is one of my counselors, or vice president, in my division. We have made arrangements with a captain of a vessel to take us from here in a week or so. I have been on ten or twelve islands and have had to pay but three dollars for traveling expenses so far. Several owners of vessels take us when convenient for them; that is, when our destination is in their course, and are very kind to us. I appreciate their kindness, I assure you.

I have not yet received the news of the April conference in America, and am about crazy to get my mail, and have no idea how long it may possibly be before I do. Lonesome is no name; if the friends who have written could only know how much good their letters do me, they would be content whether they receive answers or not. I am thankful to those who have written. I cannot answer all, but know ye assuredly, that every letter fills a mission, for each is like a refreshing shower to a famishing plant. Any of the Saints who will write me will be doing a good deed. I also ask you all to pray that I may be blessed of the Lord to do my work; for I love this work, and desire to do all I can to help enlighten these people. And were it not for the fear of God and love for his work and his people, I should speedily return to my own land; but I love these people the more, the longer I am with them, and my heart swells in contemplating their future under right conditions. If they could only have the helps necessary to bring them up, they would soon become a delightful people.

Have preached between twenty-five and thirty sermons in the native language up to the present. It becomes easier rapidly. O, how I wish the church would send a young man to labor with me who could rough it everywhere I can! Bro. Devore is an excellent companion but cannot stand the sea travel very well. "Two and two" is the command, and the sooner we "haapao i te reira" (keep it), the better it will be for us. It would seem like a new dispensation to me to have a colaborer in the work here, that is, of my own race. We have thus far scat-

tered out in order to get more work done, but I am rather doubtful as to the results.

In hope of victory,

J. W. GILBERT.

Original Articles.

WOMAN.

THE first woman was created for the especial purpose of being the wife of Adam, and was crowned with all the honors and noble dignity belonging to that position. She was created for performing the duties which man could not fill, and for which he was not fitted; and she was no less his equal in carrying out the destiny for which the Almighty had fitted her:—

And the Lord God said, It is not good that the man should be alone; I will make a help meet for him.—Gen. 2:18.

Thus Adam was relieved of his loneliness, for if Adam had been permitted to remain in Eden with all its beauty and grandeur, with no one to share the good things by which he was surrounded, his life would have seemed one of exile. Therefore the purpose of woman was not to be the slave of man, but to be "a help meet for him;" and this was before sin had entered Eden and left its blighting curse upon the first home which God established upon this earth.

How changed the scene! Sin entered the world and left its poison upon all that it touched, and the wife or woman is made to feel the effects of its deadly embrace, and is compelled to listen to the mournful statement,

And thy desire shall be to thy husband, and he shall rule over thee.—Gen. 3:16.

Because of this utterance man has sought self-justification for all the degradation and ruin that he has been the means of bringing upon woman, and has made of this a cloak to cover the multitude of his sensual sins, believing that God had degraded woman, and that he was pleased to have him complete her ruin.

But from this sinful condition there was to be a way of escape:—

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Rom. 5:19.

The way of escape from this sinful condition was made known to our first parents by the revelation of the gospel and that by their restoration to God's favor should come all the blessings and privileges belonging to both.

It is a fact plainly manifest in the history of the race that woman has reached her highest and best condition among the nations that have recognized Jesus Christ and his gospel as the rule and guide of their lives; and God is teaching mankind that woman is man's equal in all that is good, virtuous, lovely, and pure.

All through the Scriptures the Lord recognizes the wife in her proper place as being coequal with man.

When Abraham was grieved at the conduct of Sarah his wife towards the bondwoman, the Lord told Abraham to "hearken" unto the "voice" of his wife (Gen. 21:12), thus showing that the wife had rights that Abraham should not abrogate, and that he should accede to her request. And when Miriam and Aaron undertook to interfere with the marriage of Moses, it profited them nothing. (Num. 12:1-15.)

In Judges 13 we are told how an angel of the Lord appeared to the mother of Samson and gave her advice in relation to the purity of her child and what she should do; that is, reminded her of the principle inculcated in the Word of Wisdom (D. and C. 86), which principle was as true then as now; and thus the Lord has always sought to honor woman in her place, and requires man to do the same. If she is the "weaker vessel," it is because man has sought to make her such, and prides himself upon his strength to lead her astray.

Listen to a few breathings of inspiration in relation to woman:—

A virtuous woman is a crown to her husband.—Prov. 12:4.

Whoso findeth a wife findeth a good thing.—Prov. 18:22.

A prudent wife is from the Lord.—Prov. 19:14.

These expressions show the estimation in which woman was held amongst God-fearing people. Therefore, with the restoration of the gospel, it is no wonder that woman is climbing higher; she is only seeking to occupy the place for which God has fitted her by her creation; and she is bound to reach her level, and none can hinder. We can no more stay her than we can stop the mad torrent in its wild rush through the valley, because the cry of inspiration with the latter-day gospel to manservant and maidservant is, "Come up higher;" and with this must disappear the false notion of the dark ages, that woman was "born to be a slave."

The gospel offers the best emancipation for woman the world has ever known, therefore the church cannot afford to turn a deaf ear to the Mothers' Society, Daughters of Zion, and other kindred organizations which are coming to birth in the church. It is God moving upon woman to help save the race from sensual degradation, misery, and eternal woe, and fitting her to occupy the exalted station in life which is her birthright.

When Jesus was amongst men he always treated women as well as men with respect, and never sought to belittle one at the expense of the other. After his resurrection he first appeared to a woman and sent a message

by her to his disciples; and nowhere in the gospel is woman made man's inferior, but both are to be made better by obedience to its truths.

Paul in speaking of woman describes her true relation to man:—

The head of every man is Christ, and the head of the woman is the man; and the head of Christ is God.—1 Cor. 11:3.

That is, the woman bears a similar relationship to the man that Christ does to God. Christ does not surrender his individual liberty and become a slave, neither should the woman; but as God and Christ are one in purpose, so should the man and his wife be one, studying each other's welfare and interest:—

For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. . . . Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.—1 Cor. 11:8-12.

Herein is set forth the condition of mutual interdependence which each bears to the other. Both are the result of God's work, and man has no condition of birthright which would justify him in treating woman as his inferior:—

Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.—1 Cor. 7:3.

Therefore, the disposition of some men to look upon woman as his inferior is not in harmony with the teachings of the gospel, but is a perversion of God's great truth, and largely the result of tradition and creeds, one of which we here insert. There are others like it, but one will suffice for our present purpose. In the English Episcopal Church marriage service, the minister says to the man:—

Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and forsaking all others keep thee only unto her so long as you both shall live.

The man shall answer, "I will."

Then he says to the woman:—

Wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honor, and keep him in sickness and in health; and forsaking all others keep thee only unto him, so long as ye both shall live?

The woman shall answer, "I will."

Why should the woman promise to "obey" the man and he be exempt from such promise? It is plain upon the face of it that God who created woman with rights equal to man, though tending in another direction, never could have inspired such a marriage covenant. If the woman is required to promise "to obey," the man should do the same; for he has no birthright by which he should lord it over her and she be his servant.

But, not satisfied with the pledge once, it is again repeated, and the man says:—

I, John, take thee, Mary, to my wedded wife and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then the woman says:—

I, Mary, take thee, John, to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

"God's holy ordinance" does not require a one-sided contract, for in each instance of the above pledge, the woman is required to say, "I will obey," while the man is exempt from this obligation. Such an article must have been framed by those who believed that woman was man's inferior, and that the church was called upon to lend its influence to keep woman down in the social scale. Woman was created as man's equal in "life, liberty, and the pursuit of happiness;" and because man has hindered her in this pursuit, God is now pushing woman to the front, and in many instances in the race of life she is proving to be the "fittest." Marriage was never intended to cut off her chances for "life, liberty, and happiness," but was for the purpose of developing a truer manhood and womanhood by each respecting the rights of the other, each working in his place as one, in unity as "God and Christ are one," and not by a false interpretation of "they twain shall be one flesh," and that one the man, and the woman nothing only as her lord may permit her.

This one-sided marriage contract reminds me of a case reported in the papers from English, Indiana, April 8, 1894:—

Absalom Thayer and Miss Estelle Flagler stood up to be married here Friday night. When the minister turned to the bride elect and said, "You take this man as your lawful husband?" she answered, "No, sir, I do not; you're the first who asked my opinion on the matter. Mr. Thayer has been courting my mother for more than a year. I thought it was herself he wanted, but it appears that he only wanted her consent to marry me, and she concluded to compel me to wed him." The minister then said: "This ends it; I have no power to bind anyone against his or her will." The crowd broke up cheering for the girl.

There have been times when woman was compelled to marry against her will, but the inspiration of liberty is taking hold of woman and giving her courage to dignify her womanhood. In the marriage covenant adopted by the church (D. C. 111: 2) the rights of woman are on a par with those of man, and the contract is as binding upon one as the other, wherein they are asked to agree to the following:—

You both *mutually* agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.

In this agreement neither party swears away any of his rights; and when "God joins together," he does not degrade woman nor require her to be the meaner servant. I know there are those who will say that a woman cannot be governed unless she is kept in subjection, and so they repeat these words:—

Believe me as you may,
Believe me what I say,
You will always find it best
To let a woman have her way.

It is no more true than in the case of man, for he likes to have his way; for many like to say:—

I am monarch of all I survey,
My right there is none to dispute.

But it should be remembered that she whom you led to the altar has a right to dispute with you when you seek to wrong her. In the dark ages of the past it was the common belief that the Devil was only manifest in womankind; for in the punishment of witches in Salem, Massachusetts, it was chiefly the women who were put to death for witchcraft, and the sentence was passed upon them by the minister; but when the minister's wife was accused of being a witch, there came a change over the people, and persecutions for witchery became fewer.

Those who have been called leading lights in the world have not always accorded to woman her true place in their affections. The following is from Shakespeare's will:—

I give unto my wife my *second best* bed with the furniture.

Why should he give her only the "second best"? What use had he for his first "best" bed when he was dead? If he had honored her as his equal he would have unhesitatingly said, "I give my wife my 'best bed.'"

I now desire to call the reader's attention to a statement of one not of the church in relation to woman and her place. It is from Fowler on Marriage, page 32:—

Even among civilized nations, the doctrines of the Bible and the religion of Jesus Christ are the only infallible safeguards of the sex. They are like a strong fortress to guard and protect the weak and helpless.

Page 35:—

When we learn that among the heathen nations, minds like those of Plato and Euripides, refined and cultivated by the discipline of the schools, possessing an ample acquaintance with all the learning and philosophy of their day, upheld and advocated the degradation of woman by countenancing polygamy, who can long hesitate in deciding the importance of our holy religion in the elevation of the female sex in society? It is a truth of no little importance to woman, that her comparatively exalted position and restoration to her proper dignity, are bounded by the influence of the religion of Jesus. Let her understand that man, in his

natural character, unrestrained by a Savior's love, perpetually seeks the degradation of the female mind; and if there is anything in his history which stains his soul with blackness, and marks his footsteps with crime and blood, and which ought to make him blush and hang his head to think himself a man, it is the deep and foul indignity which he has offered to the gentler and more refined half of our race.

These words are as true as though uttered by inspiration. The only power by which a man can overcome this damning sin is a "Savior's love" and power as revealed in the gospel, and in this and this alone is the assurance that a person can have "his robes washed white in the blood of the Lamb." If we would look into the domestic life of a great many men whom the world calls noble, we would find that their nobility would "go through the eye of a needle;" and no man can be truly great who seeks to deprive woman of her proper place in life.

It is time that man should awaken to the fact that woman was not created to be a machine, to be turned as man pleases, but that she has creative rights equal to his for the purpose of carrying out God's great plan of life and it is no mistake that we must account to God for the proper use of our lives towards each other.

Peter the Great of Russia was so brutal towards woman that he is called a monster. The following is said of him:—

Incredible as it may seem, it is nevertheless well authenticated that one of his own sisters—it is said more than one—received one hundred strokes of the whip on her back in the presence of the whole court for sympathizing with Alexis. The Princess Golitsyn, the bosom companion of the Empress Catharine, was publicly whipped by soldiers.

And the account closes with these words:—

Nothing ever told of Nero is more horribly grotesque than this; yet this man, or monster rather, is paraded before the world as "Peter the Great."

There are others whose greatness becomes very small in their conduct towards woman. The following entitled "Woman's true kindness," from the *New York Journal*, by a traveler, is worthy a place in this article:—

Among the nations, women are ever inclined to be cheerful and modest. They do not hesitate, like man, to perform a hospitable or generous action. Not haughty, nor arrogant, nor supercilious; but full of courtesy and affection; industrious, economical, ingenious; more virtuous, and performing more good actions than man. I never addressed myself in the language of decency and friendship to a woman, whether civilized or savage, without receiving a decent and friendly answer. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the widespread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so. And, to add to this virtue, so worthy the appellation of benevolence, these actions have

been performed in so free and kind a manner that if I was dry I drank the sweet draft, and if hungry ate the coarse morsel with a double relish.

Such expressions reveal the true inwardness of woman's conduct towards suffering man in contrast to man's inhumanity to woman which makes countless thousands of them mourn.

It is evident from the Scriptures that marriage is a heavenly institution, and that Jesus Christ set the seal of God upon it when he said,

What therefore God hath joined together let not man put asunder.—Matt. 19. 6; Mark 10: 9.

Therefore, whether men and women believe in Jesus Christ or not, an account must be rendered to the Almighty for the proper use of our lives towards each other as man and wife, though some persons may never understand it until they are weighed in the balances of God's eternal adjustment, when he vindicates the saying of the Book of Mormon,

I, the Lord God, delighteth in the chastity of women.

While the church is called upon to be an example to the world in its individual religious life, so in its married and home life it should be "as a city set upon a hill," that it may be an object lesson to this generation, pointing them to that "better life" revealed in Christ,

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. 2: 15.

JOHN SMITH.

FALL RIVER, Massachusetts, August, 1894.

DENOMINATIONAL BARRIERS DOWN.

It would appear from a recent sermon, by the Reverend De Witt Talmage, which was published in the *World Herald* in its issue for May 1, 1894, that the reverend divine has much joy in witnessing the tumbling down of denominational barriers. He says:—

The world's prospects are brightening. The Church of Christ is rising up in its strength to go forth, "fair as the moon, clear as the sun, and terrible as an army with banners;" clap your hands all ye people, the day breaketh.

Now, who would be sad when the Reverend De Witt Talmage suggests a general jubilation. But listen and hear the assigned reason for clapping the hands, etc. In the effulgent light which the breaking of the day radiates, his soul seems aglow; he adds:—

The bigotries of the earth are perishing. The time was when we were told that if we wanted to get to heaven, we must be immersed or sprinkled.

Now will you, kind reader, pause a moment and inquire what of immersion and what of sprinkling; whence their origin, and what their design? You may not (or you may) think the

writer presumptuous in claiming that the terms "immersion" and "baptism" are one and the same with the reader and believer of biblical doctrine; but be that as it may, I make the claim. Therefore the question, What importance is to be attached to immersion? is pertinent.

It will be seen that the reverend gentleman classifies immersion among the nonessentials; for he plainly says:—

The time was when we were told that if we wanted to go to heaven we must be immersed or sprinkled, or we must believe in perseverance of the saints, or in the falling away from grace, or a litany or no litany, or they must be Calvinists, or Arminians, in order to reach heaven. We have all come to confess now, that these are nonessentials on religion.

How many the reverend gentleman speaks for in saying, "We have all come to confess," etc., I would not attempt to decide; but certain it is that the reverend divine, with one blast of his modern orthodox breath, essays to sweep away the above referred to nonessentials, and it is quite as certain that immersion is classified among the nonessentials. The readers will therefore hardly charge the writer with misrepresenting the reverend divine. But if you be among those who hold the person of the Reverend De Witt Talmage in admiration, an attempt to offer anything savoring of criticism may look presumptuous, to say the least, in which event I would respectfully suggest, that whatever obtains publicity is public property, may be indorsed or denounced. Of immersion (baptism) the Scriptures teach:—

And [they] were baptized of him in Jordan, confessing their sins.

Christ, our exemplar, requests baptism at the hands of John, the reason for which is by him assigned thus:—

For thus it becometh us to fulfill all righteousness.—Matt. 3: 15.

So, in language too plain to be misunderstood, we learn, that baptism is a part of righteousness; for were it otherwise, Christ's teachings as above are purposeless. But was this baptism an immersion? Let us see:—

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3: 16, 17.

If the reader will pause and consider, three conspicuous facts will be made visible in the above quotation: First, Jesus, subsequent to his baptism, coming straightway out of the water: Secondly, the descending of the Spirit like a dove, and lighting upon him. Thirdly, the voice of God from heaven recognizing the Christ as his beloved Son, with the declaration, "In whom I am well pleased." And when duly considered, will you essay

to find a basis for belief that baptism, or immersion, is a nonessential? Or, will you claim that forasmuch as God publicly recognized his Son, after being baptized, what evidence of this recognition would have been heard or seen, if Christ had failed to have been baptized? If so by what rule of logic, line of argument, or scriptural quotation could such a claim be made valid.

Further, as there is no guaranty of salvation to mortals save by a recognition of the the divinity of Christ as the Christ, and the belief of that divinity to be demonstrated by evincing our loyalty to God, by bowing to the decrees, conditions, etc., reflected by God's word, how then can we expect justification by, or from God, by classifying one ordinance that Christ obeyed and taught, among the nonessentials? Can you, kind reader, not see and understand, that in the repudiation of immersion or baptism, God's word is brought into disrepute, which is tantamount to denying God himself? Hence Christ says:—

He that is not with me is against me; and he that gathereth not with me scattereth abroad.—Matt. 12: 30.

And emblazoned as with the fire of inspiration he said:—

The words that I have spoken, the same shall judge him at the last day.—John 12: 48.

And being thoroughly imbued with the inspiration which prompted Christ to teach as above, Isaiah declared:—

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55: 11.

And as a climax of evidence as to the validity and therefore the imperativeness of the word, the following appears in Christ's prayer:—

Sanctify them through thy truth: thy word is truth.—John 17: 17.

For I have given unto them the words which thou gavest me; and they have received them.—John 17: 8.

Nor do I learn from this that the word, or a mere recognition of the same, is the only one thing needful; so far from this that the word reflects conditions which the creature must obey; hence in this sense, the word is imperative, the word sanctifies, the word saves. To illustrate:—

Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word.—Eph. 5: 25, 26.

That is to say, the word reflects the method of washing; hence we look for the method:—

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he [Philip] baptized him [the eunuch].—Acts 8: 48.

Do you not, kind reader, see the verification of the expression, "with the washing of water by the word," in Philip leading the eunuch into the

water to baptize him? And can you not see that baptism signifies immersion? If not, do not stop here, but essay to brace up your theological nerves for another flash of light from the legitimate source. Listen:—

Buried with him [Christ] in baptism, wherein also ye are risen with him [Christ] through the faith of the operation of God, who hath raised him from the dead.—Col. 2: 12.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead unto sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him [Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 1-4.

The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Peter 3: 21.

What think you, kind reader? Is there aught in the above scriptures condemnatory of immersion or baptism? If not, do they not teach immersion? And if so, is not immersion essential? And if essential has the Rev. Talmage the right to classify immersion with the nonessentials? What say you? But lest you, kind reader, in your studiousness, should think the writer attaches too much importance to baptism, or immersion, thus depreciating faith and repentance, I respectfully suggest that faith and repentance are prerequisites preceding immersion or baptism. Hence we read:—

And were baptized of him [John] in Jordan, confessing their sins. Bring forth therefore fruits meet for repentance.—Matt. 3: 6, 8.

I tell you, Nay: but, except ye repent, ye shall all likewise perish.—Luke 13: 3.

He that believeth and is baptized shall be saved.—Mark 16: 16.

If those believest with all thine heart, thou mayest.—Acts 8: 37.

Repent, and be baptized . . . for the remission of sins.—Acts 2: 38.

The above are sufficiently explicit and authoritative to demonstrate the essentiality of faith and repentance as prerequisites to immersion—baptism—and it cannot be the work of a sober, God-fearing, biblical student to enlarge upon one doctrine set forth in Christ's gospel to such an extent as will depreciate or render useless another part of that doctrine. Such a procedure would evince the indiscretion of a foolish engineer essaying to give prominence to one part of an engine by taking from another part that which belonged to it in the design of the maker as a preventive to friction. Hence, as if to meet such an exigency, John boldly taught:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

Paul presents a comprehensive and authoritative recapitulation of Christ's doctrine: First, faith; second, re-

pentance; third, baptisms; fourth, laying on of hands; fifth, resurrection of the dead; sixth, eternal judgment. (Heb. 6: 1, 2.) Thus we find these several parts constitute a perfect system and no more authority exists to eliminate one of these parts than exists to eliminate the whole, for it must follow that he that offends in one point is guilty of the whole. For if God's goodness is evidenced in imposing on his creatures faith and repentance, it is equally visible in the introduction of baptism, the laying on of hands, resurrection, etc. It was therefore more consistent to reject the whole counsel of God thus evincing no faith in God's wisdom, than to attempt to discriminate between some integral part which God has revealed as necessary to constitute the whole; thus claiming a wisdom superior to that of God.

Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?—Isaiah 40: 13.

Moreover we learn that as Christ was raised up from the dead by the glory of the Father, so they which were baptized into Christ, buried with him in baptism, were raised to a life divinely new. Do you, kind reader, think, or believe that Christ would have been raised up by the glory of the Father if he had not died, and therefore been buried? If not, on what basis could you believe that those who were dead in trespasses and sin would have been raised to spiritual; that is, to a newness of life, if they had not been buried with Christ in baptism, since Paul says they were thus buried, and thus raised? Did Paul teach the truth when he said they were thus buried and therefore raised to a life divinely new? If so, could they have received the life without a consciousness of spiritual death? thus feeling the necessity of being raised from a spiritual death to a newness of spiritual life? If so, how sayeth the Reverend Talmage that immersion is a nonessential? Shall the saw boast itself against him that shaketh it, or the thing framed say, Why hast thou made me thus? Why, Robert Ingersoll only claims the right of condemning what he finds in the Bible contrary to his taste, sense of justice, propriety, etc. Why then is Ingersoll stigmatized as an infidel, and Talmage indorsed and honored as a model Christian and an incomparable preacher? But you, reader, may claim that Talmage accepts Christ as divine, which Ingersoll questions or disbelieves. Yes, I must admit that the Reverend Talmage claims to believe, and soars high, and delves deep to present Christ as divine. I would neither knowingly misrepresent one nor the other; but the Christ taught thus:—

Howbeit in vain do they worship me, teach-

ing for doctrines the commandments of men. . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. . . . Making the word of God of none effect through your tradition.—Mark 7: 7, 9, 13.

Query, Does God's word teach immersion? It does. Then is not the theory of immersion being a nonessential a theory or tradition of man's formulation? If so, does not God's word become void to those who accept such a theory in lieu of God's word which reflects and therefore makes immersion imperative? And in the light of Christ's teachings, is not such worship vain? and if so, how can God accept such worship? And if their worship is not accepted by God, can he accept their claim to belief in Christ's divinity?

Again:—

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.—John 20: 22, 23.

The above were among the last instructions Christ gave to his disciples previous to his departure, and which are certainly reflective of a method for the remission of sins. How shall we learn or know of this method? If God's word is deficient of instruction to enable us to learn of that method, then Mr. Talmage's theories are as valuable as those of the Roman Church, and vice versa.

But, in thought following the apostles to an upper room in or at Jerusalem, and after consulting the narration given of their doings, we would hear the inquiring multitude's question, "Men and brethren, what shall we do?" thus answered:—

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

As God sent Christ, who in turn sent the apostles, the Holy Spirit being given as a factor under the direction of the Father and Son to guide into truth, sanctify, etc., under whose inspiration the Apostle Peter presented the method for remission of sins as above referred to, we are not left in uncertainty on the matter; but can only show ourselves in harmony with God by being in harmony with his reflected truth. The writer therefore reaches the conclusion that God has but one method by which to remit the sins of those people seeking remission.

And thus we learn the purpose and design of immersion or baptism, which forms an integral part of God's revealed plan, the gospel. Sprinkling I believe dates back to about the second or third century. Its design may be difficult to divine, but whatever it might have been the Scriptures maintain a deathlike silence as to its being a part of God's saving method. For as faith and repentance are indis-

pensible as a preparation for scriptural baptism, Christ taught his disciples to teach, and baptize, teaching them (the baptized) to observe all things he had commanded. And as infants are not capacitated to believe, they therefore are not the proper recipients of baptism. Again, having no sins to remit, baptism is not applicable to them; for if dying ere they are capable of discriminating between right and wrong, they are saved in Christ. I therefore reach the conclusion that both the theory of immersion being nonessential and sprinkling are of human origin, wherever and by whomsoever taught; therefore, their advocacy, belief, and practice show a divergence from, instead of a walking, teaching, and practicing in the light of God. Let us be wise, inquire for and walk in the old path, and thus find rest for our souls.

JAMES CAFFALL.

Conference Minutes.

GALLAND'S GROVE.

Conference held at Galland's Grove, Iowa, October 12, 13, 14, 1894; C. E. Butterworth president, W. W. Whiting assistant, Nellie Rudd secretary. Branches reporting: Boyer Valley 104; 3 removed. Salem 71; 1 died. Union 36; 2 baptized, 6 received. Mason's Grove 137; 2 baptized. Galland's Grove 271; 4 baptized, 1 died. Coalville, no change. Harlan and North Coon, returned for correction. Elders reporting: C. E. Butterworth baptized 2, J. M. Baker, A. Jackson, W. W. Whiting, J. R. Lambert, J. T. Turner baptized 2, J. Rounds, J. F. McDowell, C. J. Hunt baptized 5, J. H. Young, G. Hawley, O. Holcomb, J. Pett, B. Salisbury, J. Rudd, M. Lynch, R. Jenkins; Priests R. Wight, J. Dobson, D. Brewster, J. Pearsall, W. W. Galland, C. Holcomb, W. D. Bullard, W. Smith; Teachers J. Cross, C. Dobson. Tent committee reported debt of \$13.95. Collection was taken to pay debt and \$14.29 was received. By recommend from Union branch Joseph Carlson was ordained a priest. Bishop's agent reported: On hand and received \$430.10; expenses \$320; balance on hand \$116.10. [Figures erroneous.—ED.] John Pett's resignation was accepted and Nellie Rudd was chosen secretary. Preaching by J. T. Turner, J. R. Lambert, and J. F. McDowell. Next conference to be held at Dow City at call of president.

SOUTHERN INDIANA.

Conference convened with the Byrneville branch, October 13, 1894; James G. Scott president, M. R. Scott, Jr., secretary. Branch reports: Manville 21; 1 baptized. Byrneville 26; 2 received. Eden, no change. Plainville, no change. Washington 60; loss 14. Union 40; 1 baptized. Hope 31; gain 1. New Trenton, referred back for correction. Ministry reporting: Elders I. P. Baggerly baptized 5, M. T. Short baptized 3, V. D. Baggerly, L. F. Daniel, J. M. Scott, J. G. Scott, M. R. Scott, Sr., J. D. Porter, D. Scott, W. H. Kelley, G. Jenkins, D. O. Stites, M. R. Scott, Jr. Bishop's agent reported: On hand last report \$136.22; received since \$171.10; paid out \$227.71; due church \$79.61. Report was audited and found correct. Elder's license was granted to James D. Porter, and a renewal of priest's license to T. F. Wheeler. Priest William

York's license, in hands of a previous court, to be returned to him. Resolved that branch and district clerks restore to the records all names of members who have not been labored with as the law directs. W. H. Kelley elected district president for one year. Conference adjourned to meet with the Hope branch, Saturday before the full moon in February. Preaching by W. H. Kelley, M. T. Short, and L. F. Daniel.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened at Coldwater, Michigan, October 13-15; I. M. Smith chairman, O. H. Storey secretary. A resolution was passed that hereafter all voting should be done by the delegate system in harmony with section 180 in Book of Rules. Branches reporting: Coldwater 114, gain 3; Clear Lake 100, gain 2; Galien 120, gain 5; Buchanan 25, gain 7; Knox 37, gain 4; Hartford 24, gain 6; Dimondale 23. Marcellus, Maumee, and Lansing did not report. Ministry reporting: Elders R. Alcott, B. Corless, Thomas Horton baptized 1, W. Reynolds, E. A. Blakeslee, L. Scott baptized 7, I. M. Smith baptized 15, and H. A. Richardson; Priests J. Emerick, J. Kieffer, S. Bruce, G. F. Weston, and G. Corless; Teachers D. B. Teeters and W. Lockerby. W. Lockerby, Bishop's agent, reported: Receipts \$303.03; expenditures \$296.03; on hand \$7. Tent committee reported net receipts from renting the tent \$17.82. The present officers were sustained for the next six months, and the following delegates were chosen to represent the district at the next General Conference: L. Scott, W. Lockerby, I. M. Smith, F. Granger and wife, J. Emerick, R. Alcott and wife, E. A. Blakeslee, T. Horton, E. J. Goodenough, J. B. Prettyman, E. Whaley, G. Kastle, Lilly Kelley, Bell Roys, Ella Houseman, and Mollie Prettyman. Preaching by Elders I. M. Smith and S. W. L. Scott. Conference adjourned to meet with the Galien branch at call of district president.

NORTHEASTERN MISSOURI.

Conference convened at Higbee, Missouri, October 6, at ten a. m.; D. E. Tucker chairman pro. tem., J. A. Tanner clerk. Branch reports: Bevier 153; 1 baptized, 1 removed. Higbee 80; 2 baptized, 1 received, 5 removed. Carrollton 11, no change. Hannibal, Huntsville, and Missouri River, no report. Ministry reporting: Elders D. E. Tucker, D. F. Winn, J. T. Williams, M. A. Trotter, W. Vaughan, F. A. Evans, C. Perry, T. D. Williams, W. Vincent, R. R. Jones, J. A. Tanner; Priest J. Waltenbaugh; Teacher T. Broad, G. Booth, J. T. Richards; Deacon D. Edmonds. Bro. William Lewis of St. Joseph was invited to take part in conference. Bishop's agent's report: Due agent last report \$2.47; received since \$55; expended \$53.62. The report was audited and accepted. Bro. D. F. Winn, having moved out of the district, offered his resignation which was accepted, and T. D. Williams was elected district president for the remainder of the term. Preaching by Elders F. A. Evans, Wm. Lewis, and J. A. Tanner. Adjourned to meet with the Bevier branch the first Saturday and Sunday in February, at ten a. m.

NORTHERN MICHIGAN.

Conference convened at Whittemore, October 20, 1894; J. H. Peters president, J. J. Cornish assistant; F. H. Brooks was chosen secretary, R. E. Grant assistant. Branch reports: South Boardman 52, Whittemore 27, Free Soil 72, Coleman 82, Chase 43. Valley, Boyne City, and Alpena reports returned for correction. Ministry reporting: Elders J. H. Peters baptized 2, F. M. Cooper baptized 8, D. Smith baptized 47, J. Kaplinger baptized 5, F. C. Smith baptized 17, W. D. Ellis, R. Davis baptized 2, J. J. Baily baptized 5, R.

W. Hugill baptized 1, L. Phelps baptized 7, J. J. Cornish baptized 42, F. H. Brooks baptized 29; Priests A. Berve, G. D. Washburn baptized 21, I. P. Titus, J. Davis baptized 4, J. E. Hanson baptized 2. Bishop's agent's report: On hand last report \$552.51; collections since last report \$146.96; expenditures \$575; balance in agent's hands \$124.47. Report audited, and agent sustained. Resolved that the following named places be organized into branches as soon as practicable (their numbers range from thirteen to fifty members): Inland, Kingsley, Greenbush, Prescott, Burnham, Fairview, and Hillman. The following named brethren were chosen as delegates to the next General Conference: E. C. Briggs, J. H. Peters, J. J. Cornish, F. C. Smith, F. M. Cooper, Levi Phelps, and C. G. Lewis. Three were baptized during conference. Preaching by J. H. Peters, J. J. Cornish, Levi Phelps, F. C. Smith, and R. E. Grant. J. H. Peters was sustained as president of district, and F. H. Brooks chosen as secretary. Adjourned to meet at West Bay City, the third Saturday and Sunday in June.

Sunday School Associations.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convention met at Coldwater, Michigan, October 12, 1894; Starr Corless superintendent, S. W. L. Scott assistant; Mrs. W. A. Pierson secretary. Oral reports were heard from Galien, Lansing, and Coldwater, Michigan, and Clear Lake and Knox, Indiana, schools; and written reports from Galien, Coldwater, and Clear Lake were read by the secretary. Starr Corless was sustained superintendent, Bro. Storey assistant, and Sr. Pierson was chosen secretary, Lena McElhenie assistant. Delegates were appointed to the General Convention as follows: S. W. L. Scott, I. M. Smith, E. A. Blakeslee, F. Granger, R. Alcott and wife, J. B. Prettyman, Bent Teeters, E. J. Goodenough, H. A. Richardson, S. E. Kelly, W. J. Smith, E. M. McElhenie, Thomas Horton, Otto Storey, and Starr Corless and wife, delegates present to cast full vote of district. The entertainment in the evening was a success. All must have been made to rejoice to see the young manifest such interest in the Sunday school work.

MANCHESTER.

A convention was held at Manchester, August 4 and 6, 1894, on the occasion of the gathering of the British Isles conference. James Caffall and Joseph Dewsnap, Sen., chairmen, E. R. Dewsnap secretary. S. F. Mather represented Leeds Sunday school, Elder Hoole the Sheffield school. The original object of the convention was to organize the Manchester, Farnsworth, Leeds, and Salford Sunday schools of the Manchester district into a district organization. In the early part of the convention those assembled desired to enlarge the bounds of the proposed district to include the British Isles mission. For a time organization in this direction was proceeded with, but during the later sessions objection was raised to this being done without a more general notice of the assembling of the convention being issued to all the Sunday schools in the mission. The former proceedings were therefore annulled. The organization of a district embracing the Sunday schools of the Manchester and Sheffield districts was then accomplished, the understanding being that this district should hold a convention next August on the assembling of general conference, and that an invitation should be extended to all schools in the British Isles mission to amalgamate with the aforesaid district on that occasion. For the ensuing year S. F. Mather was elected superintendent, Wm. R. Armstrong assistant, E. R. Dewsnap secretary and treasurer. The

following resolutions were passed: Resolved that the secretary of the British Isles mission conference in issuing his circular for the convening of the 1895 conference at Sheffield be requested to invite all representatives of Sunday school work in the said mission to be present with a view to amalgamation as the British Isles mission Sunday school association. Resolved that this convention express its thanks to the British Isles mission conference of 1894 for the privilege accorded of presenting its claims before this conference. During the convention the chairman, James Caffall, expressed his entire and hearty concurrence in the endeavors to form a district Sunday school association and accorded no mean share of praise to the Sunday school work in general. The ministry were well represented at this convention, between thirty and forty being present. The work done will undoubtedly result in good both to the Sunday school work and to the church generally in the British Isles.

CONVENTION NOTICES.

Convention of the Spring River district will convene Monday, November 12, 1894, at Weir City, Kansas. At this meeting officers will be elected. We would like a large number present. Entertainment Monday eve, November 12, 1894.

MIRTIE JONES, Sec.

Miscellaneous Department.

PASTORAL.

To the Saints of the Pacific Slope Mission, Greeting:—In the ordering of providence and with the consent of the leading authorities of the church, I have been assigned the duty of helping to get the gospel boat, *Evanelia*, from San Francisco to Papeete. As soon as this duty is performed I will return, and expect to do so by February, or sooner. In the meantime the missionary work will be in charge of the several missionaries in charge of fields of labor; to wit: Washington and Oregon, Elder H. L. Holt; Northern California and Nevada, Thomas Daley; Central California, J. C. Clapp; and Southern California and Arizona, D. L. Harris. Whatever portion of the work is properly assigned to me in the mission is safely referred to them until my return, myself and the church having all confidence in these brethren.

We will leave to-morrow morning, and on my return would like a report from the missionaries in charge. Ever praying for the blessing of our Master upon the Israel of God everywhere, I am,

Your brother in Christ,

J. F. BURTON.

SAN FRANCISCO, October 17, 1894.

BISHOP'S AGENT'S NOTICE.

To the Saints of the Northern Texas and Southern Indian Territory; Dear Brethren and Sisters in the Gospel Covenant:—Having been appointed Bishop's agent for this section of country, I feel it my duty to call your attention to the importance of keeping that part of the gospel law that God in his wisdom has ordained, that every financial need in the church could be supplied. We as a people are glad that we stand upon a platform that covers and is composed of every word that proceedeth out of the mouth of God. We delight to call the attention of the people to the grand fact that the gospel in its fullness has been restored, and that man should observe all things, and not a part only, of that which is written. As a people we never fail to teach the world that the system of religion taught by Jesus Christ our Lord is the only system given to man by which he can be saved in the kingdom of God. We are very careful to draw the line and show the world, wherever we present the gospel,

that unless every principle of that perfect system is taught and observed, the same is perverted, and therefore falls short of accomplishing the work ordained of God. We all admit these facts. Then is not the law of tithing a part of the gospel and one of the essentials? The church so teaches. But we sometimes forget, after becoming adopted into the church by the perfect law of adoption, that God in his wisdom has provided all the ways and means by which his church is to be built up, governed, and guided, until the gospel has reached every nation, kindred, tongue, and people. How can this be accomplished, dear Saints, unless this part of the system be observed?

If the Lord had intended to carry on his work without financial assistance he never would have introduced the law of tithes and offerings. All are not called to go into the world and preach the gospel, but all can be instruments in the hands of God in sending the glad tidings by observing this financial part of the system. Luke 11:42 tells us that this part must not be left undone, and in Doctrine and Covenants 64:5 a grand and glorious promise is made to those who keep this command. We all believe that if a man wants the benefits to be derived from obedience to baptism he must be baptized, and if he desires the blessing of the gift of the Holy Spirit he must observe the ordinance of laying on of hands, and in like manner, if we want the blessing promised to those who pay their tithes and offerings, we should comply with that part of the law as well.

Some may say, "I always treat the elders well when they come, and give them financial assistance when I have it." This is good; but don't forget, dear Saints, that the elder may have a family hundreds of miles away who must have food and raiment, and if they are not thus provided for, can you expect him to give his time to the preaching of the gospel to others and let his own family do without his assistance? No, you do not. When the time comes when all men shall render an account of this life's work how many of us can truly say we have done all we could in sending the gospel to others? Everyone who has been brought to see the light of the true gospel should be glad and rejoice that God in his wisdom has so arranged this beautiful system in which each and every one can have a part in saving the world and receive their reward at the hands of a just paymaster when the work is over. May God help us as a people to understand fully, that we are saved by obedience to every word that has proceeded out of his mouth, each and every commandment being just as essential as the other at the proper time and place.

Praying and battling for the triumph of truth, I am,

Yours in gospel bonds,

T. J. SHEPPARD.

DEDICATION NOTICE.

The Saints of Acheson Junction, Missouri, will hold dedication services in their new chapel November 11, 1894. All Saints are invited. This is a small branch but well located—only one fourth of a mile from the railroad.

T. J. MAUZEY.

BORN.

GARNER.—At Fowler, California, June 13, 1894, to Bro. Daniel and Sr. Mary Cazaly-Garner, a daughter, and named Clara Hildegarde. Blessed August 22, 1894, by Elder Joseph F. Burton.

MARRIED.

PUTNEY—COCKERTON.—On board of the schooner *Evanelia*, Sunday, October 14, 1894, at ten a. m., Elder J. M. Putney and Sr. Esther Cockerton were united in the holy bonds of matrimony, Elder J. F. Burton officiating. After partaking of a frugal lunch with a few Saints and the master builder of the gospel boat, Mr. D. J. Holder, the happy twain, now made one, with the captain of the

schooner and wife, returned to the home of the bride, where a sumptuous wedding feast was prepared. After partaking of this all hands went, as good Saints should do, to church. May the angel of peace ever dwell in the hearts and abode of the happy couple.

DIED.

DOMONOSKE.—At her home near German-town, Glenn county, California, July 23, 1894, Sr. Clara Jane, wife of Mr. Henry Domonoske, and daughter of Bro. and Sr. J. B. Price of No. 1557 Eighth street, Oakland, California, aged 37 years, 6 months, and 7 days. Deceased was born in Provo, Utah, and came to California with her parents in the summer of 1869. She was baptized and confirmed a member of the Reorganized Church by Elder Hervey Green at Davisville, California, July 15, 1875, and remained a faithful, devout Latter Day Saint until death. A kind-hearted and grief-stricken husband, four beautiful little children, a father, mother, three sisters, three brothers, and many dear friends mourn her demise. A large gathering of sympathizing neighbors from far and near attended services at the family residence, and also followed the remains to their last resting place, the Willows cemetery, a distance of about twelve miles. Funeral services conducted by Rev. Mr. Farnham of the Methodist Church.

SANDAGE.—At Lone Rock, Missouri, October 19, 1894, Ella, wife of Bro. Emanuel Sandage, aged 20 years, 2 months, and 5 days. A husband and an infant babe mourn her departure. Funeral service October 20 by Elder H. N. Snively in the Saint's chapel at Lone Rock.

CLARK.—At his home at Echo, Indian Territory, September 17, 1894, Bro. Jerdon E. Clark. Deceased was born October 23, 1838, in Newton county, Mississippi; baptized April 24, 1882; ordained a priest in September, 1882. A wife, one son, and four daughters, remain to mourn. He died firm in the faith, well-known and highly respected. Funeral sermon to be preached by Elder A. C. Hart at Ballard schoolhouse, October 28, at three p. m.

BRUSH.—At Kenton, Tennessee, October 6, 1894, Sr. Nannie J. McNeely-Brush, aged 26 years, 5 months, and 23 days. She first saw the light of the gospel in 1893, at which time she was confined to her bed with consumption. She believed, called for the elders, who administered to her, and was so far relieved as to be able to walk some distance quite easily. Her especial prayer was that she might be upheld until opportunity offered to obey the gospel. The desire was granted and she was baptized in March, 1894, by Elder W. H. Griffin, and ever after bore faithful testimony to the work. But it was not the Lord's will to restore her to health. She fell asleep, commending her spirit to the Savior's care.

SKINNER.—Bro. John Y. Skinner died at his home in Lake City, Calhoun county, Iowa, October 14, 1894, aged 69 years, 8 months, and 5 days. He was born in Wayne county, Indiana; was united in marriage to Miss Nancy Haine in 1847, of which union three sons and three daughters survive. Sr. Skinner having died February, 1881, he married Mrs. Susannah Reems March, 1885, an excellent lady, loved by all who knew her. She was the sunshine of the home until February 24, 1890, when the angels carried her spirit to God. November 18, 1891, he was married to Mrs. Mary Cochran, who still survives him. By the two last marriages he became stepfather to ten children, and he was as kind and good to them as though they were his own; and, I believe, they loved him for his goodness. Bro. Skinner moved into Calhoun county in the spring of 1865, and was well and favorably known by many. In the early days of the Reorganization, when Elders Thomas Dobson and Wm. Jordan came and held services in the schoolhouse near his home and preached to a congrega-

tion largely composed of professed Christians, Bro. Skinner, though not a professor of religion, was the first man to furnish a home for our elders. Ever since that day he has welcomed our ministers to his home. He was baptized by Elder Charles J. Hunt November 8, 1893. Funeral services were conducted at the Union church, Calhoun county, Iowa, by Elder C. E. Butterworth, assisted by Elder W. W. Whiting, where a large and attentive audience listened to the sermon. The remains were laid to rest in the cemetery near the church to wait the resurrection of the just.

ITEMS OF INTEREST.

LONDON, Oct. 20.—The campaign into which the Social Purity League has entered against the social evil, its causes and effects, is attracting widespread attention. It has assumed such magnitude that it is attracting the notice of everybody. The newspapers are devoting columns of space daily to the publication, together with their own comments, of communications of prominent members of the Purity League on the subject, as well as letters and interviews from persons and bodies opposed to the crusade. Local vestries, too, are passing resolutions in regard to the matter. The essentially religious bodies, notably the Wesleyans, are taking part in the movement in support of the Social Purity League, and the association of the clergymen of the Church of England has made an appeal to all ministers of the gospel to speak out plainly and refuse to allow the legitimate amusements of London to be conducted and regulated by libertines.

The Anti-Gambling League, with which a number of the prominent members of the Social Purity League are associated, has decided upon a bold strike in the furtherance of its aims. The members have resolved to make an attack upon the highest betting center in England, the Jockey Club, by taking action against three peers who are stewards of that organization. The ground of action is that the stewards are maintaining a gambling establishment at Newmarket. Eminent legal counsel has been engaged and they have advised their clients that they cannot fail to succeed. In addition to these proceedings it is the intention of the league to influence, if possible, the introduction in Parliament of a bill providing for the imposition of a penalty upon newspapers publishing the rates of betting upon sporting events. If such a bill should be carried through to the end of its becoming a law it would be the most effective blow to the practice of bookmaking that has ever been dealt.

The trouble between Mexico and Guatemala will be adjusted by an official apology from the latter.

General Booth of the Salvation Army is forming social colonies of workingmen in rural districts of England.

Representatives of British colonies have asked him to apply for grants of land on which to found colonies. The army has 102 institutions in England, including 64 slum post reserves, 48 homes for ex-criminals, 21 shelters, 33 labor bureaus, and 17 farm colonies. Of the women received into rescue homes, 70 per cent had proved faithful after a three years' test.

James Anthony Froude, the English historian, died October 20, at London.

A severe storm prevailed along the British coast on the 21st, doing damage to vessels at sea and to property on land.

The Cook gang of armed bandits robbed the express car and passengers of a train near Wagoner, Indian Territory, October 20. Indian police are in pursuit.

Mrs. Crittenden of Elyria, Ohio, enjoys good health at the age of 133 years. Her mother reached the age of 146.

Gueda Springs, Arkansas, was struck by a tornado October 20. Loss \$100,000.

ROME, Oct. 22.—All the Socialist workingmen's societies throughout the kingdom were dissolved to-day by government decree. The offices and domiciles of the members were searched and some important documents seized. Several protests were made against the action of the government, but there was no disorder.

BRUSSELS, Oct. 22.—According to unofficial figures published here the recent elections for members of the Chamber of Representatives have resulted in the following distribution: Catholics, 194; Liberals, 19; Socialists and Radicals, 29. It is reported that M. DeBurllet, the Premier, has been defeated for reelection to the Chamber by a small majority.

PARIS, Oct. 22.—The *Figaro* makes the assertion that Roumania has joined the triple alliance, composed of Austria, Italy, and Germany, and declares the visit of the King of Servia to Vienna and Berlin was in contemplation of a still further change in the Dreiebund.

Advices from Little Rock, Arkansas, dated the 23d, report the Cook gang of desperadoes as having instituted a reign of terror in Indian Territory. They boldly entered the towns of Watova and Tala, and robbed the stores and post offices, intimidating the inhabitants by firing of rifles and revolvers. The United States authorities at Washington have been appeal to for protection, and will probably take steps to exterminate the desperadoes. Bankers and business men of the territory are urgent in demanding the suppression of the outlaws.

Presidents of express companies in session at New York decided to urge the passage of the Caldwell bill for the suppression of train robbing.

PARIS, Oct. 23.—The cruiser Gabes sailed from Cherbourg to-day and the Du Petite Houars from Toulon for Madagascar. The latter carries large supplies of war material, including 6,000 rifles. Mail advices from Madagascar report that the Fahavalos tribesmen raided a village near Majunga, attacked the French trading house and beheaded two agents there, one English, the other French. Soldiers belonging to the Hova tribe, the ruling tribe of the island, were close at hand, but did not interfere.

LONDON, Oct. 23.—Numbers of leading English and foreign Anarchists are vacating their haunts in London and the majority are proceeding singly to America. The reason for this migration is the incessant harrasing to which they have been subjected by the police. Mowbray, the Socialist leader, will shortly return to the United States.

BERLIN, Oct. 23.—The Cologne *Gazette* says Chancellor von Caprivi has invited the leading ministers of the German States to a conference in Berlin to discuss the proposed anti-Socialist measures.

TORONTO, Ont., Oct. 23.—The Board of Trade has adopted a resolution calling for a fourteen-foot channel from the lakes to the ocean by the St. Lawrence route.

SAN DIEGO, Cal., Oct. 23.—A very sharp earthquake shock drove the people from the large buildings this afternoon. No damage was done beyond the breaking of windows. A telephone message from Campo, a small town on the Mexican border, fifty-five miles east, says the shock was very severe there.

WARDNER, Idaho, Oct. 24.—In the Coeur d'Alene mining country within the last few days a mysterious plague has broken out and several hundred people have been stricken, most of them miners. Local physicians are baffled as to the origin or nature of the epidemic. No deaths have occurred.

Epidemics of diphtheria and typhoid fever prevail at points in Illinois and Kentucky, along the Ohio River, causing many deaths.

Yokohama advices of the 20th report an

extensive naval engagement between the Chinese and Japanese squadrons at Yalu River, the latter attacking. A large number of vessels were engaged on each side. Both fleets suffered severely, three Chinese men of war being sunk, and several Japanese vessels disabled. The Japanese report a victory; the Chinese a repulse of the Mikado's fleet. Many were killed and injured on each side.

LONDON, Oct. 20.—A dispatch received here from Shanghai to-day says, according to Chinese advices, a severe battle has been fought on the lower portion of the Yalu River. The Japanese are said to have crossed the river and to have attacked the Chinese, but, it is reported, after fierce fighting, the Japanese were repulsed. Both sides are said to have lost heavily. The Chinese do not claim a conclusive victory; but declare they still maintain their position. No confirmation of this dispatch is obtainable.

CHEMULPO, Corea, Oct. 22.—A detachment of 1,300 wounded Japanese has arrived here and there is a large number of wounded at Seoul. In addition 2,100 wounded Japanese have been sent to Japan. At Ping Yang there are 1,200 wounded Chinese in the hospitals. The rebellious Tonghaks of Southern Corea are restless and only the fact that they are not provided with arms prevents them from breaking out into open revolt and moving en masse upon Seoul. Many of them have started already. Four hundred Japanese soldiers have been stationed at the King's palace at Seoul, owing to the fact that the King's brother is believed to be leagued with the Tonghaks. The Chinese are mobilizing a great force at Kiren, and they are also gathering a strong force at Pow-Ting-Fu. The second son of the King of Corea left here October 15 as a special envoy to the Mikado to return the visit of the Marquis Siouyo, the Japanese envoy. The king's son took with him a quantity of presents.

TIENTSIN, Oct. 22.—It is stated from a reliable source that negotiations for peace between China and Japan are proceeding at Seoul.

LONDON, Oct. 23.—A dispatch to the *Times* from Tien Tsin says the Chinese officials report that a battle occurred near Yi Chow yesterday and that the Japanese were repulsed southward, with a loss of 3,000 men on each side.

Japanese warships are reported to be cruising off the Shan Tung promontory, or to the south of it, the intention being to waylay Chinese transports. The Chinese fleet left Wei Hai Wei yesterday with orders to attack the Japanese squadron.

The Emperor of China, realizing the importance of the naval battle fought off the Yalu River as preventing a maritime invasion of China, has issued a decree awarding honors to the foreign officers who served on board the Chinese ships and bestowing three years' pay upon the widows of those who were slain in this action.

HIROSHIMA, Oct. 23.—The special sessions of the Japanese Diet closed yesterday. The bills introduced by the government to further the war were passed unanimously. The Diet presented a memorandum to the cabinet urgently requesting the government to execute the imperial declarations so as to achieve a complete victory over the Chinese and to restore peace in the East and achieve glory for the nation. The Diet also recommended that China be severely punished and in a manner which would not permit of its being able to again disturb the peace of the East; that the Ministers should let it be distinctly known that Japan will not tolerate any foreign interference which would prevent it from attaining the objects of the war.

HONGKONG, Oct. 23.—The captain and owners of the British steamer Tai-Yuen have demanded satisfaction for the action of the French cruiser Forfait, which summoned the Tai-Yuen to display its flag, firing guns to enforce the demand.

LONDON, Oct. 21.—A prominent Englishman who has just returned from Russia, where he was in close communication with government officials, talked of the outlook for peace to-day. He took the opportunity of inquiring from the best authorities what effect the death of the Czar could have upon the political and business future of the Russian Empire. He addressed his questions as well to prominent Russians outside of the government. He said:—

"The Czar's death will have little or no effect upon Russia. Russia was never in a better position than at present to withstand such an event. The autocratic rule of the Czar necessarily compelled a deputizing of power into the government departments, and these departments are now presided over by reliable, liberal, honest, and competent men who are undoubtedly the most trustworthy officials ever in the service of the Russian Government. This promises well for the general good, as these officials are not likely to be replaced for a time at least by the Regency. It is true the military party in Russia is the most powerful and it has the most interest in the active military regime. But the commercial interests of Russia are in hands so strong that the military party has little chance of having its way."

ST. PETERSBURG, Oct. 24.—A bulletin issued from Livadia at 8 p. m. and signed by the five doctors in attendance upon the Czar says:—During the day his Majesty showed no signs of somnolence. His appetite and spirits are better. The œdema of the feet has somewhat increased.

A dispatch accompanying the bulletin says the sacrament was partaken of by his Majesty Sunday, and this is taken to indicate that his condition is not as serious as would be supposed from a prior dispatch that the last sacrament of the church had been administered to him. The dispatch making this statement mentioned no date on which the sacrament was partaken of, and the supposition here now is that the Czar simply partook of holy communion Sunday, as is his custom.

An imperial decree was published to-day declaring Grand Duke Michael, the third son of the Czar, the heir to the throne in succession to his brother, Grand Duke Nicholas, the Czarowitz and present heir apparent. The Grand Duke George, the second son, has renounced his rights of accession in view of the fact that the condition of his health is considered hopeless.

LONDON, Oct. 24.—A dispatch from Tokio says an earthquake occurred Monday in the province of Akita. It almost completely destroyed the town of Sakata. The loss of life was exceedingly heavy and the loss to property enormous.

LONDON, Oct. 24.—A dispatch to the *Standard* says sixty-two persons lost their lives through the explosions in the Anina colliery. Twenty-three of those who were rescued alive have since died in the hospital.

The Hawaiian government has declined the proposal for a conditional ceding of Necker Island to Great Britain.

ST. PETERSBURG, Oct. 25.—Rooms are being prepared hastily at the Winter Palace for the Czarowitz. The work proceeds night and day. A manifesto already has been printed at the office of the *Official Gazette* for issue on the occasion of the marriage of the Czarowitz and Princess Alix. Two hundred thousand copies will be distributed on the wedding day.

BERLIN, Oct. 25.—The *Cologne Gazette* has the following dispatch from St. Petersburg:—

The Czar's strength is daily decreasing, but he awaits death with perfect composure. To counteract the depression of those about him, he has ordered that the band at the palace play during lunch time. The Czarina, though suffering severely, never quits her husband's side. She sits for hours beside the arm-chair occupied by the Emperor, and

watches by his bedside when he is unable to sleep. The Czar, it is said, has made all his arrangements with a view to death.

The St. Petersburg correspondent of the *Cologne Gazette* telegraphs the Czar received with courage the intimation of his physicians that there was no hope of saving his life. A few days later, when he was feeling somewhat better, his Majesty remarked: "It is said a man of my years should not have to die, though, personally, I do not cling over-much to life. If God still deems my life of use to my dear country he will make me well."

YOKOHAMA, Oct. 25.—Three thousand houses have been destroyed by a succession of violent earthquake shocks. As far as known 260 lives have been lost and a large number of people have been injured.

SHANGHAI, Oct. 25.—It is reported here that the Chinese have evacuated Port Arthur. A report is also current that the Japanese have effected a landing at Talien Wan Bay on the Korean side of the Kwang Tung Peninsula, not far from Port Arthur.

YOKOHAMA, Oct. 25.—It is reasserted here the army corps under Field-Marshal Count Oyama has effected a landing at Seikiosso, near Port Arthur. It is also again asserted the Japanese army under Field-Marshal Yamagata has crossed successfully the Yalu River and entered Manchuria. If the Japanese have been so uniformly successful in their operations against the Chinese, it is difficult to understand how they have so many of their soldiers wounded and already sent to the rear. It is figured that 8,000 wounded already are known to be at Chemulgo, and, it is presumed, the wounded in Yalu River bank battles have not been sent back yet.

MILAN, Oct. 25.—A manifesto signed by eight deputies of the Extreme Left has been issued protesting against the decree abolishing workmen's Socialist societies in Italy, and announcing the formation of a league for the defense of liberty.

ST. PETERSBURG, Oct. 25.—Several heathen peasants of Staraja, Province of Viatka, will be tried soon at Sarapoul on the charge of beheading and disemboweling a man as a sacrifice to their gods.

One man was killed and eighteen entombed in an iron mine near Ironwood, Michigan, October 25.

Berlin dispatches of the 26th report the resignations of Chancellor Caprivi and Count Eulenberg, President of the Prussian Council of Ministers. For some time there has been considerable tension between the two ministers, the former favoring a moderate policy, the latter stronger measures before the Reichstag in dealing with Socialists. Eulenberg, Dr. Miquel, Dr. von Bennigsen, and Prince von Hohenlohe are mentioned for the chancellorship. It is reported that the emperor has offered the post to Prince Hohenlohe.

Latest Russian dispatches announce slight improvement in the Czar's condition.

YOKOHAMA, Oct. 26.—Later dispatches from the Yalu River show that in the battle fought yesterday between the Chinese and Japanese 3,500 Chinese troops of all arms were routed utterly.

CHEMULPO, Oct. 26.—Dispatches from Wiju, dated midnight, give additional details of the battle fought between the Chinese and Japanese across the Yalu River: The Chinese fought desperately, but were driven from their fortified position. Their loss was 200 dead; the Japanese loss, 95 killed and wounded.

At Kuliencas it is expected the only really determined stand of the Chinese in Manchuria will be made. If the Japanese Field Marshal's plans are carried out in the manner indicated in the dispatches from the front it is probable the network of the invaders will be completed around the Chinese

position by midnight Saturday, thus enabling the Japanese attack to be delivered at dawn Sunday. But if the Japanese columns succeed in occupying the positions assigned to them previous to midnight Saturday, it is believed that the attack will be delivered at the earliest possible moment. All reports join in saying the *esprit de corps* and health of the Japanese troops are excellent, and it is said to be the universal ambition of all classes of the service to capture Moukden before the birthday of the Emperor of Japan, which occurs November 3.

ADDRESSES.

Charles Derry, Woodbine, Iowa.
E. L. Kelley, Bishop Lamoni, Decatur county, Iowa.

M. H. Forscutt, No. 1543 Mission street, San Francisco, California.

F. G. Pitt, 827 N. Halsted St., Chicago, Ill.
J. C. Foss, No. 72 Crescent street, Rockland, Maine.

According to Count Rumford, the Bavarian wood-chopper, one of the most hardy and hard-working men in the world, receives for his weekly rations one large loaf of rye bread and a small quantity of roasted meal. Of the meal he makes an infusion, to which he adds a little salt, and with the mixture, which he calls burned soup, he eats his rye bread. No beer, no beef, no other food than that mentioned, and no drink but water; and yet he can do more work and enjoys a better digestion and possesses stronger muscles than the average American or Englishman, with their varied dietary.

It is related by a gentleman who had an appointment to breakfast with the late A. T. Stewart, that the butler placed before them both an elaborate bill of fare, the visitor selected a list of rare dishes, and was quite abashed when Mr. Stewart said, "Bring me my usual breakfast,—oatmeal and boiled eggs." He then explained to his friend that he found simple food a necessity to him, otherwise he could not think clearly. That unobscured brain applied to nobler ends would have won higher results, but the principle remains the same.

The wandering Arab lives almost entirely upon bread, with a few dates as a relish.

THE BRITISH EMPIRE.

The British Empire is a political creation unparalleled in the world's history, not only by its extent and population, in both which respects it is slightly surpassed by China, but because, with an area of more than 10,000,000 square miles and with 352,000,000 inhabitants, it is scattered over the whole globe. It embraces all zones from the icy wilderness of Hudson Bay to the tropical jungles of India and the mahogany forests of Honduras; there is scarcely a product which a British province does not bring forth in excellent quality, and not less various are the degrees of civilization of its inhabitants from the Kaffirs of the cape to the highly cultivated citizens of Toronto or Sydney. We find with Christians of all confessions 200,000,000 Hindoos, about 70,000,000 Mohammedans, and 8,000,000 Buddhists; and the Bible is printed in 130 languages and dialects represented in the empire, yet, notwithstanding such promiscuous elements, the government, with rare exceptions, maintains order and no sign of dissolution is visible.—*Forum*.

A German Evangelical Deaconess Hospital was dedicated at Jerusalem July 3. The edifice with the lot cost 300,000 francs. It has accommodations for fifty or sixty patients. The sick of any religion or nationality are to be admitted.

The process of bookmaking has, from time immemorial, been so cheap in China that a book of twenty-five or thirty pages is rarely sold for more than one cent.

GIRLHOOD'S CHARM IN WOMAN.

The woman who keeps the simplicity of her girlhood, its generous impulses and quick sympathies, and who adds to her natural gifts the enlargement of study and the crown of experience, is always at her best and never past it. When the exterior attractions of form and color diminish and depart, as they mostly do, the radiance of our inner illumination will more than compensate their departure. But, in order that this should be so, her moral must equal her intellectual gain. She must be willing to learn, not only her own powers, but her own defects also, and to court the good influences which can help her to escape from the delusions of sense and the fatal tyranny of self-consciousness. She must discard the petty measures of vanity and self-seeking, and learn to love her race, her country, and the humanity which she should help to adorn.—*Julia Ward Howe in the November Ladies' Home Journal.*

A woman is "at her best" mentally and physically, when she is "at her best"—and that is all there is about it.—*Mary Mapes Dodge in the November Ladies' Home Journal.*

The Saints' Herald.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 41.

Lamoni, Iowa, November 7, 1894.

No. 45.

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RELIGIOUS VIEWS OF GREAT SCIENTISTS.

IN considering the question whether the influence of culture is necessarily antagonistic to religion, a writer in the *Lutherische Kirchen-Zeitung* (Columbus, Ohio) cites briefly the religious utterances of great scientists of the past. There may be nothing new in the citations given, but their grouping lends new emphasis to the point the writer is striving to make. He says:—

“Copernicus, Kepler, and Newton, were earnest Christians, who saw the handwriting of God in the works of nature. Copernicus is the founder of our present astronomical system, but his gravestone bears the following inscription in Latin: ‘I do not expect the favor which thou hast given to Paul, nor the grace with which thou forgavest Peter; only the clemency which thou hast shown to the thief on the cross I beseech thee to grant me!’ Kepler closes his most important book with this sentence: ‘I thank thee, my Lord and Creator, for the joy which the work of thine hands hath given me. . . . If I have said anything unworthy of thee, or have sought to gain honor for myself rather than thee, graciously forgive me.’ Of Newton, the great English naturalist, it is said that, like the German poet Klopstock, he never pronounced the name of the Almighty without uncovering his head. The greatest of scientists, Karl Ritter, in his ‘Contemplation of Palestine,’ says: ‘The world is full of the glory of the Creator; where our ability and knowledge cease, revelation opens for us time and eternity. J. Liebig, the prince of German analytical chemists, says that belief in God makes one humble and modest. Faraday, the great English naturalist, was an earnest Christian. He went to service regularly on Sunday, and prized the

Bible as his dearest and most precious book. He often explained the Scriptures in meetings and proved that he lived according to them. He sought Christ because he was humble, and found him because he was sincere. It is certainly the most touching part of the story of this ‘magnate in the realm of science,’ that he bent his knees before the King of Truth and Love. Professor Benzenberg, the founder of the Observatory of Düsseldorf, has laid down his creed in the following words: ‘I am a Protestant. As a Protestant, I read the writings contained in the Old and the New Covenant. These writings are my religion.’ The late Professor of Botany in the University of Marburg, Wiegand, desired on his deathbed, that the world should be informed that ‘a scientist had died who was a believer.’ And as we are speaking of botanists, another great savant, Professor Linnæus, whose name is a household word in the scientific world, said: ‘If we contemplate the smallest insect or the most gigantic of animals, the blade of grass in the field, or the great cedar of the Lebanon—they are works which tell of the glory of God!’

The writer concludes his article with the following caustic remarks:—

“Mercy! don’t accept as truth every statement made by a newspaper writer! Even if the statement that an educated man cannot be a Christian is made a thousand times, it is not proven any more than a statement that the heavens are green in color. If only the readers knew what unripe youths write for the newspapers, they would be ashamed to have paid any attention to their words. But countless readers seem to think that anything that appears in the papers must have a foundation. Such people argue in a curious manner. ‘An educated man has no faith,’ they say. Therefore they throw aside faith and fancy themselves educated.”—*Literary Digest*.

COMMUNICATION WITH THE PLANET MARS.

RECENT lights observed by competent astronomers on portions of the Martian disk where a natural explanation of them seems difficult, have revived the idea that the inhabitants of the planet are trying to signal to us, and have brought forth all manner of suggestions as to how these signals are to be answered. A writer in *Cosmos*, Paris, August 4, on this subject, remarks that the plan that seems at first sight the simplest—the reflection of the so-

lar rays in the direction of Mars—is impracticable owing to the practical impossibility of directing them exactly to the planet. Mars has a diameter of only eleven seconds of arc at opposition, and the mirror would change position by this amount, owing to the motion of the earth, in an extremely short time. However, in the present state of the question, says the writer, I think that the best thing to do is to continue the study of all bizarre and unexplained appearances observed at the oppositions of Mars, until there is practical certainty that they are intentional signals. Probably then we will understand better than we do now how they are produced, and will be in a better position to respond to them. In finishing, the writer makes the novel proposal that a beam of electric light be directed toward the unilluminated portion of our moon. If it is admitted that the Martians could observe signals from the earth it must be granted that they see our satellite and its phases, and that an alteration in the brilliancy of the dark part of its disk would quickly attract their attention. Besides, owing to the well-known brilliancy of the electric light, which reaches one fourth that of the sun, in spite of the difference in area between the earth’s surface and our reflectors, another end would be attained. The ashy light of the unilluminated portion of the moon is not acknowledged by all to be due to sunlight reflected from the earth; its augmentation or diminution, therefore, under the influence of a more or less intense electric light, would greatly elucidate the question.

THE LANGUAGES OF PALESTINE.

As regards the languages spoken in Palestine in the time of Christ, much that is of high importance has resulted from recent exploration. According to a writer in the *Contemporary Review*, a dedication to Herod was written both in Aramaic and in Greek, and there are a great many Greek texts of this age in all parts of the country, which show us that the old Canaanite religions had not yet died out, but were mingled with Greek mythology, so that the names of native and of Greek deities stand side by side. The region where the Greeks were most numerous was apparently Decapolis, east of the Sea of Galilee, and it seems to me probable that the people of Gadara, who kept swine, were Greeks, for the pig was regarded as an unclean animal by the Phenicians and other natives, as well as by the Jews. It has often been disputed whether the gospels were originally written in Greek or in Aramaic; but it has now been rendered certain by exploration that Greek was very widely used in Palestine at this time, and that it was understood by the Jews as well as by others. We have recovered the stone, written in Greek, which warned the Gentiles not to enter the inner court of the Temple, and have found early Jewish bone-boxes on Olivet inscribed in Greek.

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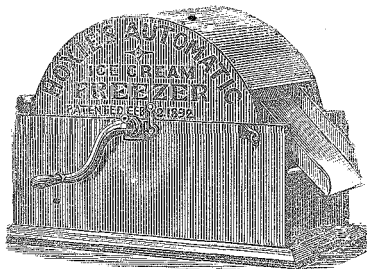
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Book of Mormon, page 116.

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The Saints' Herald.

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LAMONI, IOWA, NOV. 7, 1894.

SOME THINGS TO THINK ABOUT.

BRO. C. D. CARTER wrote from De Kalb, Illinois, October 25, the following:—

The work is onward, Saints usually prosperous, and faithful to the teachings of the law. Many are becoming interested, and some others are ready for baptism. Our branch was organized about one year and a half ago with twelve members, but now numbers thirty, I believe. I feel well in the work, and am only sorry that business callings prevent me from doing more in the field; but I try to take the gospel with me into families where I am called to see the sick, and as a result have been called to administer to some who believe, and as they thus obtained the blessing of health without further aid from the doctor, my bill was made shorter and easier paid. But I would be glad to have all restored thus, to God's glory.

We have long hoped for such an expression as Bro. Carter has made in the foregoing. It has been said that scientific studies have a tendency to decrease faith in God, to diminish, or hinder, or destroy faith in the manifestations of Divine Providence in answer to prayer, and trust, and faith in God. But we have never been able to see why it should so be, inasmuch as God is the author or manifestation of truth; its preserver; the Creator and upholder of all things—not only of religious, spiritual principles, but of all things; Jesus Christ being the light and the life of all things—of things material and spiritual—if such distinction be allowable. Hence while some have forgotten or failed to discern the unseen, the "eternal" in the economy of nature, and have so limited their investigations as to rest almost or entirely upon the things that "are seen" by the natural man, hence have glorified "science"—so-called—or a limited phase of scientific knowledge, leaving unnoticed or unheeded the broader and higher field, they have in this been "unscientific," limited, forgetting the unity of all things God has created and ordained in the physical, moral, and spiritual world for the benefit of man.

We believe in physicians, believe in the study of man from a physiological standpoint; believe that the study of disease, its symptoms, and treatment, etc., is essential, at least for those

lacking faith to be healed; but do not believe the science and practice of medicine is a perfect science. We believe in physicians among our people, who, with the advantages of education as such shall so comprehend and put in practice the principles of hygiene and proper direction of the forces of nature that the people shall be taught to observe the laws of nature and avoid disease so far as possible, by prevention; but who, when disease is present, will comprehend the application of necessary means and in their work "have faith in God;" work with God—do their part, and recognize that *God has a part to do*; that as he has provided "gifts of healings" as well as "nourishing the sick," etc., he be recognized, permitted, and invoked to do his part, by faith being instilled and encouraged in the hearts of the people.

The training of the average physician is in the methods of *his* school, apart from the special considerations of faith referred to. His "professional training" and "professional courtesy" while regarded as right from the ordinary worldly and business standpoint, are not broad enough. It is recognized and admitted by advanced, progressive physicians themselves that more can be done by hygienic measures that assist or restore normal action of the functions of nature than by drugging; that medical compounds have been too much relied upon; that while as remedies medicines have a place, it is by no means the chief place in the healing art; that they have been grossly perverted and misused, and that their use is largely experimental; that medicine does not of itself impart vitality.

It is also clear, to many at least, that other things being equal, the fitness and skill of the physician, etc., the less medicine and the more natural methods employed, the better the results that have followed.

We believe in having physicians and educated trained nurses in our midst as they were in ancient times and in the early days of the present church; but we believe that such individuals should base their work upon faith and practice that recognizes God as an essential factor in all that we do *in any line of work*, "doing all things for the glory of God and the good of his people;" consecrating their energies in the faith of the gospel according to the Master's admonition, "Have faith in God;" that God will then inspire the mind to do what human creatures

should and ought to do for one another, while he supplies what neither they nor any science—any limited school of science—can ever furnish. It is our individual opinion that this is a truly scientific method because it is of faith—God's method. "Whatsoever is not of faith is sin;" evidently this; that whatsoever is not in harmony, in intelligent, active sympathy with God, in enlightened harmony with him, is sin, because wrong. This is true, not simply of the physician's life, and profession, and objects; it is true of all—of the merchant, of the farmer, of the minister, the school-teacher, of the homekeeper, of every artisan; all are called to work with God, to cooperate with him, to ask and receive his aid—inspiration, light. When these principles, revealed by the Almighty himself, are recognized, there will be a higher order of things, less selfishness, more happiness and health, and greater good done for the church, and *by* the church, for itself and for the world.

We present these thoughts, disclaiming any intention of attack upon the doctors, without bias against the value of their services, and in spirit broad enough to recognize every phase of truth, in material as in spiritual things. We have included all classes, editors as well. We believe the ultimate development of man will be brought about by his learning *self-help*; not independent of God, but by learning to work with God; to comprehend the truth, the law, and to apply it to all the phases of life and being; this in harmony with this statement:—

And again, verily I say unto you, that which is governed by law, is also *preserved by law*, and *perfected* and *sanctified* by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law *unto itself*, and willeth to abide in sin, ["Sin is the transgression of the law,"] and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still. . . . All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; etc.—D. C. 85.

Men and women do not all occupy the same plane in life and work. Were it so we should have a one-sided economy, a poor, a topheavy affair throughout. Each has his place, and each fills his place by learning it and occupying in his appointed field. Why should "light" not be sought and sufficiently received to enable everyone who desires to

properly consecrate himself to a useful sphere and to act in harmony with the needs of the great whole?

We have need for physicians, for trained nurses; and both are worthy, noble callings for men and women. To those who would take up such professions and who would labor therein without being governed and perverted by the prevailing passion to get wealth—to serve mammon, the god of this world, there is a useful and noble field of action among the people of God. We believe this field should be occupied among our own people, that it is important that it be so occupied by men and women of true, unselfish spirit. We believe that the professions of dentistry, of medicine, of various lines should be filled by men and women of such spirit, that there may be a fuller adjustment of the people to the truth, that the way may be prepared and the people be benefited and further conditioned for the equality under the law by which Zion shall be redeemed by judgment—by wisdom, truth; and her converts by righteousness—by rightness.

In the Book of Mosiah we are told that,

The laborer in Zion who labors for money shall perish.

Effort may be made to apply this to the spiritual laborer in the ministry only and to criticise him for the provision made for the "necessities" of his family. But that will not do. God's ways are equal; and the faithfulness, spirituality, and devotion expected of the minister must largely be developed, be duplicated, in all members of the church. And, the *spirit of sacrifice* must be cultivated and exhibited by all, if all would be redeemed, and saved, and sanctified.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.—Ps. 50.

The laborer in Zion who labors for money shall perish!

These are impressive words. They mean very much to every man and to every woman. They mean that the motives, the thoughts and purposes of the heart, must be true, must be those that are like God; that if they are not, it is necessary that there be a cleansing process undergone, and that self-examination be made, be had, that every man and woman shall "cleanse his ways," shall "purify himself even as he [God] is pure."

With all that may be said, we must see the import of what the Master said; viz.:—

Blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost.

And, in harmony with this principle of hungering and thirsting, which signifies the heart's burning desire, the soul's incessant craving for the Holy Spirit, the desire to do and be

led and guided into all truth, is the statement of the wise man, that if wisdom and truth be sought as men seek for gold and for silver, it may be had. Men seek earnestly for the wealth of this world. A like earnest, diligent effort is required to obtain spiritual life, light, and power; but higher purposes and different methods are necessary to their possession and use.

Men and women are apt to settle down comfortably and, in the ordinary sense of being "good," expect and await the Almighty to do wonderful things for them. They forget that he cannot do much with and for them until they awaken and do something for themselves; apply themselves to discerning the forces and powers within and around them, consecrating all energies and gifts, each in his sphere, to the glory of God and the salvation of man. God blesses and adds to when his people are ready, are prepared to receive and occupy wisely and in purity of spirit and purpose;

Because they were not willing to enjoy that which they might have received. For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold, he rejoiceth not in that which is given unto him, neither rejoices in him who is the giver of the gift.

When men and women are intelligently enlisted in heart service to God, the forces of God, the means at his command, are augmented, increased, and more can be done to defeat evil and redeem man. But, so long as the people either openly encourage or indifferently or blindly permit, or suffer evils to exist, or wrongs, or improper, selfish, or self-serving, self-exalting purposes to flourish, so long will Satan prevail proportionate to what he is permitted to do and to reign in humanity, in individuals always ready to welcome the pandering methods he employs in winning over and using those governed by the lust of worldliness, the desire for self-exhibition and power. Persons have much to do in their own redemption. The field is wide and must be viewed in detail, comprehensively, and every safeguard be secured, every point of true vantage be intelligently occupied. God saves by means, and the means are all around as well as above us, awaiting proper applications, awaiting the discernment of those who may recognize and apply them.

Individuals who correct themselves and their methods cleave to truth and therein give expression to their true character. Individuals who fail, who refuse so to do, exhibit themselves in their true light. There is a probation of character in these things; the rule is plain. True men and women amend their ways as the light of truth flashes upon them and they

see; false ones become angered and refuse to be governed by law. Hence all are open to the discerning eye of God and of humanity, when the latter have sufficient discernment to see. The truth cannot be evaded; the true spirit will not seek to evade it, but to adjust himself to it, and become symmetrical, and useful, and—"lowly in heart," like the Master, who labored for the common good of all. He who thus does also labors for his own highest good.

We have written what applies to all, not to any particular class alone, as that is not our intention; nor is it proper to be partial toward or against any class. We like the spirit of Bro. Carter's letter; its unselfish spirit and its rendering to God that due, which he is "worthy to receive." If what we have written is right, we believe it will be received by those who are right. If it be wrong, it ought not to be heeded by any. If it be not received by any whom it antagonizes in wrong, no matter.

We believe that as a rule—"as a rule," we remark—physicians and other professional men are overpaid; that they overcharge. There are honorable exceptions, but they are not the rule. All due regard for the true-hearted men who love mercy and pity the poor, and who exact of none more than their just dues. As for us, we believe the Spirit of the gospel is the spirit of coöperation, of coequality; in work, in responsibility, in duty, in blessing, according to the various "gifts" and "callings" in which God has placed each to act according to the eternal fitness of things. Let us all resolve to "come up higher" in purposes, in all the practical phases of life. In the details of life we find our opportunities of placing ourselves in harmony with God. We honor him when we comply with law, otherwise we do not. There can be no exception to the rule.

A SERIOUS QUESTION.

How far a religious teacher or leader may go in directing the members of his religious fold in regard to the temporal and political affairs of his life is an old, possibly a still unsettled question.

There is an extreme jealousy on the part of some toward any sort of interference by the leading minds of the church in the affairs of the people, outside of purely spiritual or religious themes, whether that interference be by an attempted dictation direct, or by teaching and advice, upon topics of a temporal and political nature.

Much of this repugnance to what is called priestly domination, has risen from acknowledged disasters to the church, which have been supposed to occur because of bad precept and ex

ample in temporal things given by spiritual leaders; who, however gifted as preachers and guides in spiritual things had not wisdom in temporal things; and similar disasters are feared from similar cause.

It is not necessary for the purposes of the present writing to try to fix the time when and cause why the disasters referred to occurred, or place the responsibility for them; the needs of the hour and our work demanding something other than a wrangle over opposing opinions of what was done and who did it. Can the work now lying before us to be done, be accomplished without some one making an attempt to lead in the things that may come within the term "temporal things?"

There is a need of a Saints' Home; and while it is a spiritual need, so far as the welfare of such as might avail themselves of it as a home might be concerned, on the spiritual side of their natures; it is a practical work to be wrought in natural things, wood, bricks, iron, earth, and stone, to such effect that the bodies of those sheltered there for spiritual comfort may be made comfortable and at home.

It is not practicable that anyone, whoever it may be, shall be able to serve the general public of the church as to be absolutely free from the censure of all. Though he do never so well, some are sure to be displeased; and such will question the wisdom, possibly the entire fitness of the chosen instruments of the church to do the work assigned.

There is also a need, and we regard it as a pressing one, that the church should have somewhere within the widely spreading circle of its branches, a school, an institution of learning and instruction, to which the young men and maidens of the Saints may be sent to secure such further schooling as they may need, or desire, that the common school system where they reside does not afford them an opportunity to obtain.

There is an effort being put forth to secure both a college and a Saints' Home, and conditions have pointed to Lamoni as the place for both. But we learn rather to our surprise that some who may have been friendly to the enterprise for a school, now seem to think that as the temporal benefits of having such a school established will accrue to the town of Lamoni, therefore the town ought to build it. If it were a secular affair exclusively, the object being to reap money profits from it, there might be a possible justice in such a criticism; but as the object is known to be for the benefit of the Saints abroad as well as those dwelling at Lamoni, and the choice of location determined by favoring conditions, the criticism is decidedly unjust, and for that reason improper

and unworthy of anyone professing a membership with the church. For while it is not intended that the college shall be one for the teaching of an ecclesiasticism, but for the purpose of a general and generous education, it is intended, and we hope to be fully realized, that the moral influences which shall prevail at Lamoni shall be helpful to a healthy tone in morals, religion, and politics, undisturbed by denominational philosophy or the interference of priestcraft.

The college committee will shortly make an effort to secure an additional and better financial support from the general church for the pushing of the enterprise to full completion; and we ask all to give the matter due thought; for at the risk of being thought to intermeddle in temporal things we counsel the Saints to rally their forces and build the college as a matter of policy as well as a needful thing for the good of all.

BUT I have a baptism to be baptized with; and how am I straitened till it be accomplished!—Luke 12: 50.

WHAT DOES IT MEAN?

It appears from the context that Jesus was teaching his disciples touching their conduct in the things of the world and the coming of the Lord; and in his discourse referred to the probable results that should follow his teaching and his death, the burden of which rested upon him; which included with the fact and the manner of his death made a baptism of trial and sorrow of such a nature that he was greatly straitened, or constrained in spirit until it should be finally consummated.

In his remark he evidently refers to the same conditions as are named by him in Matthew 20: 22 and Mark 10: 38, in the instance where it was requested for two of his disciples, James and John, the sons of Zebedee, that they should be permitted to sit one on his right and the other on his left hand in his glory; and to which request he replied:—

Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

He then told those disciples that they should drink of the cup and be baptized with the baptism he should be baptized with; which was fulfilled in the cruel methods employed to put them to death.

There can be no other meaning safely applied to the passage, than the one that makes it refer to his passion, the extreme bitterness of soul incident to the betrayal by Judas, the forsaking of him by the disciples, the denial by Peter, the mocking of the trial before Pilate, the ignominious death to which he was condemned through the importunate demands of

the Jews who should have been his friends, the journey to the cross, the last hour of agony when he felt himself forsaken of God—"My God, my God, Why hast thou forsaken me?"—bearing witness to the baptism of misery to which he was subjected. Well might he say, "How am I straitened until it be accomplished;" for not until then could he be satisfied whether he had endured worthily or not, and find his sacrifice successful.

THE GOSPEL BOAT AND HER VOYAGERS.

The following clipping from a San Francisco paper of the 24th ult. and letters from Bro. J. F. Burton give what news we have to date from the *Evanelia*, her passengers, and crew. A letter from Sr. Burton appears in the Home Column. Captain Burton and fellow voyagers have doubtless seen too many apparently opposing forces to be diverted by the incident of storm, and will doubtless sail soon when peace quiets the troubled waters:—

ALONG THE WATER FRONT, October 23.—The storm which played havoc with the shipping along the northern coast at the beginning of the month has returned with fury, and shipowners who have vessels at sea between here and the sound are beginning to feel anxious for their safety. The storm was reported to be traveling south, and the captains of the vessels in the bay or at the docks were notified to look out for dirty weather. Extra mooring lines were put out, and spare anchors on vessels out in the stream were got in readiness to be used at a moment's notice should the ships begin to drag. Early in the morning the wind at Point Reyes was skimming over the surface of the ocean at a great speed, and seas began washing over the rocks at Point Lobos with a swirl and boom that foreboded trouble. Later in the afternoon the bar began breaking, and a couple of square-rigged vessels that came in from the open sea in the tow of tugs were almost buried under the mountains of foam as they came over the bar.

Among the first of the vessels to run for shelter was the little missionary schooner *Evanelia*. She came in through the Heads early in the morning and anchored near Sausalito. She started on Saturday morning for the islands of the south seas with a crew of seven, who were going to preach the gospel among the people of the out-of-the-way corners of the earth. They were of the Church of Latter Day Saints of Jesus Christ, and nearly all of the crew but two had never been at sea before. The others came from Lamoni, Iowa, where the church claims its greatest strength, and the experience of the missionaries with their few days at sea proved that they were better sailors on prairie schooners than on the ships that go down to the sea.

The decks of their craft were frequently washed by the angry waters and even trickled down into the cabin. The schooner was loaded too heavily forward to allow her to ride the seas well in a head wind. This will be remedied, and when fair weather prevails another start will be made.

SAUSALITO, opposite
San Francisco, Oct. 23.

Elder E. L. Kelley; Dear Bro.:—On Friday we towed to sea, and on Saturday returned to this place, where we yet lie at anchor. There was such a heavy chop sea on outside with a long, heavy southeast sea, and it blew so

strong—we were not making a mile to windward; the wind was dead ahead, varying from S. S. W. to S. S. E., and our course should be about S. by W. for the first few days to get an offing.

The little boat behaved excellently, and after we double-reefed all the sails we moved along fully as well as the large ships we were in company with. It rained and blew quite heavy in squalls. At daylight we saw some vessels reefed closer than we were; some (two) ships with topgallant sails and courses furled, and moving along under their double topsails and staysails. It was quite hazy or foggy with the southerly wind, and at four o'clock I made up my mind to return and wait for a more propitious time to get off shore. I took the wheel at four a. m. and staid there until we came to anchor here at one p. m.

I am quite proud of the *Evanelia* as a good sea boat. She threw less water on deck than many large vessels would have done; but, as I judged, she does not do much in a heavy sea by the wind, as she is right on top of the sea and drifts quickly to leeward. Last night it blew a gale here and rained, S. E. wind; to-day, about S. S. W., rainy and squally. As soon as the weather clears we will be off, but I will wait until it does, so we can get off shore. We are all well, and everything is all right; anticipations bright.

In bonds,

J. F. BURTON.

Thursday morning, Oct. 25.

Elder E. L. Kelley:—The wind is westerly and northerly—baffling, foggy; but I judge I can get off shore all right, so I will start again unless the appearances in an hour from now are worse than now. The glass is falling, but is high enough for easterly weather, and the "weather probabilities" predict southeast storm again; but they do not always know. All hands are well, and we are all anxious to get off. I sent *Examiner* yesterday. The crew were not seasick. Bro. Case was not a bit sick; she and Sr. Burton were. I have tried my chronometer and find her all right. I got my longitude in the bay here within one half a mile; that is good as I had to take my sights in the boat, pulling a distance from the schooner so I could get an observation.

All hands are in good spirits, and we all have perfect confidence in the *Evanelia's* seagoing qualities. She is an excellent sea boat, and does splendidly, except by the wind in a heavy sea; and few vessels do well then.

We filled up the tanks again last night, and are all ready, so that if the sun clears off the weather, or it does not get southerly, we will be off soon.

In bonds,

J. F. BURTON.

THE brethren of the Northern Illinois district have succeeded in organizing a branch at Peoria, Illinois, with Bro. A. J. Keck of Plano as its presiding elder. He will hold meetings at Trades Assembly Hall, No. 123 South Adams street, at 2:30 p. m. each Sunday. Of it the *Journal* of Peoria for October 21, says:—

If the new church will result in the making of better citizens, better husbands, better wives, better mothers, fathers, and children, we shall bid it success.

The gospel ought to do for men and women what the *Journal* suggests; and let us hope that it will at Peoria.

EXTRACTS FROM LETTERS.

BRO. I. N. WHITE, El Dorado Springs, Missouri, October 26:—

El Dorado Springs is on fire, proverbially speaking. Your words in last *Herald*, "There will be decided and strong efforts made to

prevent fruition coming to the church," were prophetic and had their fulfillment in the late effort of Clark Braden. In five lectures he poured out the bitterest wrath against the church that I ever listened to. But he run against a cyclone, when he attempted to butt "I. N." off the bridge. The tables turned, and in place of "Mormonism" getting "unmasked," "I, Clark Braden," got "unmasked." All the glory goes to God.

Bro. J. J. Cornish, Prescott, Michigan, October 25:—

The Eastern and Northern district conferences are over; good meetings and crowds at each. Some were baptized at both places; and to-day at this place six more were baptized. Over two hundred have been baptized in the Northern Michigan district, since General Conference.

EDITORIAL ITEMS.

BRO. ARTHUR JENNINGS writing from London, England, October, a long and pleasant letter, indicates that he though but young in the work is striving to let the gospel light shine; but finds it trying work indeed to stand for the faith alone at times in a city of five million of inhabitants. Wonderful city, still more wonderful gospel of truth. Stand firm, brother, 'tis God giveth the victory.

Bro. George H. Graves wrote Bro. Pitt, September 8; that he had opened three new fields and preached a few times in each; Macomb, Quincy, and Galesburg; had fair hearing and requests to come again. Prospects were to him brightening, for the preaching of the word.

Sr. Julia Burns of Machias, Maine, requests the prayers of the Saints in behalf of her husband, Bro. John Burns, who was wounded by a gunshot, that he may be healed.

Conference minutes of "Nauvoo and String Prairie" district published in *HERALD* for October 24 should read thus: "Bishop's agent's report: Total receipts, \$92.60; paid out, \$82.50; balance due church, \$10.10. So writes the assistant secretary.

Bro. A. J. Myers has baptized two at Fairbury, Nebraska. The Saints there have secured a public house of worship. Attendance has increased and prospects have brightened in consequence.

Bro. J. P. Benson reports a good work being done at Rogersville, Missouri, by Bro. and Sr. Henry Sparling and the local Saints. He has received sample copies of the *HERALD*, which he orders for his family.

Bro. E. T. Atwell baptized one near Rich Hill, Missouri, the 29th inst.

Bro. John Rounds did effective labor at Missouri Valley, Iowa, of late, holding a series of meetings and baptizing five. He left the branch in good condition, with others believing. This we learn by letter from Bro. C. E. Heath, dated October 29.

Bro. David Dancer returned of late from a trip to Northern Illinois. Bro. J. R. Lambert departed for Adrian, Illinois, on Friday, the 2d inst.

By notice in the *Ensign*, we learn that the paper is now owned by Brn. Joseph Luff and William Crick; and that Bro. Crick would be the business manager. And also that the connection of Bro. Luff with it, will not interfere with his calling as an officer of the church, nor his labors in the field. This we are glad to learn for the harvest is already white, and the laborers so few that calls are made from every direction, asking for elders to come and minister the word. We presume that the *Ensign* will continue to bear the banner of Christ aloft, and maintain its integrity as a herald of the gospel.

Anyone having Nos. 7 and 10 of *HERALD* volume 1—July and October, 1860, or *HERALD* volume 1 complete; also *Times and Seasons* volumes 1, 2, and 3, please write the Herald Office, naming price.

Eleven were baptized of late at Galland's Grove, Iowa, the result of labor done by local officers, Sunday school workers, and missionaries.

With January 1, 1895, the *HERALD* begins a new volume. Subscriptions solicited.

Mothers' Home Column.

EDITED BY FRANCES.

"Sow with a generous hand,
Pause not for toil or pain,
Weary not through the heat of summer
Weary not through the cold spring rain,
But wait till the autumn comes
For the sheaves of golden grain."

ON BOARD THE EVANELIA.

OCTOBER 19, eleven a. m.—This morning at seven o'clock the towboat Alice came alongside to take us out to sea. The morning was beautiful; clear, fine, and still. All hands were in the best of spirits with the prospects of getting started on our long journey, and of getting settled down into order and quiet and be through unpacking lockers and baskets to get out one parcel so as to make room for another. We had intended to start yesterday, and many dear friends came—in the rain—to see us off. But the wind was south, weather foggy and threatening, so the captain concluded to wait till it cleared. Consequently no one knew just when we would leave, and I feared that at such an early hour there would be no one at the wharf to see us off. But I was happily disappointed, for, early as it was, Sr. Minnie Anderson from Oakland and Sr. White and daughter from the city came on board. But only for a few minutes. A word or two of greeting, a loving "good-bye," and they were ashore again. The Alice had already taken our line, and in a little while we were gliding over the smooth, glassy looking waters, down the harbor, waving our handkerchiefs in answer to those upon the shore. The indulgent captain allowed me to take the wheel, and more than once while going down the harbor, said, with a pat on the shoulder, "You are doing fine! A good helmsman." I was aware though, that the "wake" was not

as straight as it might have been, but was ambitious for the record of steering the Evanelia through the Golden Gate and over the bar, so stuck to it though the swell was getting heavier all the time. When about half way across the bar the towline parted. I then resigned in the captain's favor. The sea was not breaking on the bar though there was quite a heavy swell on, and the sudden pitching of the boat was a little more than the order of Sr. Case's stomach could stand and it revolted.

When the tugboat cast off our line we were in parallel position with a large ship, and for awhile we gained on her, but the breeze was almost dead ahead and freshening and the ship gained on us. Sr. Case is seeking refuge from her feeling of nausea in a quiet sleep.

October 22.—I had little thought when writing the above sketch that our voyage would end so soon. Shortly after dinner on Friday the 19th the sky became overcast and assumed a leaden color. The sun came out bright for about an hour in the latter part of the afternoon then sunk into a bank of dark clouds and fog that skirted the horizon. This, together with a yellowish looking spot near the horizon, was plain indication of a storm which burst upon us before morning. The sea had been increasing all night. Our little ship behaved well and proved herself a good sea boat, still in that heavy, uneven sea she naturally pitched very suddenly but rolled very little. At about four o'clock in the morning the captain put her under close reefs, jib and all, and put back—still by the wind though—with the hope and belief that he could fetch into San Francisco Bay again. It was sailing more by faith though, than by sight, for he had been beating against the wind and drifting more or less with the tide all night, and even when daylight came nothing was visible through the dense fog by which to get our position. But to remain out would be to be driven on a lee shore before another twenty-four hours, and to go in we must needs cross the bar where the sea would be fourfold worse than where we were. This all on board knew, but none doubted the ability of our little ship to carry us through it. About eight o'clock in the morning the captain thought we must be near the bar, and his anxiety was greatly relieved by seeing a buoy loom up to view just a little on the lee bow, and in a few minutes we were on the bar. Our boat labored heavily but threw very little water for being "by the wind." To us women folks, who were in the cabin, the muffled creaking of the spars and timbers sounded as if they were being strained to their utmost. Nor were we over it after a few dips and plunges. It was a steady push of about three miles at our crossing.

I need scarcely say that the captain felt deeply the responsibility of his position while making the run in; being a stranger to the place, and the haze prevented him from seeing objects distinctly. But we came to anchor all right near three o'clock in the afternoon in Sausalito Bay. Thanks to our heavenly Father for his protecting care.

Shall I add that in the cabin things looked gloomy? Baskets, valises, shoes, and chairs

that had to be crowded into every available place, were strewn about the floor in stormy weather disorder. Clothing and other things were all afloat in the lockers, and the water was washing about on the cabin floor (which is so near the bottom of the boat that a very little water comparatively will reach it when the boat is on her side so that the pumps won't work). The cook had to be on deck with the rest of the crew, so there had been no fire made, nor had anyone had anything to eat since supper the night before. Both Sister Case and I had been seasick during the night, so we did not attempt to get out of bed till in smooth water.

The prophecy uttered by Bro. J. C. Clapp on the day of the dedication concerning a storm she would encounter has been literally fulfilled. May God grant us more favorable weather when again we go forth on the great deep.

Our missionaries, Bro. and Sr. Case, are well and in good spirits, nothing daunted by their first experience on the sea. Bro. Case was not sick at all.

Heavy southerly weather still continues.

SISTER EMMA BURTON.

SAUSALITO, Oct. 23, 1894.

HELPING HAND.

SYNOPSIS OF CHAPTER NINETEEN, HINTS ON CHILD TRAINING.

THE VALUE OF TABLE-TALK.

As man rises in the intellectual scale, he looks upon the table not merely as a place for feeding the body, but also as a place for mental and moral enjoyment.

When the Perfect Man was here among men he showed that the household meal could be made the means of mental and spiritual improving. There are no deeper or more precious truths taught by him than the ones spoken to those who sat with him eating and drinking. The table-talk of great men has long been recognized as having freeness, simplicity, and forcefulness not to be found in their words spoken elsewhere.

In the ordinary household, all the members of the family are together at the daily meals. Everything else must be dropped by them all for the one duty of eating and drinking. Their work being all left behind them, they are in a state of relaxation and of kindlier feeling accordingly. Now, therefore, they are freest to speak on matters having a common interest to all, instead of being absorbed in the several special duties from which they have turned away or toward which they must turn at the close of the meal.

It is a fact that those who sit together at a family table learn to understand and to help one another as they could not without the advantage of this distinctive opportunity. It is also true that few fully recognize and make available the value of table-talk as a training agency. Yet he who would rightly train his children cannot ignore this important training agency without serious loss to them.

In England and in Europe children are likely to be by themselves with nurses or governesses at meal time rather than with their parents. But in this country, where at

all times the children are brought to the family table, whether when the family is alone or when visitors are present, the table-talk is an important feature in child-training. This feature varies much in different homes.

Fifty years ago, a New England gentleman, a philanthropist, an educator, and an author, had a wide acquaintance with men in this country and abroad who were similarly occupied. His home was a resort for them. All of his large family of children were permitted to be at the family table when those guests were present, as at all other times. The table-talk in that home, between parents and guests, or between parents and children when no guests were present, was in itself "a liberal education." Now that those children are parents and grandparents they perceive that they were great gainers through the table-talk of their early home.

In another home where there was a large family of children and visitors were frequent among them, the utmost freedom of question and expression was cultivated in their table talk. The spirited discussions carried on there between father, mother, children, and visitors were highly instructive, suggesting further inquiry and stimulating and inspiring in many directions. The family table was the intellectual and moral center of that home. No one wanted to leave that table until he had to; and all who gathered there will say that no other training agency did more for him than the table talk of his childhood's home.

In the dining-room of one home there stands a book-rest which holds an English dictionary, a biographical dictionary, and a pronouncing gazetteer of the world. In the course of the familiar and profitable table talk, in which the parents and children engage, these books are referred to to settle on the spot every question which may arise as to the pronunciation or meaning of a word, the date of any personage, the location of any geographical site, or anything else of that sort. At breakfast in that home the father glances over the morning paper and gives to his family the main points of its news which he deems worthy of note in the family circle. The children tell of what they have studied in school or ask about points that have been raised by their teachers or companions. In such ways the children are trained to an intelligent interest in subjects that would otherwise be quite beyond their ordinary observation.

One father treasures up the best things of his experience or studies for the day and at the table in the evening or the next morning he brings these points attractively to the attention of his children. Another selects a special topic for conversation at the dinner table a day in advance, so that the children by thinking or reading may be prepared to share in the conversation. An item in the morning paper may suggest an inquiry about some noted man, and the father will say, "Let us talk about that man at dinner to-morrow. Learn all you can about him and we will help one another to a fuller knowledge of him." Thus the children are being trained to a broadening interest in men and things and to methods of thought and study.

There is no end to the modes of conducting table-talk as a means of child-training; and there is no end to its influence, however conducted. There is sure to be talking at every family table and this talk is sure to have its part in a child's training whether the parents wish it to be so or not. There are fathers whose table-talk is chiefly in complaint of the cooking or of the mother's methods of management. There are mothers who are more likely to ask where on earth their children learned to talk and act as they do than in what part of the earth the most important archaeological discoveries are now in progress. And there are more fathers and mothers whose table-talk is wholly between themselves except as they turn to say sharply, "Children, why don't you keep still when your father and mother are talking?" All this talk has its influence on the children. It leads them to have less respect for their parents and less interest in the home table except as a place for satisfying physical hunger. It is potent if not profitable.

Table-talk ought to be such as to make meal time one of the most pleasant as well as beneficial hours of the day to all the children. But in order to make table-talk valuable parents must have something to talk about, must be willing to talk about it there, and must keep the children lovingly in mind while they do their table-talking.

C. B. S.

DAUGHTERS OF ZION.

PROVIDENCE, Rhode Island: Ella Rogers chairman, Mary Johnson assistant, Ora Holmes Bishop secretary, Emma S. Mills treasurer, Lottie Brown, Hannah Yerrington, Jane Edwards, Phila Nicholas, Isabel Abercrombie, Nellie E. Holmes, S. Charlotte Newberry, Jennie Miller, Alice White, Mary Arnold, Lillian P. Whipple, Nellie Whipple, Abbie M. Barnes, Anna M. Leckney, Florence R. Briggs, Agnes Stillman, Georgie M. Goff, Alice A. Hollis.

Keokuk, Iowa: Mary Jane Williams, Mamie Brennan, Lizzie Jarvis, Molly Williams, Isabel Burk, Jennet Niven, Sarah Ann Davis.

PRAYER UNION SUBJECTS. MEMORY TEXTS FOR NOVEMBER.

"He liveth long who liveth well!
All other life is short and vain,
He liveth longest who can tell
Of living most for heavenly gain.
"He liveth long who liveth well!
All else is being flung away.
He liveth longest who can tell
Of true things truly done each day."

Thursday, Nov. 8.—Our families. Prayer for the members of our families by name, and or the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Matthew 12:50; James 1:27.

Thursday, Nov. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verse.—Alma 15:11.

Thursday, Nov. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doctrine and Covenants 108:5.

Thursday, Nov. 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 3:1, 2, 12, 16.

Letter Department.

CLARK BRADEN AT EL DORADO SPRINGS.

LEBECK, Mo., Oct. 26.

Editors Herald.—Scarcely had the Saints folded up their tents and returned home from the camp meeting when the great "I, Clark Braden," made his appearance in El Dorado Springs and announced his intention to "unmask Mormonism." His first lecture was delivered on Thursday evening the 18th inst., continuing each evening until Sunday evening, delivering five in all, including one at three p. m. Sunday.

Well, the only change we can see in Braden is the footprints of old Father Time. Seven years have changed his beard from black to gray, but nevertheless he is Braden as of old. He tells those old, threadbare yarns with as much taste and enjoyment as though he really thought they were true. My father used to say he believed that a man could tell a lie so often he would really get to believing it himself. If that really be true, Braden is certainly to be pitied, for it would be a hard dose to swallow.

He still insists that Spalding wrote the historical part of the Book of Mormon; that Sidney stole it; that he visited Joseph Smith in April and September of 1827. Unfortunately, however, he omitted the tale about Sidney mounting King Ahasuerus' horse. "Shades of the Martyrs, what a name!" was altogether left out. "I do wish Sidney had given that man a name," never escaped him once. But that dear old story about the old sow after the man on crutches must not be left out. Mormonism isn't properly unmasked without it. "And they fit, and they fit, and they fit," repeated five times, was among the great things Rev. "I Clark" used to edify his audience.

It is not necessary to undertake to give a brief of his lectures, as all those who have heard him or read the Braden-Kelley debate know every point he presented.

We did not learn of his presence until Friday afternoon, but as soon as the news reached us at our home at Lebeck, we held a "council of war" with Brn. Keck, Walters, and others, and proceeded at once to El Dorado Springs. On our way we found Bro. I. N. White at Bro. Lloyd's, with drawn sword ready for the battle. This made our pulse beat a little more regularly, for we well knew that Bro. I. N. was acquainted with all the arts of war.

As our Latter Day Saint delegation marched in and found seats near the front quite a rustle was visible in the congregation, which plainly showed that they expected "something to drop." Braden caught the news that we were present, and he was de-

cidely tame that evening. As the lectures progressed he became more bold and defiant. He read a challenge to Latter Day Saints for public discussion, framing it in his own cunning, deceptive way. He would only debate that question. He would permit no challenges to be presented to him except in private. If anybody had any questions to ask, they must be in writing, or be presented to him privately.

Of course this gave us no chance to say anything, so we quietly awaited developments. Sunday night came and we had kept perfectly silent. Braden knew something would be done, but of course had no idea what it would be. He was constantly watching to shut off every chance for anyone to attack him. At the beginning of the service the writer secured a seat in the corner near the rostrum, as directed by Bro. White. When the final "Amen" had been said and before confusion had ensued I sprang to the side of Mr. Braden and requested the attention of the congregation to announce that on Tuesday evening we would begin a reply to Mr. Braden, at the same time requesting the use of the Christian church in which to make such reply. Bro. White quickly followed with an earnest appeal to them for a fair show, but all in vain. They informed us that we could not have the house. Braden was decidedly nonplussed. He was not looking for such a turn. It had its effect with the people, and Braden could see it. With all his blowing and bragging he had been compelled to play coward and shut us out. Next day we made application to the churches of the city, but could not obtain the use of any building suitable to our purpose, so we secured the pavilion in the city park and fitted it up with our tent wall, thus making it comfortable.

A large congregation greeted Bro. White on Tuesday evening to hear his reply. Now the way he did take hold of Braden was remarkable. He showed him up in his true light just so everybody could see him as he was. He showed that Braden had misread and misrepresented the church books.

Our camp meeting, followed by this series of lectures and replies, has caused the greatest stir in El Dorado that has ever been witnessed there in religious circles. Of course Pilate and Herod can always make friends when there is a Christ to crucify, therefore all the preachers in town were out to do obedience to Braden. There is one preacher, however, that now wishes he had kept his mouth shut. Said preacher is a candidate for the State Legislature and several of the Latter Day Saints are members of his party. As the political contest down this way is decidedly three-cornered, it is a very unpleasant thought to a candidate to be in jeopardy of losing about twenty votes from his own party, all in one neighborhood. The poor fellow may feel sorry now, but deathbed repentance is decidedly below par with Latter Day Saints. "Old Tray" was punished for being in bad company, and candidates who affiliate with Clark Braden are in danger of a good scratching on election day in Latter Day Saint communities. More anon,

C. R. DUNCAN.

HOWENSTINE, Ohio, Oct. 20.

Editors Herald:—With the able assistance of our worthy brother, Isaac True, I preached at this place eighteen times, and there are several beginning to believe, and three or four have announced that they do believe. I think some will come into the church before long. It was a new place. One singular feature about it is that from the time I began the audience increased in size until the house was packed every night, and that kept up steadily right through to the end. There was talk of "running me out," giving some eggs, and shutting the schoolhouse; but the Lord gave friends who stood by us, though Bro. True suffered a little from persecutions by the "baser sort."

I sent for one dozen copies of the Voice of Warning, and received them so that I offered them for sale the evening I preached the fifteenth time. Eight of the twelve copies were sold after meeting closed, in ten minutes. The next evening I sold the remaining four and two additional copies. I secured very fair statement of our faith inserted in the two dailies in Canton. I had no trouble at all to secure same. Some, even after the two weeks' meeting, expressed regret that it was at an end. They volunteered two collections for me. All treated me kindly.

You can imagine that that neighborhood is stirred on religion from center to circumference. One said I ought not to be allowed to preach. One of our friends asked, "Why?" "It divides churches," answered the objector; to which our friend replied, "The churches are getting into such a condition that they need dividing."

I am glad I see the blessings following the humble efforts of the elders. The local ministry cannot afford to be idle any longer. There is an army of them. Most good has been done by traveling elders at points where the local ministry are active and where the sisters talk *gospel*.

JOHN S. PARRISH.

BORDEN, Ind., Oct. 23.

Editors Herald:—I baptized two last week at Byrneville, Indiana, and am to go into the water here this week. We spoke several times recently at the old Mount Eden chapel. Vandalism has wrought sad havoc on the window panes. I also read in public the letter Harbert Scott wrote to the *Herald* in January, 1875, in regard to the healing of a twin daughter. She was and had been afflicted with spasms up to August 19, 1874, when she was relieved and healed through the laying on of the hands of the eldership, as testified to by a half dozen, as subscribed to in his communication.

Last evening was our first in a new hall at Borden. The lights were not the best, and the seats are temporary, but for all that the turnout was fair and the collection about cancelled the hire; so you see the outlook is rather flattering. The town has been injured by a flood and two terrific fires.

The Saints are usually well, hopeful, united, and comparatively happy. I confidently look for rich returns from this rugged land, if the ministry keep in their present frame of mind and all strive unceasingly.

Many, very many, are looking on, and watching the trend of thought that animates and develops. May the children of the holy covenant ever realize that they are ordained to be the light of the world. Let the mistakes of the past suffice, and work forward and look steadily to the front. All we need to fear, in a bad sense of the term, is to think wickedly and do wrong. May the regathering of good forces and a doubling of all diligence crown our labor with eminent success and the laurels of praise.

M. T. SHORT.

ROCKLAND, Maine, Oct. 23.

Editors Herald:—I left the little flock here of late, and went to West Ellsworth, for nine days, and preached nine sermons and baptized three, leaving others very near the kingdom. Grandfather Hooper thinks he is doing more good to shoot away on the picket line than to fall back in the ranks of Israel. It is very true the dear old soul is loaded with hot shot and shell, and he never misses his mark. He drove sixteen miles last Sunday with his granddaughter to hear me preach, besides taking me over the same road the day before. I found the Saints enjoying themselves very well. The Baptists, who closed their house against the Saints, had a box supper on Friday night, but few were in attendance by the looks of our congregation in the schoolhouse. The Saints and friends kindly received me, and bore my expenses to and from their place. I leave on Thursday for Cranberry Isles, a new place. May God bless his people.

Yours truly,

J. C. FOSS.

FOWLER, Cal., Oct. 21.

Editors Herald:—It has been some time since I saw anything from this part of the country concerning the work. I have been doing what I could, in preaching and visiting. I have distributed a good deal of reading matter such as *Heralds*, supplements to *Herald*, *Ensigns*, the Voice of Warning, the Book of Mormon, the Inspired Translation, History of Joseph Smith by his Mother Lucy, and a lot of tracts. They all have helped to put down prejudice and to better inform those who read in regard to the marvelous work and a wonder. There are some who do not want to be enlightened upon the subject, so close their ears and hearts against the truth, and will not be converted.

Brn. Haws and Brown held tent meetings in Fresno for about a month and reached quite a number of people. Bro. J. H. Lawn also assisted them, mostly on the street, where hundreds of people gathered to hear, and the police took pains to see that good order prevailed. I have been holding meetings in the Lone Star schoolhouse, a place where Bro. Haws spoke several times to attentive congregations. I preached twice and then organized a Religio-Literary society, with twenty-four members, nearly all strangers to me. They elected me president by a unanimous vote. We had good meetings, but alas! Satan came also, and through his servants we were informed (by a card pinned in our buggy) that we were not wanted there any more and in case we made our appearance the

next Sunday evening would be treated to a dose of unmarketable eggs. This was the entering wedge which caused a split in their own ranks; for some denounced it, while others held their peace. It did not keep us from attending to our duty, for on the next Sunday morning we were in attendance at the Sunday school, took part in the exercises, and at the close spoke to them about the treatment received, and gave out an appointment for next Sunday morning after the close of Sunday school, subject, "What we believe." At night the house was full at the Religio exercises, and those who had made threats the Sunday previous seemed now to be our friends, and we experienced no further trouble from them; but they were the means of bringing out a larger crowd to hear "what we believe." The house was full and I spoke an hour and a half with good liberty; but the would-be pious ones stayed at home. We have made friends there of the most intelligent ones, and they were anxious that we continue our meetings. We made no enemies, for they were made before we went. How true the saying of our Savior, "My sheep hear my voice, . . . and they follow me."

We have had experiences since we came here that we have never had before, and they tend to strengthen us in the work. We have been in the midst of strangers almost entirely since we came, some of nearly all denominations. We have worshiped, by invitation, with the United Presbyterians, with the First Presbyterians, with the Christians (or Campbellites), Baptists, Congregationalists, and Salvationists. In these places I have borne my testimony to the unchangeability of God and his work, and I have been blessed in it. How true the words of the apostle, "The things of God knoweth no man, except he has the Spirit of God." A minister of the U. P. Church told me that they were "trying to get back in the old paths." Said he, "We have the form, but we do not have the power," the Holy Ghost. I gave him some tracts that would enlighten him; but the salary, that is the question. O, 'tis hard to give thee up!

We fully believed Bro. Kelley would make us a visit while on the coast. He passed within one mile of the house, but I suppose a press of business hindered him. I was glad to learn he had been successful in getting the gospel boat built. Bro. J. F. Burton called on his way to San Francisco, and stayed one day and one night. We enjoyed his visit, as we had not seen him before for several years. While here we informed Bro. G. W. Barr and family and they came over in the evening, and after singing and prayer being offered, Bro. Burton blessed our little daughter, Clara Hildegard, and I must say that while standing there with the little cherub in our arms that I never felt the solemnity of such an occasion before. I could see the tender little bud of promise as she lay in our arms, the many paths of sin which would lead astray, our own imperfect lives, and the great reward to be obtained. It made me shudder, and I prayed for strength that I might be given grace sufficient to be a help in time of need. We had a pleasant evening and parted about eleven o'clock. Next morning I took Bro.

Burton to the depot where we parted. He expressed himself as being glad that he had called: thought that there might be a good work done here.

There are so many different nationalities of people here. There is a family of six who belong to the Utah Church; joined it in Sweden, but now are about ready to unite with the Reorganization; and I think there will be others. They have expressed themselves as being well pleased with the doctrines of this church. I hope and pray the Lord will help us to gather out the honest in heart. There surely must be some here. It is our greatest delight to talk of our faith; it is meat and drink to my hungry soul. I have visited and talked for four and five hours at a time with the best liberty I ever had, and those who had gathered together to hear and visit have expressed themselves as being well pleased; "the most beautiful doctrine that I ever heard." These parties a short time ago would not associate with anyone who bore the name of Mormon, but now are our warmest friends. God has blessed me in a wonderful manner when I have been talking of the hope which we have. May he bless his Saints in every land and hasten the time when Zion shall be redeemed. In bonds of peace,

DANIEL GARNER.

MOOLAP, Victoria, Sept. 24.

Editors Herald:—By arrangement of the one in charge I am trying a new field, while Bro. Butterworth goes to New South Wales, for several months. I arrived in time to participate in the business of the quarterly conference at Hastings, September 1. One item of some importance was the appointment of a deputation of five to wait on the Minister of Education of Victoria to ask a recognition of the constitutional rights of Bro. Ralph Leyland of Woodend. The Education Department of State schools, in which Bro. Leyland is employed as a teacher, has been placing restrictions on him for doing what they call "proselytizing." He is zealous and energetic, desiring to magnify his calling as a minister, and was in the habit of distributing tracts, also preaching and conversing, and all this out of school hours. A religious enemy reported him to the department, and after an investigation he was asked to desist from above actions, or be summoned before the Public Service Board, to be, probably, reduced in rank or expelled from the service. The officers of the department undoubtedly have a misconception either of our faith, or the broad principles of religious liberty which all other teachers in the department enjoy and act under, some of them preachers, too.

The deputation is waiting to be introduced, and we watch results with interest. If we lose, it means much; if we succeed, it will add another to the list of official recognitions of our rights as a church. The Kirtland, Temple Lot, and Canada decisions are powerful precedents, which we will use to good effect. The deputation is composed of Elders Butterworth, McIntosh, Trembath, Jones, and myself. Our progress is delayed by a general election in which a new Minister of Education is elected.

Dr. Talmage has come and gone. He met some sharp criticism from his religious ministerial compeers, on the lecture on evolution. One religious paper says if they want information on agriculture, they would not go to a chemist, and neither would they sit as a pupil at the feet of Talmage in matters of science. They agree that he might be a doctor of divinity, but deny his authority in matters of science. He seems to have made a mistake in coming as a lecturer. The Southern Cross (Presbyterian) says: "He flies across the Colonies in a brief lecturing tour, preaching only rarely, and the purpose of this visit is purely financial and personal. He is a preacher of the type which only America could produce."

"Methodist Union" is a new development among the Wesleyans, Primitives, and smaller bodies of that color; not as an accomplished fact, but one which seems probable. Nearly all of them favor it, in their conferences, and no doubt it will come. Australian Colonial Federation is again coming to the front in political circles and seems a live issue. This, it is to be hoped, will be accomplished.

Sad news lately reached me of the death of Sr. Amos Ballard of Argent's Hill, New South Wales, and Bro. Benjamin Wood of Laurieton.

Bro. Kaler lately had a debate with Rev. Watt of the Disciples, at New Castle. I am informed that when Elder Kaler stepped on the platform, Rev. Watt winked a knowing wink at his people in the audience; but that before the debate closed he was too busy to wink, and refused to debate the subject farther than one night. Elder Butterworth has gone to New South Wales and no doubt the debate will be followed by a series of sermons by him and Elder Kaler.

While "fossicking" around in the theological department of Cole's Book Arcade in Melbourne lately, I found a copy of Orson Pratt's works with "Pearl of Great Price" included. I purchased it on account of the prophecy on the Civil War of America (1860). Entries on the fly leaf show it was bought by some elder in England who moved to Australia, but am sorry his name is carefully torn out, else I might visit him and tell him about the good news of a Reorganization since those early times (1851), as well as call his attention to the fulfillment of the prophecy, which I see he marked.

Melbourne reminds me very much of an American city. We have five or six members there, amidst a population of some four hundred thousand who know nothing of our claims.

GOMER WELLS.

PORCUPINE, Wis., Oct. 27.

Editors Herald:—The organization of the Northern Wisconsin district was effected on the 20th inst., Bro. A. L. Whiteaker being chosen President, Joshua Hackett clerk, and Bro. Hayes of Chetek, Wisconsin, recommended for appointment as Bishop's agent, providing he will act. The attendance at the conference was light, but a good time was had. Bro. A. H. Smith is with us, and has kindly given us his labor all this week, and the crowded houses that greet him every

night bespeak the gratitude and deep interest of the people in his efforts, so kindly made. We look for a rustling campaign this winter in the Northwestern district, as Bro. W. S. Pender will labor here; and as a laborer he needs no introduction to the readers of the *Herald*. We also have Bro. Joshua Hackett. Although young in the work, he is full of zeal and love. With an addition of one more and the writer, our battle line will be complete. And we expect to raise the gospel banner and blow the gospel trump over some of the hills and valleys of Northern Wisconsin. To-morrow we baptize again; and so the army still increases, and may still increase to the glory of our King.

Your fellow standard bearer,

H. P. CURTIS.

WASHBURN, Maine, Oct. 21.

Editors Herald:—On the 13th and 14th inst. we held our Nova Scotia district conference at South Rawdon. The weather was stormy, but we had a fair attendance and a good time. The Saints are feeling well, especially the faithful workers. The young Saints and friends are doing well this summer. They have had a nice Sunday school and gave a splendid concert on Sunday afternoon, with a good, long programme well carried out. Those who were prevented from being there by the storm may well feel sorry. It seemed too bad that some of the best working scholars who had their part prepared were disappointed that way. The officers of the church should not underestimate the arduous duties and grand privilege of being permitted to help and train such a band of bright, intelligent young people. The business session as well as all the other services were characterized with the spirit of love and union. I look for better days for the work in South Rawdon. Faithfulness and a keeping of the law upon the part of the members will bring it about.

I arrived here a day or two ago, have been called upon by Mr. Lidstone, the M. E. preacher. Was asked to pray in his meeting, and had my services noticed very kindly by him, which shows a marked change in the social atmosphere since opening up this place two years ago. The outlook for work here is good. What the results will be, who knows?

The Saints are doing well, which augurs in favor of success greatly. In bonds,

H. J. DAVISON.

EUCLID, Ark., Oct. 12.

Editors Herald:—I am yet alive and contending for the faith once delivered to the Saints. The work is not very prosperous in these parts yet on account of slander and persecution. It seems that Satan has a good hold on this people and a down-hill pull. I have tried to establish the work here, but it seems the people are bound against it. I hope not; I hope the people in this country will yet see.

I have baptized two at Euclid, three at Ultima Thule, and five at Silver Hill, this conference year. Others have given their names for baptism. I have just returned from Corinth, Arkansas, one of the Campbellite strongholds. They say they are

anxious for a debate, but have not got time for it now. They want me to preach nights, and let a man reply. I told them if they wanted to debate we would accommodate them, if they would sign a fair proposition. They said it was of no use to debate church propositions. They want us to affirm signs to follow and let them deny. I left them in confusion.

I go from here to Nevada county. If the Saints in Southeastern Arkansas need my labors please address me at Stoctown, Arkansas, and bear my expenses, and I will respond at once. I would like for Bro. J. W. Gilcoats to write and give me his address. I think he made a mistake in going to Texas. He is a man that would be of good use to the cause if he would labor where the church needs him. I hope the Saints of Southwestern Arkansas will learn their duty and do it, those who have not. We need more laborers and means to carry on the good work. Saints, pay your tithing, and the Lord will bless you.

In bonds,

J. W. JACKSON.

STILLWATER, R. I., Oct. 18.

Editors Herald.—I wrote you some time ago from Sheldonville, Massachusetts, where we were holding tent meetings. Sunday, September 9, I baptized Mrs. Webb, who is now rejoicing in the truth. Reluctantly we packed our tent in a wagon and started over the road toward West Dighton, because we did not like to leave such kind friends; but time is short, and there are so many places to reach that we do not wish to linger when work for the time is accomplished. There are times when one can get too much of a good thing, especially if their spiritual digestion is hampered by the traditions and creeds of men.

We arrived in West Dighton in the afternoon, and erected our tent, but did not begin meetings until the night following. The ground here was new, and much prejudice existed; but the people came out to hear and continued to come, giving us good audiences, and paying good attention. We preached about two weeks, then on account of cool weather we concluded to pack the tent away for the season. Sr. Clark, who kindly cared for us, is the only Saint in the place; but we have left friends there, and there are a number of houses open for the elders to preach in, or to stay, free of charge as long as they see fit. Thus has ended our first season of tent work in the Massachusetts district. It was an experiment; and while it seemed to work well in the "broad, free West," there were doubts in the minds of some as to the success of tent work in the conservative East. But practical demonstration is worth a deal more than theory, so now we can safely say that we have proven it that the tent work is a decided success. And of all the districts in the Eastern mission I do not think there is one that presents a more inviting field than this for the active missionary. Small towns and villages are almost numberless, and so close to one another that it is only a matter of a few minutes' ride or an hour's walk to go from one to another. It is true that the people are a little inclined to be conservative,

but with a little wise labor the crust is broken, and then we find them as warm-hearted as those of any clime.

From West Dighton we went to Fiskville, stopping at Providence on our way and attending the Saints' prayer meeting Wednesday, September 26. Next day went to Bro. R. Searle's, and Bro. Blanchard preached in the evening. We continued the rest of the week at Fiskville, preaching at Providence and Woodville on Sunday; and continued meetings at Woodville until Thursday, then returned to Fiskville, and on Sunday baptized six, four adults and two children, my little daughter being one of them; returned to Woodville in the evening.

We had a little unpleasant experience at the above place resulting from a lack of understanding of God's law as revealed to us in the "books," but then we survived the shock and trust that all may learn the law of God before they seek to declare it.

Monday and Tuesday nights Bro. Blanchard preached at the above place. and Thursday night we opened up in a Baptist church on the Plainville pike, where we held three services, then came to this place only to find that we were preceded by an evangelist of the Baptist order. We kindly offered to hold union services with him, but he did not seem to think it would work well. He was afraid that if he did the committee would put us all out, so having about ten days to put in before conference we have started to hold meetings in private houses for this week and will probably have a church a few miles distant for Sunday. Bro. W. W. Blanchard has been laboring with me since September 1, and I have enjoyed his company very much. He is, for a young man, a wise servant, and endeavoring to be as harmless as a dove. I shall feel lonely when left to myself again.

Yours as ever,

G. W. ROBLEY.

COUNCIL BLUFFS, Iowa, Oct. 16.

Editors Herald.—At the Logan reunion I subscribed for the *Herald*, and I can truly say I am well pleased with it. Being a new convert to the latter-day doctrine, I feel that I need all the help I can get.

God has verified his promise in my case by confirming in many ways the truth of this work. After a man has been living on the husks of doubt and uncertainty, and wading through the slough of despond for so many years, he can appreciate the beauty and glory of this work. Those who have been in the full enjoyment of these blessings all their lives have a very meager conception of the struggles and conflicts through which a man must pass in order to divest himself of his former habits of thought, opinions, and prejudices. It cannot be done in one's own strength, but one must have the help of God: at least such is my experience.

I had believed for years that the gifts and blessings promised ought of right to be in the church, and enjoyed by God's people; but the Book of Mormon was my stumbling block, and continued to be until I went to God with my trouble. I said, "Lord, thy servant has done all he can do; and if this work is thine, let thy poor servant know it." And I rested

on his promise to give wisdom to those who lacked and would ask for it. Blessed be his holy name, light began to dawn, and the dawn was soon superseded by the noonday splendor, and the evidence came in a way to leave no doubt in my mind. As I proceed in my investigation I find that I am able by the aid of God's Spirit to comprehend those things that hitherto have been as a sealed book. Now, as I drink at the fountain of truth, my soul exults in God, and my peace is as a flowing river. I am only sorry I did not embrace this latter-day work sooner; it would have saved many seasons of doubt and distress, and instead of being a mere babe in Christ I might have been able to teach others. Pray God for me, dear Saints, that I may grow in grace and in the knowledge of the truth. To God be all praise for his goodness.

Dear brethren, we have a daughter and granddaughter at or near Cushing, Oklahoma, who are Saints, and would rejoice to see any who may chance to pass that way. My daughter's husband's name is Traverse Dingman.

Yours in love,

J. S. STRAIN.

WEST BAY CITY, Mich., Oct. 22.

Editors Herald.—On the 6th ult. I had the privilege of meeting with the Canadian brethren at the Petrolia conference in the city of derricks where thousands of barrels of oil are taken from the earth daily. And while J. A. Grant and the writer were kindly conducted from one department to another by a friend, and a proper explanation was given of each department, the thought impressed itself on my mind that God had intended that man should be a copartner in the oil department as well as everything else; for while he had made the elements in which the different oils existed, he had also left it for man to refine, separate, and purify, and make ready for use, which the Petrolia people are not slow in doing. The conference was a success, and many warm acquaintances were formed by the writer with the good brethren of Canada.

At the close of conference we started for Michigan, in company with Bro. J. H. Lake, to attend the Eastern district conference at Buel Center. On Friday afternoon the Saints began to come, and from that time until dark they poured in like pigeons until every house seemed filled. They were the happiest set of people I ever saw; peace, joy, and good will were pictured on every face. It seemed that each one had left his cares behind and had come to worship God with all his heart. My very being was filled with joy and my heart went out in prayer to God, feeling to thank him that my lot was cast among this people.

When we met in the evening for preaching the house was packed at an early hour. Bro. J. H. Lake was chosen to the chair to preside during conference. The speakers were Lake, Cornish, W. J. Smith, S. Brown, A. Barr, and others. Everything moved off without a ruffle or jar. J. A. Grant was chosen district president assisted by William Davis. Bro. Lake gave us much timely advice and truly we felt that apostles were

given to edify the Saints as much to-day as in Paul's day. Approximating, about fifty have been baptized since June conference in the Eastern district.

The 20th found the writer at Whittemore, assembled with the Saints in the Northern district of Michigan for conference. A goodly time was had. Nearly two hundred baptisms were reported at this conference for the four months ending October 20. One would think that Michiganders go to the water like ducks, especially when "shood" along by a Cornish or an F. C. Smith.

My expectations are to assist F. M. Cooper for awhile at this place, and then go to the Eastern district. May the good work roll.

Your brother,

R. E. GRANT.

Original Articles.

A REMEDY FOR EXISTING EVILS.

WILL I be considered an intruder if, again, I ask for a little space in your valuable paper? This is indeed an age of education and also a time of great agitation. There seems to be a settled conviction in the minds of a great number of people that we are approaching a crisis in our national history. It is folly for us to undertake to reason this away, as the indications of a coming revolution in our present social and political system are too plainly visible.

I wish at the present time to look at this matter from a social standpoint. There seems to be a great misunderstanding of the phrase, "unequal distribution of wealth." A great many writers waste whole pages trying to show that to divide up property and give to every one an equal share would be detrimental to the best interest of society; this fact is conceded. Labor applied to natural opportunities is the only source of wealth; so to take from an individual that has by his labor accumulated wealth and give to one who has not, would be robbery. The individual that finds himself placed here on this earth must obtain sustenance or accumulate wealth, if you please, in one of three ways; by his labor, by donation, or by robbery. If by labor, he must have access to the soil; if by either of the other two methods, others, from whom he obtains his living, must have access to the soil.

This conclusion defines pretty clearly the intention of the Creator in regard to the land; surely he did not intend it to be used for speculative purposes. This would bring us to conclude that private ownership of land is wrong. I know I shall be hooted at by a great many for making this assertion, but let us look at it from a common sense standpoint. Land is not wealth; wealth is only produced by applying our labor to

land, and when we say produced, we speak metaphorically, for we produce nothing, we simply take what nature has furnished us in the rough and change it to meet our needs. Then, how much is necessary for each individual should be determined, not by the amount of these natural opportunities he can control, but by the amount he can successfully handle and make conducive to the happiness and comfort of himself and those dependent upon him for support.

It is unreasonable to argue that an individual whom God has placed here in this world should be obliged to buy the right to live here of somebody who happened to be here when he arrived. If the land was all in use it would be different, but such is not the case; men are playing "the dog in the manger;" they will not use the land, neither will they allow their fellow men to use it without a high rate of rent.

As lands become more valuable on account of the increase of population the tendency is for it to centralize into fewer hands, thus forcing people to pay whatever may be demanded for its use. If ten men could be placed upon an island where they could not escape, it would make no difference to one of their number whether he owned his nine fellowmen or owned the island on which they lived, the result would be the same. This condition will apply to the earth, and already its influence is being felt. At the alarming rate that mortgages are being foreclosed and the lands passing into the hands of the money power, a few decades will bring about a system of tenant farming as unremunerative as is being carried on in Ireland.

The object to be attained in this life is not (or should not be) to see how much wealth can be accumulated, but to benefit the human family by supplying the wants of mankind. If there were no wants to be supplied there would be no labor performed.

Now, as a remedy for the many existing evils, I advocate national ownership of all lands. I know I will be met with a terrible howl from all classes for taking the grounds I do on this question. Men that never owned a foot of land in their lives and probably never will, will raise the cry that this would interfere with our individual liberty. I do not believe this at all, as applied to the masses.

One man's liberty in regard to land would be just as perfect as the other. It is nonsense to argue that such is the case at present, for under our present system an individual entering the world now cannot so easily obtain a piece of land as a man who came here a few years ago; not that the land is all in use, but that it is held for speculative purposes.

Take, for instance, the mines of

California in the early days. If an individual could have bought those mines at that time and used them as land is being used to-day, what would have been the result? The result would have been to have impeded progress to that extent that we would be groping along at this present time a century behind what we are now enjoying.

On the other hand, what would be the result of taking off the brakes from human progress by giving God's creatures access to natural opportunities? We would see poverty and misery eliminated from our midst, vice and crime greatly lessened, the overpopulated cities emptied of their miserable mass of suffering humanity, the sickly tenement houses, where thousands of children are born only to drag out a few years of miserable existence, would be a thing of the past, and all over this land would be a happy, contented, religious class of people. Would we like to see such a condition as this? Give God's creatures the right to use the soil and we will see just such a state of affairs existing.

It is the spirit of greed, this grasping after riches that is ruining men and the world. Men and woman professing to be Christians are brim full of it and are just as ready to raise a cry against a reform in this line as those not professing to be followers of any creed.

F. T. BAKER.

CUBA, Kansas.

THE SIGN OF JONAS.

THEN certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.—Matt. 12: 38-40.

While a sign may be given to a people and at the same time not be perceived by them, it is also true that no sign can be given to a people unless they can at the same time be put in possession of the facts upon which the sign, as such, depends for its existence. The sign of the Prophet Jonas was given to those evil and adulterous Jews just as Christ said it should be. But how could it have been so given except they had been knowing to the fact just as they were knowing to the statement that Jonas was three days and three nights in the whale's belly?

But admitting that Christ, in order to fulfill the sign of the Prophet Jonas, had to be three days and three nights preaching to the spirits in prison, would those evil and adulterous Jews have known of his having so done? As they certainly would

not, and as they certainly had no knowledge of his having been with those prisoners at all, for any purpose whatever, some other solution must be sought. We must find some other way for the sign of the Prophet Jonas to have been given to them.

Was the Son of man three days and three nights in the heart of the earth in fact? Yes. Was he preaching to the spirits in prison during that three days and nights, or any part thereof? No. During the three days and nights that he was in the heart of the earth were those evil and adulterous Jews knowing to the fact? Yes. While it was a matter of authentic history with them that Jonas was three days and three nights in the whale's belly, it was also a matter of personal knowledge with them that Jesus, whom they despised, was three days and three nights in the heart of the earth. While Mother Earth certainly has her center, if that is the idea, and while she may have a heart in some veritable sense, yet where is the inspirational indorsement that her center or heart, either one, is the place where the disembodied prisoners are consigned? As the sign of the Prophet Jonas was to be given to those evil and adulterous Jews, and as the language concerning the matter was addressed especially to them, therefore wherever or whatever was the heart of the earth to them was fairly the place in which he who was the distress of their nation was retained a prisoner three days and nights, just as Jonas was retained a prisoner three days and nights in the whale's belly.

Where, or what was the heart of the earth to the Jews as a nation? What and where in fact is the heart of the earth to our nation? The city of Washington, seeing that within it the nation's life currents are not only concentrated, but are from thence also sent out to perfect, to perpetuate, and to build up the nation, and being, as virtually it now is, the center of the nation's hopes and fears, it must be its emotional center. But as Jerusalem, that most historic city of all the past, was most substantially the heart of all the earth to all Jews, whether at home or abroad, it therefore remains to be seen whether or not the divine man was in fact held a prisoner in that city three days and three nights, and which would mean that if he was so held, these evil and adulterous Jews knew of the fact, thereby showing that the sign of the Prophet Jonas was given to them in spite of their shrewdest equivocations.

Under the law how many days of unleavened bread were there? One, or more than one? While in Matthew 26:17 more than one is implied, in Exodus 12:15 there should have been seven, no more and no less.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

What was the difference between the feast of unleavened bread and the feast of the passover? While the feast of unleavened bread was intended to continue for seven consecutive days, the feast of the passover was intended to be observed at night and for one night only, that night being the night that followed the first day of unleavened bread:—

And they shall eat the flesh [of the paschal lamb] in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.—Ex. 12:8-10.

In Luke 12:1 is not the feast of unleavened bread called the passover? While it may be that the Jews frequently called the entire seven days of unleavened bread the passover (and this for the reason that each and every one of those days were instituted in direct connection with the slaying and eating of the paschal lamb), it is also true that the paschal lamb, which was the passover proper, was to be slain only on the first day of unleavened bread, and eaten only on the night that followed.

At the time of the arrest and trial of the Son of man, on what day of the week did the first day of unleavened bread fall?

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.—Matt. 26:1, 2.

As this was said on Saturday, as night be shown, and as two intervening days would have reached Tuesday of the following week, therefore, Tuesday was for that occasion the first day of unleavened bread, thus making Friday of the same week the fourth day of unleavened bread.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month [Nisan, the first month] they shall take to them every man a lamb according to the house of their fathers, a lamb for an house. . . . Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.—Ex. 12:3, 5, 6.

As the Jews were thus not to kill the paschal lamb until four days after the day of its selection, and as Christ was slain on Friday, or four days after the day on which he was permanently appointed to be led to the slaughter, therefore he was in his

own death, in respect to this noted circumstance, the fulfillment of the law of the passover.

But was it, in fact, on the day before the first day of unleavened bread, that Judas Iscariot covenanted with the chief priests to betray him, which would have to be the case in order to mark Friday as having been four days after the day on which the said covenant was made?

And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?—Mark 14:10-12.

The Jewish passover, to be legally such, had to be slain in the evening. Was this condition fulfilled in the divine passover? As he was crucified according to Mark 15:25 at the third hour, which in our parlance was nine o'clock in the morning, and as he did not expire according to Mark 15:34 until about the ninth hour, which after our method was three o'clock in the evening; and as it cannot be said that he was slain until his life was extinct, therefore he was down to the very time of day, the fullness of the law of the passover.

In view of all this, why is Friday in John 19:31 called the "preparation of the passover" by which is meant, of course, that that day was the day on which the passover was killed, preparatory to being dispatched on the night that followed?

Under the probability that Nisan, the first month in the Jewish calendar, had two fourteenths, a Roman fourteenth, and a Jewish fourteenth; and under the probability that while some of the Jews held to the Roman fourteenth as being correct, others of them held to their own fourteenth as being more correct, and supposing that while Tuesday was the Roman fourteenth, Friday was the Jewish fourteenth, we can, to say the least, jump at the conclusion that there was not one, but two preparation days with the Jews at the time the all-prevailing passover was prepared.

And in truth, if he in person was to fulfill every jot and tittle of the law, how could he have so done in regard to this passover question, and not have been offered up just four days after the day on which he was sold to the Jews and also on a day that was to him and to the law, the day of the preparation?

But what has this matter of the passover and of the days of unleavened bread to do with the sign of the Prophet Jonas? Much every way. For, if the points proposed in regard to these things be correct, it is made necessarily apparent that he who was

ordained to be the passover to the faithful of all nations, was an actual prisoner in Jerusalem three days and three nights, counting backwards, of course, from the afternoon of Friday to the fore part of Tuesday night. And as those evil and adulterous Jews were knowing to his having been a prisoner in that city for the said number of days and nights, therefore the sign of the Prophet Jonas was given to them whether they received it in that light or not.

A. J. MAPES.

June 30, 1893.

BEING SUBJECT TO CHRIST.

BEING one of those who are not ashamed of the gospel, I wish to bear testimony of the goodness of God towards me since I have been a believer in it. After I was baptized and received the laying on of hands, I received the gift of the Holy Spirit which is promised; and I remember its teaching to this day. It taught me to walk in all holiness before the Lord; to subdue all the lusts of the flesh which dwelt in me. This was a hard thing to do for "the spirit indeed is willing, but the flesh is weak." (Matt. 26: 41.)

The subject of reproducing the human species has been discussed more or less through the press and from the pulpit. Of course they fall back on the first chapter of Genesis, twenty-eighth verse, which reads:—

God said unto them, Be fruitful, and multiply, and replenish the earth.

God also told Noah the same thing. (Gen. 9:1.) Now the question arises, Does a command given to Adam and Noah necessarily apply to us in our day, when the earth is full almost to overflowing? Now, we read in Genesis:—

And the Lord spake unto Adam saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts.—Gen. 6: 57. (I. T.)

Now, brethren, as children are conceived and born in sin, which includes all born into the world, are we in this age fulfilling the will of God in this matter? Was not the law of Moses given to Israel to act as a schoolmaster to bring them unto Christ? The Apostle Paul said it was. (Galatians 3: 24.) Surely, then, that which was given to Adam and to Noah and all others preceding Moses was of the same kind. It was given as the first lessons in a complete education. They were all given for specific purposes adapted to that age. We must rightly divide the word. Paul in writing to the Ephesian believers says:—

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the

blindness of their heart. . . . But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.—Eph. 4: 17-24.

Now this applies to the believers to-day as much as it did then. Let me refer you to another passage:—

But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart already. Behold I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.—Matt. 5: 30, 31. (I. T.)

Again:—

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.—Romans 7: 4-6.

Christ says:—

Blessed are the pure in heart for they shall see God.—Matt. 5: 8.

Paul says:—

Unto the pure all things are pure.—Titus 1: 15.

Now, brethren, we must purify ourselves and this we can only do by copying the examples laid before us in the Scriptures, to wit: David was a man after God's own heart, whose delight was in the law of God; and also Paul, who said:—

For I delight in the law of God after the inward man.—Romans 7: 22.

Now the last quotation expresses my condition exactly; my delight and desire is to do the will of God whatever that may be. I will make one more quotation in this connection:—

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day: wherefore, gird up your loins and be prepared. Behold the kingdom is yours and the enemy shall not overcome.—D. C. 38: 2.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servant Sidney Rigdon, and Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh. And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken.—D. C. 35: 2, 3.

Now from the foregoing quotations we conclude that no person is qualified for this position or office except he has complied with these conditions; that is to say, he must first purify himself, then he will be in a position to do as the apostle said:—

And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.—Jude 23.

I, for one, can state positively, with the Apostle Paul:—

But I keep under my body, and bring it into subjection.—1 Cor. 9: 27.

The Apostle exhorted Timothy:—

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.—2 Tim. 1: 8.

My desire has been and is that I may be a messenger unto others. I would study to show myself approved unto God, a workman that needeth not to be ashamed. (2 Tim. 2: 15.)

The natural man is an enemy to God.—Book of Mosiah 1: 15.

THOMAS CONNOR.

INDEPENDENCE, Mo., Feb. 19, 1894.

Conference Minutes.

NORTHERN MINNESOTA.

Conference convened at Luce, Otter Tail county, Saturday, October 13, at two p. m.; T. J. Martin in the chair. G. L. Jones secretary. Branch reports: Oak Lake 74; 3 baptized, 13 removed, 17 absent. Union 76: 11 baptized, 16 absent. Central 17; 1 died, 1 absent. Minneapolis 40; gain 9, 4 absent. Audubon 24 (organized September 30, 1894). Ministry reporting: Elders S. Swenson, H. Way, T. J. Martin, and W. Sparling; Priest W. W. McLeod; Teacher J. Dinehart; Deacon M. L. Hawley. Brn. Way, Dinehart, and Nunn were appointed a committee to arrange for preaching. On motion, it was voted that our next conference be held at Audubon, subject to the call of the district president. On motion it was voted that all church officers be required hereafter to report to each district conference; those not attending to report by letter. Preaching by Elders T. J. Martin, S. Swenson, and H. Way.

EASTERN MICHIGAN.

The meeting was called to order by R. E. Grant, district president. A. E. Hicks secretary. Officers elected until next conference, J. A. Grant president, A. E. Hicks secretary, A. Barr Bishop's agent. Elders reporting: W. J. Smith baptized 3. R. E. Grant baptized 23, Wm. Davis baptized 4, J. A. Grant baptized 8, A. Barr baptized 1. Bishop's agent reported: Due agent last report \$18.10; total receipts \$370.31; balance due agent \$10.16. Geo. A. Crouch was ordained to the office of teacher. The name of Edgar H. Durand was presented by W. J. Smith for consideration, and was recommended to the president of the mission, E. C. Briggs, for ordination as he may deem wise. The next conference will be held in Detroit, Michigan, on the second Saturday and Sunday of June.

VICTORIA.

Conference convened at Hastings, September 1, 1894; President D. McIntosh assisted by C. A. Butterworth; G. R. Wells and W. J. Trembath secretaries pro tem. Branch reports: Hastings 54, no change; Leopold 31, 1 died; Queensferry 41, no change. Bishop's agent's report: Received since last report £16. 9s.; expended £15. 9s.; on hand £1. Owing to temporary inability of James Craig, his brother, David Craig, was appointed acting agent, Bishop Kelley to be notified. Ministry reporting: Elders C. A. Butterworth baptized 1, G. R. Wells, D. McIntosh, and E. G. Jones. The elders' court in the case of Bro. Jureor reported no prog-

ress. Instructed to take immediate action. Bro. McIntosh gave notice that at next conference he would present a resolution providing for semiannual conferences. Elder Trembath called attention to strictures being placed upon Bro. Leyland by the Education Department. It was moved that a deputation wait upon the Minister of Education and urge the recognition of the brother's rights as a citizen. Officers for ensuing term, D. McIntosh president, A. Wooley vice president, J. A. Read secretary. Next conference to be held at Queensferry, first Saturday and Sunday in January. The secretary was instructed to send a letter of condolence to the family of the late Bro. John Craig.

SOUTHERN WISCONSIN.

The Saints residing in Southern Wisconsin met pursuant to notice of October 6 in the gospel tent at Porter township, Rock county, Wisconsin, to organize a new district. The meeting was called to order by missionary, W. S. Pender. W. A. McDowell was chosen temporary chairman, E. M. Wildermuth secretary. The conference then elected permanent officers as follows: W. A. McDowell president, Jasper O. Dutton clerk. This district is to be known as the Southern Wisconsin district. Charles C. Hoague was recommended as Bishop's agent. August Johnson was ordained a priest. Branch reports: Janesville 40; 12 baptized, 2 received. Flora Fountain 51; 1 baptized. Delavan 65; 3 baptized. Ministry reporting: Elders W. S. Pender baptized 6, W. A. McDowell baptized 7, E. M. Wildermuth baptized 7, H. Southwick baptized 2, C. H. Burr baptized 1, J. Blackburn, F. Hackett, C. C. Hoague, and A. Delap. The gospel tent report was read by E. M. Wildermuth and accepted. Funds were raised to liquidate the indebtedness of the tent. Preaching during conference by Elders Henry Southwick, W. S. Pender, W. A. McDowell, and C. H. Burr. A vote of thanks was tendered to Saints and friends for their kindness to those attending the conference; also to Mrs. Alderson of Grant county for the use of her organ during the past summer. Adjourned to meet with East Delavan branch in February, exact date to be fixed by the district president.

Miscellaneous Department.

COST OF THE EVANELIA.

That the Saints may have a definite understanding of the cost of building a vessel that fairly passes the test of being "seaworthy," and also attest the expenditures of the Bishop in the building of the Evanelia, the following itemized report is hereby submitted as taken from the vouchers.

While those only who are well conversant with shipbuilding will be able to judge of any part of the work as being at a low figure or otherwise, yet all may properly and critically examine the account.

Experience in furnishing and outfitting shows that this is a good-sized item that was not reckoned on in counting the cost of boatbuilding; this is also presented, as per bills furnished by Captain J. F. Burton and C. A. Parkin, Bishop's agent, San Francisco:—

EXPENDITURES.

Rent of premises (warehouse) from June 18 to September 18, 1894, three months.....	\$ 40 00
D. J. Holder, workman, master builder.....	327 00
J. A. Anthony, " ship carpenter.....	267 25
H. G. White, " joiner.....	136 00
F. E. Rogers, " deck carpenter.....	110 00
Jerry Donovan, " caulker.....	96 00
F. W. Niemann, " laborer and watchman.....	84 50
J. B. Louthen, " painter.....	60 02
Cap. A. McDonald, " ship carpenter.....	56 00
J. Edwards, " ship carpenter.....	19 25
P. Edwards, " planer.....	10 00
P. McKenzie, " ship carpenter.....	29 75
John Stewart, " caulker.....	18 75
Mr. Bresland, " planer.....	10 00
H. Sheehan, " watchman.....	10 00
Simpson Lumber Co., as per bills.....	274 80

Williams Hardware Co., as per bill, nails, etc.....	1 05
Charles J. Hendry's Son & Co., ship chandlery, per bills, including anchors, chains, and copper.....	356 38
Bruce, Bowne, & Co., ship chandlery, as per bills.....	35 85
S. F. Weeks Co., ship chandlery, as per bills.....	13 78
L. Foard, ship chandlery, as per bill.....	1 65
John Wigmore & Son, lumber as per bill.....	8 00
Golden Gate Lumber Co., lumber as per bill.....	1 56
Chrestoffersen & Tway, shipsmiths, as per bills.....	140 59
De Lano Bros., ship plumbers, wheel, etc.....	178 50
California Mills, ship's table, berth fronts, etc.....	14 30
E. N. Woods & Co., white lead, oil, putty, lampblack.....	32 50
W. T. Garratt & Co., shiplights, bolts, etc.....	54 65
P. A. Smith, hardware, paints, tools, etc.....	25 81
Dunham, Carrigan, & Hayden Co., hardware, iron, steel, butts, screws, hooks, etc.....	2 75
Main Street Iron Works, gal. pipe, wire cord, etc.....	23 20
Vulcan Iron Works, two hawse pipes, etc.....	4 75
Holbrook, Merrill, & Stetson, ship pump and valve.....	3 60
Murdoch, Campbell, skylight hinges and screws.....	2 25
T. P. H. Whitelaw & Son, 6,790 lbs. pig iron, ballast.....	50 27
Wild & Spear, marine lamps, etc.....	2 50
Bass-Heuter Paint Co., 1 gal. hard oil finish.....	1 50
E. B. Lovejoy, ship carver and gilder.....	16 00
G. R. Lucy & Co., 20 lbs. tallow.....	1 20
Geo. Ross, clamps, and drayage to vessel.....	2 50
F. Smith, 2 1/2 tons scrap iron, ballast.....	15 00
Excelsior Rolling Mills.....	75
One Syprey windlass.....	12 80
One brace Salvy bow chocks.....	98
Oriental moulding, etc.....	8 75
B. H. Paint Co.....	1 50
William Redpath, spars and masts.....	65 00
J. J. Haviside, shiprigger, blocks, and bending sails.....	196 25
Henrix & Fraser, sailmakers.....	116 16
E. P. Elliot, hauling masts, etc., to vessel.....	1 50
Total.....	\$3,080 53

FURNISHINGS AND OUTFITTINGS.

Wild & Spear, lamps, stoves, tin and agate ware, etc.....	\$ 11 40
Wright, Bowne, & Co., naval stores.....	116 21
De Lano Bros., ship furnishers, tinware, etc.....	29 75
Dillon & Co., chronometer and marine glasses.....	152 78
Charles Walker, mattress maker, upholstery.....	18 15
Dunham, Carrigan, & Hayden, steelware, metals, etc.....	1 85
F. Fiedler, misc., tinware, hardware, etc.....	3 40
Wainright & Easton, one ton coal.....	10 60
Tillman & Bendel, groceries and provisions.....	105 43
Thomas Loughran, provisions and produce.....	22 06
Wetmore Bros., provisions and produce.....	7 80
C. A. Parkin & Co., temperance grocers.....	30 65
Norton, Teller, & Roden, produce and provisions.....	50 42
Charles Walker, material for mattress and cushion.....	38 60
Total.....	\$599 16

SMALL YAWL BOAT AND EXPENSES INCIDENTAL TO SAILING.

Telegram from Washington, registering No. of boat.....	\$ 1 65
North German Fire Insurance Co., premium.....	7 60
W. A. Schrock, rental 10 dozen chairs, dedication.....	11 00
Tug "Lena L.," towage Mission Cr. to Folsom St.....	3 00
Frank Graff, towing boat.....	1 00
Custom House clearance of vessel.....	1 50
Official certificate to same.....	20
Fee to official certificate.....	20
T. H. Barber, pilotage of vessel, outward bound.....	12 50
S. Thornton, building one small yawl boat.....	50 00
Total.....	\$ 88 65

CONTRIBUTIONS NOT HERETOFORE PUBLISHED.

W. R. Hill.....	\$ 25
Thomas Shackley.....	1 00
R. A. Enart, Denver.....	2 00
C. E. Lindsey, Iowa.....	1 00
Sr. D. F. Williams.....	2 00
Sr. Sorensen, Missouri.....	1 00
A Brother, per J. S. Roth.....	25 00
Benjamin Bowman, Virginia.....	1 00
Christiana Landers.....	1 00
James Wardle.....	10 00
F. Niemann.....	1 00
W. N. Ray, Garden Grove.....	2 50
Sr. Anna Peterson, Council Bluffs.....	1 00
Annie E. Ervin.....	50
I. N. W. Cooper.....	3 00
R. G. Livingston, California.....	5 00
J. S. Julian, Oakland.....	5 00
Total.....	\$ 62 25

CONTRIBUTIONS FOR FURNISHING BOAT.

Hiram Davis, Irvington, California.....	\$ 2 00
Lizzie Driver, ".....	1 00
John Driver, ".....	1 00
Mattie Driver, ".....	1 00
Sr. E. Culp, ".....	1 50
Sylvia Higgins, ".....	55
Sr. Fraker.....	50
San Jose Branch, per Sr. Burgess.....	7 00
Total.....	\$ 14 55

CONTRIBUTIONS FOR FLAGS.

San Francisco Sunday school, per Sr. E. Lytell, sec.....	\$ 2 66
Oakland Zion's Hope Sunday school, per Sr. E. Cockerton.....	2 00
Sisters' Mite Society, Lamoni, Iowa.....	5 50
Sr. Emma Burton for rope balyards.....	1 00
Mamie and Katie Slaughterbeck, Los Angeles.....	1 00
William Lewis Walls, Washington.....	25
Total.....	\$ 12 41

EXPENDED FOR FLAG.

American Ensign, eight feet.....	\$ 5 50
Burgee, 4x3x2 1/2 lettered.....	6 50
French Flag, six feet.....	3 00
Total.....	\$ 15 00

The contributions for the furnishing of the boat placed in the hands of the agent, C. A. Parkin, San Francisco, and some others have not been reported to me, but when so reported will be duly published through the Herald.

It will be observed from the account of the expenditures herein given, that the receipts for the boat service so far are far from meeting the expenditures.

The brethren of the islands where the boat is to be used, have agreed to meet all expenses in navigating the vessel there; and upon the return of Bro. Burton we shall know definitely how well they be will able to manage this, and shall then report upon the matter.

Respectfully submitted,
E. L. KELLEY.

NORTHERN AND CENTRAL CALIFORNIA REUNION.

Convened at San Jose, California, September 28 to October 7. For several days prior to convening, the committee in charge had been very busy, preparing the grounds, putting up tents, and making other necessary arrangements. On the evening prior to opening the reunion, a large number being gathered, a prayer meeting was held in the tent.

Friday, Sept. 28.—Morning prayer service at nine a. m.

At 10:30 J. M. Putney, chairman of reunion committee, presided. After some explanations he considered briefly the question, Why has this organization we represent been attempted, there being already so many churches and organizations in existence? He called for short speeches, and in response the following brethren spoke: Thos. Daley, C. Smith, A. Haws, and Geo. Daley.

At 2:30 p. m. the reunion was fully organized by electing the following officers: J. F. Burton president, J. M. Putney vice president, J. A. Lawn secretary, Sr. Clapp chorister, Fred Lawn and Geo. Daley ushers, E. Knight, T. Cook, D. Joice, and J. Driver police, A. Haws janitor. At the conclusion of business Bro. M. H. Forscutt was requested by vote to preach, which he did to the edification of all present.

At 7:30 p. m. J. H. Lawn spoke from 1 John 1:1: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Saturday, Sept. 29.—The morning prayer service was a meeting of blessed peace. Early this morning the rain began to fall, and continued almost incessantly until the following (Sunday) morning, when, at our prayer service, all joined with Bro. Burton in prayer to our heavenly Father to stay the rain for the remainder of our reunion. Before night the sky was clear and it continued fine weather throughout our meetings.

Eleven a. m., preaching by Fred Lawn. The speaker explained Christ's mission to earth. He showed that signs were to follow the believer and not to go before, and dwell at length upon the necessity of authority to administer in the house of God. At the close of this meeting President Burton appointed the following as finance committee: J. M. Putney, J. A. Lawn, Sr. Millgate, Sr. Knight, and Sr. Nightengale.

At 2:30 p. m. the sermon was by Bro. J. F. Burton. The superiority of man over the lower animals is in his power to reason and meditate. The greater the power of reasoning, the greater the man. The difference between men and angels is, no doubt that the minds of men are partially occupied with temporal affairs, while the whole duty of angels is to do the will of God and to meditate upon this law. We should not waste our time in "castle building," but rather deal with realities, and meditate on those things to which it is possible to attain. We should not be continually hunting for something bad, but rather search out the good and

noble in life. If we search for the low and base it will naturally degrade us. What we look for we will surely find. A man's thoughts and life are manifested in his language. No man has ever yet lived who at his dying hour ever regretted having used kind words during his life. The speaker closed with a strong appeal to the Saints to think, showing it to be their duty to do so. We should compel ourselves to think; we should think rightly, nobly, and beautifully, think gently and kindly.

The evening preaching was by Thomas Daly, from Ephesians 2: 19, 20. If the foundation of any building is removed the building will fall. Those who work according to the pattern and serve God perfectly do not have to wait until the judgment day for evidence that their work is accepted. The building of Solomon's temple furnished a beautiful example of God's work and the setting up of his kingdom. The speaker dwelt at length upon baptism as a saving ordinance, and for the remission of sins.

Sunday, September 30.—The usual morning prayer service was held. The sermon which followed was by C. A. Parkin from Matthew 7: 7-27—a splendid sermon on the restoration.

At 2:30 p. m. preaching by M. H. Forscutt. If Christ was but a man his plan of salvation was but a man's, and is only superior to Luther or Wesley's or other men's as he was a better man mentally or morally than they. If there has been an apostasy nothing but God could restore it. If there has been no apostasy the Catholic Church is the church of Christ. God not only rules where mortals are, but also where the Devil is he has power.

At 7:30 p. m. preaching by J. C. Clapp.

Monday, October 1.—The usual prayer service at nine a. m. was a meeting of great spiritual strength. The sermon which followed was by A. Haws from 2 Corinthians 13: 5.

At 2:30 p. m., preaching by J. H. Lawn from Matthew 24: 37: But as the days of Noe were, so shall also the coming of the Son of man be. We should conform exactly to the pattern, not think some other way is just as good. As it was in Noah's time, even in the last days there will be but one door to the ark.

Preaching in the evening by J. F. Burton. As we cannot prepare a place for ourselves we must accept the Savior's statement, "I go to prepare a place for you." The question for us to consider is, How are we to bring ourselves from our condition here, to attain to the glory which he prepares for us? Man's salvation rests with himself. I cannot compel you, if I would; God will not if he can. We must never lose sight of the fact that Jesus is the one we shall believe and put our trust in. If Christ could not change the plan of salvation, how dare man change it? If you wish to be saved by some man's plan, then you must look to that man for salvation; but if you accept Christ's plan, then you have Christ to depend upon.

Tuesday, October 2.—Prayer service at nine a. m.

At 10:45 Wm. O. Clark discoursed, bearing a strong testimony to the work. He received his patriarchal blessing under the hands of the prophet's father sixty years ago. He closed with a strong appeal for the cause of temperance. At 2:30 p. m. the sermon was by J. C. Clapp, from Luke 7: 50. At half past seven M. H. Forscutt read Ephesians fifth chapter and preached an excellent sermon.

Wednesday, October 3.—Prayer service was held in the morning. The forenoon sermon was by A. Haws; text, Isaiah 1: 18. At half past two J. H. Lawn spoke from 1 Timothy 4: 16.

J. C. Clapp spoke in the evening from Jude 3. Men in objecting to preaching doctrines make that their doctrine or hobby. I seldom have found a man but he teaches some kind of a doctrine. The Monroe doctrine is said

to be as good now as ever, for it is said to have been used very little by the American people. Some of the doctrines of Jesus Christ have had very little use in the last few hundred years. Some of the grandest truths the word has ever known have almost fallen because of unbelief in them. "When that which is perfect is come," etc. When certain means are employed to bring about certain results, those means must remain in force until those results are obtained.

Thursday, Oct. 4.—Prayer service at nine a. m. Tongues and interpretation were enjoyed. It was a meeting of great spiritual strength and faithful testimonies.

The sermon that followed was by J. M. Putney from Ephesians 1:9. The present time is a part of that wonderful period when God shall gather together all things in Christ Jesus. The men who framed the Constitution of the United States wrought beyond their knowledge and were certainly inspired or moved upon by the Spirit of God to bring about these things. God has so ordered that there shall be free religious as well as political liberty in the land of America.

At 2:30 p. m., preaching by M. H. Forscutt; subject, One baptism. We are living in a literary age; in fact, religion is becoming rather more literary than divine. Every Christian believes in baptism, so we will consider to-day what is baptism? Will the sponsors who assume for an infant at baptism, continue to be sponsors for it at the judgment? Baptism is not simply a burial with Christ, but also rising again like unto his resurrection. A tree is never planted, but is, when taken up, transplanted; it cannot be planted. The subject was most clearly explained, indisputable proofs being brought in a forcible manner.

In the evening J. F. Burton preached from Isaiah 52: 1-13. The time has come and now is when the creeds of the churches can no longer bind the people. The shackles are being broken by higher education and higher aspirations. Christ says, "I will build my church." He will do it himself—will not leave it to another. Great reformers from Luther to the present time have said the Christian church had departed from the original plan, and they have said it was best to return to the original plan in some way if possible.

The reformers tried to build the church of God, but none of them built according to the pattern.

Friday, Oct. 5.—Prayer service at nine a. m.

J. C. Clapp was the speaker at 10:45; subject, The kingdom of God; what it is and where it is; necessity of authority to officiate in the church of God.

The afternoon session was occupied in Sunday school work, and a joint Sunday school association was organized for the Northern and Central California districts.

At 7:30, preaching by M. H. Forscutt; subject, Presidency and priesthood; lesson, Hebrews 6: 7 to 7: 14. The discourse was a clear and lucid explanation of the subject treated.

Saturday, Oct. 6.—Prayer service at nine a. m. The meeting was one of sweet communion of Saints. Much of the Spirit was enjoyed. One tongue and interpretation, one spoke in prophecy, and another by the spirit of revelation.

At 10:45 preaching by T. Daley from 1 Thessalonians 1: 5.

At 2:30 business was taken up, J. F. Burton presiding. The finance committee presented the following report: Received in donations \$52.60; expenditures \$58.20; due committee \$5.60. A collection was taken up and \$11.60 was realized. The surplus of \$6.00 was by vote turned over to the Central California district tent. It was decided to have a reunion in 1895, at Santa Cruz. The fixing of time for next reunion was left to the following general committee of arrangements: W. Scott, N. Moses, O. G. Lytle, and J. M. Putney. A vote of thanks was given to the com-

mittee of 1894 for their faithful labors. The business of reunion closed at 3:45 and the meeting changed to one of prayer and testimony.

The evening sermon was by C. A. Parkin from the text, "What must we do?" It is a very popular doctrine to-day that we have nothing to do. The lost condition of mankind is like a man in a deep well with sides so smooth that he cannot climb out. If a friend of his should come to the well and drop him a rope from the top he would still stay in the well if he did not take hold of the rope and help himself; or if a long ladder were handed down to him, he could not get out if he would not take the steps to climb the ladder. Error may be venerable with age, and may be popular by the number of its votaries, but neither age nor popularity can make it truth!

Sunday, Oct. 7.—The usual prayer service was held in the morning. The sermon which followed was by J. C. Clapp from Zechariah 3: 1-4.

At 2:30 prayer and testimony meeting. This was a lively meeting and very spiritual. One tongue and interpretation was given, and forty-eight spoke in testimony.

The evening and closing sermon was by M. H. Forscutt from Matthew 24: 29, 30, and was clear and forcible on the signs of the times; after which Bro. M. H. Forscutt and Srs. Ida Cooper and B. Hoppe sang, "God be with you till we meet again."

The next morning at nine o'clock J. F. Burton baptized two, Luella Lawn and Mrs. Rosanna Morss, who is a sister of R. Etzenhouser.

The reunion was a source of great spiritual strength to all who attended. Acquaintances were renewed, and all were made stronger in the work and in love for each other. Several were sick during the meetings but all left the camp comparatively well. It was the expressed desire of nearly all to attend the reunion at Santa Cruz in 1895. Although but two were baptized, still, as a result of the reunion, many are interested and some are very near the kingdom. Prejudice was allayed to a great extent, and the work was materially stimulated in these parts.

BORN.

ECKHART.—At Brush Creek, Iowa, June 6, 1894, to Mr. George H. and Sr. Mary Eckhart a son, and named Archie Garvin. Blessed October 21, 1894, by J. S. Roth and W. H. Kephart.

MARRIED.

ARCHIBALD—BURLINGTON.—At the residence of Bro. and Sr. Daniel Burlington, parents of the bride, in St. Joseph, Missouri, at 8:30 p. m., October 30, 1894, Bro. Coventry Archibald and Sr. Charlotte Burlington, Elder J. M. Terry officiating. After the wedding ceremony a sumptuous supper was partaken of by about sixty souls. Many elegant presents were bestowed on the happy couple. The wedding was largely Scottish and partook of that nature in the ceremony. Time was passed in singing Scotland's airs, and instrumental music to the joy of all.

ELDRIDGE—BURRIS.—At the church in St. Joseph, Missouri, in the presence of a congregation of friends and wellwishers, Bro. Harry H. Eldredge and Sr. Maggie Burris, both of St. Joseph branch, were united in marriage by Elder J. M. Terry, August 1, 1894. A supper and reception was given by the parents of the bridegroom at their residence in Wyatt Park, at which a large number of invited guests participated in the joys of the occasion.

DIED.

ETZENHOUSER.—At Independence, Missouri, October 23, 1894, Sr. Lucy A., wife of Bro. Henry Etzenhouser. She was born in Keen, Jessamine county, Kentucky, March 24, 1845, married her now bereaved husband July 14, 1884; was baptized by Elder F. G. Pitt at Independence, Missouri, August 23, 1885. Her illness, which lasted nearly a year,

was very severe and painful, but her end was peace. She was buried on the day following her death in the Wood's chapel graveyard, about ten miles from Independence. The funeral sermon was preached on the following Sunday at the Saints' church. Elder J. A. Robinson conducted the services and Elder Joseph Luff delivered the sermon. A good woman has gone to rest. We shall miss her cheerful face and genial association in the assemblies of the Saints; but we rejoice in her escape from suffering, and in her entrance into rest and peace.

GILL.—Albert H., son of Bro. Andy and Sr. Lucy Gill of Wheeling, West Virginia, died October 12, 1894, aged 14 months and 14 days. Funeral services were conducted at the Saints' church at 1:30 p. m., by Bro. Geo. H. Hulmes of Pittsburg, Pennsylvania, assisted by Bro. F. J. Ebeling.

Farewell, Albert, we will never
Press you to our heart again.
Yes, we know you are in heaven,
There in peace and love to reign.
Though our hearts are sad and lonely,
And your vacant chair we see,
Yes, we hope some day to meet you,
And your happy face to see.

CHAMPLIN.—William J. Champlin died at the residence of his son, J. A. Champlin, near Hanford, Kings county, California, Sunday, September 16, 1894. He was born in Susquehanna county, Pennsylvania, November 22, 1823 or 1824. He was baptized by Joseph the martyr. He had not identified himself with the Reorganization but had lived and died in the faith of the latter-day work. He was with his father's family in Missouri at the time of the Haun's mill massacre and saw the victims of that horrible tragedy. He left nine living children, three of whom are members of the church. Funeral discourse by Elder Joseph Flory from the words, "For here we have no continuing city, but we seek one to come."—Heb. 13:14.

KING.—Jacob Tolbert King, the president and priest of Washington branch, died at Tom's Hill, Indiana, October 27. "Toll King," as he was familiarly called, was born November 12, 1871. He was baptized by Elder L. F. Daniel, August 30, 1891. He was an ardent worker in the Sunday school cause, and president of the contemplated association of Southern Indiana district. He was a general favorite of the young, and universally loved. He has no peers or equals in all this section of the country, hence his untimely death is a sad blow to the work of God here. He was hopeful, humble, and as cheerful a toiler for truth and righteousness as ever bore the message of God. Elder Daniel and others of the household of faith hovered around the dying Saint, and beheld the fell destroyer, death, bear away a trophy on the ruthless, cold, dark tide. He also took charge of the obsequies, Elder M. T. Short pronouncing the funeral address. Sunday morning the 28th, at eleven o'clock the schoolhouse was full to overflowing, and a great concourse followed him to the Maysville cemetery and laid him away. A step-father, half sister, a mother, brother, and sister, other kindred, all Saints, and hosts of friends mourn their great loss, which, however, is surely his eternal gain.

PERKINS.—William Milton, eldest son of William and Linda Perkins, was born May 18, 1871, at Cedar Falls, Iowa, and was killed by an electric shock on September 23, 1894, at Council Bluffs, Iowa. He was buried from the home of his parents at Loveland, Iowa. He was a worthy young man. He was doing something around the dynamo and came in too close contact, the entire current passing through his body. He died with scarcely a struggle. His funeral was the largest ever held in Loveland, Elder T. W. Williams preaching the sermon, using as texts, Psalms 89: 45-48 and Isaiah 3: 10.

EGHOLM.—Torval, infant babe of Chris and Mary Egholm, was born November 22, 1893; died August 9, 1894. Funeral sermon by T. W. Williams.

FARMER.—At Lamoni, Iowa, October 27, 1894, of paralysis, Sr. Alice A., wife of Bro. John T. Farmer, aged 72 years and 13 days. For nine months she had been helpless and speechless from the second stroke of the disease, the first having been six years before her death; the third one came two days before the end. She was born in Sydney, Australia, and in 1874, during the mission work of Brn. Glauod Rodger and C. W. Wandell, she believed, and was baptized a few days after her husband's baptism. They came to Lamoni in 1886, and here made their home. She was the mother of four boys, all but one dying in infancy; the other is yet in Australia. The funeral sermon was preached by Bro. H. A. Stebbins, assisted by Brn. A. S. Cochran and J. R. Lambert.

WATTS.—Bessie, infant daughter of Charles W. and E. M. Watts, born May 14, 1894, died July 30, 1894. Funeral sermon by T. W. Williams.

ITEMS OF INTEREST.

LONDON, Oct. 27.—The Peer Premier of the democratic party of this kingdom to-night began the great battle to abolish the hereditary legislative privileges of his own order. It is fully within reason to say no event in the history of Great Britain has been more momentous to its people. If the reform is accomplished, it must work as great a relative change in the methods of English constitutional government as did the Bill of Rights or Magna Charta itself. As to its practical aspects and prospects of success, Lord Roseberry to-night put himself in line with the advanced radicalism of his party, which is in line with the world's progress, and if reports of his historical manner and methods to-night may be believed, showed himself to be a great orator and to have given a final proof of his equally great capabilities as a party leader. He seems to have met the opportunity and to have seized it for one of history's great episodes.

The victory of the Social Purity League before the County Council yesterday in the case of the Empire Music Hall is regarded as a prelude to a general attack upon all London music halls as well as upon other resorts. The proprietors and managers of these alleged breeders and fosterers of immorality are arrayed against the social puritans and a pretty fight is in prospect. The set headed by Mrs. Ormiston Chant profess to be firmly convinced that legislation is the most potent factor in the success of their crusade. They believe legislation can abolish the evil or at least hunt it out of visible existence. They have encouragement from many members of the House of Commons, who favor legislation to correct the evil.

Five hundred and fifty architects are already at work on plans with the intention of producing the crowning architectural glory of the century in the World's Exposition of 1900.

PERRY, Ok., Oct. 26.—A cyclone struck Tonkawa, a small town north of here, night before last. Several dwellings and stores were torn to pieces, but no lives were lost, and only a few slightly injured are reported.

TRIMBLE, Tenn., Oct. 28.—Forest fires are spreading ruin in this section. The long drought has made the timber and grass as dry as tinder and the flames spread with lightninglike rapidity. The valuable range in the Obion River bottoms has been swept bare, causing a loss of thousands of dollars.

CORINTH, Miss., Oct. 28.—Forest fires are raging in the vicinity of Corinth and dense smoke overhangs the town. Several cotton fields have been destroyed in the outlying districts, valuable timber ruined, and the country laid waste. Hundreds of farmers are fighting the flames.

WILKESBARRE, Pa., Oct. 28.—A large Hungarian boardinghouse at Laurel Run, this county, was blown to atoms by dynamiters

this morning and three of the inmates killed outright, four fatally injured, and a half dozen seriously hurt. The object was robbery.

Seventy peasants have been on trial at Kroski in Russia for resisting the Cossacks sent to close a Catholic church. Severe penalties were imposed in most cases, but because of the brutality of the Cossacks the Czar has been petitioned to commute the sentences.

ROME, Oct. 28.—The second meeting of the conference to devise means, if possible, to reunite the Eastern and Western churches was held to-day, the Pope again presiding. The principal subject of discussion was the increasing influence of the Eastern Patriarchates as proselytizing centers. The conference will meet again Wednesday.

BUDA PEST, Oct. 28.—Francis Kossuth, son of the great Hungarian patriot, Louis Kossuth, arrived in this city to-day. In reply to the greetings of a deputation he said he bowed before the will of Hungary which had become reconciled to the present dynasty.

LONDON, Oct. 28.—A dispatch received here last night from Buenos Ayres states that an appalling earthquake has occurred throughout the Argentine Republic. The dispatch says that the City of San Juan De La Frontera, capital of the province of the same name, has been destroyed. Hundreds of lives are reported to have been lost.

VALPARAISO, Chile, Oct. 28.—There were severe earthquake shocks felt all over Chile, and it is said that they reached Buenos Ayres. It is reported that San Juan, Argentina, has been totally destroyed by the earthquake. In Chile so far no damage is reported, but the lower classes are terribly frightened.

BUENOS AYRES, Oct. 18.—The earthquake which was felt throughout the Argentine Republic yesterday was most severe in the Provinces of San Juan de la Frontera and Rioja. Many churches, theaters, and private houses were destroyed. Twenty persons are known to have perished. The inhabitants are in a state of panic, fearing a repetition of the shocks. The government is sending aid to those who have lost their homes, and everything possible will be done to alleviate the suffering. Though the shock was felt in other parts of the country it was less severe than in the two provinces above mentioned.

San Juan de la Frontera is the capital of the Province of San Juan, Argentine Republic. It is situated on the river of the same name, 120 miles north of Mendoza. The town has a population of 9,000.

THE DALLES, Ore., Oct. 28.—Frank Kline, son of ex-City Marshal Kline, and Otis Savage, whose father was Circuit Judge of this district for years, have been arrested for the Pacific Express robbery of \$14,000. All but \$400 was recovered. Five thousand dollars was found in the house of the ex-Marshal. The arrest has caused a tremendous sensation.

At Marcbegg, near Vienna, during a recent thunderstorm, hailstones covered the railroad track to a depth of three feet, impeding traffic for hours.

PITTSBURG, Pa., Oct. 30.—Attorney Harry Goehring retained by the Chamber of Commerce to prosecute blind or discretionary pools, has returned from a tour of investigation including Philadelphia and New York. He will begin prosecutions immediately under existing laws, and if they prove ineffective the Chamber of Commerce will have a special act passed at the next General Assembly that will reach the blind pools.

President John McBride of the United Mine Workers is suffering from nicotine poisoning, contracted by smoking while he had a cold sore.

Honoré Mercier, ex-Premier of Canada died at Montreal, October 30.

GIBRALTAR, Oct. 30.—The Italian bark Scutolo, Capt. Starita, from Philadelphia,

September 21 for Naples, has been boarded by pirates off Morro Nuevo, Africa, who plundered the vessel and escaped with 1,000 boxes of petroleum. The bark was loaded by the Atlantic Refining company of Philadelphia and had on board 191,402 cases of refined oil consigned to the Italian-American Oil company, Naples. The Scutolo carries a crew of twelve men, including the captain.

BERLIN, Oct. 30.—The prohibition against the landing of American cattle and American dressed meat, announced by a decree of the Hamburg Senate Saturday last, was extended to-day to every port of Germany. The prohibition is the action of individual German States. It is not a national measure.

The Spanish cabinet ministers have resigned. The resignations are supposed to have resulted from colonial questions.

Dispatches from Bucharest to-day give a picturesque account of the reception of Franz Kossuth, the eldest son of the late Hungarian patriot. Last winter Mr. Kossuth expressed the intention of renouncing his Italian citizenship and going home to his father's country to take an active interest in political affairs there. A large company of Hungarian Independents met him at the station and he made an elaborate speech. He said it was his right and his duty to serve his country, and any attempt to prevent him from doing so would be as unjust as it would be fruitless. Though he never would surrender his father's principles, he must choose another way towards their realization. For more than twenty years he had recognized that his father, by merely holding fast to his ideal, was unable to bring Hungary any nearer to the independence for which he strove. A legal basis was necessary for the attainment of that object, and he must seek a peaceful method, within the limit of the law, by means of which they could achieve that independence. He frankly confessed his hope that the monarch who already had broken with the traditions of his house would recognize ultimately that the spirit of the times demands the independence of Hungary and that the progress of that country was a genuine and permanent foundation for the security of his throne.

ATHENS, Oct. 31.—An official examination shows the Parthenon was seriously damaged by the earthquakes of last spring. The structure is reported to be in a dangerous condition. Measures to restore it will be taken immediately.

SYDNEY, N. S. W., Oct. 31.—The Union line steamer Wairapa, bound from this port for Auckland, N. Z., was wrecked Sunday night on Great Barrier Island off the north-east coast of New Zealand. The steamer had a large number of passengers, and 112 of them were drowned. The number of the saved is not positively known, but among the rescued are some of the passengers.

WAGONER, I. T., Oct. 30.—Captain Charles Bock, commanding a squad of twenty Indian police, just arrived here, having in captivity five of the members of the Cook gang captured by him. The officer surprised the outlaws in camp and had them covered with Winchesters before they could get their guns, and the capture was made without a shot being fired. Captain Bock reports the rest of the gang in this vicinity, and, after escorting his prisoners to Fort Gibson, will return and renew his efforts to capture the ring-leaders.

YOKOHAMA, Oct. 27.—The Japanese have gained a decisive victory at Kiuren over 17,000 Chinese. The enemy fled toward Antung. The Japanese captured a quantity of booty, thirty guns and 300 tents, as well as a quantity of provisions. The Chinese lost 200 killed, a number were wounded, and many were taken prisoners. Dispatches received here confirm the reports of the battle between the Chinese and Japanese forces after the latter had crossed the Yalu. It is added the whole of the Japanese army afterwards

advanced northward, and Kiuren Castle, which was held by a large force of Chinese, was attacked upon all sides. Another dispatch repeats the assertion frequently made that a second Japanese army has landed on the east coast of the Peninsula of Kin Chow, upon which Port Arthur is situated. The Japanese army now occupies the neck of the peninsula, cutting off communication between the port and arsenal and the mainland.

LONDON, Oct. 27.—The correspondent of the *Pall Mall Gazette* at Chefoo cables the fleets of China and Japan are now off the port and that a battle is expected shortly.

YOKOHAMA, Oct. 28.—The Japanese have completely blockaded Talien-Wan and Port Arthur and all the adjacent bays and ports. Further Japanese forces have landed at Seikiofu, southeast of Port Arthur. The forces at Kiuren were commanded by Gens. Hong and Lin. The Chinese occupy a very strong position at Hong Wang, the castle being guarded by 20,000 men. Troops are being massed at Kin Chow with a view to the defense of Port Arthur.

ST. PETERSBURG, Oct. 28.—Negotiations have been opened for a Russo-Japanese treaty of commerce.

A dispatch to the *Times* from Tien-Tsin says that a large Russian fleet is assembling at Che Foo.

TIEN TSIN, Oct. 29.—The news of the Chinese defeat north of the Yalu River has caused considerable consternation here. The Chinese officials do not attempt to deny the serious nature of the disaster. The next fighting is expected at Port Arthur. News of the result is awaited with anxiety.

WASHINGTON, D. C., Oct. 30.—Two important and significant Japanese victories are recorded by United States Minister Denby in a cable to the State Department from Peking to-day. The Chinese forces have been defeated at Chu Leang Cheng and have retreated to Moukden. The Japanese have taken one of the Chinese forts at Port Arthur. The scene of the first engagement is just across the Yalu River in Manchuria, and it marks the first real aggressive movement by the Japanese on Chinese soil. The Japanese are supposed to have formally entered upon the campaign with Moukden, the Manchurian capital, as the objective point. Inasmuch as the capture of Port Arthur would result in giving Japan control of the Gulf of Pe Che Li and cut off the Chinese capital from connection with the sea, it is believed the Japanese will make a most determined effort to capture the fortress. The belief is they are prepared to do this, even if it involved a long siege and a winter campaign.

YOKOHAMA, Oct. 30.—A third Japanese army numbering 24,000 men is assembled at Hiroshima.

SHANGHAI, Oct. 31.—The young Empress of China has committed suicide.

BERLIN, Oct. 31.—It is said Prince Hohenlohe has come to an agreement with Emperor William which will change the imperial policy in several important respects. The first visible sign of this is the issuance of an order to establish agricultural bureaus in connection with the German Embassies at London, Washington, Paris, Vienna, and St. Petersburg. This step is looked upon as evidence of a stricter protective agrarian policy. It is also said the government intends to establish an imperial colonial ministry, and this is looked upon as a sign of an active colonial policy.

Prince Hohenlohe-Largenberg has been appointed Governor of Alsace Lorraine.

LIVADIA, Nov. 1.—The Czar died at 2:15 o'clock this afternoon.

ST. PETERSBURG, Nov. 1.—The first news of the death of his Majesty was posted here shortly before seven o'clock. A quarter of an hour later a salute of guns from the fortress of St. Peter and St. Paul confirmed the sad

news. Later a telegram said the Czar was quite conscious when he took the last sacrament at ten o'clock this morning. The members of the Council of the Empire and other high officials, both civil and military, and many private citizens assembled at ten o'clock to-night in the Cathedral of Montebello, where a solemn mass was said for the repose of his Majesty's soul. The French Ambassador to Russia, who is now in Paris, will return here forthwith. The Duchess of Saxe-Coburg and Gotha, Duchess of Edinburgh, only sister of the Czar, arrived at Yalta this morning.

It is understood the Czarowitz will immediately issue a proclamation declaring himself Czar and all the Russian officials throughout the world will take the oath of allegiance as soon as possible.

ST. PETERSBURG, Nov. 2.—At nine o'clock this morning the imperial heralds in brilliant uniforms, attended by a troop of trumpeters, announced the death of Alexander III. and the accession of the throne of Russia of Nicholas II. The two heralds with their escorts, traversed all the principal streets of the city and after the trumpeters had delivered three ringing blasts upon their trumpets they made public the proclamation of Emperor Nicholas II.

Throughout St. Petersburg to-day the accession of the new czar is being celebrated at a festival, for this event takes precedence of the mourning ceremonies. The Russian newspapers, therefore, appeared without black borders, and all signs of public mourning will be withheld until tomorrow.

At ten o'clock yesterday evening the first requiem mass for the repose of the soul of Alexander III. was celebrated in St. Petersburg, and all the ministers and members of the Council of the Empire were present. When the service was over, all those in attendance took the oath of allegiance to Czar Nicholas II. and to the heir presumptive, the Czarowitz Grand Duke George, brother of the Czar.

This morning the Senate sat in plenary session and all its members took the oath of allegiance. At the same time all the troops forming the garrison of St. Petersburg were paraded in full uniform with their colors and were sworn with the customary formality. Later the same ceremony was observed in the case of the civil servants of the empire.

Dense masses of people thronged the streets during the evening reading the death bulletin and murmuring prayers for the Czar. It was reported here the funeral of the Czar will take place November 15, and it was said his remains will lie in state for one week at Moscow.

Czar Nicholas II. has issued a manifesto, in which he commits himself to a policy of peace and the development of Russia.

If we consider the amount of ill temper, dependency, and general unhappiness which arises from want of proper digestion and assimilation of our food, it seems obviously well worth while to put forth every effort, and undergo any sacrifice, for the purpose of avoiding indigestion, with its resulting bodily ills; and yet year after year, from the cradle to the grave, we go on violating the plainest and simplest laws of health at the temptation of cocks, caterers, and confectioners, whose share in shortening the average term of human life is probably nearly equal to that of the combined armies and navies of the world.—*Richardson*.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

L. Campbell 125505

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THE ABUSE OF GRAMMAR.

[Principal A. Stevenson in the Canada Educational Monthly.]

THE proper scope of the study of English grammar is but vaguely defined in the text-books, and grammarians have not yet come to an agreement as to what should be included and what should be omitted in a treatise on the subject. Most of us remember when grammar was defined to include orthography, etymology, syntax, and prosody. But in our authorized school-books nowadays we find no mention of either orthography or prosody, and etymology seems to be treated chiefly in relation to inflection. Virtually, then, it has come to this, that English grammar, as we have it, may be considered as treating of certain functions and relations which words have when used as means of expression, and of certain variations in form which some words take to indicate these functions and relations.

It is the doctrine of some grammarians that formal grammar should be confined to the usual or standard modes of verbal expression. These scholars define grammar as the science of sentences; and when they are called upon to deal with forms of expression which are not sentences, they remodel the expression so as to convert them into sentences, and then deal with them as such. Suppose you ask them to parse the imperative expression, "Run!" They first declare that this expression is incomplete, for, say they, a sentence must consist of two words, a subject and a verb, of which the verb must agree with the subject. So they add to the expression the word "thou" or "you," which, they say, is "understood," and then they assert that the verb "run" agrees with its alleged subject.

This is surely a most unscientific mode of procedure. It is not worth while to add a word as subject to

"run" for the sake of being able to say that there is now a complete sentence, and that there is an agreement of the verb with that subject. For this agreement is, after all, a pure fiction, even when the word is supplied. And though the command "Run!" as it stands, be not a sentence, that matters not. The resources of the scientific grammarian are surely not so limited that he cannot deal with such an expression. Whether we call it a sentence or not, the expression is a good one. If then, it does not fit our grammars, let us fit our grammars to it.

Suppose at the outset we distinguish between things and names, and we shall see that in giving the command "Run!" the speaker is thinking, not of the word "you," but of the *person* to whom he is speaking. The person spoken to does not "understand" the word "you" prefixed to the command; he does not need the word "you" to tell him who is meant; he knows who is meant from other circumstances. Words are by no means the only signs of ideas, and the verbal sign for "you" is not used here because the idea is conveyed in other ways. The expression, then, is complete in the circumstances where it is used, and it is absurd to say that any word is understood. In parsing the word "run," we may say that it is used without a subject, but not that it agrees with a subject understood.

Let us also dismiss from our parsing the fiction of agreement, except where agreement actually occurs. In the sentence, "Sweet are the uses of adversity," we need not say that "are" is in the third person and the plural number, agreeing with "uses," since the form "are" does not always indicate either the third person or the plural number. The standard parsing of such terms seems the more ridiculous, too, when we remember that in reality, after all, there is no personal inflection for nouns.

This is an element of contradiction and confusion in our grammatical work that we should do well to get rid of. We say that the grammatical values of terms in language depend solely upon their functions and relations. We recognize that where inflections do occur in our language, they exist because they mark these functions and relations. Yet, as the result of the study of Greek and Latin, and the adoption of most of our grammatical language from treatises on the synthetic tongues, we frequently employ terms and forms of expression which are quite inconsistent with the facts of

English, in so far as it is an analytic language, and which make the study of our grammar needlessly bewildering and difficult. The abuse of the terms "agreement," "person," and "number" has been illustrated.

It is quite as bad to define inflection as a variation in form, and cases as a kind of inflection, and then go on and speak of the objective case of nouns, where there is no inflection. Equally reprehensible is the common mode of speaking of phrases or subordinate clauses as noun or adjective or adverb equivalents, and of certain words as being, for example, nouns used as adjectives. Why all this pother? If a grammatical term, whether it be a word, or a phrase, or a clause, is used in a given sentence with an adjective function, then it is an adjective, and that is the end of the matter.

It is time that some grammarian would break entirely with the dogmatism of the past and would write us a book in which we should have nothing but the facts of English grammar in a proper scientific arrangement, a book without the confusing terms and definitions and the arbitrary rules which have made the study of English grammar a plague to the young during all past years.

THE MUNICIPAL CAMPAIGN IN NEW YORK.

The municipal campaign in New York City has assumed a significance far more than local. Never before in the history of this great community has partisanship been so completely laid aside. Never before has union among the friends of improved municipal administration been so general and so patriotic. Much skillful negotiation was required to bring the various anti-Tammany elements, into a plan of co-operation, but brilliant success crowned the attempt. The Citizens' Committee of Seventy at length selected, for the two leading places to be filled, Col. William L. Strong and Mr. John W. Goff. Col. Strong is a Republican, and Mr. Goff a Democrat. Both were ready in the most emphatic manner to indorse the non-partisan platform of the Committee of Seventy, and to promise a perfectly impartial and disinterested administration of local affairs if they should be elected. The Republican party, the State Democracy, the German-American Union, the Good Government Clubs, and two or three other local political organizations, accepted the committee's ticket, and entered with enthusiasm upon a campaign in which no spoils of office were held out as inducements, and in which the defeat of Tammany Hall and the establishment of good government were the only dominating considerations. It is a great thing thus to have welded together half a dozen groups of practical politicians under the leadership of citizens pledged only to disinterestedness and non-partisanship in local affairs. It is the sign of a turning tide in American public life. It means a renaissance of good citizenship if it means anything.—From "The Progress of the World," November Review of Reviews.

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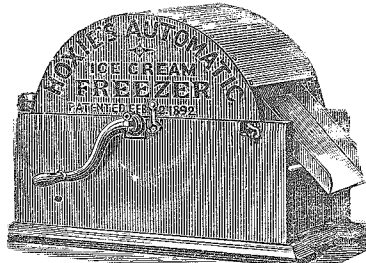
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ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.
November 18-24.
Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.
Roll call. Answer, quoting verse from Psalm 68. Song 65, Saints' Harp. "The image of God." Longfellow, page 72. Song 408, Saints' Harp. Prayer. Organ voluntary. Reading: First and second paragraphs, page 404 of Gibbon's Rome, volume 1. Essay: "Force of character." Song 489, Saints' Harp. Reading: Pages 93, 94, "Duty," (by Smiles.) Instrumental music. Reading: First five paragraphs of chapter 4, "Emerson's Essays," first series. Essay: "Companionship and example." Doxology. Benediction.
November 18-24.

Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Missouri.
Hymn 327, Saints' Harp. Prayer. Roll call. Response, a proverb of Solomon. Reading, Psalm 63. Hymn 346, Saints' Harp. Recitation, "An offering," chapter 3, Hesperis. Three-minute papers on Doctrine and Covenants, section 59, by five members. Prayer. Anthem, "Praise waiteth for thee." Recitation, "O Lamb of God," Hesperis, page 80. Essay, "Origin of Thanksgiving Day and the religion of the Puritans." "Praise God from whom all blessings flow." Dismissal.
November 25-December 1.

Senior historical department; F. M. Sheehy, superintendent, 6 Stafford street, Boston, Massachusetts.
Opening song. Invocation. Sketch of young Almagro. Instrumental selection. Paper, "Gonzalo Pizarro's expedition to the Amazon." Vocal piece. Dissertation on the founding of the new capital, Lima: a. Its civil affairs. Describe its different functions. b. Its ecclesiastical. Music. Verbal account of the missionary among the Spaniards of the Conquest. Report of critic. Benediction.
November 25-December 1.

Junior historical department; Etta M. Izatt, superintendent, 4342 Vista avenue, St. Louis, Missouri.
Organ voluntary. Prayer. Hymn 328. Roll call. Response, verse of chapter 1, Joshua. Talk, ten minutes, The "offerings" and their significance. Recitation. Song, a member. Scriptural reading, Deuteronomy 33d chapter. Essay, "The conquest of Canaan." Song, society. Business. Dismissal.
December 2-8.

Senior temperance department, G. H. Gates, superintendent, No. 1001 Westminster Avenue, Providence, Rhode Island.
Hymn. Invocation. Scripture reading by president, 1 Peter 4: 1-10. Hymn. Reading (topical). Instrumental music. Essay, "The sin of gluttony." Vocal solo. Recitation (topical). Five-minute papers: "Fasting and spirituality;" "The effect of fasting on morals." Vocal duet. Roll call. Response, quotation from any author concerning gluttony or kindred subject. Instrumental music. Critic's report. Business. Dismissal.
December 2-8.

Junior temperance department, R. B. Trowbridge, superintendent, Parsons, Kansas.
Song. Scriptural reading, Galatians 6: 1-10. Prayer. Roll call. Quartet. Three five-minute papers, "Past failures." Memory verse, last part of the 11th verse of the 8th chapter of St. John. Question: "Is it possible for a person to become such a slave to a habit as to be impossible to break it?" General remarks on society work. Recitation, nineteenth Psalm. Song. Benediction.
December 9-15.

Senior literary department, Dora Young, superintendent, Dow City, Iowa.
(Please use Junior program this week.)
December 9-15.

Junior literary department, Jessie Cave, superintendent, Lamoni, Iowa.
Song. Prayer. Vocal solo. Essay: "Modern literature." Select reading. Literary game. Song. Instrumental music. Recitation. Roll call. Quotations from some author. Remarks by president. Paper, "American poetry." Quartet. Benediction.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, November 14, 1894.

No. 46.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 14, 1894.

TEMPLE BUILDING AND SEALING.

THE letter given below is our occasion for writing on this subject set forth in the caption, and is all the excuse we offer for it.

451 West Seventh South,
SALT LAKE CITY, Aug. 5, 1894.

Editor Saints' Herald; Dear Sir:—Have just been reading your *Herald*. Feel impressed to ask if it is possible for a person to receive revelation after being baptized, confirmed, etc., under the hands of Utah elders, of Brigham Young's following. Are temple labors, sealings, etc., as done in Utah, believed in by you? A lucid explanation in your *Herald* will greatly oblige,
Yours etc.,

JOHN POWELL.

It would be saying too much, perhaps, to hold that no one could receive revelation, who had received baptism and confirmation under the administration of elders, who are, or were members and officers in the Utah church and of Pres. "Brigham Young's following;" for the reason that many testify that they did so receive revelation after such administration; and the occurrences of years seem to confirm their testimony.

Revelation to man lies within the domain of God's wisdom, as well as his goodness and his power; and, as no merely human being is so nearly allied to God as to be able to determine what the wisdom of God will or will not decide and do in any given case, it is evident that God exercised this right to give revelation outside of the limits of the church, or recognized body of organized worshipers, according to his will and wisdom, as the following among many instances will certify:—

God revealed an apparently unimportant fact to Abimelech, that Sarah was Abraham's wife. As subsequent events proved, however, it was not an unimportant fact, for in the providences of God, Sarah became the mother of those through whom the promises to Abraham were kept. (Gen. 20: 3.) God revealed to Pharaoh that there would be a famine in the land, and by the famine developed the life, character, and calling of Joseph and his sons. (Gen. 41: 1-7.)

God revealed unto a soldier in the Midianitish army that a certain event was to occur, through the medium of

a dream, and a fellow soldier received the interpretation of it by revelation. Gideon recognized the revealer behind the thing revealed and accepting, worshiped. (Judges 7: 13, 14.)

God revealed to Nebuchadnezzar, a wonderful thing. (See Dan. 2: 28.)

Caiphias, the high priest, officiating for the year in the temple at Jerusalem, prophesied that Jesus would die for the nation; and this by the Spirit of revelation. (John 11: 51.) By the same Spirit of revelation, Josephus prophetically recognized one great ruler and foretold his successor. (Josephus' Wars, chap. 8: 9, p. 494.) We do not care to say that God will not, as he certainly has the right and power to do, give revelation to whom it may please him.

There are quite good grounds for the belief that up to as late a period as 1855, there were legal administrations in church work in England, Wales, Scotland, France, Switzerland, and the Scandinavian provinces, by those who at the time held connection with the church in the valleys of Utah. Just where the line of the true and the erroneous, the legitimate and the illegitimate is to be drawn, we do not propose to now attempt to define; suffice it to say that there seems to be good reasons for believing that there were some of those who were ministers in the church at the death of Joseph and Hyrum Smith who retained their priesthood right to act, at least until the formal promulgation of plural marriage as a doctrine of the Utah church, which occurred August 29, 1852, by the edict of Pres. Brigham Young.

There was a very marked decadence in the manifestations of the Spirit under the administration of the elders of that church, beginning with the promulgation of the dogma of plural marriage, Adam-God theory, blood atonement, etc., which decadence resulted in the defection of thousands during 1855 and thence onward until many testified that the Spirit had forsaken their work. It is certain that after President Brigham Young required that all who crossed "the rim of the basin," meaning the crest of the Rocky Mountains, should be rebaptized, there was a change in the spiritual character of the work done by the elders abroad, and the manifestations were repressed, or not had as a crowning feature of the work. Joseph Smith in a letter written during the dark days of his incarceration in Liberty

jail; days when his soul was fired with indignation against tyranny, wrong, evil, and oppression, and aflame with the light of life from on high, wrote thus:—

There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness; that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves; the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold, ere he is aware, he is left to kick against the pricks; to persecute the saints, and to fight against God.—*Times and Seasons* vol. 1. pp. 131, 132.

Thousands of honest men who received the gospel with joy, and spent their substance and gave the service of their lives gladly under the ministration of the elders who labored from 1827 to 1844, and thence in sadness for a few years longer, who received and imparted the life-giving forces of the restored gospel, testified; first, that they received the Spirit, and its manifestations, during that period; second, and that after the "degree of unrighteousness" that came in upon the introduction of the dogma of plural marriage, that Spirit was darkened to them and its manifestations ceased; thus confirming the words and teaching of the Seer, left upon record to warn and guide the church. Who can doubt the teaching, or the fulfilling of its implied prediction?

Malachi under the inspiration of the Spirit declared that an abomination had been committed in Israel; and when interrogated, it was treacherous dealing with the wife of one's youth; the command was:—

Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth.

Let "not anyone," is the force of this command.

"The Temple labors, sealings, etc., as done in Utah," are not believed in by us; the reasons why may be briefly stated:—

1. There is no temple in Utah, which has been built, designed, specified, erected, and finished by the direct command of God.

We believe that every temple which the church should build should be especially commanded of God. This

was the case in Solomon's time; it was the case in regard to the temple in Kirtland, and also the case in both Independence and Far West, Missouri, and especially the case at Nauvoo, Illinois. But no special command was had for those erected in Utah, nor has any been claimed for them. It has been claimed, however, that the statement found in the revelation of January 19, 1841, paragraph 12, closing with the sentence, "which my people are always commanded to build unto my name," was sufficient. It is claimed that this commandment means that the people are "commanded always" to build, or in other words that the command is a perpetual injunction always to be building temples, here, there, or anywhere the caprice or desire of the leaders may determine. This is not the correct rendering of the word, which means clearly that whenever the Lord designs that a temple should be built he always commands it, the form of language in the revelation cited being, "which my people are always commanded to build."

2. There is no line of teaching in either Bible, Book of Mormon, or Doctrine and Covenants. (Every edition from 1835 to the one issued by the *Deseret News* Office, in 1876, without an official order from either the conference or a leading quorum of the church, having a right to make such order.) Authorizing directly what are called in Utah temple labor.

3. There is no direction given by the Lord authorizing the entering upon the administration of a system of sealings, nor any specification of details as to the kind of sealings, their design and the method of conducting those sealings, that can be found in any of the records known to the church prior to the death of Joseph Smith the first President of the church, or since that that there has ever been a proper certification, or publication of.

4. The sealings taught and practiced by the church in Utah involved and included in them the ceremonies of marriage in which men were joined in wedlock to more than one woman, in direct violation of the well-established law of the Lord given to the church by revelation through the Seer; and also in contravention of the laws of the United States as expressed in the statutory enactments of the several States in which the church was organized, and in which it existed up to the death of Joseph and Hyrum Smith and the subsequent exodus of many from the States to the Rocky Mountains.

5. The system of sealing "as done in Utah," also included the sealing, or adopting of persons into the family connection, or tribal relation, sometimes called the patriarchal order.

This system of adoption was of such a nature that there is an almost absolute certainty that the rights to family existence, increase, and domination, of minor families with equal rights in justice with all others, stood in danger of being entirely absorbed. To such an extent has this resulted that Presidents Woodruff and Cannon, of the Presidency of the Utah Church, last spring publicly taught that they had not been teaching and practicing the law of adoption correctly; the idea being advanced that the head of every family had the first right to have the members of that family sealed to him; whereas in the past some prominent elders in the church had assumed the right and exercised it, to have whole households of other men sealed to them, thus defeating the right of the head of that household,—if the ordinance held good over in the other world. This public confession made by these leading men is a clear admission that there had not been given to President Brigham Young, John Taylor, and others any commandment of God as to the fact of the doctrine, or the details of its observance, thus betraying its human origin. Besides this, it also would seem to make it appear that as the administration of this with other ordinances connected with it, required the payment of certain sums of money, and conferred certain privileges, the works heretofore done in that line are fruitless, and if of value must be again sought for through revised ordinances and rites and be again paid for by the devotee. The Savior's condemnation when he whipped the money changers from the temple was, "Ye have made my Father's house a den of thieves;" and Peter's predicted accusation against certain ones was that they would make merchandise of the people of God. (2 Peter 2: 3.)

6. The only sealing affecting the condition of men in the hereafter, which is to be administered here so far as is known in the books, or any authentic revelation published and known to the church, is that sealing known as the adoption into the church and kingdom of God recognized as being done in baptism and confirmation. Any other sealing than such as is found in the commands to the church as contained in the Bible, Book of Mormon, and the church articles and covenants compiled in the Doctrine and Covenants, understood to be the burden of the angel's message to authorize the proclamation of the everlasting gospel, the New Covenant, would require a specific commandment by revelation from God; until this is had the general law must prevail. No such special command has been given that the church has been properly advised of; and until such time, we believe that we are justified

in refusing to accept and exercise the rites and ordinances of sealing now admitted by Utah leaders to be incorrect.

A GOOD LIFE MUST BE A GOSPEL LIFE.

THAT is to say, the man who would live a good life must live in accordance with gospel teaching. Not in the extreme sense of isolation and seclusion from his fellow men, though such seclusion be spent in hours of meditation and prayer; but in the active discharge of daily duty and the service of God in fellowship with humanity, and in cheerful compliance with the obligations which citizenship in the commonwealth of Israel properly imposes. For, however godly the thoughts of a man in seclusion from his fellows might be, however full of pleasant communion with self and with the presence of peace, however free from the restless ambitions that fill the souls of some, and the sense of safety from intrusion, there is in such a life no room for the exercise of those qualities that endear man to his fellow men, that fill the life with grand achievements wrought in the love of God and the spirit of self-abnegation and sacrifice, the conquering of self. The prayer of Jesus for his disciples was, not that the Father should take them out of the world, but that he should keep them from the evils of the world. He knew that they could not win the crown of life away from the field in which lay the battle ground of life, of good against evil, hence asked for them only what would enable them to successfully live in the world though not of it.

QUERIES.

WE have been receiving questions for answers, for many years; and now have on hand a good many of them, all more or less of interest to those asking them, and possibly others; but not having time and opportunity to answer them when they were received, we have filed them to await our time. These questions range in subject all the way from queries as to the right or wrong of personal action, to abstruse matters of law and doctrine, some of which we cannot answer in any way, not being possessed of the information necessary to do so. Nor is it altogether our fault that we are ignorant in the premises, because some of the questions are not answerable, for obvious reasons, and no particular benefit could accrue to the questioner if they were answered beyond the gratification resulting from knowing—a sometimes questionable benefit at best.

But many of the questions are based upon the rightfulness or wrongfulness

ness, the propriety or impropriety of certain personal conduct, which if answered could be only from the judgment of the editor, and would necessarily be partial, for the reason that the circumstances and conditions are not known to the editor, and must be supposed, not always a reliable foundation for correct decision.

We are willing to do all that may be practicable toward aiding every one to correct conclusions in matters upon which they seek information; but we shall not consider that we are necessarily under obligation to answer all and every query that may be sent to the office for attention and answer; for the reason that we have not the time to do it, and hence do not feel justified in attempting it.

We shall, however, if the questions seem important and time permits, try to answer according to our knowledge and ability.

SOMEWHERE about the middle of October the Holiness People with Rev. Lemon at their lead, laid religious siege to the inhabitants of Lamoni, planting their batteries in the M. E. church, where during their stay they had quite fair audiences, composed mostly of the Saints, and which audiences we are told, behaved fairly well in a quiet, respectful way, with the exception of now and then the asking of a question as to some subject presented in the discourses. On November 6 the officer in command broke camp and left the town convinced, we presume, that if he and his form of belief are to save the town and its people, then the town is lost; for they made no converts that we are informed of.

The preacher seemed to be devoted and very much in earnest, but told several of the Saints upon inquiry, that they cared nothing for doctrine and could not see any use for the ordinances, or the organization of the church as we see it. It would seem that their methods and faith are closely allied to the Salvation Army. They tried preaching on the streets for awhile, but desisted after trial showed that it was of no avail.

EXTRACTS FROM LETTERS.

CARD from Bro. T. W. Chatburn, dated Lowry City, Missouri, November 2:—

The first question of the Scott-Briney discussion is ended, and the universal opinion of both saint and sinner (except Campbellites) is that Briney has met his Waterloo, and that Lowry City is his Appomattox. The Book of Mormon has been in the Braden and Briney crucible for three days, but has come out brighter for the burning. Bro. Scott by his manly and ministerial deportment has won the admiration and respect of all; and as a Baptist minister put it, "Scott has the argument and Briney the blow." Leonard is feeling fairly well and the Saints are rejoicing in such a brave, gallant defender of

the faith. Elder Briney commences the affirmation of his church, to-night. All goes well and Saints are feeling well.

Bro. V. D. Baggerly wrote from Derby, Indiana, November 1:—

I have just returned from the district conference at Byrneville, which closed October 16; came on by way of Alton, where we held a week's meetings. This is comparatively a new opening. We had good crowds and good attention.

Card from Bro. T. W. Chatburn, October 30 dated at Lowry City, Missouri:—

Bro. Scott is on top in every sense so far, and has the audience fully captivated. Briney has the Braden tactics.

Bro. T. W. Williams, with aid from local brethren, has started a mission in South Council Bluffs, of which he writes October 31:—

Would say that I am meeting with success in my meetings in south part of city. Have had good houses and excellent interest. The contributions each evening have been ample to defray expenses and some to spare.

Bro. J. M. Terry, St. Joseph, Missouri, November 5:—

We had children's day yesterday which was a success. Some very able papers were read by three of our young people. We feel proud of their bright intellects, especially so as they are consecrated to the cause of Christ.

Bro. C. J. Hunt, Pocahontas, Iowa, November 5:—

I closed a short series of meetings in the county courthouse last night; attendance fair, interest good; the first Saints' meetings ever held in the town. Court convenes here this week or I would have continued longer. I go five miles west to rural districts. All goes well.

Bro. Albert Bishop, East Portland, Oregon, November 2, writes:—

Bro. Holt called upon us a few days ago while enroute to Eastern Oregon and some points in Washington, and I realized that the Lord was with him, and we were mutually blessed. Bro. Holt is a good, humble worker, and he has our confidence and prayers. He promised to call upon us on his return trip and look after the scattered Saints about here.

EDITORIAL ITEMS.

OUR readers, especially the ministry, will appreciate the subject matter of the article, "The Story of Sidney Rigdon and the Book of Mormon," in this number of the HERALD. It contains an invaluable compilation of evidence in refutation of the time-worn stories invented to connect Sidney Rigdon with Joseph Smith in the so-called authorship of the Book of Mormon. The article referred to is taken from Bro. E. L. Kelley's forthcoming work, "An Examination of the claims of the Book of Mormon," which is now in preparation.

Bro. John H. Lake wrote from St. Thomas, Ontario, November 1, very encouragingly. The conference of the London district, Bro. Lake thinks one of the best ever held in the province; the Spirit was present and the Saints were much blessed. Bro. Lake also attended the conference of the Eastern Michigan district held at Buel, Sanilac county, and reports that

an excellent Spirit was present to the more firmly establishing of many. Two hundred baptisms, or over, in the district so far in the conference year shows well for the diligence of the eldership.

Bro. Jacob Waltenbaugh found some Saints at Carbon, Wyoming, during a recent visit to that point, where he labored and made friends to the church. Others, including members of the Utah Church, desire to hear more of the Reorganized Church.

Mr. Henry Plasters, of Brownville, Nebraska, writes us, commending the church, its faith, its ministry, and membership whom he has met. He is an inquirer.

A copy of *The Land of Sunshine*, an illustrated monthly, descriptive of Southern California, for September, is placed on our table by the kindness of F. A. Pattee and Co. of 144 South Main street, Rooms 7 and 8, Los Angeles, California, in which many of the peculiar and attractive features of the climate and productions of that wonderful land are set forth. It is a beautiful number. The cuts and printing are artistic and instructive, and give a pretty fair representation of that part of California. Sr. Fannie, Mr. Pattee's wife, is a daughter of Bro. and Sr. Frederick Schnell, of Los Angeles, and a member of the church; and we thank her kind husband for the pleasant reminder in the shape of the monthly paper. Anyone desiring to visit Southern California either for pleasure or to make settlement will do well to correspond with Mr. Pattee.

By letter to Bishop E. L. Kelley, of late date, we learn that Bro. I. M. Smith baptized three more at South Scott, Indiana, making eleven in all since the debate with Clark Braden.

We received an excellent letter from Bro. E. D. C. Smith, a son of Uncle William Smith, lately ordained an elder by Bro. I. N. Roberts, which breathes the missionary spirit to a goodly degree. We look for Bro. Smith to stand in his place, as a minister for Christ, and in the measure of his ability represent his father's family among the elders in Israel.

Sr. Abbie Rounds of Ozark, Missouri, reports labor performed by Bro. J. R. Wedlock and B. A. and H. M. Atwell, near Ozark. The few Saints in that section are alive; some outsiders interested.

Sr. J. L. Myers, Friend, Nebraska, suggests that Bro. I. M. Smith's article, "The Work of Christ in the Creation and Redemption of Man," published in HERALD of December 10, 1892, be reprinted in pamphlet form for tract distribution. We have referred the suggestion to the Board of Publication.

Bro. Hugh Sands writing from Bald Knob, Arkansas, November 1, re-

counts labor done at that point; first by Brn. Heman C. Smith and M. M. Turpen, and later on by Bro. T. C. Kelley, during the summer. Seven were baptized and a branch organized with eleven members by Brn. Smith and Turpen. Later on Bro. Kelley accepted the challenge of a Christian minister, whom he defeated in discussion. All the brethren named made friends among the people. The outlook for the branch was good.

Seventy-three baptisms reported in the HERALD for November 7. Pretty good record for one week.

Anyone having Nos. 7 and 10 of HERALD volume 1—July and October, 1860, or HERALD volume 1 complete; also *Times and Seasons* volumes 1, 2, and 3, please write the Herald Office, naming price.

Letters are received from Sr. M. M. Green, Appledore, Ontario; Bro. C. H. Rayl, Washington, Indiana.

Bro. Joseph Ward's field address to December 15 is Coats, Arkansas. His permanent address is Pomo, Missouri. Bro. Ward is laboring among scattered Saints in Arkansas, encouraging them, and making new openings.

Bro. C. E. Blodgett has been holding a series of meetings near Fairfield, Nebraska, where he baptized four of late. He expects to continue labor at various points during the winter.

WHAT THE WORLD IS.

A battle field where forces meet,
And unseen hosts contend,
With truces all so short, they seem
With the wild strife to blend;
Strife that leaves none of us unscathed,
Where'er the mastery be;
But who, till the Great Day, can tell
With whom is victory?

C. Crosland.

Mothers' Home Column.

EDITED BY FRANCES.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only a part of God's great plan,
And I'll do the best that I can."

"A GOOD tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

In order that a tree may bring forth good fruit, it needs to be well attended to, receiving all care possible that nothing of a destructive character may hinder its growth. We wish here to make a comparison by placing ourselves beside this fruit tree.

Do we not desire our "fruit" to be of the very best kind, without spot or blemish? If so, how is this end to be accomplished?

We must strive to rid ourselves of anything that would hinder the growth of the one who is part and parcel of our very being; our actions, as well as our thoughts, being of the

purest. If ever purity was needed it is now, and shall we not strive for that condition? We desire a generation to be raised up, who will be an honor to the church of God, and whose minds will be so molded that their whole lives will be given to the cause if needed.

Why are there so many who shirk the duties of motherhood? Is it because they think they are not fitted for the task, or is it too much trouble? The latter, too often, we think. Our sister in *Herald* of October 3 gave some good instructions, such, we think, as we should heed. As far as "multiply and replenish the earth" is concerned, it seems that like other commands, it "is no longer needed" with some. We hope that the young daughters of Zion will receive such instruction that when their turn comes to take the places of those gone before, they will not be too *fashionable* to comply with this command. It is too sacred to be tampered with, in our estimation. So many who are capable of taking care of and raising children make it their business of only having one, or perhaps two, and sometimes so many years between them that the children have no love one for the other. We would prefer the reward of the mother who has a large family, who, toiling day after day under her heavy burden, (for a burden indeed it is,) tries hard to do her duty to her little ones. There certainly is much to go through for them, but the thought of another little lamb to care for is enough to cheer and help us through it all. I do not like to think of the day when in my home there will not be a little toddler running around lisping that oft repeated word, "Mamma."

How often we have seen and heard of those who, when they have become conscious that before long they would claim the name of "mother," have felt so badly and thought such terrible things, even the thought of destroying that little life. The same child is born and grows to be a man, and sometime in his life commits some terrible deed, perhaps murder. Can we wonder at it, when he partook of his mother's thoughts? and can we blame him altogether? We think not.

Oh! then, you who are mothers, shun all such evil thoughts and let us bear our burdens patiently. We have the privilege of molding the characters of noble men and women, and let us see that our work is done well.

"There's a work for me and a work for you,
Something for each of us now to do"

It is, to the writer, one of the noblest works we can be engaged in, that of training the young minds. Patience is needed (which is lacking too often, individually speaking). May God bless the "Daughters of Zion" in their work, and we think that to make things balance well, we need the "Sons of Zion." Are the young men of our day so much more enlightened than the young ladies, that they need no instruction in these matters? I think not. Remember "Eve sinned, being deceived, but Adam willfully."

We think the "Sons of Zion" are needed just as much as are the "Daughters of Zion,"

and who will take the first step? Trusting that our aim will be to "come up higher," and that we may all strive to be pure in thought, word, and deed, I am,

Yours in gospel bonds,

L. WIGHT.

LAMONI, November 2, 1894.

DES MOINES, Iowa.

Dear Sisters:—It has been a long time since I wrote a letter for the *Herald*. I was then a girl and very young in the cause. I was living at Fulton, Iowa; was a member of that branch, having been baptized about a month previous to my writing. Now I am married and the mother of a little girl fourteen months old. To us, of course, she is the dearest baby on earth; but day by day as she grows older, I realize more the great responsibility resting upon us to raise her in the way God would have her to go, and teach her the things most pleasing unto him. It is my daily prayer that he will give me knowledge and wisdom to teach her those things, and for strength and grace to overcome my own weaknesses and imperfections that I may say or do nothing that I would not have her imitate. Our baby is very bright and quick to imitate for one of her age, therefore we have all the more need to be mindful of ourselves. It seems I make so little progress in the right way and am so often led by the pleasures of this life, that oftentimes I am almost discouraged with myself. But I never lose faith in the work, for with each new trial comes the thought that God's people are to be a tried people.

To-day I have been reading the Mother's Home Column, and the tears start unbidden from my eyes when I read of each mother's love and concern for her darling children. I never before realized how much God must have loved his only Son; yet he gave him that we might have eternal life. I ask myself the question, Could you or I give our child, whether we had only one or more than one, to save the world? I answer, I'm afraid not; we are yet too mortal.

We moved to Des Moines last October; found the Saints here very friendly and kind. I belong to the sister's mite society and Prayer Union, but I regret to say I have not been able to attend much this summer. I have been in poor health through the hot weather. I have always derived much strength spiritually from the prayer meetings. I trust I shall be able to attend more regularly in the future.

Your sister,

LILLIE V. GOREHAM.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. HANNAH E. CAIRNS of Elmira, Kansas, requests your faith and prayers in her behalf that she may be healed of a troublesome affliction.

Bro. J. Armstrong of Nebraska City, requests your faith and prayers in behalf of Bro. Cornelius Meyers who is sorely afflicted. (Note.—We regret that the above request has been delayed. It was accidentally slipped under some papers and failed to reach the office.—Ed.)

Sr. Mary Hobart of El Reno, Oklahoma, earnestly requests your faith and prayers in her behalf that she may be healed.

Sr. Rachel La Rue of Davenport, Iowa, requests your prayers in her behalf that she may be healed.

DAUGHTERS OF ZION.

PITTSBURG, Pennsylvania: Alice Hulmes, Maggie Martin, Annie Martin, May Burris, Edith Morgan. Clarksdale, Missouri: Edith Revel, Hattie A. Rollett.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"He liveth long who liveth well!
All other life is short and vain,
He liveth longest who can tell
Of living most for heavenly gain.

"He liveth long who liveth well!
All else is being flung away,
He liveth longest who can tell
Of true things truly done each day."

Thursday, Nov. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verse.—Alma 15: 11.

Thursday, Nov. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doctrine and Covenants 108: 5.

Thursday, Nov. 29.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 3: 1, 2, 12, 16.

Letter Department.

LOS ANGELES, Cal., Oct. 29.

Editors Herald:—The conference of the Southern California district just closed was in some respects one of the best ever held in the district. The preaching was good, the prayer and testimony meetings were very spiritual and edifying, while the business sessions were marked by the spirit of peace and earnestness. The reports from branches and ministry show marked advancement all along the line, in increase of labor, spirituality, and numbers. The report of the Bishop's agent indicates a marked growth in the financial department of the work, notwithstanding this has been one of the most distressing financial crises ever passed through by the church on this coast. The branch reports show an increase of sixty-six in the district and the work is spreading on every hand, and the ministry are being greatly blessed in their labors. The conference voted to continue meetings in the tent as interest seemed to demand, and Elder R. R. Dana and the writer were selected to occupy. There is a noble band of Saints in Los Angeles, and they deserve great credit for the earnest zeal manifested; but there! I am afraid I am showing partiality; for the Saints everywhere are good, and I thank God that my lot has been cast among God's people.

The work has received an impetus in this district since General Conference that is

truly encouraging, and this should inspire the heart of every Saint in praise to God and to greater efforts in doing his part in rolling on the great work. The German sisters of the Los Angeles branch are untiring in their efforts for the spread of the truth, and the fruit is being manifest in many additions to the church from among their countrymen.

As ever, for truth,
W. P. PICKERING.

PLANO, Ill., Oct. 29.

Editors Herald:—This town has been stirred to its circumference during the past three months, but more especially the last five weeks, because we were like a certain city spoken of in the Scriptures that dwelt at ease, thinking it was secure. So of this city of Plano in regard to the Sabbath question. But, lo, and behold! the Sabbatarians under the *nom de plume* of Adventists, came and pitched their tents in Mr. Steward's park and held a camp meeting about two weeks, and set forth their doctrines of soul-sleeping, anti-papacy, seventh-day Sabbath, and other pet ideas of theirs; and having, as they thought, met with success sufficient to warrant, they decided to hold forth in the town, and so pitched a tent and left one Elder J. W. Scholes to invest the city with their peculiar theories. He began his bombardment of the place in true Advent style, but nothing seemed to tell on the citadel as much as the seventh-day Sabbath; for those who had been church members and, as they supposed, Christians, were so dazed that they began to think they were all sinners because they had failed to keep the Sabbath of the fourth commandment which God gave to Israel at Sinai, which this elder told them was for Jew and Gentile. One of those named Latter Day Saints was drawn out of line by a promise of being made a preacher by them and has gone over and driven his family with him. We do not feel the loss much, yet are loth to see anyone, even if he is weak, drawn into such a vortex of false doctrine.

Well, when the excitement seemed at its height, and the Methodists and Baptists seeming afraid or indifferent to what was going on, or at least making no effort to meet the errors presented, I thought that as presiding elder of the Plano branch of the Church of Jesus Christ I would not be worthy of the name of pastor if I did not do something to keep the flock together, therefore I would look the Sabbath question up and preach on it the third Sunday in September. During the week following I prepared for the effort, and so on Sunday when I reached the church I found Bro. A. J. Keck prepared for the same work, and as I preferred to hear him than to speak myself, I told him to go ahead, which he did and preached a discourse that ought to have satisfied any honest mind on the Sabbath question, using as a text Colossians 2: 16. Elder Scholes was present and heard the brother's sermon and that same afternoon he said it was preached through spite. At the close I announced that the next Sunday morning I would speak on the Sabbath question, and asked those present to advertise it as far as possible, as I

wanted all interested to hear it. When Sunday came the "stone church," as it is called, was filled with listeners. I spoke for one hour and a half and then was not through.

Elder Scholes had announced my appointment to his people and told them to attend and learn all they could; he also came and took notes, and, at the close, handed me a notice to read to the effect that he would review my discourse on the next Monday evening at their hall. I attended his meeting and noticed that he reviewed only a few of the points that I had made, but took back what he had said a little over a week before; namely, that the ten commandments were for Jew and Gentile, saying God never gave the law to the Gentiles; "for," said he, "the Gentiles were in rebellion against God and he could not give them the law." Beside this, he expressed a great deal of pity for me, and said something offensive about Salt Lake. But as the citizens took this up in my behalf the next day, he was willing to take it back, made an apology the next evening, and said he would "make the plaster as large as the wound."

At the close of Elder Scholes' review on Monday evening, I announced that I would review his review; but feeling myself incompetent for the work, I, like the Saints of Plano were doing, prayed the Lord for help, and to send some one to help me, and to defend the work. I was so much in earnest that, on Friday I wrote the Herald Office to know who, if anyone was coming from Lamoni to attend district conference soon to convene at Plano, and to wire me. I took the letter to the office and as I handed it to the postmaster he handed me a card from Bro. W. W. Blair stating that he would be in Sandwich the next Saturday and Sunday and could come to Plano to aid me in meetings through the week prior to conference. O, how glad I was! I then knew the good Lord had heard our prayers. Well, Bro. Blair heard at Sandwich what was going on at Plano and came in time to hear my review of the review, and at its close announced that he would speak on the Sabbath question on the following Monday, Tuesday, and Wednesday evenings, which he did, building up an impregnable wall of argument in support of Sunday being the Christian rest day. Elder Scholes was present and took notes, and at the close announced that he would review Elder Blair on the Monday evening after the conference, to continue until he had reviewed Elder Blair's three discourses. Elder Scholes got out posters headed as follows:—

"He who will not reason is a bigot."

"He who cannot reason is a fool."

"He who dares not reason is a coward."

When we read this we thought there was a fair chance to get the mooted question fairly before the people. But, alas, we were doomed to disappointment; for notwithstanding the writer went to Elder Scholes' meeting on the Sunday before his review of Bro. Blair's discourses and asked him when he would be through the review, telling him that Bro. Blair would commence on the subject again on Thursday, (as he, Scholes, assured me he would be through on the previous Wednesday evening,) and Bro. Blair met him on the

street next day and told him he would review him, beginning Thursday evening, Elder Scholes at the close of his review, announced that Elder Curtis who had come to his help, had been a missionary in the South Sea Islands and Australia, and would give a free lecture on his travels on Thursday evening, the same time of Bro. Blair's appointment. Bro. Blair, anxious for all to have a chance to hear his reply to Elder Scholes, put off his meeting till Friday. But, O, the cunning of the Devil! Elder Curtis gave a part of his lecture on Thursday evening and announced the balance for Friday evening and then kept up meetings on the same time of Bro. Blair's meetings; all to keep his people away. Elder Scholes had left town on the previous Thursday. Where, O, where is he who will not reason? and he who dares not reason? and where is the coward? and who put up the bars to shut out discussion? and who kept his people away so they had not a fair chance to hear? But so is the proverb: "The wicked flee when no man pursueth; but the righteous is bold as a lion."

Bro. Blair remained and gave those who came to hear the facts on the Sabbath question, showing from the New Testament and authentic history that the first day of the week is the Lord's day and the stated day on which the early Saints met for public worship, and therefore it was and is the Christian's Sabbath or rest day. His labors among the Saints and people of the city were timely, and they so settled the question that very few will give way to seventh-day errors again, and the Saints are now the better prepared to battle with these grave errors.

We will, with the help of the Lord, hold the fort. In bonds,

W. VICKERY.

WEST BAY CITY, Mich., Oct. 29.

Editors Herald:—Our meetings in this place are a success. We have taken down the tent and rented a hall near the center of the town on Walnut, near Midland street. Last night there was not seating room. The hall when seated closely will hold two hundred and fifty people. They are coming from all parts of the city to hear the gospel. I expect to go into the Eastern district in about ten days or two weeks, and will try and answer to some of the many calls for preaching. In bonds,

R. E. GRANT.

MAGNOLIA, Iowa, Nov. 1.

Editors Herald:—The pleasure of attending the Logan Reunion was duly appreciated. While there I endeavored to bear my part to make it of benefit to the cause we love so well. Only one special disappointment hindered my full enjoyment; which was, the absence of several of those depended upon to assist in Sunday school exercises, and for that reason several of the children expressed themselves as not satisfied. Nevertheless what exercises we were privileged to enjoy were profitable and interesting, even those who previously thought that it was a waste of time to use any of the reunion time for Sunday school work, being the judges. The experience of this reunion is followed in

memory by instruction that will I trust be of future benefit.

On Wednesday following the reunion I started from home to again resume service for the Master in tent work, stopping on my way at Moorehead and Little Sioux to act as peacemaker as per previous arrangement. When peace shall cover the earth and God's will done here as it is done in heaven, such labor as this will no more be required with the Saints of God; and how I long for it to come when nothing shall hurt nor destroy!

I began tent services at Anthon under very unfavorable circumstances; wind, rain, and cold combined to hinder us from holding services in the tent but a few times. However, the M. E. church was secured for three services through the kindness of three of the trustees, the pastor not being there. On the second night, one of the trustees whom we had not seen, presented himself and objected to our using the church longer than the following night, as "he had heard" we were not worthy of Christian forbearance. We held two services at Oto, following our labor at Anthon, but the people concluded they did not care to hear, so we left them to their own decision and enjoyment of it; however, for two nights we preached in the country west about ten miles, and found interested congregations.

From Oto we came to Smithland, where there was a different influence entirely, as much so in contrast with Oto as Egypt and Canaan, for there we found a hospitable, kind people, apparently anxious to learn the way of the Lord; while at Oto the opposite exists, with a very few exceptions. Bro. and Sr. G. F. Waterman and Bro. and Sr. John Bower with their Daughter Effie, are trying to hold on to the faith, with very strong irreligious influence against them. Sr. Waterman is yet quite poorly, but has hopes that she may be relieved so as to be useful in the building up of the work of God. She desires an interest in the faith and prayers of the Saints.

Several at Smithland are almost persuaded to step into the light of God. I look for quite an ingathering there in the near future, and a branch organization effected. Left this place with many requests for a return soon, stopping on the way home at Moorehead, where a large assembly greeted us, and listened while I tried to point them to the necessity of each honoring the gifts of God, and the sustaining of each other in the exercise of them that the work of God may move, in order and with power.

Arriving home on Saturday I occupied the morning and evening hour of the following day. Had fair attendance considering the weather, and a much better spiritual influence than has been noticeable for some time past. Find that a greater interest exists as shown by a humbler spirit and a more godly life. Bro. J. W. Wight was the "we" at Anthon, Oto, and Smithland. His manner seems well suited to the disposition of the people, and under his supervision I hope to see much advancement in all departments of the work in this mission, for I believe God's blessing attends him.

On to-morrow I expect to start to Monona county, at Maple Landing, to hold a series of

meetings, being governed as to the number by the interest shown, and the direction of the Spirit.

I have tried in this communication to satisfy the appetites of those who like the discouraging features of the labor of the ministry, mingled in with the encouraging when writing to the *Herald*. I have written of both as I have thought wise, and trust the words penned may be of some satisfaction.

Ever a brother in Christ,

J. F. MINTUN.

SOLDIER, Iowa, Nov. 5.

Editors Herald:—As Bro. Mintun will or has likely reported our conjoint labors, it is needless for me to make any note of them. Since our separation I have been trying to do gospel duty at Moorhead and some school-houses higher up the river. There is a faithful band of Saints at Moorhead, and as an excuse for laboring in the branch, there was an opportunity to reach "outsiders" that could not otherwise have been "reached;" besides, the "little ones" of the branches need strengthening at times.

With regard to a statement recently made by a *Herald* correspondent, concerning "what may appear to be their weaker points" in some of the "revelations;" it occurs that all discussion on such matters should properly be relegated to the precincts of a council of the ministry or a "General Assembly," and not permitted to enter the *Herald* columns, thereby destroying the equanimity of both the investigator and many in the church. Discussion, controversy, and true criticism, are both right and necessary in their place. Removed from that into the confines of other realms, they serve to injure, retard, and finally destroy, rather than to promote unity.

With a desire for Zion's welfare,

J. W. WIGHT.

HANFORD, Cal., Oct. 21.

Editors Herald:—Perhaps a communication from us in this far western land would be of interest to your many readers, especially to those of our immediate acquaintances in Missouri. As was noted in the *Herald* nearly two years ago, myself and family came to California with a view to making it our home. We landed at Lemoore, California, near where I have a brother living whom I had not seen for twenty-four years. Soon after our arrival here our daughter, Mollie, was taken down with a severe spell of rheumatism, she having been subject to it before coming. Since her recovery we have all enjoyed good health, my own being better than for several years before.

We soon found and became acquainted with the Saints at Tulare, and have united with that branch of the church. We have also found several others of the faith living some six miles north of us. Tulare is thirteen miles east of us. We are living in a community which has a number of church faiths, —Catholics, Methodists, Baptists, Presbyterians, United Brethren, etc., all of whom have treated us as a family with the best of respect and neighborly feeling.

We were soon invited to come out to their place of worship, to attend preaching and to

take part in Sunday school, etc., the church-house having been built as a union church, and free for all religious denominations. After several meetings had passed, we taking part in Sunday school and class meeting, I proposed that if agreeable we would on the following Sunday talk to the people a while. But before the next Sunday came the United Brethren minister called at my home and said that Mr. B., one of the directors, had requested him to call and state that he did not want any Mormon preaching in the church: the minister thus making himself the willing tool in the hands of the said director to bar us out of the church. On application to the directors for permission to use the church three of the five refused to give their consent, so we were left out in the cold. But we distributed tracts, *Heralds*, etc., to quite a number of the neighbors, trusting that an overruling providence would make a way for the opening up of the work. The U. B. minister on his first acquaintance with us,—before we applied for the use of the church,—seemed very anxious to hear our elders preach. I gave him some tracts, "Presidency and Priesthood," etc., and he soon showed a disposition to *not* want to see or hear any of our elders, and would not come near when he had the opportunity and was invited to do so.

As time passed on, Brn. Haws and Brown came to Tulare with the tent, and Bro. Haws came over and preached in our house to small but attentive audiences, and afterward moved the tent over to within a half mile of the Union church, where they held meetings for several weeks, having as attentive and orderly audiences as one could wish for. One night when Bro. Haws spoke on the question, "Was Joseph Smith a prophet sent of God?" the tent was full, with some on the outside. Some of those in attendance during the meetings told Bro. Haws they had been counseled not to come to hear, but to stay away, and not go near, their advisers thinking, no doubt, that that was the best way to beat us. But notwithstanding the counsel given we had a good hearing, and we believe much prejudice was removed, and many friends made for us as a people.

During the time the meetings were in progress some one over the signature of "Vidi" took up the matter of our holding tent meetings and the refusal to allow us to use the church, in the Hanford *Sentinel*, and threw a pretty hot shot into the camp of those who would not let us have the church. So, upon the whole, the refusal to let us have the church has resulted at least in giving us quite an advertisement, and we hope good will come out of it in the end.

The above-mentioned U. B. minister met Bro. Haws one day and charged us as a people with being guilty of many evils, but finally told Bro. Haws, "If you will show me a miracle, I will come into the church and bring many more in with me." Bro. Haws told him that Christ said: "A wicked and adulterous generation seeketh after a sign," and that we did not want that kind. Bro. Haws met him again in a few days and in my presence asked him to take back what he had said about us as a people, but he declined,

and then left us. Surely history is repeating itself as it did in the times of the apostles, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13: 41.

I hope that truth and right may always prevail and that we may be found among those who will receive a righteous reward.

JOSEPH FLORY.

BRUSH CREEK, Iowa, Oct. 30.

Editors Herald:—I closed my meeting about four miles northwest of town last night. Had a good interest, with large crowds from the very beginning. Five were baptized, and about ten more are fully convinced of the truth, but had not the courage to step out and obey; but I still have hopes for them. One young lady has been on the M. E. porch waiting to get in for six months; but on the day she was to be taken in I baptized her into the Church of Christ. I spoke between twenty and twenty-five times there. I took a bad cold and will have to lay off a few days for repairs. I will then go to Floyd county whence an urgent call comes for preaching.

It is truly encouraging to hear the calls for preaching, yet discouraging when we cannot fill half of them. The prospects look bright ahead. Since the first of May I have baptized thirteen in Eastern Iowa, eighteen in the Des Moines district, and thirty-two at Logan,—sixty-three in all.

Bro. Kephart is at work four miles west of town; and O. B. Thomas is somewhere in Clayton county. I have not heard from him for a week. I think to go home a few days till I get better of the cold in my head; for it troubles me very much. I find that the best way is, when a place is opened for preaching, to give them from twenty to forty sermons. By that time they know what we believe and teach.

In bonds,

J. S. ROTH.

CENTRALIA, Kan., Oct. 31.

Editors Herald:—Since the conference held at Netawaka, Kansas, the 13th and 14th inst., I, in company with Elder J. Arthur Davis, held a series of meetings at two different points near Holton, Kansas, where, for the first time, I believe, the gospel was introduced. Our meetings turned out to be very interesting and profitable, for they were the means of removing much prejudice, etc., our congregations increasing until the close, with pressing invitations to come again, and many other commendable remarks. We were materially aided in the singing service by members of the Munns and Parker families of the Netawaka branch, for which we were very thankful. Much good was done. J. Arthur will visit there again.

I am directed by the officer in charge to labor in the Northwestern Kansas district the balance of the year. This will explain to my friends and brethren of the Northeastern district the reason that I cannot meet my promises in regard to preaching in different points. Am now negotiating for a church at this place, on my way west.

In gospel bonds,

J. ALFRED DAVIS.

BYER, Ohio, Oct. 10.

Editors Herald:—At the Highland, Ohio, conference of August 10 the district tent was placed at the disposal of the missionary in charge, and your humble servants were appointed to use it in opening new places in the general field. As the tent was already at Byer, and this place having been fortified against the Saints having a hearing, by religious bigots and sectarian prejudice, all public houses being closed against us, we thought a more opportune time would never present itself than to set the tent there as an opening of the fall campaign. We commenced with fair audiences and good liberty, and poured in the "pure testimony" with such telling effect, that a "boycott" was soon decided upon, and meetings held every night by the M. E. people, and part of the time by the "Campbellites," which left us but comparatively few in attendance. However, the few were very regular, and anxious to hear, and we opine much good will be the final result, as some of the best citizens declare their intention to obey.

From there we moved to Glen Roy, where we had formerly occupied in June, and remained one week, and baptized one, and blessed some children, and administered to some sick, leaving a permanent good feeling and spirit of further inquiry. The few Saints of Glen Roy are endeavoring by their godly walk and association to prove the work honorable.

From there we shipped for Lawrence county. When we arrived we found no tent, though we supposed it shipped two days before we started. However, after a few days we got the work to move and we occupied the Paddle Creek and La Grange schoolhouses till the following Monday, when the tent arrived, and we located on Aaron's Creek, about fifteen miles from Ironton. We had scarcely spread our sail to get under good headway, ere we snuffed the breeze of persecution, and the second night they began their annoyance by cutting some of our ropes and otherwise drawing the attention of the speakers and hearers from the subject matter under consideration and continued this manner of disturbance for a week. We thought we ought to be protected by the law of good society and the statutes from such depredators, and so expressed ourselves, when on making inquiry as to whom we might depend upon for assistance against the despoilers of peace and good order, we found that those who offered to assist us in procuring the names of the "anarchists" were themselves the hinderers of our intentions and liberties and the ringleaders of the riotous mob. On Tuesday, September 25, they came with full intent to rout us. They began by throwing rocks on the tent from the adjacent hillsides, and making nefarious speeches, and threatening to cut and burn the tent; going so far as to attempt to build a fire of sticks near by for that purpose. The entire congregation were finally on the outside, and with the aid of sisters and other lady members of the congregation who placed themselves between the tent and the mob, the latter were kept at bay, though they made several charges with open knives and hideous yells to "cut 'er down,"

"cut 'er down," "burn her," etc. They continued this kind of a racket for more than an hour, when they finally withdrew, with open threats and avowals that if we let the tent stand till the next night they would burn it at any cost. On the 26th we boxed the tent. That night the mob returned, furiously intending to carry out their nefarious threats; and so closed the tent work on Aaron's Creek, Lawrence county, Ohio.

We have many invitations to occupy elsewhere, promising houses and good order, and very anxious to show us that the conduct of the "Aaron Creekers" is not a sample of the society of Lawrence county hills. However, it is due the Saints there to say that they are pearls of the first water, and two or three other families deeply sympathized with us. We held two services in private houses, then moved to Paddle Creek schoolhouse, where we had good attendance and attention. May God bless the pure in heart in that place, and comfort them in their trials, and abundantly bless them for their constant watchcare and protection of his missionaries.

H. R. HARDER,
J. L. GOODRICH.

LEAVENWORTH, Ind., Nov. 1.

Editors Herald:—I arrived at this place on the 24th of October, and baptized two yesterday and two the day before. Others are making preparation to be baptized on Sunday. Those baptized are all heads of families. I began the work here the 9th of September, preaching nine sermons, with good interest, which has been increasing ever since. The Campbellites are fearful; they say I am tearing up the other churches, and of course their church is the one they don't like to see fall; but Babylon must tumble to the ground. One man told them if this doctrine was not right, to bring on their man and meet me in a public discussion. They said "no;" they would not do that, for Jenkins was an educated man and knew the Bible by heart. He told them to keep quiet then, and quit throwing slang. The outlook promises a large branch here. This point is three miles north of Leavenworth; not right in the town, but the people are trying to get me a place to preach in the town, and prospects are fair that they will succeed. May the Lord continue to bless the work.

GEORGE JENKINS.

ANAHEIM, Cal., Oct. 28.

Editors Herald:—I desire to state to the brethren and sisters of the church in general through the *Herald*, that Bro. and Sr. Luther have not left the church; that they never have thought of such a thing, or had any such idea in heart or mind.

It has come to us several times and in several ways that we had, and we take this way and opportunity to say that we were never more in earnest in our endeavors to do right, and strive to live up to the teachings of the gospel than now; and we shall continue to do so in our weak way, with God's help so long as life shall last. We desire to overcome the flesh and bring ourselves into subjection to the Master's will, whatever that may be.

We are only human, and we may err, and

may have erred in the past; but we are *not* tired striving. If we have wronged anyone at any time we ask to be forgiven, and shall go on doing the best we can at all times and under all circumstances. We are more anxious to do our mite to advance the work of the church than ever in our lives.

God bless the work everywhere is our wish and prayer. Yours in hope,

CLARENCE H. LUTHER.

TABOR, Iowa, Nov. 7.

Editors Herald:—Our work in this and the adjacent district is still slowly progressing. On October 6 I went to the Nodaway district and found all still rejoicing in the truth, with a strong determination to press onward in the good work. Found our worthy collaborators and fellow servants in the Lord, Brn. J. R. Evans and M. P. Madison, still strong in the faith. Bro. Evans has done good, reliable work in the district with the tent, assisted ably by M. P. Madison, James Thomas, and others of the brethren, who have zeal and interest in the spread of the gospel.

The conference held October 13 and 14 was well attended, fully represented by the Saints of the district, making the hearts of the Saints and friends at Ross' Grove happy by filling their houses full and keeping the kind sisters busy preparing the temporal necessities of life, while the business sessions and prayer and preaching services were well attended. God's Spirit was with us in power and much assurance, making all hearts glad. All returned to their homes thankful to God that they lived in the latter days. One was baptized.

On October 15, by the kindness of Bro. R. K. Ross, we were transferred to Mount City, and to Biglow by Bro. Smith, from thence by rail to Hamburg for three nights. We met in conference with the officers and Saints of this district on Saturday and Sunday, October 20 and 21. Here we had the best representation from the branches we have had the pleasure of meeting for many years. The large church of the Saints on Plum Creek was packed at each service. The Holy Spirit was abundantly poured out upon us, and all expressed themselves amply rewarded for putting forth the effort to be there. The preaching was done by Bro. D. Hougas, president of district, John Carlile, of Underwood, Iowa, and W. W. Waldsmith, of Nebraska City. We continued our preaching until Thursday the 25th.

On Sunday, Oct. 28, we preached the funeral sermon of John Densdon, at Bartlett, and continued three nights that week. On Sunday, November 4, we were at the Shady Grove schoolhouse, and two nights this week. We are now bound for Shenutt, Iowa, by way of Shenandoah. In all of these places the interest is good, and we are making many good, reliable friends to the cause wherever we preach in this district. Prejudice is almost a thing of the past in most places. The local brethren are doing well in most of the branches, and we trust they will be honored in their respective places by the members; for these brethren who labor for the sustenance of their families and spend what time

they can in preaching the word, are worthy of double honor.

To my collaborators, let me say, Move onward to the victory; all hold on to the faith; pray for the spirit of endurance.

God speed the work to its ultimate triumph. Your brother,

HENRY KEMP.

Original Articles.

THE STORY OF SIDNEY RIGDON AND THE BOOK OF MORMON.

EDITORS HERALD:—Certain facts touching the old story connecting Sidney Rigdon in some mysterious way with the authorship of the Book of Mormon, I had expected to have published ere this, in connection with other matters in an "Examination of the Claims of the Book of Mormon," but for want of time to perfect, the publication has necessarily been delayed. It will convenience many, however, to have a few of these now, and I offer the following extract for the columns of the *Herald*:—

The charge upon Sidney Rigdon of having been in league with Joseph Smith in projecting in any way the Book of Mormon, was treated by him as being so unreasonable and palpably false as to be undeserving of the notice of honorable men, not to say Christian gentlemen. From the first he treated the story with scorn and contempt, as did also his friends.

They did not take into consideration, at the time, however, that they were religious zealots who were circulating the story, and the avowed enemies of Elder Rigdon, as he had up to the very time of this new conversion long been the leading and most successful minister of the "reform" movement pioneered by Scott, Campbell, Rigdon, and others, in Pennsylvania and Northern Ohio. To change attitude all at once, as did Saul of Tarsus, and appear in the role of a convert to the gospel in its fullness, as preached by the apostles, with all its powers and blessings, was more than his old associates could endure; and, although like Saul, he sought occasion to earnestly recount to them the reasons for his change, many who were wedded to the abandoned cause persisted in the cry:—

Away with such a fellow from the earth: for it is not fit that he should live.

That old story, "His disciples came by night, and stole him away while we slept," which has come down to us notwithstanding the contentions of eighteen centuries, and which is yet credited by the larger part of those who adhere to the faith of the people who started it, ought to be a warning to all lovers of truth to question critically and fairly, any and all tales cir-

culated to the injury of a minister or church, by the religious partisans of a different faith and belief.

When Elder Rigdon and his friends gave their statement touching the Spalding story, they boldly and openly denounced it as being false in every particular; that he not only took no part in the getting up of the Book of Mormon, but that from the very surroundings and circumstances of the case it was impossible for him to have done so, granting for the purpose of the argument that the Book of Mormon was a gotten-up affair.

During the years immediately preceding, and at the time of the publication of the Book of Mormon; that is, 1826-1830, Elder Rigdon was constantly engaged as a minister, as pastor of the church at Mentor, and as time permitted, preaching and proselyting in a score or more of the churches in the Western Reserve; while the scene of the translation and publication of the Book of Mormon was far away in the State of New York, with no railroads or speedy means of transportation to be used by him to further his schemes, did he have any.

Elder Rigdon claims that he not only made no visit to New York State, and had no acquaintance with Mr. Smith during such period, but knew nothing of any such man until late in the year 1830, about the time of his conversion to the gospel as taught by the Saints, and that he neither had time nor opportunity of meeting Mr. Smith, had he known of him.

The enemies of Elder Rigdon and of the claims of the Book of Mormon refused to accept his plain statements and those of his family and friends in this, and defiantly pushed the stories, and went as far as to fix certain dates at which some "mysterious stranger," according to the story, was seen in the neighborhood of the Smiths in New York State, which "mysterious" personage, they were ready to conclude, for the story's sake, was Elder Rigdon. Unfortunately, however, for the relished bit of gossip, the record proofs are of such character as to be competent evidence in any court, and show beyond question that Elder Rigdon's whereabouts at the very times fixed for the "mysterious stranger" in New York, were, as claimed by himself, in the State of Ohio. This, with unbiased investigators, must not only settle the story of the appearance of Elder Rigdon in New York State at the time, but overcast that story of the "mysterious stranger" with such grave doubts as to place it in the category of work performed by those, who, through a misguided zeal, "set up false witnesses" to destroy Stephen of holy mien and blessed memory.

Whatever may have been the opinion of the enemies of Elder Rigdon touching his bold denunciation of the story implicating him in plotting or aiding in anywise in the production of the Book of Mormon, it must be admitted that all subsequently discovered facts corroborate the statements of the witness, Rigdon, and are at variance with the questionable yarns hawked about the world by the enemies of this man, who hoped to accomplish by these tales his overthrow, together with the new faith which he had espoused.

The times and places definitely settled by this corroborative evidence, as to the whereabouts, occupation, and business of Elder Rigdon during the years mentioned, are as follows:—

1. November 2, 1826. Solemnized a marriage contract between John G. Smith and Julia Giles, in Geauga county, Ohio.
2. December 13, 1826. Returns and record of marriage.
3. January, 1827. Held public meetings in Mantua, Ohio. ("Hayden's History of the Disciples of the Western Reserve," page 237.)
4. February, 1827. Preached funeral discourse of Hannah Tanner, Chester, Ohio.
5. March, April, 1827. Held protracted meetings in Mentor, Ohio, baptizing Nancy M. Sanford, William Dunsen and wife, and others.
6. June 5, 1827. Solemnized marriage between Theron Freeman and Elizabeth Waterman, Geauga county, Ohio.
7. June 15, 1827. Baptized Thomas Clapp and others, Mentor, Ohio.
8. July 3, 1827. Solemnized marriage between James Gray and Mary Kerr, Mentor, Ohio.
9. July 19, 1827. Solemnized marriage between Alden Snow and Ruth Parker, Kirtland, Ohio.
10. August 23, 1827. Meeting with the Ministerial Association, New Lisbon, Ohio. (Hist. Dis., pp. 55-57.)
11. October 9, 1827. Solemnized marriage of Stephen Sherman and Wealthy Matthews, Mentor, Ohio.
12. October 20, 1827. Ministerial Council at Warren, Ohio. (Hist. Dis. p. 137.)
13. November, 1827. Preaching at New Lisbon, Ohio. (Hist. Dis., pp. 72-75.)
14. December 6, 1827. Solemnized marriage of Oliver Wait and Eliza Gunn, at Concord, Geauga county, Ohio.
15. December 13, 1827. Solemnized marriage of Roswell D. Cottrell and Matilda Olds, Concord, Ohio.
16. January 8, 1828. Return of marriage made at Chardon, Ohio.
17. February 14, 1828. Solemnized marriage between Otis Herrington, Lyra Corning, Mentor, Ohio.
18. March, 1828. Instructing class

in theology in Mentor, Ohio, Zebulon Rudolph being a member; also held great religious meetings in Mentor and Warren, Ohio. (Hist. Dis., p. 198.)

19. March 31, 1828. Returns made to Chardon, Ohio.
20. April, 1828. Holds great religious revival at Kirtland, Ohio. (Hist. Dis., p. 194.)
21. May, 1828. Meets Campbell at Shalersville, Ohio, and holds protracted meetings. (Hist. Dis., p. 155.)
22. June, 1828. Baptized Henry H. Clapp, Mentor, Ohio.
23. August, 1828. Attended great yearly association at Warren, Ohio.
24. September, 1828. Solemnized marriage between Luther Dille and Clarissa Kent.
25. September 18, 1828. Solemnized marriage between Nachore Corning and Phoebe E. Wilson, Mentor, Ohio.
26. October 13, 1828. Returns made to Chardon, Ohio.
27. January 1, 1829. Solemnized marriage between Albert Churchill and Anna Fosdick, Concord, Ohio.
28. February 1, 1829. Solemnized marriage between Erastus Root and Rebecca Tuttle.
29. February 12, 1829. Returns made to Chardon, Ohio.
30. March, 1829. Protracted meeting, Mentor, Ohio.
31. April 12, 1829. Protracted meeting, Kirtland, Ohio.
32. July 1, 1829. Organized church at Perry, Ohio. (Hist. Dis., page 346.)
33. August 13, 1829. Solemnized marriage between John Strong and Ann Eliza Moore, Kirtland, Ohio.
34. September 14, 1829. Solemnized marriage between Darwin Atwater and Harriet Clapp, Mentor, Ohio.
35. September, 1829. Meeting at Mentor, Ohio; baptized J. J. Moss, disciple minister of note.
36. October 1, 1829. Solemnized marriage between Joel Roberts and Relief Bates, Perry, Ohio.
37. October, 1829. At Perry, Ohio. (Hist. Dis. pp. 207-409.)
38. November, 1829. Wait Hill, Ohio; baptized Alvin Wait. Hist. Dis., pp. 204-207.)
39. December 31, 1829. Solemnized marriage between David Cloudler and Polly Johnson, Chagrin, Ohio.
40. January 12, 1830. Returns to Cleveland, Ohio.
41. March, 1830. Mentor, Ohio.
42. June 1-30, 1830. Mentor, Ohio. (*Millennial Harbinger*, p. 389.)
43. July, 1830. Protracted meeting at Pleasant Valley, Ohio; baptized forty-five.
44. August, 1830. With Alexander Campbell at Austintown, Ohio. (Hist. Dis., p. 209.)
45. November 4, 1830. Solemnized marriage between Lewis B. Wood and

Laura Cleveland, Kirtland, Ohio.

46. December, 1830. Was converted to the faith of and united with the Church of Jesus Christ of Latter Day Saints, under the preaching of P. P. Pratt and Oliver Cowdery.

The following certificates of the proper officers, touching the record—evidence of the marriages, will show the correctness of transcript as to these dates:—

The State of Ohio, }
Geauga county. } SS—Probate Court.

I, H. K. Smith, Judge of the Probate Court in and for said county, hereby certify that the above and foregoing certificates, numbering from one to sixteen were truly taken and copied from the record of marriages in this county, preserved in this office, where the same, by law, are required to be kept. In testimony whereof, I have hereunto set my hand and affixed the seal of said court, at Chardon, this 27th day of April, A. D., 1891.

(Signed) H. K. SMITH, Probate Judge.
(SEAL)

IN THE PROBATE COURT.

State of Ohio, }
Cuyahoga County. } SS.

I, Henry C. White, judge of said court, do hereby certify that the foregoing is a true and correct transcript take from the marriage records in this office, where the same is by law required to be kept.

(Signed)
HENRY C. WHITE, Probate Judge.
By H. A. SCHWAB, Dp. Clk.
(SEAL)

The fact that one may, after the lapse of more than sixty years, by reference to the histories of the times, and an examination of official records, thus definitely locate Sidney Rigdon in his work and duties, should forever put at rest the unreasonable tales set afloat with a view of detracting from his work and casting discredit against the loyalty and faithfulness of the man to his convictions and people.

The foregoing citations of places and duties as a minister, however, are but mere drops to the great work accomplished at the time by this man. His converts were numbered by the thousands and his baptisms reached the total of eight hundred in a single year. Certainly, "the accuser of the brethren," has most malignantly followed Elder Rigdon in this world, and what is more strange in the case, is the lamentable work of Encyclopedias and pseudo-religious histories, in accepting as true the tales of his enemies, when the proofs of their falsity were readily accessible.

The discovery of the old manuscript of Spalding a few years ago, under circumstances which precluded every doubt of the genuineness of the paper, identified beyond question as Spalding's work, and which failed to contain the slightest resemblance in any particular to the Book of Mormon, struck down the principal bulwark which the enemies of the Book of Mormon had builded to overthrow its claims.

Now that it is further shown that the association of Elder Rigdon as the "mysterious stranger" is also clearly unsupportable, those who have offered these as a reasonable solution for the production of the Book of Mormon must without any doubt face the consequences of placing their structure upon a very sandy foundation.

No worthy historian will, in the future, be so rash as to risk his reputation for truthfulness and fairness by attempting to account for the production of the Book of Mormon through the work of Sidney Rigdon and the "Spalding Romance." However false or pretentious the claims of the Book of Mormon may have been, one thing is evident, that the original statements put forth in behalf of the book are yet unmoved; while the theories and tales of its enemies have, as if hung about with a millstone, been plunged into the depths of darkness.

Very respectfully submitted,
E. L. KELLEY.

LAMONI, Iowa, November 7, 1894.

"UPON THIS ROCK."

AND I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16: 18.

The late General Conference, which we were fortunate enough to attend, was, and is, in our judgment, to the observant, full of suggestion; and it has occurred to us to speak of some of the thoughts resultant from experiences had through the sessions of that gathering. Evidently, Jesus Christ is at the head of this church. If not evident, we are simply floating along with the great flood and tide of the world's uncertainties in religious affairs. Like them, "blind followers of blind leaders."

Over the portal of the churches in all the world to-day, so far as certainty or intellectual permanency is concerned, to the thoughtful mind, is written, "Ichabod,"—"the glory has departed." The widespread criticism of the agnostic goes almost unanswered, and brazen-faced infidelity, Goliathlike, thunders its challenges to the weakened, and frightened, or careless hosts who travel under the banner upon which is inscribed the name of Jesus Christ and the titles of the churches of men. Jesus Christ to the rescue of his name! Was, and is it not time, if the old affirmations are to be maintained? If the brain of this disquiet world is to be stilled; if the hungry heart and the thirsty soul of humanity are to be fed; they must be fed from the uncovered supply. Its source and supply are now hidden from the gaze and grasp of the world.

Upon this rock I will build, etc.

If there was such a man as Jesus

Christ, can stability be claimed for the record that announces himself as the Christ of God, the Savior of the world? So far as the statement is concerned, the boldness and unequivocal character of the statement made for him in the record, no uncertain criticism is allowable. He, Jesus Christ, intended permanency for his establishment, for his work. That which is now claimed by men as growing out of his life, his commandment, his instruction, is *not* permanent, *not* established. For instance: we need not discuss the statement made and indorsed by the largest body of professed Christians in the world to-day; viz., that the Catholic Church

Subsists in all ages, teaches all nations, and maintains *all* truth. . . . She comes down by a perpetual succession from the apostles of Christ, and has her doctrine, her orders, and her mission from them. . . . She cannot err in matters of faith.

"From the Catholic Church of God," we are informed in the apostles' creed we are to "*know* the things which *we are to believe.*" Wonderful paradox, to know a thing first, and afterwards *believe* it!

Her recalcitrant, Protestant progeny, however, while more modest in their claim and deportment, yet have lost even the tone and statement of a certainty; and now, amid the Babel of the nineteenth century, the claim of the reappearance of the original patterned church appears. The authority from and the immediate direction of the *living* Christ is asserted.

Is it true? is it indeed so? If it be true indeed, then come thou new evangel; come near to our hungry hearts, our longing souls! Smite thou our brain with thy power to compel, and to draw us toward the light of the now dead past through the living present! Open thou the eyes of our understanding, and breathe upon these dried bones of the creed-slain that they may live!

The vision, and impressions, and experiences of the General Conference of the Church of Jesus pass before me like a dream, a confirmation, a benediction, and a peace.

Upon *this rock* will I build my church.

God is calling through and to his church to "come up higher;" to come nearer, and yet nearer to him. Come where his voice may be heard; not far away, with sound distant and indistinct, like as the trumpet's uncertain sound; but coming closer, drawing nearer to the living fountain; and not through a dead letter of centuries gone, but with the warm, living breath of his own life, for hear the Master's voice repeating and reaffirming:—

Behold, *I stand at the door*, and knock: If *any man* hear *my voice*, and open the door, I will come in to him, and will sup with him, and he with me.

Is Jesus Christ alive? Is he speaking to-day? Did you, if you were at the General Conference, *hear him* speak? I think I *did*. Praise God! I feel quite certain that some of us did!

Upon *this rock* I will build my church.

What then? This: Prophets *may* go, or *may* err; prophecies may fail, or prove defective; false prophets may, as they have in the past, "arise," and may "deceive many;" but they will not harm, they cannot deceive *us*, if we, or the church, are built "upon *this rock*." Nay! The church itself may be removed from its foundations, and be covered from the gaze of the world in apostasy, but the foundation of Christ's own laying, the eternal "rock of ages," and of God's appointment, can never, never, no never be moved! Then, O my brethren, let us hasten, there to plant our feet and our faith, and so when stars grow dim, and the nether worlds between us crumble, like veritable sons of God we shall forever and forever abide!

The late General Conference; how full of food for thought and sober reflection! Many things to encourage, very, very many; some things to try us; and, is it not right that it should be so? We need a steady and a trusting mind amid life's discordant sounds and imperfections while we grow toward the perfect stature and attainment. To the church was presented a document, a revelation, from,—somewhere, some source. Do you know? Do we know *where* it came from? Do some of us think? Have many of us *seriously thought* where it came from? You know I mean by "thought" an attempt, at least, of a mental, rational analysis of all that legitimately bears upon the question in hand; and also to ask as well, "Is man's mental endowment alone sufficient for our need in order to arrive at a safe and sure conclusion?"

In the world, with its centuries of opportunity, we have seen that it is *not*. Is the case different though a man may be named and numbered with the Church of Christ? No, verily no! Our highest and best thought and best reason is to go hand in hand with, and yet be supplemented by something else. Indeed, it becomes our highest and best reason to admit this; and no record of past attainment, no persuasive eloquence, no force of human will, no power of human authority, should ever be allowed to lead us into forgetfulness of this.

To embellish the thought as much as we would like, would lead us perhaps upon ground by good taste forbidden; but the manner of the reception of the document referred to, presents a school, we think, for legitimate and profitable study. Im-

mediately upon its delivery, it is not an assumption to say, there was upon the part of individuals an immediate disposition to test the strength of their faith and their confidence in God and the church, to accept it as a revelation from God without even a reading of the document. To others, a single cursory reading was sufficient to dispose of their agency concerning it. We, as a church, through our representatives especially condemn the world for asserting their belief in a Bible of whose contents they know too little or nothing. *Will the criticism apply to Latter Day Saints?* And if this danger besets us, what is our remedy?

With all charity, and with a love for this church, and a fervent desire for its permanent establishment and growth,—which must be our apology for writing, if any is needed,—we say that these form the most dangerous class that the world or the Church of God has ever had or will have to deal with. It is that kind of a constituency that betrays or permits the betrayal of the good cause of truth and of God in all ages into the hands of its enemies, into the clutches and maneuvering power and generalship of the Devil. But for it, false prophets, from the days of the first Pope to Brigham Young, would have been shorn of their power to raise themselves to heights of infamous renown and left but to fall at last into the pit and hell which ignorance and cupidity in every age have dug for the heedless professor of a faith for which he could give no reason.

The genesis of our faith, what is it? We prove from the Book that God's church has in it apostles, prophets, evangelists, etc., and are we not in a church that makes that claim? To be sure; and so does the Roman Catholic, the Episcopal, and the Irvingite Church. Yes, but they hav'n't the "sealed book," the prophetic argument, etc., that we have. No, but Brigham Young had, and his followers have.

"Upon this rock," not of apostles, prophets, nor the whole of a letter that may be used as a weapon to kill, in the hands of the intellectual giant, the sensual or ambitious sophist; but in the presence of that "Spirit that maketh alive" in Christ must our appeal be settled in the hour of danger and of necessity, for safe places for our feet to rest upon.

We must not say or think of this church which the letter of a world-accepted word indorses so clearly, like as is said of the Church of Rome, "She can never err; that in matters of faith she is invulnerable, infallible." O no! we are wiser, all wiser than that, we say. Let us hope so. Then the church is *not* infallible; the material which composes it may

not be indestructible. Absolutely incorruptible? Of course not! Jesus Christ did not challenge the hosts of hell in an assault against his church as a test of its everlasting duration and indestructible certainty. What, then, is left to us save the *foundation* upon which we (who are, or may constitute the Church of Christ) may stand? "Upon this rock," and though we may be insured by a word of prophecy (Daniel 2) that the visible form of the church will no more disappear, yet this will be of small comfort to us who might allow our feet to slip from the rock and out of the church perhaps, or into darkness and apostasy, and thus our interest and hope in the matter wholly disappear.

Upon this rock I will build.

And upon this rock and in this church God hath set "some, apostles; some, prophets; some, evangelists," etc.

Is that all? Heaven forbid; O, heaven forbid! My reason and knowledge of history of this world warn me in thunder tones that the *Magna Charta* of my liberties and of a well-grounded hope forbids this construction of belief, or assumption of Satan's device. Not so; for St. Paul has told us how it is.

In whom ye also [apostles, prophets, lay members] are builded together for a habitation of God through the Spirit.—Eph. 2: 22.

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—2 Cor. 6: 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him *shall* God destroy; for the temple of God is holy, which temple ye are.—1 Cor. 3: 16, 17.

"Immanuel," "God with us," "Jesus Christ, the head" of this church, we have by a general voice in conference affirmed. "If *any man* hear my voice,"—no proxy business about that!

We thank thee, O God, for a prophet, etc.

To that I am willing to say amen, but I do not want, if I do say, or sing it, to be misunderstood by Jew or Gentile, Saint or sinner.

I was glad in my heart to be near enough to the President of the Church at the General Conference, when the proposition was made at the conclusion of the general vote upon the late revelation by some one that we all sing,

We thank thee, O God, for a prophet, to hear him say that he felt doubtful about the propriety sometimes; that it sounded too much, as he thought, of adulation, or words of that import. I love and respect this man too well to be a party, knowingly, to anything that will hinder his service toward us from being a complete success. The certainty of his calling only renders my eternal friendship for him to be built upon eternal foundations more and more a *necessity*.

And that loyalty to God or my highest convictions, will be my best indorsement of love and good will to men,

In the day when God shall judge the secrets of men's hearts by Jesus Christ, according to the gospel.

Two extremes, two thoughts, however, in conclusion, present themselves for our consideration.

"Let the elders who rule well be counted worthy of double honor," says Paul. Honor every man in his station, and for his calling's sake until God relieves us from this service; but to retain our agency, and our thought, and remember that while "the law of the Lord is perfect," its administration, even in the highest counsel of man may be imperfect, and that our liberties are in the law, and not necessarily always in the "*ipse dixit*," or decrees of men.

Paul, though an apostle, and "not a whit behind the chiefest of the apostles," spoke "as unto wise men;" and thus will all apostles who are wise do. And if there be not a residue of wisdom in those to whom they appeal, who may be beneath them in place or official station, then, by so much are they of a necessity forced to "put their trust in man," and make "flesh their arm;" and by so much are they dependent for the preservation of their liberties upon the intelligence, honor, and wisdom of their superiors in office only, and not, of a necessity, their superiors before the law.

But the laity cannot; the necessities of their secular life, the provision by manual or mental toil for the support of their families, the support of the church through the "affairs of the men of business," etc., forbid a deep and comprehensive analysis of these things, we say. Well, not so much as we may have supposed, perhaps; for "where there's a will there's a way." A disposition will hunt for opportunities and will find them. At any rate, we shall never all be free until we learn that our liberties are in the law, and this fact makes a study and knowledge of the law an imperative necessity upon the part of those who would be free from the evil effects of a maladministration of it.

And to teachers, and to those who are called to be shepherds over the flock of God, how great the responsibilities to which God has called them, to "feed the flock of God" and not themselves; to "preach the word," and not to avoid the truth or to suppress when it cries for utterance; to stand for the highest good and to fear God, rather than any earthly power or force; to remember that the wisdom that cometh from above is *first pure*, then peaceable;" and not for ease nor friendship's sake reverse this order.

In view, then, of the uncertainties

that attach to human conduct, the automaton-following is an open door, a standing invitation to the Devil to effect the overthrow of the kingdom of God. We should have faith in our fellow men, and in our leaders; but our friendship, and loyalty to them, and our service toward God, will never be a perfect one until we learn, lovingly, yet anxiously to watch their way and walk, as especially, they approach those points in our journey that call for ceaseless vigil and unwavering constancy to God and his law. When the time for the general sessions of the church draw nigh, let us, with one eye upon them, and the other upon the chart and charter of our liberties, watch as they affirm the law's construction with reference to the *intent* of God's meaning in the word to us.

"Would that all the Lord's people were prophets," was the wisdom of Moses; and great wisdom it was, too. How much trouble it would have saved Moses had it been so!

Having gifts differing.

To some it is given to believe on your words, etc.

That is a safe and profitable gift. It is the gift of God, and does not necessarily imply a second-handed, or manmade testimony. God is no respecter of persons at all, and when God speaks to us again, let us endeavor to see if possible that it is a *revelation from God* — through his mouthpiece to us. God has given to us apostles, prophets, etc., etc., who, *when acting as such*, are designed for "the perfection of the Saints," and not their destruction. But the gift of the Holy Ghost to all will, in its attainment and possession, lead us, if we will be led, and guide us, if we earnestly follow after and seek its counsels, "into all truth." It will arm us against the common foe, and enable Christ at last to "present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

M. H. BOND.

DIAMOND, Ohio, June 2, 1894.

A CORRECTION.

IN my article, "The Revelation of April, 1894," as found in *Herald* for August 22, occurs the following statement:—

And so far as I know, last spring was the first time in the history of the Reorganized Church when it was sought to order the publication of a revelation at the time it was given.

I was kindly informed by the editor of the *Herald*, a short time ago, that the above statement is incorrect; that upon two different occasions revelations were ordered published in the Doctrine and Covenants at the times when they were given and accepted by the church; and that one of the times referred to was April, 1887, at

Kirtland, Ohio, I being present at the time.

I hereby express my thanks to the editor of the *Herald*, and only regret that the mistake was not discovered, or made known to me, before the article went into print. I also apologize to the readers of the *Herald* for the unintentional blunder made.

A moment's reflection ought to convince anyone that it was a mistake of the head and not of the heart. First, my statement is modified by the words, "*So far as I know*." To have known the facts in the case when I wrote, and yet to have penned the false statement as I did, would have been, figuratively speaking, putting the knife to my own throat. Strange as it may appear, I had no recollection of the event which I denied having transpired, but thinking it possible that I was mistaken, I introduced the modifying words, "*So far as I know*."

Second, the statement made was not at all necessary as a means of support to any of the cardinal points sought to be made in the article. When I made the statement, I was defending the action of the conference against a seeming insinuation that the action implied that the revelation is not divine, and that the conference was inconsistent in delaying the order for publication in the Doctrine and Covenants; but even this defense (if indeed any defense is needed) can be easily made without the thing which is affirmed in the statement referred to above.

It always pains me to find that I have made a wrong or false statement, hence I hasten to set myself right. In gospel bonds,

J. R. LAMBERT.

LETTER FROM ELDER R. J. ANTHONY.

EDITORS HERALD:—Will you permit me to say a word in reference to the revival of polygamous marriages and the practice thereof by the Mormon Church. In *Herald* of September 5 I have read the extracts published from the Salt Lake *Tribune*, giving the opinions of the wise men of the West in reference to the probability of a resumption of the doctrine and practice. I have no disposition to criticize the editorial that prepares the mind of the reader for what follows. After reading the opinions of those who have expressed themselves, I am prepared to say that I do not believe there would be an attempt on the part of the church to receive polygamous marriages; but for me to say that polygamy was not practiced now, and believed in just as firmly as ever by the church, would be in direct conflict with my experience and knowledge of existing facts. I do not wish to be understood to say that polygamy is

practiced as a church measure to-day, but it is being practiced by church members, largely, too.

The statement of George Q. Cannon, Heber J. Grant, and Willard Young may satisfy some people, and may be the expression of the Presidency of the church; but it does not express the minds of a great many of the church people. In different parts of Utah and Idaho I have met the issue publicly and privately, and in almost every case they have taken the position that the manifesto did not require the cessation of the practice, but that the church was to *refrain from entering into* that relation. Pres. G. Q. Cannon, as well as H. J. Grant and Willard Young, know that polygamy is practiced to a degree by men and women of the church, and that the church has not publicly dealt with any for the crime. What is done privately we don't profess to know. The talk about there being no more danger of the resumption of the practice than the "burning of widows," is all gush. Of course there is no need to resume when they have never stopped. If Mr. Cannon does not know that there have been babies born to women who lived in that relation since the passage of the manifesto, and in the last two years, it is because he did not want to know. I heard a man who presides over a stake in Utah, in a public discourse before a young people's conference, declare that there was no power on earth or in hell that could make him give up his families; that he held the keys of the resurrection and that he would have them now and in eternity; and that not long ago. Besides, I have heard others publicly declare that the time was near at hand when they would be able to live up to their covenants. That is about the only covenant they are prevented from keeping publicly.

The statements of Judge C. S. Zane and ex-Governor Arthur L. Thomas, coming from men occupying the position they did, could say no more than they did. My experience and that of J. W. Judd is quite different. He says: "The overwhelming majority of the Mormon people were opposed to the practice of polygamy at the time of the publication of the manifesto." I know from my experience that the opposite of that was the fact,—that a very large majority of the church believed in the doctrine. At the time the manifesto passed George Q. Cannon said he had been appealed to "many scores of times to get out something, and to announce something. Some of our leading brethren have said," etc. (See *Deseret News* of Oct. 11, 1890.) He then goes on to tell what some of the leading brethren said, and that was, to get out something to save the people from

further prosecution. It was the leading men who saw the danger line, and not the common people.

I believe the majority of the people of the church to-day would do what the priesthood would advise; and I find the young men in my travels to be just as firm believers in polygamy as the older men ever were. I don't believe the church will ever attempt to proclaim that as the doctrine of the church again. When one reads the statements of C. S. Varian, W. S. McCormick, and C. E. Allen, it is plain to see the light in which they regard the matter, and especially that of Mr. Varian. He gives very pungent reasons why there need be no fears of revival of the practice as a church measure.

If things don't appear tempestuous around about in the political arena after Utah becomes a State then I will confess I have seen through a glass very darkly. I shall be pleased to see everything run along smoothly, and hope it will; but when high church dignitaries take such an active part in politics as they have done, and denounce the course pursued by one man in Castle Valley, as was done once upon a time, there would be music in the air, or words to that effect.

Ex-Judge J. W. Judd pays a compliment to the people when he says they are a "hospitable" people. I have formed the acquaintance of some good and kind people, and I have nothing to say against the people on that score at the present time. But I do say, that so far as my observation goes, the majority of the people are just as completely under the influence of the priesthood as ever, and if they chose to advise, their counsel would be heeded, not in reference to the reestablishment of polygamy, because of past experience; but that the leaders will not do. From the time the People's party was disorganized and the church men divided on political lines I have favored statehood for Utah. I believe it is just to them that no privilege should be denied them that has been granted to others. When the church members publicly professed to abandon the doctrine of polygamy they should be dealt with as any others who make professions of loyalty as a body and publicly as they have done. I hope the political hatchet is buried for all time, and that the great sachems on both sides may smoke the pipe of peace until they see visions of happier days, and where they all may have a grand jubilee in the "happy hunting grounds," where political honors and the love for shekels shall be known no more forever. May great peace, prosperity, and blessings be unto Utah and her people.

WOODSIDE, Montana, September 12, 1894.

ABIDING IN CHRIST.

IF ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15: 7, 8.

This statement of our Savior is one which should engage our earnest consideration.

If ye abide in me, and my words abide in you, [the result will follow that] ye shall ask what ye will and it shall be done unto you.

And, of course, if we do not abide in him the opposite will follow, or in other words, we will not be able to obtain "what we will." Hence, if we desire eternal life, we must abide in him, and not only so, but his word must abide in us. This applies to all people, whether in the gospel covenant or not, because if not in the covenant, you do not abide in his words, neither do his words abide in you; consequently you are outside the terms. Because:—

He that hath my commandments and keepeth them, he it is that loveth me.

Or, by keeping his commandments we *prove* that we do love him. What a glorious promise this is; just think, all you have to do is to put yourself in harmony with him—obey his commandments—and whatever is for your good and benefit you can have by asking! All is left to you, if his holy will finds echo in your heart, if you respond to that will as fast as it is made known to you, all that is for your good, you can obtain. If you are sick you can call for the elders of the church, and they will administer the ordinance of anointing with oil and laying on of hands, and God will raise you up.

If you are in the world—"a foreigner"—and the glorious gospel is presented to you, you accept of it, and cease doing evil and learn to do well, God will confirm the truth of the gospel to you by his Spirit, that you may not henceforth be "tossed to and fro, and carried about with every wind of doctrine;" but you will *know* that your feet are planted on that sure foundation which the "gates of hell shall not prevail against." You will have knowledge which man cannot give you nor take from you; and you will never fail, if you continue in his word to the end of life. If you are a saint, you are in his word, and now it remains for you to continue to be one. For:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

Here we see the same truth told by another in different words, but very pointed and easily understood. This statement, like the one at the beginning of this article, applies to all alike:—

Whosoever [any person at any time] transgresseth, and abideth not in the doctrine of Christ hath not God.

What is the doctrine of Christ? What did Christ teach? He taught Nicodemus, a ruler of the Jews, that a man *must* be born of water and of the Spirit. He taught that it was for the express purpose of offering to mankind the terms of salvation that he came into the world:—

Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations.— Luke 24: 46, 47.

As much as to say that all nations must repent, or in other words, stop doing wrong and do right. Putting these two statements together, it is plainly shown that all nations are to repent and be born of water and of the Spirit. Paul said to the saints that before they obeyed Christ they were "strangers and foreigners," "without God in the world." But said he:—

Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets.

We find what that foundation was by reading Hebrew 6: 1, 2; as follows:—

Therefore [not] leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms [water and Spirit], and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.

You will observe these doctrines of Christ are the foundation, and "other foundation can no man lay." (1 Corinthians 3: 11.) "We are laborers together with God," and we are to build on this foundation. Reader, are you standing upon this foundation? These are the doctrines of Christ, no one will deny and at the same time claim to believe the Bible. Well, if these are the doctrines of Christ, they were his teachings, his words; do they abide in you and you in them? If a man does not abide in these doctrines of Christ, he must be a doer of evil deeds, so John said, 2 John 11.

I have heard people say, "O, you can prove anything by the Bible; all sects predicate their faith on the Bible." But when you come to put them to the test of proving their doctrines by the Bible they are somewhat in the position of the man who claimed to be a Christian and was arrested for stealing. The judge said to him, "Can you sustain your act by the Bible?" And the man answered, "Yes," and he quoted, "Let him that stole, steal." (Eph. 4: 28.) And that is about the way the Bible sustains justification by faith without works, and a number of other popular doctrines. They seem to be sustained by the Bible, but an examination of the context shows to the contrary. This text is made to prove the opposite of what the

writer of the New Testament intended.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

That is, they do not abide in his word and his word does not abide in them, though at first sight it may have the appearance of doing so. We are to abide the *whole* law, not a part of it. The whole testimony must sustain us. We are to "live by every word that proceedeth out of the mouth of God," and so may we do and be found spotless at the judgment seat of Christ.

C. A. PARKIN.

Conference Minutes.

DECATUR.

Conference met at Lone Rock, Missouri, October 13, 1894, at 10:22 a. m.; William Anderson president; Edward L. Page clerk, R. M. Elvin assistant. Branch reports: Lucas 159; 6 baptized, 2 removed, 2 died. Cainsville 46; 5 baptized, 6 received. Pleasanton 116; 1 baptized; 38 absent. Greenville 37; 1 baptized, 1 removed; 8 absent. Davis City 75; 3 baptized, 1 removed; 16 absent. Leon 45, gain 2. Lamoni 995; 16 baptized, 23 received, 4 removed, 3 died. Hiteman 29; 1 baptized, 7 received; 2 absent. Allendale 93; 1 baptized, 1 expelled. Lone Rock 83; 5 baptized, 1 received, 1 removed. Wirt 45; 1 removed; 14 absent. Ministry reporting: Elders J. W. Gillen, J. A. Whitehead, W. Anderson, R. M. Elvin, H. A. Stebbins, J. S. Snively, C. Scott, C. H. Jones, W. Thompson, F. A. Smith, H. Case, M. Haskins baptized 4, D. W. Wight, S. V. Bailey, M. Shaw, J. McDiffit baptized 3, H. Bartlett, E. L. Page, E. Keeler, F. M. Weld, H. N. Snively baptized 2, J. Johnston; Priests, W. T. Shakespeare, G. Brown, J. Vinnerd, J. A. Gunsolley, E. E. Marshall, A. E. Shaw, C. Dillon, C. Blakesley; Teachers, H. E. Pinkerton, W. E. Evan, J. Harp, A. K. Anderson, T. Cole; Deacon J. Sandage. Report received of Decatur district Sabbath school association. F. E. Cochran superintendent, D. A. Anderson secretary. Application for teacher's license for Conard F. Cone granted. Application for the ordination of Isaac Phillips to the office of elder, was granted. A request from Lone Rock branch that G. F. York be ordained a priest was granted. A vote of the Lone Rock branch that Price McPeck be ordained an elder was considered and his ordination ordered. Motion carried that when we adjourn we do so to meet in Lamoni at call of district president. William Anderson on tent committee, reported \$50 on hand and that efforts were still in progress. Report accepted and committee continued. Authority was given the committee to use their discretion in the purchase of a tent. Columbus Scott spoke of his appointment to confer with the district regarding reunions. Spoken to by several, when motion carried that the president of this district appoint a committee to confer with others on the subject of reunions. Sunday service at 10:30 a. m. as follows: Sang hymns 61 and 771. Opening prayer by H. A. Stebbins. Sang hymn 764. President Anderson referred to the rearing and completing of this house of worship, on which had been expended about \$600 in money and material, as also \$300 in labor. He referred especially to the good work done in its erection by Bro. Thomas Sandage who has passed beyond, as also to the sisters in their work towards this enterprise. James W. Gillen read Psalms 121 and 122. The speaker, Columbus Scott, read

from Exodus 20: 24 and Deuteronomy 12: 5 on the building of the tabernacle, characterizing this movement as in harmony therewith. His discourse was replete with timely suggestions and was listened to by an audience of three hundred and eighty-nine persons, filling the room to its capacity, while numbers remained outside. Dedicatory prayer at the close by R. M. Elvin.

SOUTHERN CALIFORNIA.

Conference convened with Los Angeles branch as per adjournment at ten a. m., October 26, 1894; D. L. Harris president, A. Carmichael assistant; W. P. Pickering secretary, Sr. Hermina Adams assistant. Ministry reporting: Elders D. L. Harris baptized 9, W. M. Gibson baptized 10, R. R. Dana baptized 7, C. Baly, A. Carmichael, W. P. Pickering baptized 7, C. W. Earle baptized 2, A. E. Jones; Priest J. Morris; Teachers S. Penfold, F. W. Burton. Branch reports: San Bernardino, gain 11; Newport, gain 32; Los Angeles, gain 22, referred back for correction. Santa Maria, Laguna, and Valley Center not reported. The office of church historian having been made vacant by the death of D. S. Mills, R. R. Dana was elected church historian for Southern California district, the object of which is to collect and record all items of interest in regard to all noteworthy manifestations of God's power and goodness among his people through the Spirit or otherwise; and all officials and members were by resolution requested to assist in this work by collecting and forwarding to R. R. Dana all such items as come under their observation. D. L. Harris was sustained president of district, Wm. M. Gibson assistant, W. P. Pickering secretary, Charles Baly Bishop's agent. Bishop's agent's report was read and referred to an auditing committee, who reported it correct as follows: Receipts \$1,413.90; expenditures \$1,220.09; on hand October 26, 1894, \$193.81. Resolved that this conference heartily enjoy upon the Saints of Southern California district the necessity of taking the church publications, especially the *Herald*. A. Carmichael was elected district treasurer. A. A. Goff and Vina H. Goff were elected delegates to General Conference of 1895. Resolved that this conference declare the Valley Center branch disorganized, and request the president and secretary of the district to grant letters of removal to all members of said branch, and all books and papers belonging to said branch be turned over to the district secretary. All the spiritual authorities of the church and all the conference appointees of this mission were sustained. Adjourned to meet with the Newport branch on or before the full moon in October.

NORTHEASTERN ILLINOIS.

Conference convened with the Plano branch October 13, 1894, at 10:30 a. m.; F. G. Pitt presiding, M. J. Danielson secretary. Branch reports: Mission 103, gain 1; DeKalb 29, gain 11; Chicago 101, gain 5; Unity 31, no change; Plano 214, gain 1; Sandwich 62, loss 1; Braidwood 55, gain 5. Ministry reporting: Elders F. G. Pitt, C. G. Lanphear, W. Vickery, A. J. Keck, W. Strange, J. S. Keir, J. B. Roush, C. D. Carter, S. J. Stone, G. Scheideker; Teacher J. L. Cooper. Bishop's agent's report: On hand at last report \$271.76; received since \$60.50; paid out \$235; balance due church \$97.26. A committee of three was appointed to audit Bishop's agent's books and report to next conference. Report of the Northeastern Illinois district Sunday school association read in compliance with article seven of Constitution and By-laws of district associations: "We beg leave to report that the association held a convention October 12, 1894. Number of schools in district 7; total membership 317; total number of officers 39; total amount collected for association \$7.38; treasurer reported on hand

\$17.65. Superintendent offered his resignation on account of other duties, which was accepted. The assistant on account of contemplated removal was also released. The vacancies were filled by choice of F. G. Pitt superintendent and Lester Wildermuth assistant. All the schools appear to be in a prosperous condition and the outlook encouraging. J. B. Roush superintendent, E. E. Johnson secretary." The president made a statement in reference to the Briggs and Good case of Chicago, and in order that the district records might show that the case was ended, reported that through the aid of three members of the High Council the entire matter was amicably adjusted. The report was read and accepted and ordered spread upon the district record. Resolved that the Northeastern Illinois district does hereby petition the General Conference to take in hand and decide the place and time of the meeting of the General Reunion of the church for the year 1896 and thereafter. F. G. Pitt was sustained district president, M. J. Danielson secretary, and Thomas Hougas Bishop's agent. Preaching by Elders A. H. Smith, C. D. Carter, and W. W. Blair. Adjourned to meet with the Sandwich branch the second Saturday and Sunday in February.

Miscellaneous Department.

CONFERENCE NOTICES.

Officers and Saints of Pottawattamie District, greeting; Beloved in the Lord.—You are hereby reminded that the quarterly conference of this district will convene at Boomer, this county, and all are respectfully invited to attend, on the 24th and 25th of this month (November). Come one and all, and bring with you a good degree of the Holy Spirit, that we may be aided in our deliberations to the success of the work and the glory of God.

Respectfully,

CHARLES DERRY, Pres.

Notice is hereby given that the Southern Missouri district will meet in conference at Yonker, Missouri, Friday, November 30, at four p. m. Branches and ministry will please send their reports to Yonker in care of C. Edwards. Delegates coming from the south by rail will please come on the local freight train Friday morning, the 30th, to Mountain Grove, and from the north on same day on passenger, and the brethren will meet you at the depot with teams.

JOSEPH WARD, Clerk.

BISHOP'S AGENT'S NOTICE.

To the Saints in the Mobile District.—Believing that the time has come when the Saints of this South land should make a special effort, I call upon you to come forward with your tithes and offerings. Let us make a united effort to assist in the "work entrusted to all."

Our brethren in the North have done a great deal for us. Their tithes and offerings have sustained the families of elders sent into this field for the past fifteen or twenty years. Yes, more; have paid much of their traveling expenses. God bless them. He has blessed them. Would we who have taken his name upon us in this Southern land be blessed? Then let us follow the counsel of the Lord and move forward in the line of duty. Let us be willing to make sacrifices and God will be willing to bless us.

The South in the main is a great untried field, and I believe a promising one. We have the truth; let us assist in sending it to the thousands of waiting ones in this land unto whom it will be glad tidings indeed.

We hope to see our sister districts of this southern land wheel into line, their prayers united with ours, ascending to him who blesses all, whilst the watchword of Zion's

children, "Come up higher," is on our lips; then the resolutions born of holy desires and the love of God in our hearts will be seen in our lives and conduct. Onward, then, in the strength of Israel's God, victories over self, victories over the enemy of righteousness will be won. Truth will conquer. Then let us be found marching under its banner, not recreant deserters, but noble soldiers of the cross. Work, work! Let us shake off the lethargy that has bound us these many years. The angels are ready to assist in breaking the shackles. Blessings await us, spiritual and temporal; let us prepare to receive them.

Send tithes and offerings to my address, Scranton, Mississippi.

In the hope of prayers and God's blessings,
Your brother in Christ,
FRANK P. SCARCLIFF,
Bishop's Agent.

October 29, 1894.

BORN.

LEWIS.—To Bro. William and Sr. Mary Lewis in St. Joseph, Missouri, June 23, 1894, a daughter, and named Ruth. By this name she was blessed November 4, 1894, by J. M. Terry and R. A. Marchant, at her home in St. Joseph, Missouri, being too sick to take to church.

MEE.—At San Bernardino, California, September 30, 1893, to Mr. S. and Sr. Emma Mee, twin boys, and named Lie and Lesley. Blessed July 29, 1894, at San Bernardino, by Elders M. H. Forscutt and William M. Gibson.

MARRIED.

WHITEHOUSE—HIGGINSON.—At Kewanee, Illinois, on the evening of November 1, at the home of the bride, Bro. Alma Whitehouse and Sr. Emma Higginson, Elder John Chisnall officiating. The popularity of this estimable young couple was sufficient to bring together a large circle of friends and acquaintances, who joined them in the after festivities, composed of a bounteous repast followed by most excellent orchestral music and the usual conversational topics on such cheerful occasions. The many beautiful presents gave substantial tokens of the interest felt in the young couple's future, while all joined in most hearty congratulations.

DIED.

WARNER.—At the home of her aunt, Kansas City, Missouri, October 24, 1894, Ida Warner, aged 23 years and 6 months. She died strong in the cause of Christ with a hope of eternal glory. Father, brother, and sister mourn. Many friends were there to pay their last respects to the one they so dearly loved. Funeral sermon by Priest George Edwards. Interment in Union cemetery October 26.

DUSDON.—At Bartlett, Iowa, September 29, 1894. John, eldest son of Bro. James and Sr. Marion Dusdon. Deceased was born April 6, 1877. Funeral service conducted from the house to the beautiful cemetery of Gaylord's and Green's, near Tabor. In consequence of the sickness of some of the family the funeral sermon was deferred until Sunday, October 28, and was then preached in the large schoolhouse at Bartlett by Elder Henry Kemp to a large and very attentive audience of mourners and kind friends. Johnny had not yet been baptized into the church, but was a model youth, highly respected and greatly beloved by all. A loving father and mother, five affectionate sisters, two brothers, a large circle of relatives and friends mourn their loss.

ITEMS OF INTEREST.

NEW ORLEANS, La., Nov. 3.—If the labor trouble now in progress pursues its natural destiny by Thursday night New Orleans will be in the throes of the most bitter race riots the State has ever experienced. The trouble is really an attempt on the part of the merchants and ship agents to break up union

labor on the levee. Until two weeks ago the whites and the colored laborers worked peaceably together, but the white screwmen expelled from their midst the colored screwmen, and the latter began at once to cut the regular rates in order to secure work. Therefore the colored men now represent nonunion labor and they are backed by the whole mercantile community. To-day stevedores who had been sent to Mobile and Galveston to secure more colored screwmen, returned and reported satisfactory results. The labor unions declared they would order a general strike of all white labor on the levee and then seek to have the entire white labor of the city refuse to work alongside of the colored laborer in every branch of industry. By their acts of last Friday and Saturday the screwmen have shown themselves to be well armed and well organized, and will undoubtedly use force in attempting to drive the negroes away from work. The trouble is now definitely fixed for next Wednesday, when rioting on the river front will begin without doubt if the colored screwmen dare go to work. Gov. Foster has served notice on the labor people that he will order out the militia the moment violence begins. Altogether the crisis is the gravest that has threatened the city in many years.

NEW ORLEANS, La., Nov. 5.—Developments in the labor troubles to day show the desperation of the white men who work along the levee and indications are that the worst is not yet over. Yesterday the torch was applied to the wharf of the West India and Pacific Steamship Company on the levee at the foot of Nun street, and before the flames were subdued there was a loss of \$200,000 in merchandise, cotton, and damage to one of their steamships. About half was insured.

GUTHRIE, Ok., Nov. 4.—Meager particulars have been received here of a desperate running fight between the Cook outlaws and United States Deputy Marshals near Sasabka. Two officers and one bandit killed and two bandits wounded.

WASHINGTON, D. C., Nov. 5.—There was an outpouring of Salvation Army soldiers at the Pennsylvania depot to-day to greet General Booth, Commander in Chief of the army. Members of the District Auxiliary Leagues, the Rev. S. M. Newman, pastor of the First Congregational Church, the Rev. L. B. Wilson, Methodist Presiding Elder of the district; Mr. H. B. F. MacFarland, and others extended a welcome to him in behalf of the people of the district. There was an army parade on Pennsylvania avenue, and General Booth was escorted to the house of W. R. Woodward, a merchant, where he is being entertained. This afternoon General Booth met the clergymen of the city at the Congregational church, and to-night he addressed an immense audience in Convention Hall.

MEXICO CITY, Nov. 3.—A number of deaths occasioned by earthquake are reported, crushed by falling walls. News from the interior shows the shocks were severe. The earthquake showed its greatest force in a north and south direction, though the upward shock was violent. Probably no city less strongly built than this could have resisted its immense force. Buildings everywhere are cracked. Even the massive rock wall of the cathedral is in a perilous condition. There was a panic in Balem prison, where the beams in the roof cracked and the building threatened to come down on the heads of the prisoners, over 2,000 in number. The city government building was slightly injured, the glass roof being wrecked. Suburban towns felt the shocks and some casualties are reported this afternoon. The weather was windy yesterday afternoon. Just before the shock the valley was enveloped in clouds of dust. This usually precedes earthquakes.

MEXICO CITY, Nov. 5.—The earthquake extended to a number of towns in the States of Vera Cruz, Hidalgo, Puebla, and Mexico.

The damage in this city is estimated at \$250,000.

The press here as a unit declare too much forbearance has been shown toward Guatemala.

President Diaz and a number of prominent military men have attended a trial test of the new Mondragon rifles. The results under experienced experts were most satisfactory.

PARIS, Nov. 3.—The French Government has received a dispatch from M. Lemire de Vilers the special envoy sent by the French Government to Madagascar with the ultimatum of France to the Hova Government, announcing that the left Antananarivo October 26 without receiving the reply of the Hova Government to the French demands. The French envoy informed the Hovas he would receive communications from them until the day he arrived at Tamatave.

Later advices report that the Hovas will yield only to force.

LONDON, Nov. 3.—The annual conference of the National Constitutional Workmen's League was held to-day at Durham. A resolution was adopted condemning the government for sending contracts abroad while the unemployed of Great Britain, walking four abreast, would make a procession 100 miles long.

BOMBAY, Nov. 3.—The delimitation of the Waziristan Punjab frontier, in accordance with Sir Mortimer Durand's agreement with the Ameer of Afghanistan, is causing serious fighting. The warlike Waziri tribesmen made an attack early this morning upon the camp of the political officers' escort in the northern part of the Spin county. After a short fight the escort, which is a strong body of troops commanded by Col. A. H. Turner, repulsed the Waziris, inflicting heavy losses upon them. No details of the fighting have been received.

WASHINGTON, D. C., Nov. 3.—Surgeon Fairfax Irwin, at London, reports a decrease in the status of epidemic diseases in Europe and Asia. Particularly has this been true of the cholera in Germany, Holland, and Russia. Snow has fallen in several of the infected districts in Germany, and all the mountains of the Thuringian Forest and the Swabian Alps are covered with it, and it is hoped the epidemic in Germany is practically at an end.

ST. PETERSBURG, Nov. 3.—The remains of Alexander III. are expected here November 15. They will lie in state at Odessa, Kieff, and Moscow on their way to the city, and will finally repose in state at the Cathedral of St. Peter and St. Paul. The remains will afterward be placed in the imperial mausoleum.

Rings were exchanged yesterday between the Czar Nicholas and Princess Alix of Hesse-Darmstadt. The wedding of the Czar and Princess Alix will take place a few days after the funeral. It is expected the Czar will upon this occasion, grant an extensive political amnesty.

LIVADIA, Nov. 3.—A special service to celebrate the accession of Nicholas II. to the throne of Russia was held to-day in the Palace Church. It was attended by the Czar, the Czarina, the Queen of Greece, the Duchess of Saxe-Coburg-Gotha, Princess Alix of Hesse-Darmstadt, the Grand Dukes and Grand Duchesses now at Livadia, and the chief officials of the district.

ODESSA, Nov. 5.—A firm belief prevails here that Czar Nicholas will abolish the press censorship.

ST. PETERSBURG, Nov. 5.—The Emperor's manifesto issued upon his accession is held here to promise a milder and less autocratic reign.

LIVADIA, Nov. 4.—Princess Alix was received into the orthodox church Friday. The ceremony took place in the chapel of the imperial palace. After the ceremony of confession she received the orthodox sacrament.

LONDON, Nov. 5.—A dispatch to the *Chronicle* from Vienna says that the Russian Nihilist, Prince Peter Alisoff, residing at Lugato, avers that the Czar was gradually poisoned with the small doses of phosphorus administered to him by Nihilists since March 1, until his disease was established. Those who managed to spice the Emperor's dishes are safe away. He added the whole Romanoff dynasty is doomed to a similar fate.

LONDON, Nov. 5.—A dispatch to the *Standard* from Berlin says that a telegram from St. Petersburg reports that changes among the Russian Ministers and the Russian Council are impending. It is believed that M. de Giers, the Foreign Minister, will resign, but nothing definite is known.

Premier Sagasta, of Spain, has formed a new ministry, which has been accepted by the Queen Regent.

PARIS, Nov. 4.—The government will Tuesday ask the Chamber of Deputies for a credit of sixty thousand francs for the expenses of an expedition against the Hovas, the ruling tribe of Madagascar. The hostile operations will be under the direction of the Ministry of Marine. Col. Borgoise des Bordes will hold the chief command.

Eight cotton laden vessels set afire at Savannah, Georgia, November 5 and 6, supposedly by striking stevedores. Phosphorous was used to ignite the cotton.

AKRON, O., Nov. 6.—The corps of engineers appointed by the United States Government to survey the various routes for the proposed ship canal between the great lakes and the Atlantic Ocean will begin its work in this city to-morrow, starting on the preliminary survey of the Ohio Canal and Muskingum River. The canal is to be seventy feet wide and seven feet deep.

YOKOHAMA, Nov. 3.—It is announced here that the investment of Port Arthur by the Japanese forces by land and sea has been completed, and that the forward movement of both the Japanese armies in the direction of Moukden is being rapidly pushed. It is added that a portion of Field Marshal Count Oyama's force is attacking Kin Chow on the Gulf of Liatung, which is occupied by the Chinese troops. In the meanwhile Gen. Nodzu's advance column is approaching Fung Wang, a fortified town on the main road between Wie Ju and Moukden, to which place all the Chinese troops retreated after leaving their positions north of the Yalu River. The Japanese expect to defeat the Chinese at both places, and there unite their columns before the walls of Moukden.

WASHINGTON, D. C., Nov. 6.—A short cablegram received by Secretary Gresham to-day from United States Minister Denby at Peking chronicles another important forward movement by the Japanese. It says: "Japanese have taken Foo Chow, in the Gulf of Liastano, approaching Shan Kai Khan. No campaigns against Moukden and Tien Tsin. DENBY." All of this means, according to the interpretation arrived at by the State Department officials, that the Japanese have seized the important strategic port of Kin Chow, near Newchang and on the railroad leading in one direction toward Tien Tsin and in the other toward the Manchurian capital, Moukden. The latter is thus threatened from two sides, as the Japanese forces which have crossed the Yalu River from Korea are advancing rapidly from the southeast upon this doomed capital, and according to Minister Denby's cablegram another force will start northward from Kinchow to join them. The distance from Kinchow to Tien Tsin is only about two hundred miles and the roads are the best in China. Tien Tsin is well fortified, but should it fall the way to Peking, the Chinese capital, would be open to the invaders.

LONDON, Nov. 6.—A dispatch from Tien Tsin, which will be published to-morrow, says the representatives of all the powers were assembled by the Tsung-Li-Yamen to

hear the Chinese Government's statement respecting the critical situation of affairs. Prince Kung, president of the Tsung-Li-Yamen, calmly avowed the impotence of China to withstand the Japanese attack, and appealed to the powers to intervene, saying China was willing to abandon her sovereignty over Corea and to pay a war indemnity. The Ministers applauded the frankness of this confession and promised to support China's appeal to their respective governments, with a view to restoring peace, in order to avert the dangers threatening all interests.

Attorney General Olney, of Pennsylvania, has written a letter to Judge Dallas of the United States Circuit Court, before whom the case between the receivers of the Reading Railroad and members of the Brotherhood of Railway Trainmen is being tried, expressing the opinion that no court should oppose organized labor unions; that labor unorganized is practically powerless; that a workingman cannot be deprived of his right to belong to such organization. The letter is an exhaustive discussion of the question.

Twenty infantrymen among a regiment of mutinous troops were shot at Rio Janeiro, for taking part in a demonstration against Peixoto.

The volcano of Colima, in Mexico, is again in active eruption and people in the vicinity are fleeing.

The late election in New York State resulted in a victory for the project for "the greater New York," by which an area 317.77 square miles will be included in one municipality, while the present city has only 38.85 square miles. The new city will have over 3,000,000 inhabitants and will rate the second city in the world.

A severe blizzard raged throughout New England on the 8th. Wires are prostrated and shipping is endangered. The storm is the severest since 1888.

As a result of the late general November elections the next House of Representatives will comprise the following: Republicans 250, Democrats 97, Populists 9. The Senate: Republicans 43, Democrats 38, Populists 7.

Members of the Cook gang plundered the town of Lenapah, Indian Territory, November 9, killing one citizen and wounding another.

Alabama colored men have sent an advance committee to Liberia, with a view to arranging for extensive emigration to that country. The President of that country has written a letter encouraging the project by an offer of twenty-five acres of land and a temporary house to every immigrant.

Benton Harbor, Michigan, reports earthquake shocks, November 9.

Extensive storms, accompanied by sleet, and snow, and high winds, prevailed throughout the northwest on the 9th inst. Connecticut points report damage by storm to the extent of \$100,000 on the same date.

SHANGHAI, Nov. 9.—The Chinese army of the north has retreated to the mountains, where the soldiers are reported to be starving and suffering severely from cold and exposure.

The Japanese army is reported to be encamped at Fang Wang Cheng. The Japanese are pursuing some 15,000 Chinese, mostly raw recruits.

Port Arthur is not expected to make a determined stand against the Japanese. Admiral Sir E. R. Fremont, in command of the British fleet, considers Port Arthur will probably be the scene of the last engagement of any importance between the Chinese and Japanese.

LONDON, Nov. 9.—The *Standard* says there is little hope of united action by the powers in response to China's appeal to them to intervene to bring about a peace between it and Japan. Russia and France are willing, but Germany's reluctance will prevent action.

The Saints' Herald.

(Established 1860.)

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 41.

Lamoni, Iowa, November 21, 1894

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THE GREATNESS OF RELIGION.

The autumn Chicago University convocation address was delivered by the Rev. Dr. John Henry Barrows, Professorial Lecturer in Comparative Religions in the University of Chicago. Dr. Barrows' theme was "The Greatness of Religion." Popular interest in the subject chosen was intensified by the fact of the prominent position given the speaker in the World's Parliament of Religions, held in Chicago last year. Dr. Barrows will in the near future preside over the Museum of Oriental Religions, to be built upon the university campus and endowed by Mrs. Caroline E. Haskell of Chicago.

Dr. Barrows said in part:—

I speak to those who believe that hierology or sacred science should keep abreast of the times. This university was founded with a Christian purpose, its character, freedom to all research, its faith, that the divine is everywhere, and that no truth clashes with other truth. It welcomes whatever facts have been discovered by the pioneer students in comparative theology, although it may not receive their philosophic theories. We all believe Christian men ought to be alert in exploring every department of knowledge, that the Spirit of God is back of the material creation, that he is the energy in all the evolutions of the past, that he is present with the human spirit to-day. We believe the scientific knowledge which omits the science of religion leaves out the most lustrous domain of human thought. We have gone far beyond the doctrine of absentee gods and mechanical theories of creation, and reverently accept the divine immanence,

working in every biological law, active in the lowest forms of life and in the latest evolutions of society. Religious development has not proceeded along one line only. Environments have been various and changing, and in accordance with phylogenetic laws we behold in religion, as elsewhere, multiform evolutions, fossil, extinct faiths, and degenerate descendants of higher spiritual types—for development is not always progress. While science is inspiring in us a tenderer feeling toward the animal creation, with which we have had so long a history in common, it is also showing that even between types of worship so far apart as fetichism and Christian theism there is, as Dr. Fairbairn has said, the common bond of faith in the supra-sensible.

What study should broaden the bounds of intellectual and moral sympathy like the study of universal religion? Should it not give to the heart an expansion like that which astronomy has given to the brain? We ourselves are heirs of all that has been; we feel the touch of hands which became dust when Nineveh was destroyed, and hear the sound of pathetic voices that were stilled before the Argive keels grated on the shores of Ilium. The sceptered spirits of the past rule us from urns older than the Druidic circles of Stonehenge, as ancient as the burial places of the Egyptian dead. If our national life is not to pass through the stages which lead to social and moral decadence, the forces that will keep it strong and progressive must spring out of religion. National blight invariably follows the collapse of faith. "Fading as a leaf" is the pathetic inscription written on the forehead of national atheism. "What greater calamity," wrote Emerson, "can fall upon a nation than loss of worship? then all things go to decay." This university would never have been built had it not been for the conviction that it would prove a mighty spiritual force in the life of the world, a part of that American Christianity whose task it is to pour a celestial vitality both into cities where civilization is being divorced from morality and into the far-off land of the decrepit and despairing East; to overcome by light and love the power of a socialism which "attempts to solve the problem of suffering without eliminating the factor of sin," to infuse the spirit of Christ into the education of the young at a time when mental training is often conducted along false and perilous lines; to show the im-

measurable superiority of the forces of the Bible and the Spirit of God over the various forms of mere ritualism; and, by making a Christianized manhood, to bring forth a Christianized nation.

The history of comparative religion is not a long one, but it is starred with great names and is finding a foremost place in some of the universities of Holland, England, France, and Germany. Scientific study of religion is recent. One of the inevitable effects of this study will be the re-writing of Christian theology. It must have a re-statement under the guiding principle of evolution and in the light of these comparative studies. Here are tasks for giants. We need not fear the results. Christ will be exalted while our conceptions of his activity are widened. When we remember the divisions of Christendom and recall how interest has been centered on minor doctrinal and other differences it is well that human thought should be enlarged to the boundaries of the globe. Sixty years ago, in the most cultivated parts of New England, men were fighting over the metaphysics of the divine decrees and living in spiritual isolation from Christian neighbors. But larger and more practical problems have been forced into view. The urgent needs of Christendom, endeavoring with divided forces to conquer mankind, press on the mental vision. And now new and vast continents of history and spiritual life and speculation loom along the horizon. The American and the Englishman, plentifully equipped with positive dogma and splendidly eager for good deeds, require intellectual broadening and spiritual emancipation. They need to escape from provincialism of thought and sympathy. They need religiousness in the Asiatic sense, contemplativeness, the upward and ennobling look, and the ear that listens for "the divine voice that wanders earth with spiritual summons." Studies like these should give us depth as well as breadth. They should add to our self-knowledge by enlarging our knowledge of what is without, for, as Professor Caird has said, "the inner life of the individual is deep and full just in proportion to the width of his relations with other men and things."

If it be said religion has largely been a record of intellectual and moral aberrations, we answer the same is true of every part of human knowledge and effort. Politics has its Catilines and Caligulas, science

has its astrology, and its alchemy, and its thousand exploded theories; but even the mistakes of men have been stepping-stones to better knowledge. Bunsen rightly believed the temple of God in history towers above all other temples. Religion is not to be judged by its defects, is not to be estimated by its failures, its inquisitions, its heresy hunts and perversions, but by its highest manifestations. Human love which binds hearts together in families is not to be condemned on account of the misery which perverted love has engendered. Religion, having to do with the highest objects of knowledge, a personal God, gives the sanction of divine authority to the precepts of ethics. The sense of the divine, its nearness and awful power, and human responsibility and dependence—these are elements which have entered from the beginning into religion, and where some of them have temporarily been left out, as with Buddhism, perhaps in the revolt of the human spirit against sacerdotalism, superstition, or polytheism, they have been restored, in whole or in part, by the very needs of human nature.—*Tribune.*

KEEP THE SKIN CLEAN.

THE importance of cleanliness for the healthy performance of the functions of life is a subject of a lecture delivered at the London Institute by Professor Vivian Lewes, and published in *Nature*. We may, says Professor Lewes, live for days without giving our stomach any work to do, the liver may cease action for several days before death ensues, but it is impossible to survive for the same length of time if the functions of the skin are entirely stopped. Indeed, the Professor cites the case of a child which, being gilded all over to pose as a statue, died in a few hours. The sudoriferous ducts, of which there are about 3,500 to the square inch of skin, perform the important function of throwing off the moisture produced during the combustion of waste tissue by the oxygen of the blood, and secrete about twenty-three ounces of perspiration in the twenty-four hours, which evaporates without producing any sensible moisture of the skin. This throwing off the perspiration and its evaporation is a beautiful natural contrivance for regulating the temperature of the body, as the conversion of the perspiration into vapor renders latent an enormous amount of heat, which, being principally derived from the body, keeps it in a state of comparative coolness. A bath heated to 120° F. is almost unbearable, but one may be exposed for some time to a temperature of 325° F., in an oven. The perspiration keeps the body cool. The twenty-three ounces of perspiration secreted daily contain about one ounce

of solid matter, which is left behind on evaporation. Apart from this there are sebaceous glands which secrete oily and resinous matters, of which the wax in the ear is a type; these, mixing with the solid matter and dirt adhering to the skin, form a compound which tends to clog the pores of the skin; and it is the removal of this, by the morning tub and rough towels, which is responsible for the refreshing influence of the bath.

PLEA FOR THE BIBLE.

DETROIT, Mich., Nov. 15.—The most impressive paper delivered during the National Baptist Congress, which has been in session here three days, was that to-day by President Harper of Chicago University on "The Interpretation of the Old Testament as Affected by Modern Scholarship." President Harper's whole plea was in favor of the acceptance of the Bible as handed down by the prophets. The higher criticism of Briggs *et al.*, was given a blow with every sentence. President Harper began with the statement that while he realized the difficulty before the great scholars and honored leaders of the past in their stand, he believed no man had a right to express his opinions until he had thoroughly investigated every argument given on a stated subject. He then plunged into the midst of his subject thus:—

I hold, for one thing, that there were at least two Zacharias, separated by a lapse of at least two hundred years. Man lived once in a state of complete innocence. He sinned, and as a consequence fell. No man can accept the Bible without accepting this. No scholar who is a Christian can be a pessimist. Noah was accepted as the purest man of all the earth, and through him a new start was taken. Abraham carried with him the traditions of the past. Through him they were transmitted from father to son. Literary documents exist which have come down from early centuries, but they are only fragments. The Hebrews inherited these traditions. Many of the oldest traditions were rejected by the descendants of Abraham. The prophetic writers had before them a definite idea of the teachings which they promulgated. This idea came from God himself. The priestly theory of the Bible precedes the prophetic. A man of priestly habits undertook to make a collection of Biblical traditions. He covered the same ground as did the prophets. Which preceded, it is not necessary to discuss. When the whole was elided, these two complications were placed side by side. The advantage of having two distinct accounts of the same events is apparent. It was the best history that could at that time be given. There

are many imperfections in the light of modern science, but it is divine history. Did not Moses, according to the New Testament, write the law? Is not a denial of this fact a denial of Jesus himself? A considerable portion of the law, under any circumstances, was Mosaic. The remainder is permeated by the Mosaic element. The essence of the law which was revealed to Moses was known during and before his time. The modern scholar, if he is a true scholar, believes in a God, but an ever-present and all-powerful helper. He is moved by the mighty thoughts with which every page of sacred literature abounds. True modern scholarship believes in supernatural revelation and supernatural agencies. Sacred history was compiled—it was not written. The Bible is not supreme to-day. You say it is, but you know that it is not. With the removal of misconception there is neither reason nor excuse for skepticism. The day will come when the Bible will be supreme, but I fear it is far distant. The supernatural can never be ruled out of it.

In the warm and exciting discussion which followed Prof. J. R. Sampey of the Louisville Theological Seminary, Dr. Howard Osgood of the Rochester Theological School, and Dr. W. C. Wilkinson of the Chicago University participated. The latter declared that he was a skeptic, in that he did not believe that many of the higher critics of the Bible were reliable. The whole criticism of the Bible is a literary and not a religious question. He said it might be better for the world if fewer people found fault with divine history. The congress closed this evening.

A FAMOUS SHOW OF BEAUTY.

The show of distinguished beauty, transfixed by famous artists, which is now taking place at the Academy of Fine Arts in New York, has been anticipated by the *Cosmopolitan Magazine* in its November issue, in an article by Wm. A. Coffin, with illustrations of some of the more beautiful faces. The "Great Passions of History" series has for this month's subject the romantic career of Agnes Sorel, who influenced the destinies of France under Charles VII. "The Art Schools of America," "The Great British Northwest Territory," "The Chiefs of the American Press," and the "Public Library Movement," are amongst the *Cosmopolitan's* table of contents. Survivors of the war and their children will find intense interest in "The Story of a Family," a personal narrative begun in this number by Albion W. Burgess, who tells in a graphic way, of a regiment which saw fierce service—in its organization, its marches, its sports, and its death-roll.

The Pueblo Indians are on the point of establishing an independent Territory. On their vast reservations they boast of 800,000 sheep, 250,000 horses, and 300,000 goats. Their wool averages 800,000 pounds annually.

□ Almost every human mutiny is connected, either by highway or byway, with the stomach.—*Sir Francis Head.*

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, November 21, 1894.

No. 47.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 21, 1894.

"JOHN C. WHITMER DEAD."

EDITORS HERALD: *Dear Brethren*.—In the *Herald* for the 12th inst. under the above heading, before you give the biographical sketch of John C. Whitmer as published by the *Republican*, printed at Richmond, Missouri, for August 30, you say that "John C. Whitmer was the President of the Church of Christ, commonly called the 'Whitmerites.'" Now, either you are misinformed, or I have been kept in the dark; for neither John C. Whitmer, nor any other elder of the Church of Christ, commonly called Whitmerites, has ever been made the head or President of the Church of Christ on earth. We do not believe in one man to preside over the whole church, save the man Christ Jesus.

However, if the editors of the *Herald*, or anyone else, know of any proof that John C. Whitmer has ever been made "President of the Church of Christ commonly called Whitmerites," they will confer a great favor upon the writer and the so-called "Whitmerites" by giving said proofs. Certainly the editors could not have made such a blunder, as I conceive this to be, without, at least, some proofs to back their statements.

John C. Whitmer may have been presiding elder over the church at Richmond, but to say that he was "President over the Church of Christ, commonly called Whitmerites," is to develop the fact that the ones so stating it without proof are either misinformed or they intended to mislead in the statement.

Respectfully,

ELIAS LAND.

TEMPLE, TEXAS, September 14, 1894.

From the time that the "Appeal" was issued by Elder D. Whitmer, and for some time before, the general impression upon the minds of the editor of the *HERALD* and the eldership of the Reorganized Church, was that David Whitmer was the leading authority, the first and Presiding Elder of the organization called among Latter Day Saints, "Whitmerites," calling themselves "The Church of Christ." This impression prevailed from the reason that in the "Address" published by David Whitmer, in 1887, he assumes to write authoritatively for the Church of Christ, using the pronoun *we*—"we believe," and then declaring authoritatively what the Church of Christ believes. This impression was still further enforced by the fact that several who were members of the Reorganized Church went to Richmond and were there baptized and ordained by David Whitmer, with the understanding as expressed by some of them to us, that Elder Whitmer was the one left to build up and organize the church according to the primitive pat-

tern, or as he claimed, that it was from 1827 to April, 1830.

In a conversation with John C. Whitmer at the time he with some others were visiting Lamoni, he directly averred, in answer to the question who was the Presiding Elder of the organization, the one who had the authority to call other elders belonging to the order to account for teaching false doctrine, or contrary to the general belief of the body, he replied that his Uncle David was the leading, or Presiding Elder of the church.

After the death of Elder David Whitmer, his nephew, John C. Whitmer, was understood to be such leading, or Presiding Elder, and was so addressed by the editor of the *HERALD*, in a conversation with him, during a ride on the railway between Bethany Junction, Iowa, and St. Joseph, Missouri, on perhaps the last visit made by Elder John C. Whitmer to Davis City and Lamoni. The conversation was general and free, and upon church topics, and included questions and answers upon the policy of his Uncle David before his death, and himself as his uncle's successor, in reference to church work. At that time John C. Whitmer so bore himself as to leave the impression clearly that he considered himself to be such successor.

In conversation with C. A. Wickes, now of Davis City, Iowa, since the reception of Mr. Land's letter, he admitted that we had had good grounds for our belief that John C. Whitmer was such leading, or Presiding Elder. And upon making inquiry of John W. Brackenbury, of Independence, Missouri, a man who has lived there since 1870, and has been fairly well informed in regard to the general opinion among those at Independence in regard to it, he stated that no other impression had obtained there except that David Whitmer, first, and J. C. Whitmer after him, each in his time, was understood to be the leading, or Presiding Elder of the "Church of Christ." We never suspected to the contrary until Mr. Land's letter.

In pursuit of inquiry we wrote to Mr. George Schweich, grandson of David Whitmer, nephew of John C. Whitmer, and the one into whose hands the publication of the *Return*, the paper started and published by Elder Ebenezer Robinson, at Davis City, Iowa, was intrusted; asking the following questions:—

1. Who was the leading Presiding Elder of the Church of Christ (Whitmerites, pardon the term), as understood by you folks at Rich-

mond, prior to the death of your grandfather, David Whitmer?

2. Who was such leading Presiding Elder after the death of your grandfather, D. Whitmer?

3. Who is now the leading elder at present writing?

To this letter of inquiry we received the following reply:—

RICHMOND, Mo., Oct. 30, 1894.

Bro. Joseph Smith.—Your letter of inquiry duly here; without consultation and not authoritatively, will give only my opinion.

My grandfather was indefinitely first elder, or presiding elder, then John Whitmer; now I cannot say if P. A. Page occupies that office or not.

We make no comment on this letter further than this: that while Mr. Schweich does not attempt to say as by authority that his grandfather and uncle were each in his time first, or Presiding Elder, he does state that such was and is his opinion. If, then, one raised up right where these men resided, and whence their religious labors were directed and their church building prosecuted, should have become imbued with such an opinion, is it anything strange that those outside should have formed the same opinion, and for the same reasons?

We do not know whether Mr. Land has been kept in the dark, or not; but rather mistrust that somebody has blundered, and the information vouchsafed from headquarters to the rank and file of the "Church of Christ" has not been sufficiently clear to prevent misconception on the part of those to whom the "Address" was sought to be made applicable.

We had no intention of misleading anyone in what we stated in referring to the death of John C. Whitmer, but referred to him as holding position as the leading or Presiding Elder of the "Church of Christ, commonly called Whitmerites," from our understanding, and common rumor in regard to it.

We confess Jesus Christ as the head over all the church, on earth and in heaven; but believe that a visible body of Christ, the church, or people of God, on the earth,—the church militant, is not a complete body unless it has a visible head. Hence, if the "Church of Christ," which we did suppose Elders David and John C. Whitmer to represent, respectively, while they lived on earth after such "Church of Christ" (Whitmerites) was organized, had not and now has not a visible head, and is so properly represented to us by Mr. Elias Land, we are thankful to be so informed, and shall govern ourselves accordingly.

A FEW COMMENTS.

LONDON, Sept. 1.—Two Swiss scientists declare that the Veddas of Ceylon fill the gap between man and ape. They have spent several years in Ceylon in order to study this little known but interesting race of pigmies. The Veddas are a distinct race and are more like apes than any other human beings. They live in small groups or families apart from one another, each family having its own part of the forest to hunt in. During the rainy season from October to December, when the forest is inundated, they take refuge among the rocks and live in grottoes. They are thus brought together and become sociable, and arrange marriages and make future plans. They recognize no chiefs, have no laws, and are quite devoid of ideas.

It is not stated who are the scientists (?) referred to, but it has become pretty well known that leading scientists, such as Virchow and others equally eminent, have given up "the monkey theory." We only note the above as showing the tendency of some minds to pick up and thrust upon the public what with them seems to have a shadow of proof against the position of Christianity concerning the origin of man. These Veddas, we note, arrange to live in peace, get married, and make future plans, but are "quite devoid of ideas"! How all that could be is not clear. It is certain, however, that some scientists, so-called, are not without ideas, but are in fact so prolific of them that the realm of speculation is ransacked from top to bottom and literally scraped bare in vain endeavor to drive the Almighty from his own dominions and exclude him entirely as a factor connected with the past and the hope of the present and future of the world. The scientific infidel is certainly unscientific; however, it cannot be said that *he* is quite devoid of ideas. His fertile brain is yet active, and will not cease to invent new theories in accounting for the origin, growth, and development of man and the universe. He serves a good purpose, however, at least with those who think. His negative work causes the positive truths of nature and revelation to be made manifest in their strength, and before them he must ever retire in defeat. And, it is due him to say that he has brought some religious dogmas from the realm of seclusion and mystery and thrown such searching light upon them that they too have not survived. But, the truth remains, as ever it will, unscathed, unmoved, and brighter and stronger after the application of each trying test.

Truth does not shun complete, open investigation. It invites and welcomes it. Its sphere is broad, and high, and deep. It demands candor and fairness in the investigation however; also the exercise of an intelligent, dispassionate judgment. The unfair, the prejudiced, the uncandid mind cannot receive the truth in fullness. "Strong prejudices" and incorrect habits of thought are opposed to

breadth and comprehension of view. Such hindrances must be got rid of before the light can penetrate sufficiently to inform the mind and purify the heart. Illiberality—narrowness, and light are incompatible,—the latter with the former. Error is narrow, contracting; truth is both broad and critical in her verifications of what she affirms and examines. Truth, too, invades or seeks to occupy in every realm of creation; in the moral, the spiritual, and religious, as well as the material realm. She makes manifest; she brings to light; she weighs, she analyzes, and tests all theories and methods. Her advocates are untrammelled by fear, and unhampered by mistrust concerning the outcome of proper, impartial investigation. They invite it, they welcome it, and are willing always, if true men, to abide the consequences, — to conform to whatever correction investigation may prove necessary upon even their own part. They are not dogmatic, and do not claim infallibility in interpretation, conceding inerrancy only to the Divine Mind. What the God of truth has done and continues to do will remain unmoved. What men do in either the "scientific" or religious realm that is erroneous must fail and pass away, even though God be charged with its authorship. True religion and true science stand upon the broad eminence of truth itself,—all truth, and nothing but the truth.

ANOTHER STRAW.

In a sermon preached by Pres. George Q. Cannon, of the Utah Church, in the tabernacle at Salt Lake City, October 5, there occurs the following:—

The First Presidency have been led to advise the President of the European mission not to rush the people out here too hastily. We have suffered from this. Some of our elders in the south and in the northwest and our elders in Europe have seemed to think that as soon as a man is baptized into the church he must be rushed off to Zion. This is unwise, and we have cautioned the presidents of these missions not to do this. Let the Saints stay there and get a little knowledge and experience of the work, and not come here almost entirely unacquainted with the trials that Latter Day Saints generally have to contend with. Let them remain and be a sustenance for the elders who are laboring there, to comfort them and strengthen their hands, and not leave the mission wholly destitute of experienced members. There has been too much of this disposition manifested by many elders. You who have had experience know that to have new members immediately gather to Zion is not attended with good results. They come here unprepared to meet the trials that they have to contend with, and frequently apostatize. We do not want to bring people to this country to apostatize. We want to bring them here to be steadfast to the faith and to prove a support to the work of God. Their faith should be ripe through experience, so that they can endure the vicissitudes and trials which naturally have to be contended with in coming to a strange land. We believe

that this policy will be attended with good results.

The above will very greatly surprise a host of those who were in the past hurried out of the Eastern States, and from the old countries, in a desperate and hasty attempt to "build up Zion."

We know of some who were so "hastily" rushed over the plains to the Utah Zion, that they were counseled, engineered, and marshalled by companies to "push" hand carts across the sandy and desolate wastes, many of them to leave their loved ones in half dug graves as witnesses to the folly of their leaders.

This later advice is good, however, and to be commended.

DECISION IN A CHURCH LAW-SUIT.

TORONTO, Ont., Oct. 18.—Justice Street in Court of Queen's Bench yesterday gave judgment in the case of the contending factions of the Church of United Brethren in Christ. The case, said Justice Street, was not quite plain. The church had united upon a confession of faith in 1885, and this was in existence in 1889, when the division took place, the dissentients adopting another creed which varied in certain important respects from the original confession of faith. The only way by which he could identify the right body was by the confession of faith, and there being two confessions, one of which was professed by the United Brethren at the time when the vote was taken, and one which was not, he must assume the body which held to the unaltered creed was the original body. He therefore gave judgment for the defendants with costs. Notice of appeal was promptly given and judgment was staid to allow of its being made.

The foregoing case, decided by a Canadian court, is practically the same in effect as the late Temple Lot suit case, in which the Reorganized Church was recognized as the legal successor or continuation of the Original Church, and lawfully entitled to the Temple Lot property. The Canadian decision is based on the same code—the common law of England—and its clear-cut statements emphasize the strength of the decision rendered in our favor by the United States Court in Equity. Both decisions indicate the strength of the position held by the Reorganized Church—its harmony with the accepted common statute "law of the land."

APOSTOLICAL SUCCESSION.

WHILE the bill for attaching the supremacy of the church to the Queen of England was pending in the British Parliament in the year 1558, the Archbishop of York in one of the debates on the bill said: "If the Church of England withdraws from the Church of Rome, she would, by that act, directly forsake and fly from all general council;" and he then proceeded to prove that the first four councils of Nice, Constantinople,

Ephesus, and Chalcedon, had acknowledged the supremacy of Rome. He then presented to their view this alternative for consideration:—

Either the church of Rome is a true or a false one. If she be a true church then we will be guilty of schism in leaving her, will be excommunicated by her, and the Church of England will be, of course, a false church. If the Church of Rome be a false church, then she cannot be a pure source of apostolical succession; and the Church of England must be false, because she derived her ordination and sacraments from that of Rome.

THE editor is no longer the one sole personality and power of the newspaper. He is a part of it, wielding no less power than before, but still only a part of the multiple mental machinery that makes the modern newspaper possible. Some remember when the counting room was unknown and the business manager's desk unthought of. Now they are usually essential with the editorial room, the managers of each having coordinate powers, and authority, and jurisdiction. Hence it is that the *business* means and methods of conducting the newspaper in every branch and department have come to be side by side with editorial management first essentials to a useful and successful career.—*John T. Mack.*

This reminds us that our subscribers need often to be reminded that the Business Manager is so important to the successful operation of a religious journal that he needs to be sustained by regular, prompt remittances of subscriptions, and book accounts; and that to fill his important sphere with credit to the publishing department and the general interests of the church, he should so be sustained by all who have its interest at heart. Those owing the office on any account lists are requested to consider its necessities and their obligations, morally and financially, toward it. We also request the traveling and local ministry, Bishop's agents, and such of the membership as can, to solicit new subscribers for the HERALD, beginning with the new year volume. Sample copies will be sent on application to any address.

Address all business communications to David Dancer, Business Manager, Lamoni, Iowa.

Address matter for publication to the editors.

GREAT EVENTS.

In the first thousand years was witnessed the fall of man; the building up of Zion, where Enoch with all his people walked with God three hundred and sixty-five years on earth, and then were taken up to heaven.

In the second thousand years, the world was deluged with a flood for its wickedness; the tower was built that men might go to heaven; the language was confounded; the earth was divided into continents and oceans; the people scattered upon the face of the whole earth; and America was peopled by the Jaredites.

In the third thousand years, Pha-

raoh and his host were swallowed up in the Red Sea; Israel, the chosen of the Lord, was overshadowed by his glory in the cloud by day, and a pillar of fire by night; and the temple of the Lord built at Jerusalem.

In the fourth thousand years, the ten tribes of Israel were led away captive out of the land of Canaan, and taken to a place by the hand of the Lord that has not yet been discovered by the Gentiles; the Jaredites were destroyed because of their wickedness; Lehi was guided by the matchless power of God to this continent.

In the fifth thousand years, the Savior of the world was born, crucified, and rose again from the dead; and most of the apostles were slain for preaching the gospel; and Jerusalem was destroyed.

In the sixth thousand years, America, the land of Liberty, choice above all others, was settled by the Gentiles; the fullness of the gospel of Jesus Christ came forth in the Book of Mormon, the church was established, and the gathering of the Saints commenced, preparatory to the second coming of their Lord, that in the seventh thousand years the earth may rest.—*Evening and Morning Star.*

QUESTIONS AND ANSWERS.

QUESTION.—Should the Prohibition, or any other party be allowed in the Saints' church to publicly discuss the necessity of their political growth?

ANSWER.—The care of the church building in any branch of the church lies with the officers and members of the church resident in the locality; and it is within the province and jurisdiction of the local officers to permit the use of the building for such purposes as they may choose, or deem wise, there being no rule of the general church, directing, or restricting them in their stewardship in regard to the use of the building in their care.

We are of the opinion that should the use of a church building be granted to one party in politics for the purpose of discussing political issues, each of the other parties should be also permitted such use of the building, if it was desired. It would hardly be consistent to permit one political party to use a building not erected for political purposes and refuse the use of the same building to any other party; especially, as the Saints are in nearly all localities pretty well divided on political questions. We therefore decline to say either yes or no to the question as asked.

The present title Holiness, as applied to the Pope, dates only from the fourteenth century. Before that time it was used by Kings and Emperors.

EXTRACTS FROM LETTERS.

BRO. W. C. CATHER, Forestburg, Texas, November 9:—

I am now on my way to Eastern Texas, where I will continue in the work. Where I have been working will be looked after by other elders. Baptized one since last writing, making three in Jack county.

BRO. JOSEPH WARD, POMO, MISSOURI, November 14:—

I was summoned home from Arkansas to see my sick wife. The good Lord has blessed her, and she is convalescing. I left the Saints feeling a stronger desire to press on in this glorious work than when I found them. There is quite an inquiry after the work by outsiders at Coats, but the rest of the places I visited in seemed to be as cold as a wedge. I will return as soon as circumstances will admit. I feel hopeful that if the work is kept up in Sharp county good will be the result.

BRO. T. J. SHEPPARD was at Springer, Indian Territory, November 9. He wrote from that point as follows:—

This is a new place; the gospel has never been preached in this section before. I learn that there are two elders of the Utah Church laboring through this country. I have not met them yet, but expect to. They have been preaching about Ardmore, Indian Territory for some time. There are three or four of our people near here, who have called for an elder, and I am here to help them. I have preached at this place three evenings to a very attentive and well-behaved congregation. Will close here to-night and go to Overbrook, near Ardmore, where I have an appointment for Saturday and Sunday. A daughter of Bro. Emsley Curtis lives near that point, who is doing all she can to get the truth before the people. On account of these Utah Mormons preaching in this section I would be glad if you will send me some tracts for distribution, especially such ones as show the difference between the two churches, to wit, Nos. 12, 14, 16, 42, 43, 44, 45.

BRO. E. WUNSCH, Tonawanda, New York, the 12th inst.:—

Am feeling quite encouraged of late. Some outsiders are trying to have me preach in the churches.

BRO. LEONARD SCOTT wrote from Maysville, Missouri, as follows:—

I leave for Coldwater this evening. In company with Bro. Chatburn we invaded this little peaceful city, but alas! that other fellow beat us here, and the popular Babylonian seal was rolled against the door of the religious sepulcher. We held forth at "Sunny Side;" crowded houses. Bro. Chatburn is the right spirit in the time and in the right place. Movement on foot to build church; I think it will be successful. Feeling moderate.

BRO. R. J. ANTHONY, Belgrade, Montana, the 12th inst.:—

The farmers are selling common or soft wheat for twenty-eight cents per bushel and hard at forty-five, and that is about all they have to sell. It is just about all they can do to pull through.

EDITORIAL ITEMS.

PROF. O. T. MASON, a Smithsonian Institute anthropologist, after investigating the theories that hold to a European origin of the American Indians, has reached the conclusion, from a study of the manners and customs of the Indians, that they had their origin in Eastern Asia.

Bro. Emsley Curtis reports excel-

lently of the work in his field. His associates, Brn. F. M. Slover and J. F. Hensen, have done well, and prospects are fair for good.

Sr. M. Davis reports an improved outlook for the work at Keb, Iowa.

Bro. J. A. Currie, Sen., writes from Pipe Creek, Texas, as about the last of the eldership in that region, some having gone in one direction and some in another, until but little is being done in the field. Bro. Currie seems to be of the opinion that if a missionary could be sent in there, some good might result. It should be a live, young, and persistent laborer, as he believes.

Bro. R. M. Elvin of Lamoni, in attempting to fill an appointment at the "Welcome" schoolhouse, in Grand River township, some twelve miles north of Lamoni, and in Decatur county, after speaking in the house on Saturday evening, was met on Sunday morning while on his way to his appointment by the school director, who forbade him the use of the house further. Bro. Elvin therefore wrote notices and spoke in a private house, the home of one of the brethren. This is a little singular, for the reason that the director is himself an unbeliever, and these are usually tolerant of differing religious beliefs.

Bro. Henry C. Smith of Lamoni has been appointed by concurrence of the Presidency and the Missionary in charge, to missionary labor in New Mexico and Southern Colorado. His address for the present Antonito, Colorado, care of C. B. Moyers. Scattered members in these fields, who may wish to correspond with Bro. Smith will address him as above directed. He will if practicable visit those desiring labor.

Bro. Henry C. Smith has been laboring at Antonito, Colorado, since November 3; prospects not flattering. The inhabitants are Mexicans and Spaniards, mostly Catholics.

The residence of President Joseph Smith and wife was the scene of a pleasant, friendly, social event on the evening of Monday, November 12, the twenty-fifth wedding anniversary of the hosts. The company was large, and its spirit in entire keeping with the occasion. A literary and musical programme was rendered, followed by refreshments, after which the company departed, all extending warmest congratulations and expressions of sincere good wishes, and leaving behind them substantial tokens of the affection and esteem in which they held the recipients.

Bro. E. A. Blakeslee, Bishop's counselor, is arranging to labor in church work, and particularly in the department of the Bishopric, in the Eastern mission, during the winter.

Bro. George H. Hilliard, counselor to the Bishop, is now traveling in

Ohio and Pennsylvania. Last Saturday and Sunday he was at Pittsburg and continued till Wednesday, the 14th. His dates for the Pittsburg and Kirtland district are as follows, in November: Youngstown, Ohio, 17-19; Sharon, Pennsylvania, the 20th; Conneautville, Pennsylvania, the 23d; Kirtland, Ohio, the 25th; New Philadelphia, Ohio, the 27th.

Sr. M. J. Beirly, residing at Seligman, Missouri, reports the few Saints at that point active in supporting the interests of the church, so far as in their power. They await the promised presence of Bro. I. N. White, and would also be pleased to see Bro. Joseph Luff among them. Opposition is strongly arrayed, hence their desire for aid from those brethren.

Brn. C. Scott and F. M. Weld came home from the Des Moines, Iowa, district on the 12th, on account of the illness of Bro. Scott. Bro. Weld returned north on the 19th.

Already has the euphony of the name "Evanelia" been recognized, and the enterprising baby blesser records it as a middle name in a birth notice. The fame of the gospel boat goes marching on.

The Evanelia was to again set sail on the twenty-fifth of October, weather conditions permitting. The voyage, under ordinary circumstances, would be completed in about four or five weeks.

The Herald Office management has decided to dispense with the Items of Interest department of the HERALD, the growing demand for space for regular church matter demanding the change. We trust our readers have found interest in and received benefit from the weekly *resume* of news in the past. Now that the secular newspaper must be looked to for the record of the world's doings, we commend to our readers the *Independent Patriot*, published by Lambert Brothers, Lamoni, Iowa, as an excellent general family newspaper.

The Sermon Supplement to the HERALD will also be a thing of the past. The sermons will hereafter appear in the body of the paper. These are the days that try men's souls—the days of retrenchment, economy; hence these changes in the HERALD.

Bro. A. H. Smith reached home, Lamoni, on Monday, November 13, enroute from the eastern to the western portion of his field.

Bro. A. J. Blakesley of Lamoni, has unbound HERALDS from 1885 to 1894 for sale. Particulars by addressing him.

Brn. Wm. Anderson, E. L. Kelley, and J. S. Snively held services near Lineville, Iowa, the 17th and 18th. Bro. Snively is continuing a protracted effort at Concord Baptist church, in connection with an elder of the Methodist persuasion.

Bro. Joseph Luff, Corresponding Editor of the HERALD, was at Lamoni on the 12th and 13th inst., in attendance at a meeting of the Board of Publication.

The sixteenth annual meeting of the Episcopal Church began its sessions on the 13th inst., at Boston, Massachusetts. Among the topics discussed were, "the exclusiveness so apt to creep into social church life, acting as a barrier between the rich and the poor;" "the church's duty in the matter of secular activities;" and, "the work of the various orders of laymen" in the church.

The National Congress of Baptists began its twelfth annual session at Detroit, Michigan, November 13. The day's topic for discussion was, "Tradition as a formative force in Baptist doctrine and church life."

Mothers' Home Column.

EDITED BY FRANCES.

"Slow fell the pearly drops from out the fountain's brimming bowl

Upon the stone below,

And none gave heed; but when the years had brought appointed dole.

To men, of weal or woe,

And on the churchyard's mossy slates their carven names were dim,

Lo, in the granite gray,

A pool where swallows bathed, beneath the laughing fountain's rim,

The stone was worn away!"

INFLUENCE.

ONE by one like the raindrops or the pearly, distilled dews of night the drops of our influence are falling into the lives of others, making them either happier or adding to the heaviness of hearts which perchance may already have as much of sorrow as they can bear. As Daughters of Zion we are seeking to be helpful, seeking to benefit each other. But it may be as we look to see the fruit of our labors, we feel that slowly—very slowly the work is moving on. If this thought is oppressing any we ask you to stop for a few moments and reflect. Truth and right must eventually triumph, or the plan of God is a failure and he who holds the universe in his hand is dethroned.

Since Christ lived, suffered, and died, the years and centuries have rolled on. Stop in the midst of these, the very last years of the nineteenth century, and consider. Mark well how toilsomely, slowly, the cause of truth has labored on. Here a victory, there a defeat. Looking at it with the eye of skepticism, the defeats have been more than the victories. But it is not so. The very boast of the skeptic and infidel to day in this inherent good of humanity, is proof of the victory truth is gaining. Slowly, step by step she is winning the battle, and the final triumph will be, must be, complete. Like the water of the overflowing bowl of the fountain performing its work drop by drop, every wrong, every error must disappear before the light, and souls shall bathe in the waters of eternal truth—bathe and be satisfied. And the vaunting boasts of unbelief shall stand speechless and confounded before the simple

majesty of that faith which God has required of his people—the faith which is to conquer.

How beautifully Whittier has expressed this thought in the following lines:—

The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!

Let us not be content to leave anything undone for the advancement of the work which it is in our power to do, but certain that we have done all—then let us be content, for just as surely as we are working in harmony with the plans of God—the God of purity and truth—so certain is it that our labors will not be in vain, but await the hour of triumph and reward.

"The tares may perish but the grain
Is not for death."

Let us arouse, then, buckle on the armor, and fight the good fight of faith. The members of the local organization in Lamoni have been putting forth vigorous efforts to pay for leaflets already published and secure the publishing of others. Since the last conference the members have raised nearly fifty dollars, in addition to the regular monthly fees paid in. Some help has come in from abroad, and we feel confident that it only needs a strong, united effort upon the part of the membership (perhaps an effort costing some small sacrifice upon the part of the individual making it) to place the society in a position to resume the publication and sending out of leaflets.

THE Gospel Boat has started again upon her long and perilous voyage, followed by the prayers and benedictions of every true Saint of God, and we feel sure that every one who reads will say "Amen" to the sentiments embodied in the beautiful poem we publish this week. A long and interesting letter from Sr. Burton had to give place to the later one which appeared in last week's issue. We shall look anxiously for news from the Evanelia. She goes forth the very embodiment of faith and reliance upon God, hence was a fit target for the shafts of infidel ridicule when compelled to turn back temporarily for safety. This has been done all along the centuries by the largest and stateliest crafts which ever put to sea, and yet forsooth the secular press never thought of bending their manly (?) bows to shoot at them the arrows of ridicule. But this little vessel is going upon a peculiar errand. Her object is a peculiar one and far too sacred and noble to address itself with favor to those imbued with the spirit of the age, which sees nothing desirable outside of the pursuit of gain. But on board the Evanelia are those who count as dross the perishing things of this world and who like them of old, "are not careful to answer" anyone "concerning this matter," for their trust is not in the arm of flesh; and if it please God that they perish upon the mighty deep, still their trust is in him for *they know* him and by faith grasp the knowledge that not a sparrow (O, Saints, do we believe it!) falls without his notice.

God speed the Evanelia! But and if she come not to port remember that God's ways are not our ways. It would never have been

the plan of a human mind that the Redeemer of the world should bleed to death upon a Roman cross. It was, however, God's plan, and it is the story of that cross—that death and suffering which is (in the words of another) "to transform the world." Let us "have faith in God."

OUR GOSPEL BOAT.

Farewell: God speed our Gospel Boat;
'Mong southern isles now may you float.
Nor storm, nor wind, nor calm belate,
But bear thee on to those who wait.

Sail on, spread wide thy white-winged sail,
'Neath frowning sky or threatening gale.
The One whose voice the sea commands,
Beside thy brave, true captain stands.

To-night I cannot sleep nor rest;
I'm on the smooth Pacific's breast;
I see that unknown, trusting bride,
My well-loved, faithful friend beside.

Thy star-lit path—above—below,
Where foam-edged waves, like jewels glow,
I follow; join in song and prayer,
And watch by night and morning share.

Thou bearest those we love away,
'Tis not for them alone we pray.
"God bless thee" and "God speed thee on"
To those who watch for thee to come,—

The faithful ones, who, working there,
Shall deem thou art an answered prayer,
And bless the hearts and bless the hands,
That sent thee to those far off lands.

And while we linger with farewells,
We hear afar the chime of bells.
The Christmastide draws near; ah, then,
Speed on, with "Peace, good will to men."

VIDA.

LAMONI, Iowa, November 1, 1894.

Dear Mothers:—The arguments produced in "Baby Sweethearts" struck me very forcibly as beginning at the right place in laying the foundation for proper matrimonial relations. Is it not a fact that much of the unhappiness that occurs in married life exists because both parties have been taught falsely, directly and incidentally, concerning this most sacred companionship? It seems sometimes to take years for the keenest observers and most loving companions to arrive at a real understanding of each other's natures, and their desires and aspirations. all because their minds had been previously filled with ideas gained from fiction, fragmentary bits of conversation, or direct teaching which, though varying each from the other in the kind of picture presented, were all equally false in the portrayal of real character.

The writer herself has not been free from misunderstanding of the opposite sex, chiefly because of false ideas imbibed from even the better works of fiction; but love, marriage, and maternity have ever been of too sacred a nature to be treated lightly by her, even at the earliest period of "company-keeping" with young gentlemen. And to-day no provocation will call forth a stronger rebuke than some flippant remark by an older person to her little girls, hinting at flirtation with boys, or the choice of the society of boys as such rather than that of girls.

Truly "If we would have a pure maturity we must have a sexless childhood." But when shall this childhood disappear? When

may we openly speak of the individual association of the sexes, or permit our boys and girls to select companions of the opposite sex to share in social enjoyments or assist in social labors?

I say "openly" speak of these things, for of course each child should be privately taught all things pertaining to its life and relations to others as fast as its mind is able to comprehend and hold sacred the truths placed in its keeping. But there comes a time in the lives of the young when the desire to associate with others individually is eminently proper, and should be both admitted and permitted, without either the jesting which falsifies, or the disapproval which antagonizes that which has been ordained of the Creator. It is of the arrival of this period that we would inquire.

Plainly the answer must be, "If I do not wish the friendship of my child, which may sooner or later ripen into a lifelong love, treated lightly or trifled with, I must defer the possibility of the formation of such friendship until that maturity is reached which will enable it to discern with judgment the fitness of its associations, and decide with wisdom as to their continuance or discontinuance."

It is also a fact that intimate association, in spite of reasoning or judgment to the contrary, may develop into that pity which leads to blind, slavish love; and our children should therefore be taught that it is well to consider those points of a young person's character which are already generally known, before they permit themselves to be drawn into a closer relationship with them.

On the other hand, the general commingling of the sexes, where different characteristics are brought to light and may be compared and contrasted, is at all times beneficial; hence coeducation and social intercourse is to be highly commended. But let the associations be *general* and not *specific* until both young man and maiden are able to abide the consequences of a ripening love, or decide with wisdom as to their unfitness for each other.

That this view places the period of special companionship beyond the school age may be readily discerned; and with some experience in both public and private school-teaching, I can say that never have I seen the spirit of specialization in association enter within the hearts of my pupils, without its being a detriment to their mental development. With hope for wisdom,

Your sister,

VINA H. GOFF.

SOUTH ARM, Michigan.

Dear Sisters:—It has been impressed upon my mind for some time that I should write to the *Herald*. So this afternoon I thought I would try to do so. I always strive to live in such a way as to be willing to discharge anything that I think is my duty. I was baptized when I was about fourteen; have been in the church for six years, and never have regretted the step. I always find that our heavenly Father is our best friend, and always willing and ready to answer our prayers when we live aright before him. A

week ago last Sunday we went down to the water's brink, while Elder C. G. Lewis (assisted by Bro. John Light, our teacher) administered the ordinance of baptism to his mother. I feel to pray for our aged sister that her last days may be her best ones, and that she may ever live faithful to the work she has enlisted in, that when she is called to leave us she may meet her heavenly Father with joy and not with grief. We had our last Wednesday night prayer meeting at Elder Lewis'. The Spirit of God was present with us and we all felt to rejoice and returned to our homes encouraged on in the good work of God.

I remain your sister,
ETTA DUNLOP.

OSKALOOSA, Iowa.

Dear Sisters:—This is the first time that I have made the attempt to say anything to the sisters through the Column, and perhaps I would never have made it but for a great blessing that I received from our heavenly Father, which, had I not have let it be known, I feel that I would not have done my duty.

I am seventy-four years of age and have been afflicted for over a year. I was administered to by God's servants, and although they were strong, spiritual, God-fearing young men, I received no relief. I was impressed to request the prayers of the Prayer Union, and then Satan would say, "There is nothing in it. You received no benefit from the elders, and it will be the same in this instance." But I finally made my desires known. During the week in which my request for prayers was published in the *Herald* I was entirely prostrated until Thursday. On Thursday morning I retired to my room and prayed that the prayers of the Union would be accepted and that God would bless his aged handmaiden with relief from her affliction. While I was on my knees I experienced a sweet, soothing influence such as I cannot express, which grew upon me all through the day, and I grew stronger both in mind and body. And now I am stronger than I have been for ten years. I am so thankful to our heavenly Father; my faith has increased tenfold, and I feel like praising him continually. My greatest desire is that I might be enabled to do something in helping roll this glorious work along. Go on, dear sisters, in well-doing, and may God bless and keep you is the prayer of your aged sister,
ELIZABETH SWALM.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"He liveth long who liveth well!
All other life is short and vain,
He liveth longest who can tell
Of living most for heavenly gain.
"He liveth long who liveth well!
All else is being flung away,
He liveth longest who can tell
Of true things truly done each day."

Thursday, Nov. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doctrine and Covenants 108: 5.

Thursday, Nov. 29.—The gathering of

Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 3: 1, 2, 12, 16.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. VIOLA RITTER of Macomb, Illinois, asks your faith and prayers in her behalf that it may please God to heal her.

Letter Department.

MOUNTAIN GROVE, Mo., Nov. 8.

Editors Herald:—Since leaving the reunion I have kept pretty well, busy first at Roger-ville, preaching six sermons, then fifteen miles southwest of here, where I preached the funeral sermon of Sr. Roberts, who died the 25th of last month. I had a large turnout. After that I came to Cabool, where I held a debate; spoke six times and baptized two. Others were ready, but ill health prevented at this time.

I went from there to Sr. Lane's, on North Fork, and spoke once; then came to Vera Cruz, where I spoke three nights to full houses. I go from there to Dit, Ozark county, where I intend to meet Walter Lloyd and assist him in a meeting among his wife's relatives. The Southern Missouri reunion is almost a sure thing for next year. Bro. W. H. Schofield has promised twenty-five dollars and will furnish us the grounds free. Sr. Schofield says she knows it will be hard on them, but she says they are both able and willing to do all they can to help get it here. Sr. Maple also lives here, and our acquaintance, so far, I am glad to say, has favorably impressed us. Mr. Davis of Cabool has promised something in favor of a reunion here, and we have many such noble men in Southern Missouri, both in and out of the church. Saints, please remember our conference, December 1, at Yonker. In bonds,
H. SPARLING.

COOKS' POINT, Texas, Oct. 10.

Editors Herald:—After reading and considering your reply to my letter concerning your article on rebaptism, I have concluded to write again that you may understand me better. I understood your position on the subject; that it is not a doctrine or practice of the church, but that you thought it permissible under certain circumstances. To this I object, as there is no law that justifies it in any of the standard books of the church. But you seem to think that as there was no law against it, it is better to follow the admonitions of the Spirit than to contend for the hard lines of law.

Now, the objectionable part with me is this: the practice of rebaptism to heal the sick, there being no precept or command from the Lord for it. We concede that you have the right to express your views as much as anybody else. I have no objections at all; but the point at issue is rebaptism to heal the sick. We say we have no precept nor command from the Lord to rebaptize anybody

under any circumstances to heal them of sickness, and that none of us has a right to do so in the name of the Lord. We see by reference to the history of the church both ancient and modern, that after the innovations and heresies crept in in this way at first, somebody thought certain things were permissible and would work well, and so they tried their notions and claimed they did according to their views, and so after a time they became practices of the church and taught as doctrine. For instance, look at the introduction of pouring and sprinkling for baptism. Novatus was sick and was thought to die, and that without baptism, and those who were present knew it was essential to his salvation, and of all. They concluded to substitute pouring for baptism, instead of immersion, and so after awhile pouring was taught for the true mode of baptism. There was no law that said they should not pour or sprinkle water on Novatus and call it baptism, and so with regard to trine immersion, or three dips in the name of Father, Son, and Holy Ghost, and call it one baptism, as the Dunkards do, there is no law that says thou shalt not dip three times, so why not do it? It seemed to work well to those who believed it; but did the Lord accept it? is the question,—no matter how well it worked with them. We say, No. We might mention many other instances of the introduction of many practices of such like that have been introduced into the church which were not introduced as doctrine, nor as commands from the Lord; but they thought it would work well, and so they claimed they did, and after awhile they were taught and practiced as doctrines of the Lord. So we see it is dangerous to preach and practice anything that is not taught in the word of the Lord.

Coming down to modern times we take the history of Latter Day Saintism, and what do we see? We see in the forties somewhere that there was an idea entered into somebody's head that it would be a good thing to be sealed for eternity to one or more women. The law of God did not say, "Thou shalt not be sealed to one or more women for eternity" and it seemed there could be nothing wrong in it, so it was permissible, and so they did it. What was the result? Polygamy and a great many other damnable heresies followed, and the church was rejected.

Now about that evil spirit that was baptized out of that brother at Nauvoo, that you thanked me for introducing, which you seemed to think was evidence in your favor; but I can't see it that way. I thought one about as unscriptural as the other; that is, your rebaptism to heal the sick and his to cast the Devil out.

As to your reference to what the prophets and Christ did to heal the sick, to try to justify rebaptism to heal the sick, we will try that by the law and testimony and see if it is in your favor or not. None of the things they commanded to be done was an ordinance of the church, so there is no analogy between rebaptism to heal the sick and what they commanded to be done, so what they did cuts no figure in argument at all. You ask some one to explain why the prophets and Christ

did what they did in requiring the sick or afflicted to do in order to be healed. Now I will explain what I understand to be the reason why they did. The Spirit of God that was in them directed them to do so, and so they did as the Holy Ghost directed, and the dead were raised, and the afflicted were healed. Now have you as good reason for rebaptizing to heal the sick? Did the Spirit of God direct you to do it, or was it just an experiment of yours and others who have done the like before you? If you will say the Spirit directed you to rebaptize to heal the sick as the Lord directed the prophets and Jesus, we would conclude that you had the same right that they had, and then we would learn that the Lord had a twofold design for baptism or you were mistaken about the Spirit directing you. In your reasoning upon the subject at one time you seemed to think it was better to yield to the admonition of the Spirit than to contend for the hard lines of the law. I have been thinking that it was the Spirit that gave the law to the church for its government. If I am right, it seems to me the same Spirit would direct a preacher to live by it, and execute it, and not to give an easier way to do God's will than that which is written in the law upon any subject. There are many spirits gone out into the world, so John the apostle tells us, so we are to try them by the word and see of what kind they are. We are all liable to be deceived unless we stick closely to the word of God, yea, live by every word that proceedeth from God's mouth, and ask him to give us his Spirit to guide into all truth.

In conclusion I will say that I am determined by the grace of God to earnestly contend for the faith which was once delivered to the Saints, and to prove all things and hold fast that which is good and reject that which is not, no matter from what source it comes.

Yours in bonds,

E. W. NUNLEY.

MANVILLE, Ind., Oct. 31.

Editors Herald:—I preach in the branch and at Canaan once a month; prejudice is removing fast there. I also labor at Eagle Hollow among the United Brethren twice a month, and on the 20th of this month I made a trip in Switzerland and Ohio counties, opening four new places. I spoke at Allensville, in the M. E. church, to a large audience, with an invitation to stay longer. I also spoke at New Hope, in the M. E. church, to a large audience with an invitation to stay longer, from the trustees. I also spoke in a schoolhouse on chapel Ridge, to a packed house. The appointment was announced to be in the United Brethren church, and one of the trustees said he would not have their church disgraced by a Mormon preaching in it; but one of the trustees was director of the schoolhouse, so he opened it and wanted me to stay a week. I promised to be back soon, and left there and went to Florence, on the Ohio River, and spoke in the M. E. church to a full house, with the same invitation to stay longer, with the promise of returning. I met with some little opposition at Florence from a Campbellite on continued revelation, but soon set him down. I have lots of connec-

tions there and it gives me a good chance to open up the work.

My desires are to see this latter-day work move and I will do all I can in its behalf. I ask the earnest prayers of all the Saints and colaborers.

Bro. M. R. Scott, Jr., held a debate with Dillard Whitom the other night, at Center Grove, one hour and fifteen minutes each, on the prophetic calling of Joseph Smith. Whitom was badly whipped.

Yours in the faith,

JAMES D. PORTER.

MINNEAPOLIS, Minn., Nov. 6.

Editors Herald:—Although I cannot say with the poet, "Like doves to their window in clouds see them come," yet I can say that the work we love so well is onward in Minnesota. They are coming, one and two at a time, and I think that at the end of the year a good showing will be made. This is a hard State to do gospel work in from the fact that so many nations are represented here, and the most of those that come here belong to some church, and those that are born here are taught the religion of their fathers, and it is hard to get them to investigate any other faith.

The Lord is with us here, aiding in preaching the word and confirming the word spoken by the signs following, as promised of old and also in the latter-day revelations. There have been some marvelous cases of healing in the city since the work was begun here three years ago. As they may be of interest to the Saints I will give them. One was a little child, born a cripple. Its lower limbs had not developed or grown any from the time of its birth until the time it was administered to, when it was nearly two years of age. The parents had taken it to the best physician in the city and were told that he could do nothing for it; that they, the doctors, might as well doctor a dead child. The grandparents belonged to the church, and having faith in the promises of the Lord, they had it brought to one of our prayer meetings and Bro. T. J. Martin and I blessed it and administered to it, and it began to gain immediately, and in a short time could walk, and finally became as well as any child.

Another case was a woman, not a member of the church, that had been sick about nine years with what the doctors called the "rheumatic gout," and her suffering was so great at times that they gave her chloroform and laudanum, and kept her insensible for two days at a time. She had not been able to do her work for nine years. Bro. Charles Shallbetter and I administered to her, and in a short time she could do her own work and walk to our hall to meeting, sometimes twice on Sunday, the hall being a mile from her home. She is now a member of the branch here and rejoicing in the truth.

Another case is of late, also not of the church, a Swedish lady, who has been sick about three years with lung trouble and heart disease. Had been to city hospital for treatment, but they could not help her, and she was taken back home and confined to her bed. Hearing of our faith, she sent for me to come

and see her, so Bro. Shallbetter and I called and she said that unless the Lord would heal her she must die. She said that she desired to live to raise her children, but she realized that she must leave them unless the power of God was manifested in her behalf. We administered to her on Friday night, and the next Friday she was walking out in the yard. Thus the Lord is working with us here. We feel to give to him all the praise, realizing how weak we are, and also our dependence upon him. Praise his name forever and forever.

I am feeling well in the work, and the more I defend it, the more I love it. I baptized one last Saturday; others were ready, but it was a very bad day, so they did not go. Expect they will come soon. Bro. Alexander H. Smith dropped in upon us last week, but only staid two days. He came alone, but I believe he had company when he went out of the city. Went from here to Burlington.

Yours in bonds,

E. A. STEDMAN.

BYRNEVILLE, Ind., Nov. 6.

Editors Herald:—I just closed my meetings at the Baker Schoolhouse, three miles north of Leavenworth. The first preaching was done there by the writer in September. A good interest was manifested. Having other points to visit I left then but went back on the 24th of October and began work again and baptized two on the 30th, and two more on the 31st. As I continued the interest became greater, and on November 4 I baptized three more, and on yesterday the 5th I baptized another, eight at that point; so there will be a branch organized there soon. All are heads of families but two. The interest grew to such an extent that on Sunday night last the house could not contain all who came to hear. Others there will come in before long. One said he would be baptized when I returned, and several others spoke similarly, so the work goes on.

In that part of the field where I have canvassed the prospects are good. Friends are being won to the cause. One U. B. preacher at the Baker schoolhouse opened the services for me, and said if that was Latter Day Saint doctrine he was a Latter Day Saint, for it was a Bible doctrine. He has preached for his society for about twenty years. He is convinced and will probably come in when I return.

In bonds,

G. JENKINS.

TECUMSEH, O. T., Nov. 9.

Editors Herald:—I would suggest an idea which I think would be a help to the bringing in of tithing, which is just now so greatly needed to help roll on the work of our Lord and Savior Jesus the Christ; that is this: when the Bi-hop or any of his agents appointed to receive tithes, makes a request or call upon their respective districts for the observance of this glorious principle of the divine law, that the one appointed to receive *always give his address.*

I can say for one that the observance of this part of the law is a power for good, and O, how sweet the blessings come back to the giver. And, dear Saints, when you give let

your prayers go with the gift, and the Lord will surely bless you until you are satisfied. I feel that now is the time that our help is needed.

Let Bro. T. J. Sheppard give us his address. He also failed to have his address printed in his October letter, so we cannot forward our mites to him without his address.

In the faith,

ISAAC W. WOLSEY.

SOMERVILLE, Victoria, Sept. 28.

Editors Herald:—In a former letter I referred to the Presbyterian and Wesleyan conferences in New South Wales, in their attitude as churches toward the vexed labor problem. The Church of England in a late assembly in Victoria, held at Melbourne, took up the same task, in considering a motion which sought to define the duty of the church in regard to industrial questions. It brought out interesting statements on both sides. Those *for* the activity of the church in industrial questions urged, that it is the province of the church to act as peacemaker; it must have its say in social questions, for right and wrong are involved; if the church did nothing else, it should suggest that arbitration is better than war or bloodshed; the present attitude of the church is a disgrace to its Christian standing; it is regrettable that not one of the working class was represented in the assembly; working classes are being alienated, because of the church's apathy in this matter; social questions must be settled by Christianity. Those *against* urged, it tended to secularization of the church to take any action; the church should not mix up religious reform with social or labor reform; it should not act collectively, but individually; there is danger of schisms and factions as a result; what labor theory should the church espouse? or, if the cause of the poor or laboring class be especially espoused, it would offend the rich and cause class distinction. The motion prevailed, and the church will take action through a committee which will make suggestions from time to time to the Bishop or assembly.

Church raffles and bazaars continue to trouble the various conferences. At the above assembly an act was introduced to prevent it. Some regarded raffling and bazaars as a great evil, others could see no harm in it, while one Rev. Cook confessed to having participated in raffles for twelve years. He asserted that nearly every church and parsonage in the colony had been built by the proceeds of bazaars and raffles; and were clergymen who assisted in them now to confess that such a course was one of vice? One point of merit was that funds should be raised by a direct appeal to the people, cultivating proper benevolence, and avoiding any appearance of evil. Is it any wonder that a little agitation of this kind once came up in our own conference in Victoria and finally was referred to General Conference at Lamoni (April, 1893)? I am pleased to know, however, that raffles did not enter into the discussion, for we usually discountenance it individually, which rendered collective action unnecessary.

The writer has not felt at liberty to super-

intend concerts and entertainments for aid of chapel funds, etc., in Victoria, on account of a sentiment against such practice among some of our membership. The chapel at Hastings is a neat building, a credit to the branch, but far from being paid for. Members who promised to pay a shilling per week have forgotten or neglected to pay, and the burden now rests on two or three. Payments ought to be met, and a neat sum could be raised by a concert; yet the cooperation of all cannot be received. Rather than agitate the matter and be "mixed" in local affairs, I let it rest.

Personally, I prefer to see funds raised *directly*, believing that the greatest good comes to the giver, and liberality is fostered. In fact, money raised through bazaars and entertainments is not given at all; it is a matter of "value received." Nevertheless, when necessary funds cannot be raised directly, what is to be done? Probably this: Educate the people to the higher thought; and, since holding concerts and entertainments are not bad or sinful, *per se*, let us *tolerate* them until money can be raised by direct appeal.

Let me suggest to the stern opposers of entertainments, that, as they teach toleration, and exercise it in other things, why not in this, and thus save many unpleasant debates, and probably some disturbance? I tolerate many things which I do not wholly indorse, while I am trying to educate to a proper standard.

Because of a "cold" my throat is out of repair, so my extra energy is directed as above. Since my last, the Presbyterian bodies have been considering the question of "union," but not with the same hope of success as the Methodists.

GOMER WELLS.

ISLAND OF HAO, OCEANICA, May 12.

Editors Herald:—I have been busy since I arrived in Tahiti, July 24, 1894, either studying the language or teaching the people their duties to God and one another; trying to develop the gospel to them, that they might be enlightened spiritually and temporally; for they need lots of teaching, and patience, and forbearance. They are, as a people, very kind; you cannot deal with them archly or unkindly. You can lead, but not drive. You can be firm with them, and they will think the more of you, if you are right. Few of this people are trying to do their duty and I think are firm in the faith of the church; but I think there are very, very few that have any knowledge of this work. I cannot say that I have seen any of the Spirit manifest in any of the gifts of the gospel since I have been with them. Some have told some dream they have received. I have not seen a good meeting since I left America, neither have I received a manifestation in any of their meetings: yet I think they receive a joy, and sometimes a great joy.

There is also a great number in the church who, I believe, will never amount to anything. They are as dark as dark can be, they know nothing of the truth, yet many of them are holding office and some are presiding over branches, and hold other offices in branches; and sometimes I think it is time, labor, and

sacrifice thrown away. They do not seem to see the need of sacrificing everything that is required by the law of God, or to leave off their sins, and be honest, and truthful, and virtuous, and decent. Leave them for a short time, and the most of them will be doing that which is not right, such as getting drunk and smoking, not paying their debts, committing adultery, etc., yet they belong to the church, and will make any kind of confession rather than be cut off. But they are not firm and can be drawn away from the church, and when you think you have them, they are gone to some other church, some one of another faith has drawn them away, although I do not think they are of much loss to the church in their present condition, when I consider their acts and doings.

I was informed just before our April conference, 1894, that the Mormon elder had gone to the island of Hao, about three hundred and ten miles from the island of Takapoto, where the conference was held, and had baptized sixty-two of our people belonging to the branch there. I felt then, and ever since, bad about it. It is said that there were almost five hundred that belonged to the church in this part of the Paumotu Islands some years ago. I ascertained that it was over seven years since they had been visited by anyone, and the missionaries from America never did visit them. I made up my mind that I would visit them as soon as I could and so stated to Bro. Devore, and he thought it would be a good thing: so at the conference I was appointed, and on the 11th of April I took ship to the island of Hikueru, about two hundred and twenty-two miles. The captain did not charge me anything, and he gave me his own berth and slept on deck himself. I could not be treated better. I hope God will remember them in mercy for their kindness to his Saints. We arrived there on the 16th and remained one week, doing some preaching and teaching. Bro. Gilbert was with me. I did most of the preaching while there, as I was going away, Bro. Gilbert to remain. So on Monday the 23d I took ship again for the island of Hao. Bro. Johnson with me as my interpreter. Nary Salmon was captain and owner. He is a half caste and related to the late king of Tahiti. He talks and reads good English and French, and is well informed with regard to most things. He is a great reader. He was very kind to us; he charged us but one dollar per day, which is very cheap. There were three Mormon elders on board with us, going to the same island, Hao. Two of them were mere boys, but they talked the native language well and preached all the time in it. That is where they have the best of us. Neither of our missionaries can talk it as yet.

I was reading the *Saints' Advocate* while on board. Elder Jones seemed quite uneasy to know what I was reading, so I informed him. He saw an article with Brigham's name to it, and he wanted to read it. I told him I would read it for him. I did not want to commence on board the ship, I did not know how the captain and mate would like it, and I was alone; so I read that they could all hear me. The captain with many others gathered

around, and I explained as I went along. It made the elders feel bad. One of them is the one that baptized so many of our people; he felt very bad. They wanted to deny some of it. I also had on hand three volumes of the *Journal of Discourses*; 1, 2, and 4; so I asked them if they would deny these books and their teachings, and they said it was their teachings and the writing of their church. I then turned to various articles and teaching in them, such as the Adam-God teaching, blood atonement, polygamy, Jesus begotten by an earthly father, etc., and Cain and Abel. I showed them from the books that Brigham was not a prophet, was not ordained before the death of Joseph to lead the church, neither did he claim he did, nor did the church; and he was not of the seed of Joseph. I showed them from the books that the church was rejected and the Moses man was to be raised up to lead the church out of bondage. I showed them that they must be in bondage to be led out, and I showed them other heresies. They said that was all I was trying to do, to find out what I could against them. I told them I had had to bow my head hundreds of times on account of their devilish teaching, people thinking I was the same as them: to show me one principle that we as a church teach that is not in accordance with the perfect law or gospel, and I would teach it no more. They got quite mad. I also read the evidence of Wilford Woodruff in the Circuit Court of the United States, and the evidence of many claiming to be wives to the Martyr. I also read the evidence of President Joseph Smith. They were ashamed of the evidence of their own people.

After I had done, I, with the captain, called on them for a reply; but they could say nothing. The captain was wonderfully taken back when he saw they had nothing to say to defend their case, and he tells this all around. He has become a sound friend of ours. He has great influence among the natives and will tell it on the different islands as he goes from place to place.

On the 28th we landed at Hao. There were many there to receive us, and they seemed to be very cold towards us,—just a few came and made us welcome. The Mormon elders landed the same time as we did, but not in the same boat. There were many gathered around them, and they seemed to make great ado over them. We learned that they were not going to stop on the same side of the island, but going across, so the native elders asked of them if they would not stop and compare notes; but they would not, so they went across with all they had baptized. This was on Saturday, and on Monday many of the natives came back again to their work, but not the elders, so we got many of them together that night to see what we could do with them, and had a quiet talk. Most of them seemed to be sorry they had left us, and said they did not want their names taken from the church books. They stated that they had not been visited for over seven years, although five different missionaries had written them and promised to come, and none of them had done so. Bro. T. W. Smith was one of them, and they sent a boat to Ta-

hiti for him about six hundred and fifty miles. He told them his wife was sick and he could not go, and one Bro. Johnson was sent. They state that Bro. Devore made the same promise, and was within one hundred miles of the place, and a boat was sent; but he claimed the boat was too small, so he would not go; and no one was sent. The same of William Manihi; he had also promised them, but did not go; and also two others. They also raised fifty dollars and sent for some one to come, yet all in vain. Now there are many large sailing ships going and coming to Hao every month, and Mapuhi never charges our ministers anything, and if the American ministers could not visit them, they could send native ministers, while some islands are visited a great deal more than is needed.

I consider that these people have been badly neglected, and they feel grieved and think the church does not care for them. Lots of young men and women that do not belong to the church, that would have belonged had they been visited when they were young and taught, now are grown to young men and women and do not belong to the church, and they do the work no good here, as they have learned to drink and smoke, and various other wrongs. Since we came we have blessed twenty-seven children and baptized twenty-two, nineteen of them children of different ages, and these young people would have been the cream of the church to-day if they had been attended to. Bro. Herman Johnson was the last to visit them, sent there by T. W. Smith, so I have learned since I commenced this letter. Last year he was not laboring, as the church could not give what he required to keep his wife. Now he is able to do much more good than I could, as he talks the language very good, and talks English fairly well.

There have been two marriages; I married one couple in the church. Now the people of Hao say we did not care for them; that we would not have come if the Mormons had not come. They say they will look after them, and they tell us that Joseph is not the prophet and leader, and, "We cannot read your language, and we do not know;" and they as a people feel grieved, and are not pleased that they are slighted, and there are no signs of any of them coming back to the church. I think some of them know or think they have done wrong, but at the present they will not come back. All the branch officers, and the chief of the island, and the police are with those that went from us. I have called what is left together and reorganized them into a branch, and they are in working order. I have formed a Sunday school and have a school for the children twice in the week. I have school or preaching every night in the week, and the Mormons can do no more harm at the present; but this people must be visited from time to time if we ever make anything out of them. And we must not leave them for so long a time in the future.

I cannot do for them as much as I should wish, as I cannot get what I should like before them, not knowing the language; and I do not think that I can learn it. I have tried my best and I am of little use without it. It takes young men to learn it, and they must

be married men to come here, for various reasons. One will then have a companion to talk and reason with, and they cheer each other when clouds of darkness come over them, etc., and the hardships that we have to pass through are not understood by the church at home.

I have received no mail since last March and God alone knows when I shall, and I cannot send mail, and hardly ever have anyone that I can talk to. You never hear a sermon or a prayer that you can understand, or a hymn. Sometimes no chair, or table, or bed, but the hard stones to sleep on and no light, no fruit, nor vegetable; no fresh meat; sometimes canned meat; no pies nor cake. Sometimes I feel like looking back and I ask myself, What have I done that I should be banished in this manner? But I remember your last words to me, "Be a man," and I want to be. Those that came before me had their companions with them. There is no place in this world that can be worse than this place for a minister who wants to do right, but I think it is no worse for me than for some one else. I would not care so much if I could get the language and could hear from my family regularly, but I can have neither. Now a man of my age having so much hardships both by land and water, and no one to sympathize with him; and sometimes I think it is time, and labor, and all thrown away or in vain. But I shall try and do what I can and leave the results with my heavenly Father.

I love this work and all that are trying to do right.

Yours in bonds,

WILLIAM NEWTON.

SPRINGERTON, ILL., Nov. 9.

Editors Herald:—The good cause is moving on in this part of the country. It is in much better condition than it has been since I have been fully acquainted with the work. Our much beloved Brother Curtis is the man for this district. The branches, so far as I know, are in good condition. Many persons who have formerly opposed the progress of the church are at this time doing all in their power to aid in its advancement. Our beloved Brother Slover has aided much in this vicinity. Bro. Walker of Wayne county is visiting us at Springerton each month. When he was here two weeks ago he was in fine trim for preaching. His discourses were good. We have a Sunday school in operation in the Saints' church in Springerton, which we think will do much good. I must not forget to mention the visit of Bro. Short. On his way from the Curtis-Moore debate he stopped here and preached for a few nights. All enjoyed his eccentric manner very much.

While we love to see the good work go on we feel sad to learn that some of the elders sometimes show that they possess a jealous spirit. Why is it that some men cannot bear the thought of the brethren thinking that others excel them in point of ability? This spirit is not of the divine Teacher. God knows my heart, I love all the brethren. My desire is that each one may continue to grow in grace unto the perfect day.

Your brother in the Lord,

J. W. STONE.

DOUGLASS, Texas, Nov. 6.

Editors Herald:—I am still doing what I can to advance the gospel of Jesus Christ in the South. I have just closed a meeting seven miles below this place, and baptized four, others near the kingdom. I have found the field white for harvest everywhere I have been since General Conference. The people are perishing for the gospel. I have baptized seventy-two since conference. I have tried to get out into new fields as much as possible and open up new places. While I have had some trying things to contend with, the Lord has blessed me wonderfully. I have been busily engaged preaching all the time for the last six months, I need some rest, and as my busy time is over, I am going to rest for a month or so now.

I am expecting a debate to commence on the 19th inst. at Manchester, Texas, with one J. W. Chism of the Campbellite order to last one week, the claims of each church to be examined. I met this man at Pilot Point, Texas, last October, but he wants to try the fight over again. If I succeed in this debate as well as I did with the one held recently in Arkansas it will pay. I baptized thirty people after the debate in Arkansas and organized a branch of thirty-seven members. What a pity that we have no more elders in Texas and Arkansas. We need a number of working missionaries to devote all their time to the work and who delight in opening up new places. This work is growing everywhere.

In bonds,

J. D. ERWIN.

PLANO, Ill., Nov. 5.

Editors Herald:—I offer a brief report of my summer's labors in the Master's vineyard. I left Plano, Illinois, May 5, for my field of labor, and joined my associate, Elder J. W. Peterson, at Bradtville, Wisconsin. We labored separately for a week; he at Wyalusing, and I at Bradtville. He then joined me at Bradtville, and we continued our meetings there while we were preparing and making seats for our gospel tent. In the meantime I wrote for my wife to join us. Arriving at Bro. William Miller's, we found Elder Peterson had the tent and fixtures all snugly loaded in a lumber wagon. Hastily dispatching our noonday meal, we all (Bro. and Sr. Miller, Elder Peterson, myself and wife, and little Nellie Lee) got aboard and rode eighteen miles further through heat and dust, arriving at Flora Fountain about six o'clock p. m. Eating a hasty supper all hands and the cook joined forces and we set up the gospel tent with our banner afloat and had meeting that evening. This was the 2d of June. We remained there a little over three weeks, preached twenty-five sermons and baptiz'd five, all adults but one.

We then moved a distance of twenty miles and set up the tent in the Hake Settlement, remaining there about three weeks, and celebrated the Fourth of July by baptizing five more, all adults. Our next move was four miles to the village of Annaton, where we remained a little over three weeks. There we had the pleasure of inducting three more into the kingdom of God. We then moved six miles farther to Livingston, a railroad

station, and there we held forth our usual three weeks. Although the interest and size of our audiences were all we could expect here, we were not crowned with as great visible success as at each of the other places; but there were quite a number very near the kingdom, whom, we trust, will in the near future enter in at the straight gate.

At the close of our efforts here, force of circumstances compelled us to part with our efficient and beloved associate, Elder J. W. Peterson. However, we were not yet left alone, for our old, genial friend and brother, Henry Southwick, joined us and accompanied us on our next move, which was a long one, a distance of forty miles; but we made it in one day. We selected a lovely spot by the side of the road in the grove belonging to our friend, Mr. John Frank. I assure you, dear *Herald* readers, that it was a feeling of pleasure to me to have the privilege of rearing the standard of the everlasting gospel right on the old stamping ground where the first meeting was held which tended to what is now known in all the world as the Reorganized Church of Jesus Christ of Latter Day Saints—Yellowstone, Lafayette county, Wisconsin. (By the way, I wish some one who is acquainted with the facts would write up a *true* history of the beginning of the Reorganization, for it has never been done yet.)

After a sojourn of a week, Elder Southwick left us and bled away to other parts, leaving the writer and Sr. Wildermuth to wage the war alone; yet not alone, for truly our heavenly Father was with us, fulfilling his promise that he would go before and prepare the way for his servants, the ministry. We tarried here until I had delivered thirty-four discourses and with increased interest to the very last, evidenced by the eager, earnest exclamation, why can't you stay longer? We inducted one dear soul into the fold of Christ and left a good opening for more preaching. Quite a number of good, noble hearted people there were almost persuaded to obey the gospel. It is indeed gratifying to find that right here where the Reorganization was started, and where many of its founders lived and some of them died, the people seem to be almost devoid of prejudice against our faith.

About the 1st of October teams came and moved us, this time a distance of fifty miles, to the Wilder district, in Rock county, where we again reared our tent and held the first quarterly conference of the Southern Wisconsin district. It was an enjoyable time; the Spirit of the Lord was felt in a marked degree. Elder C. H. Burr and myself continued the meetings about ten days after the close of the conference, and then closed the summer's campaign with the tent. We were tenting four and a half months—one hundred and twenty-seven days. We preached one hundred and forty-one sermons and baptized fifteen, the writer preaching eighty-four of these discourses and baptizing seven of the fifteen. And now having secured comfortable winter quarters for my family in Plano, I shall in a few days go to Pepin county, Wisconsin, and enter into my winter's campaign. In gospel bonds,

ELI M. WILDERMUTH.

Original Articles.

WOMAN.

In all the departments of this life there is a tendency, and it might with propriety be called a fatal failing, in the mind of mankind to run everything he undertakes to correct or ruin into its opposite extreme, whether it be from extremes of right to wrong, or wrong to right. That there has been in all nations and people since sin entered the world a greater or less degree of slavery entailed upon woman, no one can deny, and to a greater or less degree even among those who have been enlightened by the Spirit of God in the several dispensations of gospel light, not excepting the people whom God chose through whom his oracles should come; they also had their seasons of reaction, and their humanity cropped out in the same fatal failing. This failing, however, began its operations in the grand council held before the foundations of the earth were laid, when Lucifer, one of the sons of the morning, whether in the fullness of his desire to see all mankind saved even if it had to be accomplished by the destruction of man's agency, or whether there was a latent and inward ambition lurking in his heart to aspire the chief ruling power, his answer to the call of the Father for a volunteer redeemer is the best interpreter, Give me thine honor and I will go down and save them all.

But if the former feeling was his in the commencement of the discussions had upon that occasion and this question of the agency of man seems to have been one of the chief when Jesus the beloved one said, Father, send me, and thy will be done, the reaction took place in Lucifer's heart, and in his chagrin at the overthrow of his ambitions he became not only the enemy of God, but also took upon himself the task of overthrowing, if possible, all the decisions of that council, and also all the purposes of God in regard to man's salvation, and to destroy them, if possible, through their agency. Thus from the extreme of man's anti-agency to the extreme of man's agency, Satan has striven with all his power to conquer and subject mankind to his will. And to my mind this extreme failing is showing itself in one of its worst forms in what is now termed "the woman's rights question."

In the days when Israel served their God, and he alone was their king, and before they became contaminated with the curse of king-men, the greatest ambition of their women was to be indeed the helpmeets of their husbands, doing their part in making happy homes and raising sons and daughters who should be an honor to

their country and their God, and exercising their portion of the presidency of the household to the honor and glory of God. But there came a change in due time, and their women began to think they were playing second fiddle too much, and they began to strive for what they termed their rights, and their position as second in the presidency of the household did not suit them; they demanded equality, and from the reading of their history as defined by the prophets they did not stop there, but strove for and gained the supremacy, so much so that they were one of the principal causes of the Jewish kingdom's overthrow. Read the third chapter of Isaiah, from which I quote a portion:—

For Jerusalem is ruined, and Judah is fallen: because their tongues and their *doings* have been against the Lord, to provoke the eyes of his glory. The show of their countenance doth witness against them; and doth declare their sin to be even as Sodom, they cannot hide it. Woe unto their souls! for they have rewarded evil unto themselves. . . . Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them. *And as for my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err, and destroy the way of thy paths.*

Read the whole chapter, for it fully pictures their wrongdoings as the cause of their overthrow.

There is a favorite saying among us as a people, "Like causes produce like effects;" and when I think of some of the ideas and practices that have sprung up in the so-called Christian lands since the inauguration of the "woman's rights" theory, I am astounded at the correctness of the maxim and the fast approaching in these times of the picture drawn by the prophet of the condition of the people of Jerusalem and Judah. And now behold the difference between the picture shown of the time when women felt it to be their highest glory to inherit a position second only to a man of God in their own happy household and to raise children to the honor of their house and their God (as see Rachel, the legal wife of Jacob, and Hannah, the mother of Samuel, as samples) and the picture described by the prophet of the women of Judah and now beginning to be repeated in this age by women who crave their "rights," and instead of children being to many of them a heritage of the Lord, they are either looked upon as oppressors, or they are looked upon as a curse, and they are murdered before they are born.

The show of their countenance doth witness against them; and doth declare their sin to be even as Sodom, they cannot hide it. Woe unto their souls! for they have rewarded evil unto themselves.

It may possibly be thought by some on account of that which has gone before that I must certainly be one of those who believe that woman has no rights that a man is bound to respect,

but such an idea has no foundation in fact. My mother was a woman, and in my estimation was one among the noblest of her race, a mother in Israel. But I must say that I have been astonished at some of the positions taken by some of my brethren whom I have read after; for if I have read aright, when woman was made, and given to man as an helpmeet she was placed upon an absolute equal footing with man, and there were no powers given to man that she was not an equal inheritor of. A late writer, however, has placed the matter in a clearer light when he says:—

And God is teaching mankind that woman is man's equal in all that is good, virtuous, lovely, and pure. All through the Scriptures the Lord recognizes the wife in her proper place as being coequal with man.

He also quotes 1 Corinthians 11:3:—

The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

This and several other good things are quoted, but after awhile the brother mars the subject just because of two little words; namely, "Honor" and "Obey." I do not see anything very extraordinary in them, especially when I take into consideration two of the passages quoted by the brother,

Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.—1 Cor. 7:3.

What does this word "benevolence" signify? I find that it means disposition to do good, "kindness;" and its partner, the word "benevolent," signifies "kind," "having good will," which in my estimation means to "honor,"—nothing very bad about that word when properly applied, for it binds the man as much as the woman. But the other objectionable word is what cuts, "obey." So far as I am concerned I see nothing in it but what I am subjected to myself, the only difference being that I am subjected, not to the woman, but to Christ; and if I do not treat the woman justly, I am held accountable to *my superior*. Let us examine the second quotation:—

The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.—1 Cor. 11:3.

What does this imply? I find that the word "head" means, "principal person," "one to whom the rest are subordinate;" also, "to lead," "to influence," "to direct," "to govern." I find it also means, "to fit anything with a head." I have sometimes heard the expression used by people that they were going to "put a head on him." I suppose if a woman, she was going to put a head on her husband, and the probabilities are or might be, that he needed one.

But we will bring ourselves down now to the question at issue, and we will commence with the chief Head, God, notwithstanding he and Christ

are one in purpose and design, yet each in his own place:—

The head of Christ is God.

That is, God leads, influences, directs, and governs Christ; and notwithstanding all power both in heaven and in earth was given by the Father to the Son, the Son came to earth not to do his own will, but the will of him that sent him; and all that he did do, is doing, and will do, is done for the honor and glory of the Father; and all that is done, and will be done, is done in obedience to the Father's will:—

For he [Christ] must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he saith, When it is manifest that he hath put all things under his feet, and that all things are put under, he is excepted of the Father who did put all things under him. And when all things shall be subdued unto him, then shall the Son also *himself* be subject unto him that put all things under him, that God may be all in all.—1 Cor. 15:25-28.

Afterward cometh the end, when he shall have delivered up the kingdom to God, even the father.—Verse 24.

Thus we see that from the beginning to the end Jesus did and will carry out to his Head all the honor and obedience embodied in the sentence, "Thy will be done."

Next,—

The head of the man is Christ.

This expression of the Apostle Paul was directed to a body of people who were sanctified in Christ Jesus, called to be Saints, and therefore if they were in Christ and he was their head, they were in him as he was in the Father, and of course under the same obligations to be led, influenced, directed, and governed by their head as Christ was under the leadership of God his head, and to be subject to Christ's will as he was subject to his Father's will, and to do all for the honor and glory of Christ as he did all for the honor and glory of the Father, and man find in his own case no fault with those terrible words, "honor" and "obey."

And now we come to the great bugbear, where woman is called upon to perform the same kind of duties to her husband. The best and only plan she can adopt that I know of in order to escape these requirements is, not to become entangled with a husband, and thus go through the world headless, and become a law unto herself, for the word is, "The head of the woman is the man;" that is, she must become subjected to his lead, influence, direction, and government, just as he becomes subject to Christ, and Christ to God. If it does not embody all that, then there is no sense or meaning in the quotation; and of course it would amount to nothing. But for my part I do not recognize it in that manner, but according to the rule, and if this makes me equal to a Russian emperor, I cannot help it.

But what, seriously, is the matter with these words, "honor" and "obey?" Supposing they had chanced to have been incorporated in the words of our marriage ceremony, would they have been more binding than they are now, seeing that we are commanded to take the Scriptures for our rule of faith and practice? Christ has to obey. Man has to obey, each under his proper head, or suffer the consequences; and is it any worse for a woman to do so under her proper head? I am not writing this to the world, because they have gone and will go in their own way, in spite of all I may say or do; but I am writing to those for whom Christ prayed, for those which the Father has given him out of the world to be witnesses of him in this the dispensation of the fullness of times, and for all them who shall believe on him through their words; for I believe that the same sentiments expressed by him eighteen hundred years ago for that people are the sentiments of his heart for his people to-day, when he has restored his truth to earth again; and if we are what we profess to be, "sanctified in Christ Jesus, called to be Saints," this is written for the benefit of all such; and if the husbands are living according to the leadership and government of their *Head*, striving to obey the injunction and invitation from him to "come up higher" toward that perfection attained by him, the wives need have no fears in following the leadership of their heads. The only trouble that can possibly arise is in a neglect of the duties imposed upon each.

May we each, whether man or woman, ever strive to honor God by honoring those whom he has placed to be head over us, and all will be well. And may God bless woman in all her efforts for good.

I am, your brother,

WILLIAM HAWKINS.

VORIS, Missouri, November 8.

THE RESURRECTION.

FROM a selected article published in the *Saints' Herald* for June 27, 1894, I infer that some, and probably many, believe that the doctrine of the resurrection from the dead as preached by Jesus Christ was a new doctrine, as being a part of what is there spoken of as the new revelation. If any do so believe, they are quite mistaken, for, although life and immortality were brought to light by the gospel, the gospel plan itself, of which the resurrection was a cardinal principle, was not new. There were probably some features of it more perfectly developed by Jesus Christ, but the resurrection from the dead was not one of them.

What really was novel and startling in Jesus' proclamation to the people

was, "I am the resurrection and the life;" and, "No man cometh unto the Father but by me;" as though he had said in so many words, This gospel of the kingdom which I preach unto you is not of my devising; the Father who sent me into the world gave me commandment "what I should say and what I should speak;" and "my doctrine is not mine, but his that sent me."

It was devised in heaven, and made known to mankind in the beginning; for God is no respecter of persons, so that it might be known to all the children, in all ages and among all people; that whosoever accepts and obeys the truth and works righteousness, is accepted of God.

But all this teaching of righteousness by the ancients points to and requires a Messiah to vitalize it. It calls for a Redeemer to redeem mankind from the power of death; therefore, the all-important question was, "Art thou he that should come, or do we look for another?" "Art thou the Christ?" He answered those questions affirmatively when he said, "I am the resurrection and the life," which means that the expectation and desire of mankind from the beginning until now concerning a Messiah culminated in him. This expectation included, indeed was inseparable from, the resurrection of the dead.

The idea of the resurrection, therefore, was common among the people before Jesus was born, as is proved by the fact that openly expressed unbelief in it was peculiar to the Sadducees. And hundreds of years before Jesus was born in the flesh it was associated with the Messianic idea by Job. Now Job, presumably, was not of Hebrew stock. He was one of those wise men of the East, familiar with its learning and with the ideas then prevailing throughout those eastern countries, in regard to astronomy and other subjects; his utterances therefore in reference to the Redeemer and the resurrection may rightly be regarded as important, as expressing not only his own convictions and belief, but also the belief of many others of that time. He says in the nineteenth chapter:—

Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

This statement and declaration of Job associates the hope of the resurrection with a promised Redeemer. And, so does Martha.

Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life; he that be-

lieveth in me, though he were dead, yet shall he live. . . . Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

So, then, the death and resurrection of Jesus Christ was required, not only to fulfill, but to vitalize the promise of God made unto the children of men from the beginning of time in regard to their redemption from sin and death.

Peter, in the third chapter of Acts, says:—

But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. . . . And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

That restitution of all things could not leave out the body, and be all things that was lost; for it was the separation of soul and body that constituted the punishment for Adam's transgression, and was called death; and until they are reunited it can never be truthfully said that there has been a complete restitution of all things which God had promised by the mouth of all his prophets since the world began.

Some people appear to think that that language of Peter's referred only to the Jewish or Hebrew prophets, but there were prophets long before the Hebrews existed as a nation. There was Enoch, who walked with God several hundred years, and was then exempted from the death penalty and God took him to himself; but while he lived on earth he taught men the true worship of God. Then there was Noah, a preacher of righteousness and that meant the hope of redemption from sin and death through the world's Redeemer. The effect of these teachings was that these traditions about the Savior of mankind and the inseparable resurrection from the dead, went down from generation to generation among all the kindreds of the earth with more or less distinctness; and I am of the opinion that human sacrifices, revolting and brutal as they appear to us, were due more to overzeal to anticipate the great atoning sacrifice of the Son of God, than to sheer brutality. But, be that as it may, Abraham, who went out from the land of Chaldea, showed his faith and hope in the resurrection when he offered Isaac upon the altar, believing as he must have done, that God was able to raise Isaac from the dead to fulfill the promises.

With these testimonies before us, what should be the reply to such statements as the following?

But none of these traditions, when carefully investigated, give any ground for believing that any part of the ancient world really grasped the idea of the resurrection of the body.

And this?

We may see this by the manner in which the philosophers at Athens received Paul's unfolding of his new doctrine.

Was it a new doctrine? No, it was not. But go now and present it to our great scientific men and our philosophers, would they show it any more respect? And would that be sufficient proof that nobody of our time really grasped the idea? Anyhow, when Paul preached the doctrine on Mars' Hill, it was the same then as it always is with a promiscuous crowd,—some believed and some did not; and so it proves nothing. But when we remember that there were quite large churches built up at Corinth, at Ephesus, in Thessalonica, and throughout Macedonia, at Rome, and in other Pagan gentile countries, it shows plainly enough that they had no difficulty in grasping the idea. And although their forefathers had turned away from the worship of the true and living God, who to them had become "the unknown God," and multiplied unto themselves gods innumerable, and their poets had in the wildness of their imagination peopled their elysian fields, like many Christian teachers do their heaven, with disembodied spirits, thus ignoring the resurrection; yet the way these gentile nations received the gospel, as preached by the apostles, whose taproot was the resurrection from the dead, shows that there must have been then, and doubtless has been all through the ages, a strong undercurrent of belief in the doctrine. As for the Egyptians, scarcely any writer attempts to account for the care they bestowed in embalming and otherwise at great labor and expense caring for and preserving the bodies of their dead from natural decay or any possible molestation, except by crediting them with a faith and hope which looked to a final resurrection of the body for its consummation.

The doctrine of transmigration of the soul when carried to the ultimate extreme of annihilation, or individual extinction as the final goal, most certainly blots out the hope of the resurrection. But, as I understand it, neither the Persians, the Egyptians, nor the Hebrews believed in that kind of transmigration. All their systems contemplated some kind of individual immortality for the righteous. And it was only the wicked, like the clay in the hands of the potter, which, failing to fulfill the design of the potter and being broken upon the wheel, had to be thrown back upon the lump and be worked over again.

There was also a belief among the people of the East that the spirit when separated from the body by death remained in the vicinity of the body to watch over it, and to be ready for the reunion at the resurrec-

tion; so the witch of Endor went to where Samuel's body lay to commune with his spirit.

In regard to the reasonableness of the resurrection of the dead; that is another matter. It is a doctrine which cannot be proved to be true because of its agreement with our reason. Our reason at first seems inclined to be distrustful of it, because we know that the human body dies and is decomposed, and in the process of decomposition those particles of matter which when united made it a human body are disunited and distributed so as to form parts of other bodies, animal or vegetable, and there is nowhere found a place where this changing and redistribution stops. How, then, can we in reason expect these same bodies to ever again clothe our spirits? Therefore, regarding it thus, we may say truly that to merely human reason the resurrection of the dead is not comprehensible; "for no man knoweth the things of God, but by the Spirit of God," and this is a spiritual law of life in opposition to the natural law of death; but the exact point, where eternal life intercepts and overcomes death, and proclaims the promised restitution, can only be known by revelation.

It is sown in corruption, it is raised in incorruption. . . .

It is sown a natural body, it is raised a spiritual body.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

We walk therefore by faith and not by sight.

Now we see through a glass, darkly; but then face to face.

We are not justified in doubting because everything is not revealed in perfect clearness. The hows, and the whys, and the wherefores, even concerning the common things of this life, are very imperfectly understood. Take, for instance, a small cutting of potato, plant it in the ground, and in a few weeks' time you can dig up from that plant several whole potatoes with the perfect form of the original set; can everybody explain that? Plant one grain of wheat in the ground, it will send up a stalk, and on that stalk a head, with probably one hundred grains of wheat on it; can everybody tell how that comes? Does it not suggest all possibilities in regard to the resurrection? It only needs the key, and anyone who has it can unlock the door. There are men, many men, in this and other lands, who are now and have been for many years working their bodies and racking their brains to the utmost of their physical and mental powers, and so far in a vain and fruitless effort, to find out perpetual motion. Now, why is it yet undiscovered? Not because it is necessarily impossible. The earth and all things thereon are con-

stantly in motion. It is rest and not motion that is impossible. All rest is only comparative, and not real. Not only the earth, but all the planetary bodies; in truth, the universe, is in perpetual motion; and the man who finds out the law by which this ceaseless motion is kept up, will find the key to perpetual motion.

Again; we hear men say, "We don't want a religion which calls for a suspension of the laws of nature to sustain it; we want our religion to be in harmony with those laws." At the same time there are many educated men at work, and many others encouraging them to work for success, in seeming defiance of the law of gravitation, in accomplishing aerial navigation. And yet, although it does seem contrary to the law of weight or gravity, when man learns and understands the law by which the earth and all the heavenly bodies hang out in space upon nothing and by which they move through space with wonderful speed, exactness, and precision, then he will achieve aerial navigation; but until he does gain that knowledge, he is denied the good which that knowledge would bring.

Does it show superior wisdom or foolishness for men to sneer at the gospel of Jesus Christ because it not only promises the resurrection of the dead, but also promises, as a necessary preliminary part of it and as a voucher for its final and complete fulfillment, the power over all manner of sickness, disease, and bodily infirmities, and the harmful powers of nature? These diseases are neither more nor less than death's skirmishers. He throws them out to begin the work of destruction, and it is the imperative demand on him who came on earth to open up to man the way to life and immortality that he should give his servants power to begin the battle for eternal life by driving in death's skirmish line. "O, but," they say, "to make the deaf to hear, the lame to walk, the dumb to speak, the blind to see, to raise the dead,—all does violence to the laws of nature, and therefore cannot be true."

My opinion is that there is a great deal of talk—and most of it idle talk, too, and talk that has but little sound wisdom in it—about doing violence to the laws of nature. You might as well say that making ice by any other process than by the usual process of nature is doing violence to that law of nature, as to say that Jesus in making wine out of water did violence to any law of nature. It consisted only in knowing a more excellent and expeditious way. Did the laws of nature originate themselves, or had they a Creator? Is the law which was made greater than he who made it? I believe this may be stated as truth: that all laws of human or divine creation

depend for their efficacy and continuance upon the power which is behind them; and that no law has so much fixedness or permanence that it cannot be changed or superseded by the assertion of a greater power. Laws that have filled the object for which they were created have to be changed, or adapted to other conditions. The earth on which we dwell, geologists tell us, has during its existence undergone very many changes and reformations. Doubtless what we call the creation was one of these new births, or reformations. And this working goes on without end, and those conditions which had prevailed through thousands of years, and had to all appearance become settled conditions—laws of nature, had in turn to yield to a mightier power, a higher law, which is eternally at work by natural and spiritual agencies, leavening the earth and all things pertaining to it, as we hope and verily believe, up towards perfection. For most surely the Spirit of God by which he garnished the heavens and moved upon the face of the waters, controlling and directing them to their appointed destination, which is in and through all things, the light and the life of all things, is so working in conjunction with matter, and guiding and directing all these changes, preparing and ripening them for a reconstruction upon a spiritual basis. When that day comes, there shall be a new heaven and a new earth,

For all old things shall pass away, and all things shall become new. And he shall send Jesus Christ . . . which before was preached unto you: whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

CHARLES J. CLARK.

July 6, 1894.

THE ANCIENT NAME OF EGYPT.

The most ancient name of Egypt presented to us, according to the *Evangelist*, is *Mi is-ri*, or *Misr*, if we omit the last two i's. The name occurs in the first form in the syllabic (arrow-head) writing of Tablet five of the Tell Amarna letters, engraved on clay bricks in the fifteenth century, B. C., and now preserved in the British Museum.

The earliest books of the Bible date from the following century, the fourteenth B. C., the era of Moses, and Egypt is in them called *M'sr*. At that period the country was divided into Lower and Upper Egypt (*Misr-aim*, or the Two Misrs), signified by the double crown of the monuments of those monarchs who ruled both districts. Our English version of the Bible refers to this duality in verse eleven of the fiftieth chapter of Genesis. The ancient name of Egypt survives to-day in the modern Arabic phrase for the country, *Belud-Misr*, or Egypt land, *belud* signifying Earth.

Naval officers of the Bering Sea patrol report the regulations imposed by the Paris Arbitration Council are of little avail, and unless better protection is afforded the seals will be exterminated within five years.

If mortals would always stop long enough to think before they speak what a quiet world this would be.

Original Poetry.

A PRAYER.

Blessed Savior, let thy Spirit
Fill my anxious soul;
Help me struggling in my weakness,
Firm on thee to hold.
Worldly snares do often hinder
Me thy strength receive;
Still thy promise I rely on,
Look to thee and live.

In this mundane sphere of sorrow,
Trials hard oppress;
But my heart doth sing thy praises,
Filled with tenderness.
I have found heaven's greatest treasure—
Life eternal, joy;
And I want to do thy bidding,
Seek thy help and try.

O, how often do I stumble
From the narrow way!
Yet thy blessings thou dost shower
In abundance every day.
Thou dost teach me, not by preaching,
Not by eloquence alone;
But by holy, sweet example
Thou dost urge me on.

In thy service, O, my Father,
I most joys have known;
And I fear to live without thee;
Leave me not alone.
Earthly pleasures have no value
In the saintly breast;
Yet their dangers often threaten
Thy weak son to crush.

I desire then—hear me, Father—
To be used by thee;
Make me valiant in thy kingdom,
Setting captives free.
Here's my heart, my soul, my talents;
Take them, blessed Lord,
And O use them in thy service
Batling with the world.

J. D. HOWELL.

LONDON, England.

Conference Minutes.

CHATHAM.

Fall conference convened with the Petrolea branch October 6-8, 1894; J. H. Lake president, G. O. Green assistant; S. Brown secretary, Geo. McFadden assistant. Branch reports: Lindsley 42; 1 removed. Wallaceburg 32; 2 baptized. Ridgetown 34; no change. Wabash 28; no change. Battlehill 28; no change. Blenheim 51. Tilbury 44; 2 baptized. Petrolea; 5 baptized, 2 received. Buxton; 4 received. J. H. Tyrrell, Bishop's agent, reported. Receipts with balance \$196 81; expenditures \$183 60; balance on hand \$13 21. Audited and found correct. Ministry reporting: Elders G. Green baptized 1, S. Brown baptized 4, E. DeLong baptized 3, A. Leverton baptized 8, L. Annett, B. Blackmore, J. Dent, Sr., B. St. John, G. Hampshire, J. H. Tyrrell, and R. Coburn. The motion passed at Wallaceburg in regard to members leaving the district in debt was reconsidered, and the following passed instead of it: Resolved that no member be granted a letter of removal when it is known they have debts unsettled unless agreement is effected by all parties concerned. The district secretary was granted \$3.11 for expenses. The committee to whom some questions were referred reported as follows: First. From the law of the church we find that a secretary or clerk of a branch who has been regularly chosen by vote of the branch is with the elder, priest or priests, teacher or teachers, deacon or deacons, an officer of the branch and has the right to preside. We are of the opinion that due and proper cour-

tesy should be shown priesthood when present; nevertheless a secretary or clerk has the right to preside in the absence of the other officers. Second. We are of the opinion that any man of the priesthood having a legal right to bless the emblems, or the sacrament, has a right to administer it to himself. Having heard a statement from the Bishop's agent, we beg leave to recommend that great care be had in releasing Bishop's agents or any other officers without sufficient cause, as this in the past has been the means of discouragement. We further feel to recommend that all General Conference missionaries should be released from all district work as far as possible, this we feel is in keeping with the law and Spirit. R. C. Evans, Arthur Leverton, George Green, and George Hampshire, committee. George Green was sustained as president, R. Coburn vice president, James H. Tyrrell Bishop's agent, and Richard Coburn secretary of the district. On Sunday the Petrolea church was dedicated. Preaching by Elders J. H. Lake, R. E. Grant, R. C. Evans, and Arthur Leverton. Adjourned subject to call of president.

ALABAMA.

Conference convened at Pleasant Hill, Butler county, Alabama, October 13, 1894, at ten a. m. Elder Heman C. Smith was chosen to preside, L. G. Parker secretary. Branch reports: Pleasant Hill 121, loss 3; Lone Star 105, gain 8. Elders reporting: G. T. Chute, J. G. Vickery, W. J. Booker, M. K. Sharp baptized 14, J. Reader baptized 9. Bishop's agent reported: On hand last report \$52; received since \$46.75; paid out \$35; on hand \$63.75. The committee appointed at the last conference to investigate the cases of members that had united with other churches reported and committee discharged. The recommendation of James Harper and James Miller for ordination to the office of priest was referred to president of district. By resolution a committee of three was appointed composed of W. J. Booker, M. K. Harp, and Lorenzo Vickery to solicit aid to procure a tent for missionary work, to be used in the Alabama, Florida, and Mobile districts. W. J. Booker was elected president of the district, L. G. Parker secretary. General authorities of the church sustained. Geo. O. Sellers sustained as Bishop's agent. Preaching by Elders M. M. Turpen, Heman C. Smith, and G. T. Chute. Adjourned to meet with Pleasant Hill branch, Alabama, Saturday before the full moon in March. Congregation large and attentive.

WESTERN MAINE.

Conference convened at West Ellsworth, September 15, 1894, at three p. m.; W. G. Pert chosen to preside, S. G. Cunningham clerk pro tem. Officials reporting: Elders J. C. Foss baptized 15, U. W. Greene, G. W. Eaton, O. C. Eaton, W. G. Pert; Priests C. E. Knowlton, S. G. Cunningham, H. R. Huntley; Teachers A. Hutchinson, J. E. Eaton; Deacon H. E. Saunders. Branches reporting, West Surry, Bray's Mountain, Green's Landing, and Dixfield Center. Bishop's agent's report read, referred to an auditing committee, and found correct: On hand last report \$8.39; received \$99.65; paid out \$115.62; overpaid \$7.58. The committee on the storehouse question was sustained until next conference. In the case of Bro. Charles Gray, it was moved to forgive Bro. Gray and sustain him as a member of the church. Ordered that W. W. Blanchard and E. E. Holman of the Dixfield branch be ordained elders. Voted that Brn. U. W. Greene and J. C. Foss be chosen a committee to confer with Eastern Maine on a Maine reunion. W. G. Pert was chosen to raise money to liquidate the indebtedness of the reunion. S. G. Cunningham and E. H. Pert were chosen a committee to visit the Brooksville branch and ascertain the condition of it and see if it

would be the minds of the remaining members to disorganize the branch; and report to next conference. W. G. Pert was sustained district president for one year. The time and place of next conference was left with district president. Preaching by Elders G. W. Eaton, W. G. Pert, J. C. Foss, and U. W. Greene. A vote of thanks was extended to the Saints and friends of West Ellsworth for their hospitality.

NORTHEASTERN KANSAS.

Conference convened at Netawaka, October 13, at ten a. m.; Henry Green presiding, James Baillie clerk. Branch reports: Fanning 55, gain 7; Netawaka 57, loss 2; Centralia 18, no change; Atchison 52, gain 6; Baker 11, no change; Scranton not reported. Ministry reporting: Elders J. T. Davis baptized 2, J. Arthur Davis baptized 1, J. Alfred Davis baptized 3, W. Gurwell baptized 4, D. Williams, H. Parker, J. Buckley, D. Munns, R. L. Ware, W. Hopkins, H. Green, G. George, C. E. Guinand, J. B. Jarvis; Priests J. W. Hudgins, W. Thatcher, J. Cairns; Teachers W. Oxendale, J. Wise; Deacons J. Baillie, J. Patterson, J. W. Barnes. A vote of thanks to J. Baillie for his services rendered as clerk. Daniel Munns was elected clerk of district. The general and district authorities were sustained. Adjourned to meet at Netawaka, February 9.

MONTANA.

Conference convened at Deer Lodge October 19, at ten a. m. Branch reports: Victor 22; 10 baptized. Deer Lodge, and Anaconda not reported. Gallatin, a partial verbal report given. Ministry reporting: Elders R. J. Anthony, J. H. Wells, J. E. Reese, A. Christofferson, G. Reese, R. J. Jenkins; Priests A. Hansen, J. Eliason. Bishop's agent's report: On hand at last report \$7.50; on hand at present \$7.50. Report approved. J. E. Reese, Bishop's agent. Resolved that we sustain the authorities of the church; R. J. Anthony as president of the mission, and all his coworkers; J. E. Reese as district president and Bishop's agent; G. Reese as secretary. One was baptized. Preaching by Elders Gomer Reese and R. J. Anthony. Adjourned subject to the call of president and secretary.

Miscellaneous Department.

OHIO REUNION.

Editors Saints' Herald:—A reunion of the above district was held at Vale's Mills, Ohio, beginning October 26. Although at the beginning the weather was somewhat unfavorable, yet quite a number of Saints residing throughout the district were present. G. T. Griffiths was chosen chairman, G. H. Hilliard assistant, H. E. Moler secretary, Carrie Barstow assistant; H. E. Moler chorister; James Barber, Homer Bowen, and Sidney McLaughlin ushers.

We will attempt to give a brief report of the meeting with a synopsis of some of the sermons preached.

Friday, October 26, was devoted to prayer and testimony meetings and to organization. At seven p. m., preaching by G. H. Godbey; text, 2 Corinthians 7: 10: "For godly sorrow worketh repentance to salvation not to be repented of." "Repentance" was the subject. The speaker said: Repentance is one of the principles of the perfect law which converts the soul. There is great division among the people regarding the meaning of repentance. When I was a boy I often inquired, What is repentance? And no one could satisfy me. Mourning at the anxious seat was not the kind of repentance referred to in our text. On the day of Pentecost, three thousand souls were added to the church in one day; how long did they have

to mourn for the forgiveness of their sins? Not for days and weeks, but their sins were forgiven the same day. Repentance is godly sorrow for sin. Then we must forsake our sins. Next comes the law of retribution or restoration. Example: Zaccheus the publican was willing to "restore fourfold." If you rob your neighbor of one cent and can restore it and will not, it will keep you out of the kingdom of God. If I tell a story on you that injures your character, God will not forgive me till I make it right. If we are not able to restore, or repair the wrongs we may have done, and have a desire so to do, then God will take the will for the act; we are excused. Prodigal son: he could not restore, but he showed a desire to do so. "Goodness of God leads men to repentance." We cannot think of God's goodness without being sorry for our sins.

Saturday, Oct. 27.—Saints met at 10:30 a. m. for social meeting. Quite a number participated in the services; the good Spirit was present.

At 2:30 p. m. G. T. Griffiths spoke to the Saints from 2 Peter 1: 1-8. The speaker said he would not confine his remarks to any particular subject, but would give a general gospel chat. We are to "contend earnestly for the faith once delivered to the saints." What is faith? One says, "belief." It is that, and more; "the devils believe." It means to keep or do all of God's commands. God will hold us responsible for how we think, talk, and act. Praying with faith does not require many, or eloquent words, but to ask as if we knew that God had power to give, and would give. We cannot always have what we ask for; God knows what is best for us, and if we do not get what we ask for we should not go off and pout like some children do. We ask the Lord for things, sometimes, that we are not in a condition to receive; and if God would bestow them they would prove to our hurt. Don't put down your stake and ask the Lord to pull it up; you will be disappointed, and have to pull the stake yourself every time. Add to your faith virtue; virtue is to shun everything that would lead us to do evil. Our minds must be pure; unholy thoughts and desires will lead men to do unholy things. To be virtuous, we must be courageous. We have natural inclinations; natural for some to lie; for some to fight, etc.; but where our inclinations lead us to do wrong, we must rectify them. Add to our virtue knowledge. I find many Saints that lack in this regard, and some of the officers lack also. Some want to be excused from talking about religion, yet they can tell all about the latest novels out. Saints should read "all good books." Take the *Herald* and *Autumn Leaves*; the *Ensign*, too, if you can afford it. Some brethren take a number of county newspapers, and yet cannot afford to take the *Herald*, they say, because it is too high. Temperance: We should be temperate in all things; in thoughts; in habits; in eating, and drinking, etc.

At seven p. m., preaching by G. H. Hilliard; text, 1 John 3: 1-3: "Every man that hath this hope in him purifieth himself, even as he is pure." The speaker showed that it was possible for us to become like Christ; he was like other men, and as a man received no more power from God than other men can receive. To say otherwise would make God a respecter of persons. We can receive the same power that Christ received, if we place ourselves in a proper condition. The reason that people are living so far from God is because they prefer to do so. They love the world, and the things of the world, and therefore live far beneath their privileges. A dispensation of the gospel is committed unto this church; this may seem strong, but it is our claim and we have no disposition to cover it up. God looks after all things; arrays the lilies of the fields; feeds the sparrows; and the hairs of our head are numbered by him. God does all these things and provides us with what we need; now what do we

in return? There is nothing that can be carried on without means. We always have the poor, the minister and his family to be looked after. There is more required than to simply go to meeting when we feel like it, or when the preacher is there; the temporal part of the work must be looked after. Ministers go forth without hire, and there are good reasons why they should thus go. One reason is, God has promised to care for them. They would not give him a chance, if they waited to get their pockets full of money before they went out. Another is, it gives the people a chance to support them, and assist in God's work and thus obtain a reward. They will be among them to whom the Savior will say, "Ye have fed," "clothed," and "visited me." Reward is given for works. The Lord requires us to keep the whole law. We cannot comply with all at once, but we should progress and "add to our faith." This temporal law is called the law of tithing—tithes means one tenth. The poor must be cared for. If you want to find the poor, just go to the elder's family; our ministers are all poor. Here the speaker referred to his own experience before he heard the gospel; how he loved strong drink and tobacco, but laid all aside after he obeyed the gospel and read the Word of Wisdom. He further said: How elders can teach the people to "live by every word that proceedeth out of the mouth of God," and not keep the Word of Wisdom (for it is God's word) is more than I can understand. Abraham paid tithes; so did Jacob. It existed before the law of Moses. It was continued under the law as a means for caring for the poor and the ministry. It must be done systematically. No lack among the people of God. When Israel gathered manna, all were equal; he that gathered much had no more than he needed; he that gathered little did not lack. Now some object to paying tithes on goods accumulated while sinners. But what does God do for you? He goes back and pardons all the sins you have ever committed. Should you not be willing to go back as far as God does?

October 28.—At 10:30 a. m. G. T. Griffiths discoursed upon the subject of baptism. We were not present in time to get a synopsis of the sermon, but we learned that the mode, design, and authority were treated upon, and handled in an able manner.

At 2:30 p. m., preaching by G. H. Hilliard; text, Matthew 24: 14. Subject, Restoration of the gospel. He examined the claims of the Roman Church to be the church of Christ. Protestants claim that she is the "Mother of Harlots," etc. In making claims that any church is a continuation of the apostolic church, they should be able to give reasons for so doing. Claims are made that the church was set up on the day of Pentecost in fulfillment of Daniel 2: 44. But we find that many changes have been wrought. Catholics admit that baptism was performed by immersion in the early church, but that they had authority to change it; and they did change it. We read in Isaiah twenty-fourth chapter about a time when the people would transgress the law, change the ordinance, and break the everlasting covenant. The Church of Christ was organized with apostles, prophets, pastors, teachers, and deacons, with helps, governments, diversities of tongues, etc. What are the chief officers of the Catholic Church? Answer: Pope, Cardinals, and Archbishops; and you cannot find one of them mentioned in the Bible. Time was to come when men would make their own teachers. They have a boy no account for anything else, and they educate him, in some particular theology, for the ministry; God has had nothing to do with it. Episcopal, Methodist Episcopal, and others are offshoots from the Catholic Church. No man has a right, because there is nothing that suits him, to organize a church and call it God's church. Many of these have a "form of godliness" (there is a difference between

"a form" and the form) but deny the power. What is the power? The blessings and gifts of the Holy Spirit. Because men see there has been a change, they think God will accept what they have invented, as a church. This is all a mistake. Isaiah 40: 1-5: "Comfort ye, comfort ye my people, saith your God," etc., speaking of the restoration of Jerusalem and the display of God's hand in a wondrous way, did not have its fulfillment at Christ's first coming; for verse five says that "all flesh shall see it together." All flesh did not see the work performed at Christ's first coming. This proclamation was to be made in the last days. It is an absolute inconsistency for Protestants to claim authority unless they get it direct from God. If Catholics have authority, then Protestants are apostles. If Catholics had no authority, then Protestants could not get any from them. Message to be given to a young man: Zechariah 2: 4. Messenger to be sent: Malachi 3: 1-3; 4: 5, 6. Elias to come and restore all things: Matthew 17: 11. On May 15, 1829, the heavens were opened and Elias came down and ordained two men to the Aaronic priesthood, thus restoring authority that had not been among men for ages. We need not be deceived; false prophets will not tell you that you "shall know," as Jesus did. They promise the Holy Spirit, but tell you that no knowledge will be given. The first elders of this church taught that God's judgments would come upon the earth—that Lebanon should be restored. This is all being fulfilled, and yet people say, "Show us a sign." The church is coming out of the wilderness. The "gates of hell" cannot prevail against this thing; never did, nor never will.

At seven p. m. preaching by H. R. Harder, from Hebrews 13:8; Matthew 27:22. This speaker continued the subject of baptism, spoken on by Bro. Griffiths in the morning, and spoke on the laying on of hands. He showed that immersion was the mode; that Jesus did baptize. He said that some wanted to get the Holy Spirit before baptism. He referred to the Samaritans, Acts eighth chapter to show that baptism comes first. Apostles were sent out to preach the gospel; and if they went down to Samaria and taught and practiced a doctrine that Jesus never commanded them, they themselves were in a state of apostasy. The Holy Ghost could not be bought for money. If it could be bought for money to-day the church would soon become rich. If Simon's money perished with him, so with the money of every other man who attempts to buy the gift of God. Case of Saul; did he receive the Holy Spirit before baptism? He was baptized to "wash away his sins," therefore if his sins were not remitted, he could not receive the Holy Ghost. Some who have been immersed want to join the church and have hands laid on them for the reception of the Holy Spirit. But there is need of being baptized by authority. Disciples at Ephesus had to be rebaptized before they got the Holy Spirit. They had been baptized by some one that God did not send. Some claim the "Bible and the Bible alone." We say let them practice its teachings, and if they do not receive anything it will be because they are not right before God.

October 29—A ten a. m. two ladies were baptized by Bro. Griffiths. Saints' meeting at 10:30 a. m. The two candidates were confirmed, and two children blessed during meeting. Bro. U. M. Goodrich was called and ordained to the office of priest. The remainder of the time was devoted to prayer and testimony.

At seven p. m. preaching by James Moler. He read I Corinthians 15:35. Subject, Resurrection. The Bible teaches a resurrection of all men. Some deny this and say that only a part of mankind will be resurrected. Death came by disobedience, and affects all men; so by the obedience of Christ all are promised a resurrection. Some think it is too much of a miracle to claim that those mortal bodies will be resurrected; but

it will be no more of a miracle than was the creation of man. In the beginning man had the privilege of partaking of the tree of life and living forever. But he partook of the forbidden fruit, and death was the result. Christ came to redeem mankind. He was veiled in flesh—both God and man in Christ. He was not the son of Joseph; had he been, he would have been wholly mortal, and would have been under the penalty of death himself; hence could not have redeemed man. The manner of the resurrection as taught by John 19:23-27; Isaiah 26:19; Ezekiel 37 and Philippians 3:21 is a literal coming forth of the body. One resurrection is already past. The Saints arose at Christ's resurrection. (Matthew 27:51-53.) There are two yet in the future—just and unjust. The resurrection is unconditional. Those who obey the gospel and live right will come forth at the resurrection of the just. They will reign a thousand years on the earth untempted by Satan. None but the pure in heart shall see God.

Tuesday, October 30.—Saints' meeting held at 10:30 a. m.

At four p. m. John Petty was baptized by James Moler. He was formerly a member of the Disciple Church.

As we have already occupied considerable space, we will not epitomize further. Suffice to say that the sermons were all excellent and directed of the Holy Spirit. The social meetings, too, were not a whit behind the preaching in life and spirituality. Social meetings continued throughout the week at 10:30 a. m. Preaching every night. Most of the Saints left for their homes on Tuesday and Wednesday. The following are the names of the ministry present: G. H. Hilliard, G. T. Griffiths, James Moler, Thomas Matthews, J. L. Goodrich, H. R. Harder, H. E. Moler, G. H. Godbey, J. W. Moore, E. Miller, A. B. Erwin, and S. J. Jeffers.

A profitable and enjoyable time was had, and the Saints returned home feeling that they had been wonderfully blessed and encouraged spiritually.

Bro. H. R. Harder remained over Sunday, November 4, and held services. The report of sermons as we have given them is very brief,—a mere outline,—yet we hope they may prove interesting to the reader.

H. E. MOLER, Sec.

PASTORAL.

To the Saints of New Mexico, Greeting:—I am glad to inform you that arrangements have been made for Elder Henry C. Smith to labor in your Territory the present winter. You will find in Elder Smith a true servant of the Master, and a man worthy your confidence and also any assistance you may be able and willing to render him in his labor.

I also hereby appoint him in charge of New Mexico as a "Field of Labor." Any advice or counsel needed may be sought of him, and any matters of adjustment properly coming before the president of the mission may be referred to him. Until otherwise directed by him you can address him at Lamoni, Iowa. Praying that the blessings of God may attend the prosecution of the work in your midst, I am, in bonds, your coworker,

HEMAN C. SMITH,

Missionary in Charge.

CONFERENCE NOTICES.

Quarterly conference of the Little Sioux district will convene at Logan Iowa, December 1 and 2, 1894. Branch clerks will please send reports; also local ministry.

A. M. FYRANDO Sec.

The Saints of the Far West, Missouri, district are hereby reminded that the quarterly conference of this district will convene at German Stewartville branch, Saturday and Sunday, December 8 and 9. All are respectfully invited. Come one and all and bring with you a good degree of the Holy Spirit

that we may be aided in our deliberations to the success of the work and the glory of God.

T. T. HINDERKS, Pres.,
C. P. FAUL, Clerk.

The Eastern Maine district conference will be held in Jonesport, December 8 and 9. Business of importance. We desire a report from every official in the district. Bro. Gowell, the district president, returned to Kansas City seriously sick and left the appointment in my hands

U. W. GREENE,

Submissionary in Charge of Maine.

EVANELIA VIEWS.

The Bishop's office now has two very fine views of the new boat that has gone into missionary service in the Society Islands; one 8x10 inches in size, the other 10x12. The pictures may be had at fifty cents each, or the two for one dollar, postage prepaid; the net receipts to be applied on the Gospel Boat account.

Address all orders to E. L. Kelley, lock box 316, Lamoni, Iowa.

BORN.

FETTER.—To Bro. W. C. and Sr. Anna Fetter, September 7, 1894, a daughter, and named Bessie Evanelia, the latter name after the Gospel Boat. Blessed November 1, 1894, by Elder J. B. Heide.

FANNON.—To E. S. and Annie M. Fannon of Bedison, Missouri, July 29, 1894, a daughter, and named Myrtle Pauline. Blessed October 8, 1894, by Elders H. Kemp and J. R. Evans.

HILL.—August 26, 1894, at Barnard, Missouri, to R. S. and E. L. Hill, a son, and named Lester Warren. Blessed October 10, 1894, by Elders H. Kemp and J. R. Evans.

DIED.

HIRTH.—At Malad, Idaho, Bro. Pius Hirth, aged 69 years, 5 months, and 19 days. Bro. Hirth was born in Germany, May 5, 1825. Baptized into the Brighamite Church in 1855; came to Utah soon after, and found such a difference from what he expected that he held aloof from the church, and in 1871, hearing the elders of the Reorganization preach, he recognized their teaching as the gospel that he had been taught in his native land and was baptized by E. C. Brand, and lived a consistent member until his death, which occurred October 24, 1894. Funeral from his residence October 28; sermon by Elder H. O. Smith.

MCLAUGHLIN.—At Dixfield, Maine, August 12, 1894, Sr. Sarah McLaughlin, after a long, painful sickness, passed to the paradise of rest. She was born at Cornville, Maine, October 19, 1827; married to Bro. Munroe McLaughlin in 1857; baptized October 4, 1891, by U. W. Greene. She leaves a husband, brother, two sisters, son, two daughters, and four granddaughters to mourn their loss. Funeral at her home. Sermon by Elder U. W. Greene, in the presence of a large circle of friends.

VANDUSEN.—At Stanberry, Missouri, October 10, 1894, Ida Charlotte, daughter of Mr. Henry and Sr. Ida Vandusen, aged 2 months and 12 days. Born at Big Horn, Wyoming. Funeral service conducted by Elder J. R. Evans at her grandfather's residence in Stanberry, Missouri.

SAYER.—At her home at Maxwell, Iowa, October 24, 1894, Sr. Martha, wife of Bro. John Sayer. She was born in England March 31, 1826, where she was united in marriage to Bro. Robert Smith, and with him removed to America. She was baptized by G. E. Duell in 1866, lived a consistent Christian life, and passed away in the full hope of being permitted to come forth in the first resurrection. Husband, 4 sons, 1 daughter, and many friends mourn. The funeral sermon was preached at the Baptist church by Elder Wm. C. Nirk; text, Job 19:23-27.

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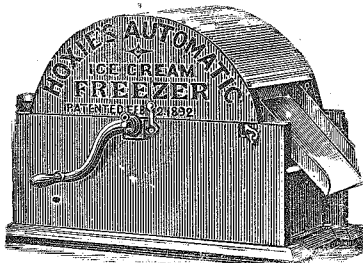
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THE DECLINE OF DOGMA.

NOTHING is more marked in Protestant circles than the decline of dogma. Nearly every Protestant religious body that established itself a hundred years ago in this country brought across the water a theological system which was already hammered into shape, and was logical, and hard, and unyielding in the extreme. The Presbyterians, the Dutch Reformed, the Baptists, and the Congregationalists had each a current theological system which was believed to be perfect, and which was taught as if it could have no defect. For a hundred years or more these systems have been presented to the faithful, and have had great success. The clergy have believed in them, and have made the people believe in them, and have carried conviction by storm when it could not be obtained by reason. But, with the advent of the doctrine of evolution, and with the advance of the scientific method, people have come to look at religious truth very differently from what they used to, and the old theological systems were not constructed so as to be impervious to a large amount of truth which the new scientific view has let into them. It has been found impossible to believe the old theological dogmas as they were once presented.

The most conspicuous illustration

of the decline of dogma is the change which has taken place in regard to the condition of the impenitent. The first notoriety which Archdeacon Farrar obtained was by standing up in an English pulpit and denouncing this whole business as inconsistent with truth, and a travesty on the teaching of the New Testament. It was at Indian Orchard, in this State, that a young clergyman first dared to say that he did not believe what was taught about the impenitent, and the council which was held to settle him was the beginning of an agitation which has hardly yet subsided. The Andover movement, in which Mr. Joseph Cook and Professor Egbert Smith were antagonists, was really a contest over this same question. It was mixed up with foreign missions, and the discussion went through the length and breadth of the Congregational denomination in all parts of the world. Like all such discussions, it was bound to win. The old dogmas were expressed in terms of severity and of logical absoluteness which men could not accept, but the fight in the American board, which was the stronghold of the old theology, was bitter and unrelenting, and uncompromising. It seemed as if it would never end. The adherents of the old theology had given up preaching it, but they could not bear to have it go, and yet it did go, and to-day it would be almost impossible to make some of its most strenuous advocates believe that they once held the extreme views about the future of the impenitent which was the staple of their sermons.

On another subject a great change has taken place, and that is the authority of the Bible. The Presbyterians have had to wrestle with this matter, and their theology contains dogmas about the Bible which intelligent Christian scholars cannot accept. The contest in that body is over the acceptance of truth as it is stated by competent scholars, and Dr. Briggs and Professor Smith have both been censured by the bodies to which they belong because they refuse to accept

the old dogma about the authority of the Bible. The result of this discussion has been that the Presbyterian people are being educated in the later and more intelligent views of the authority of the Bible which the scholarship of the day has reached. Other Christian people, also, have been educated in the same way. And yet the Bible has not been overthrown or discredited. It is the same book that it always has been, but the dogmas about it are found to be insupportable, and are given up.

These are the two most distinct instances in the decline of dogma in our own day, but they have greatly changed the way of approach to the Bible and to practical religion. The Bible is no longer a fetish for the young, and its human side and interests are studied with more sympathy, with more intelligence and with better results. At the same time the motives for personal religion are very different from those which used to be presented. A religion of fear has been exchanged for a religion of duty. The basis of the faith is laid in the nature of things, and the true grounds of faith are taught and urged upon others. The old compulsions have passed away, and yet the additions to the churches are as numerous as ever, and the hold upon young people is marked by as tenacious a grip as it used to be. Revivals are not common, but the results in Sunday school and in Christian instruction are as marked as when the terrors of the Lord were employed to frighten young people into a religious life. The decline in dogma is chiefly a decline in the belief in the worn out dogmas which needed to be thrown away. Dogma has its place in every system of truth, and Christianity will always find its expression in Christian dogma, but it is necessary from time to time that the statement of these dogmas should be revised. It is the revision of the terms in which many of the old dogmas were expressed that an advance has been made in our own time in the teaching of the Christian faith, and the change that has been wrought in

New England during the last twenty years is a change for the better. It has made religion more attractive, and the holding of it more vital.—*Boston Herald.*

EVOLUTION AND MIRACLE.

It is a narrow and foolish thought, that because there has been evolution there can have been no miracle. Because we find in matter a force which we call chemical affinity does not tend to disprove the existence of another force, which we call gravitation. In a sense every one is an evolutionist. No one thinks deeply nowadays about the world without feeling that there is a certain "cosmic process" of orderly changes forever going on. At what point the vast world proceeding started, nobody knows, nor whereunto the consummation may attain. We ourselves are in the process and parts of the great procession. We cannot stop it; we cannot stop ourselves, if we would. Along with all the rest the evolutionary law holds us each one in hand. As Mr. Drummond has suggested, Galileo and Darwin agree: "the world does move;" it not only moves from west to east, it moves from lower to higher.

Since Darwin, and not a little because of his great, startling, timely, epoch marking word, we have all been set to thinking of the world as being not so much a thing done or made, as something still forever in the making. This indeed was not a new thought, only it was new to have it so generally impressed on the minds of almost all thinking people. Plato had stood in awe of Nature as of something always "becoming," always moving. Paul, with an immeasurably vaster scope of thought, was thrilled with hope as well as awe at sight of "the whole creation groaning and travailling in pain together until now," "in hope that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Darwin's thought, it is true, touched no such note of grandeur, or of hope as this. And yet, as we all gladly and gratefully acknowledge, Darwin's thought, once it got itself clearly uttered, did hit the mood of the world in a way to be, to an amazing degree, a true thought-awakener, and actually to seem to revolutionize, for the

time, men's mode of thinking. Almost all earnest thinking has since been poured into the grooves and molds of some sort of "evolution," tentatively at least.

"Struggle for existence," "natural selection," "survival of the fittest," are terms that may have been somewhat overworked, yet no complaint need be made that they have been used for all they are worth. This was perhaps the only way in which it could have been made evident just what they really are worth, and how far they can go toward a satisfying explanation of things. For a great deal of the world's progress in knowledge and wisdom has come by means of mistakes, followed out to their legitimate conclusions, so as to let it be seen just how mistaken they were. But has "natural selection," the "struggle for existence," the "survival of the fittest," and so on, displaced God from the universe? Has nature disowned personality? Has no place been left in the world of things for the self-conscious will which personality implies? No one with any sanity of thought left pretends that evolution accounts for its own origin. If God is, and if at the beginning at least he did something of his own free intention and creative power, what hinders it—should occasion require it, some occasion connected with his dealing with reasoning beings made in his own likeness, with a view to possibilities of character and so for personal blessedness—what hinders, that he should now and again introduce, when the hour for it comes, some new and higher factor into the evolutionary process?

It is no part of rational thinking to assume to tie the hand of God to one single method of operation. Darwin did not ordain the world and have power to say to its Maker: "Thus far shalt thou go, and no farther; in this way mayst thou enact changes in the realm of things and of persons, and in no other way." Though the methods of Darwinism be accepted as true methods in nature, more or less helpful in accounting for very much of what we see going on, who knows enough to say that God has, therefore, ever disowned the right or the power, or the occasion and the fitness, for calling into use certain other methods of revealing himself or of

putting forth his hand of love for the gracious helping of his children? How gratuitous, and monstrous, the assumption that even God's hand has been tied to what men have named Evolution, and that because of it, the Resurrection of Christ was impossible, and the miracles incident to his gracious teaching unbelievable and present day answers to prayer out of the question, and that there can be no such thing as the forgiveness of sin or the new birth by the Holy Spirit.—*Chicago Advance (Congregational).*

DRINKERS' CHILDREN.

A LONDON correspondent to the *American Practitioner and News* writes as follows:—

A distinguished specialist in children's diseases has carefully noted the difference between twelve families of drinkers and twelve families of temperate ones during a period of twelve years, with the result that he found the twelve drinking families produced in those years fifty-seven children, while the temperates were accountable for sixty-one. Of the drinkers twenty-five children died in the first week of life, as against six on the other side. The latter deaths were from weakness, while the former were attributable to weakness, convulsive attacks, or to edema of the brain and membranes. To this cheerful record is added five who were idiots, five so stunted in growth as to be really dwarfs, five when older became epileptics, one, a boy, had grave chorea ending in idiocy, five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten, therefore, of this fifty-seven, only showed during life normal disposition and development of body and mind. On the part of the temperates, as before stated, five died in the first weeks of weakness, while four in later years of childhood had curable nervous diseases. Two only showed inherited nervous defects. Thus fifty were normal, in every way sound in body and mind.

Peoria, Illinois, 123 South Adams street, corner Adams and Fulton streets, third floor. Services every Sunday. Sunday school at one p. m., preaching 2:30 p. m., prayer service at 3:30 p. m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue.

ADDRESSES.

James Caffall, 17 Dawson street, Manchester, England.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 48.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 28, 1894.

AUTUMN LEAVES FOR 1895.

BEGINNING with the new year *Autumn Leaves* will be published by the Board of Publication, and solely in the interests of the church, as has previously been announced by Sr. M. Walker, its former publisher.

Autumn Leaves was issued to supply the young people of the church with a suitable literary journal, to furnish them with church literature especially adapted to their tastes and capacities, and to rightly direct and to assist in developing their literary tastes and inclinations; to develop in them, and to present a channel in which their genius and thought might flow, one to the other, under the inspiration of the Spirit of the work, the spirit of cultivation, of improvement, of service.

This work is to be continued, as it ought to be; for to fail to continue it by failing to sustain *Autumn Leaves* would be a backward step, a loss, and prove damaging to the interests of the church, and to the people. The magazine has filled a necessary place in the work of the church, and its good work should be increased, not diminished; should be supported by every family.

Our young people have, especially for the past few years, been awakening to a realization of their part of the responsibilities and privileges in the Master's work. As a result, they have recognized the necessity of an intelligent cultivation of their powers and a consecrated application of effort to aid in the great work of God. This has been brought to their attention and pressed upon them in a measure by the medium of *Autumn Leaves*, the Sunday school and other publications, in which they have been reached and encouraged to apply their powers for the general good and their personal

development and advancement. The *Leaves*, therefore, as a factor in a necessary department of the church work ought to be sustained. It has well filled the place for which the magazine was designed, and a vacancy in that place should not be permitted. A weakening of effort, a loss to any department of the work, is a loss to the whole body. All the forces should be kept compactly in line, each with the other, and a unity, a constancy be maintained all along the line in an advanced movement, with faces set Zionward.

Sr. Walker has been retained as editor and will conduct the magazine with the same unflagging energy that has characterized her past efforts in behalf of the young people and the church in general. She will be assisted by a competent corps of department editors, and the aim will be to make each department a constantly increasing power for good. The Daughters of Zion, the Sunday school, the Religio-Literary and Correspondence departments will each be maintained in the interests of those phases of effort in behalf of the people of God.

The editor and her assistants and the publishing department ask that the Saints give this line of work that encouragement it deserves, by sending in ample subscriptions for *Autumn Leaves*, beginning with the New Year. With a united effort the magazine can be well sustained and its usefulness be increased and guaranteed. The price is as heretofore—\$1.50 per year. The good the magazine may do a young person or young people in a family, or friends, cannot be measured by that amount of money. A moral force exerted in behalf of the young is practically beyond possible estimate. Place the magazine in their hands and it will lead them to think, to think good thoughts and to do good, and to avoid the follies of modern life. It will furnish to them some of the soul food of the kingdom of God. This the church should supply to its youth, if it would have them

become stalwart men and women, spiritually and morally strong amid the alluring devices of modern Babylon. While the HERALD is recognized as a necessity to those of maturer years, let not the aged forget either the necessities or the special requirements of the young. *Autumn Leaves* has become one of the family of the church publications, and should so be sustained.

New features will be added to the already attractive list of the *Leaves*, as means permit. Its reliable character for good and special consideration of the needs of its readers can safely be guaranteed.

Address subscription orders to David Dancer, Lamoni, Iowa. Subscriptions are requested, beginning with the volume for 1895.

ADVERTISING CHURCH SERVICES.

ONE of the most striking contrasts between the way in which religious work is done in England and America is in the advertising of church services. Where the sentiment of reverence is more generally cultivated than in the United States, all denominations freely advertise, not only in newspapers, but still more by huge placards and posters placed where they are sure to attract the attention of passers. Perhaps the most aristocratic Presbyterian congregation in England is that which worships in the Sefton Park church in Liverpool. In front of the church is a large bulletin board, on which are the name of the church, pastor, and details of all the services. The plan keeps the public informed in regard to the work of the churches; it attracts many who would not otherwise attend; and it is a recognition of the duty of the churches to reach the people. Why should places of amusement do more to win the people than the church?—*Outlook*.

The above is from *Printers' Ink*, New York, a publication devoted to the development of advertising interests. It is reprinted as suggesting that something timely can and should be done to call public attention to what we have to say to the people. It is right to advertise religious services, and so long as the ordinary sensational methods of reaching the public are avoided, we may safely use legitimate methods of informing the people that we have matters of inter-

est for them to hear. It is right to keep up with the times so far as we can keep strictly in line with the right.

GOOD TREATMENT.

WE received on the 16th of November the following characteristic letter from that gentle philosopher, Bro. Henry C. Smith, of Lamoni, now laboring for a time in Colorado and New Mexico; letter dated at Antonito, Colorado, November 13:—

I addressed a large congregation at Manasseh Stake, Sunday eve: Subject, Rejection of the church: Lineal order of succession, as shown by Doctrine and Covenants. Necessity of a return to former commandments, Rod of Iron, etc., in order to be saved; concluded by reading the call of '61 and bearing testimony to the truth as set forth in the claims of the Reorganization. Spoke sixty-five minutes with good liberty, and the best of attention. A good feeling was expressed by many and talk of baptism passed around. The officials were heard to say that "it would take a long time to undo that which had been done that evening." They gave me their time by my requesting the use of the house, not expecting them to waive their regular appointment for me. They used me respectfully and with courtesy, opened and closed the services.

I felt well in addressing them, and can but believe that good will come out of it. I am staying with Bro. C. B. Moyers; who, by the way, is doing much good among this people, as also his father, Felix Moyers, is doing. Their influence in favor of honesty and virtue is widespread.

It is but just that I mention the name of Albert R. Smith, President of Stake (who claims relationship with President Joseph Smith), for the genteel treatment received from him, and for extending an invitation to preach again at some future time. I feel a warmth in spirit toward these people, and can fervently ask God's blessings upon them.

I am expecting to move south soon; have preached four or five times at this point; not much interest apparent. Manasseh Stake is said to number one thousand. Their house has a seating capacity of some nine hundred. It is about eleven miles from Antonito.

Bro. Henry requested us, if using any part of his letter, to remember the people and deal kindly with them. The *people* referred to are of the Utah Church, Pres. Albert Smith being probably one of the Judge Elias Smith family, and thus a cousin to the HERALD editor.

In response to Bro. Henry's request we quote the letter itself, which is clearly kind and feeling in tone, evidently expressing the sentiments of his own loving disposition. It is, or ought to be needless for us to state

that we have had no other than the kindest feeling toward the people of the Utah Church. We were in their territory in 1885 and 1889, preaching; and can safely challenge the record that we did not at any time nor in any place abuse nor traduce either the people or their leaders. The tenets of their faith having been publicly declared by them, we had the unquestionable right to examine and discuss in contrast with the teaching of the Bible, Book of Mormon, and Doctrine and Covenants, and this we did honorably, and as forcibly as we could. We may believe that all have not done this, but all should. And we are pleased to learn that Bro. Henry C. Smith had a hearing, and that he was kindly treated. He is an honest thinker himself, and is willing to treat all men as himself would be treated.

QUESTION.

IN Matthew 11: 11 we find the following: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, *he that is least in the kingdom of heaven is greater than he.*"

Referring more particularly to the part underlined, did Christ refer to himself? As he was the only one who, at that time had received the gift of the Holy Ghost by the new birth, was he therefore the only one really in the kingdom? John came preaching, "The kingdom of heaven is *at hand.*" Christ preached, saying: "The kingdom of heaven is *among you.*"

Thanking you in advance for a reply,

F. ARMSTRONG.

QUESTIONS AND ANSWERS.

QUESTION.—Does a person properly and legally become a member of the Church of Christ when being confirmed, if the usual formula, "Receive the Holy Ghost," is not used by the elder officiating?

ANSWER.—The spirit of the action in confirmation rather than the mere form is what constitutes the validity and gives virtue to the rite. Hence, a person having been duly baptized by a properly accredited officer, the rite of laying on of hands is the formal action of confirmation for the conferring the Holy Ghost, and as no specific formula is given, as is the case in the rite of baptism, the omission of certain words the use of which has become a custom, does not vitiate the rite, or make it ineffective. Hence we must reply to the inquiry, Yes, such person does properly and

legally become a member of the church.

There is another view and it is that persons really become members of the church when legally baptized, so far as formal reception into the church is concerned:—

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—D. C. 17: 7.

Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him.—D. C. 9: 16, 17.

From this it may be gathered that the word "church" is made to include those who receive the word and are baptized, leaving the final reward to be given to those who "endure of my church to the end;" which, of course, includes the reception of the Holy Ghost, the engaging in and abiding with the internal working of the church, its official administration, doctrine, etc., during the lifetime of the disciple. This is undoubtedly the correct understanding of the formal reception into the church, and the nominal membership in the church. There remains, however, the living issue as to when the disciple is received into the membership of the "family of God in heaven," the "church and assembly of the First-born."

Of this we may confidently state that the attestation of an entire acceptance with God, the full certification and assurance of divine approval, lies with the Master, who by sending the Spirit, in the way his wisdom directs, testifies to the disciple that he is accepted and is accounted a child of the covenant, an "heir of God," "joint heir with Jesus Christ." We cannot say with absolute positiveness that this occurs when the legal, nominal connection with the church by baptism, or laying on hands, is consummated; for these rites may be

performed in instances in a perfunctory manner, which remain to be acknowledged of the Lord, which acknowledgment by the Lord the church cannot enforce; because it depends upon the honesty, correct understanding, and purity of purpose of the person admitted; and, possibly, upon the proper discharge of duty on the part of the administrator, and its acknowledgment upon the part of the Spirit. All of which is the province and lies within the direct and only jurisdiction of the Lord, the director and finisher of the work; and over which the church nor individuals exercise power in it, only by delegated authority controlled in direct and well-defined limits.

Q.—If he does not use that formula what does he confer and what does the candidate receive?

A.—He confirms unto the candidate the rights and privileges appertaining to a membership in the church; and the right to these is what the candidate receives, whatever formula of words the one officiating may use. One of the privileges is that of receiving the Holy Spirit, or the "gift" of it, as may be directed by the Lord who giveth to "every man severally as he will;" this not being essentially dependent on the form of words used.

Q.—If you reply there is no law governing the case, where did the custom originate? I have no doubt the custom has been handed down to us as part of the unwritten law. I have no doubt the Seer taught it. The elders that were instructed by him and came to my native land, taught it; the elders that were sent out by their instruction taught it; and I have seen several cases of confirmation where the one confirming from some cause omitted to use the words, and the other one completed the confirmation by adding; "And we say unto thee, Receive the Holy Ghost. Amen." INQUIRER.

A.—It is said that "custom makes law;" but custom that becomes law must be in harmony and keeping with statute law, if there is any on the subject affected by the custom.

The language used by Peter, 2d Acts, 38th verse, promises the gift of the Holy Ghost to those who repent and are baptized; but the manner of its conferment is not named; nor is the form of words to be used given in either of the three books.

The laying on of hands for the bestowal of the Holy Spirit was a custom among the Twelve chosen by Jesus, and we are not left to infer it,

as instance after instance is given in proof, but nothing connected with either instance occurring among them gives a clue to the form of words to be used; and it would seem that if any form was necessary to the actual giving of the Spirit, formal instruction of such form should have been given. The only instance on record in which a form is given is that of the laying on of Jesus' hand on the Twelve, where it is said,

He breathed on them, and saith unto them, Receive ye the Holy Ghost.—John 20: 22.

But our inquirer would hardly allow that this passage should be taken as establishing the formula to be used in the rite of confirmation, as against Acts 8th and 19th chapters.

The supposition that the custom of using the formula "Receive ye the Holy Ghost;" or "Receive ye the gift of the Holy Ghost," grew out of the teaching of the Seer to those who were sent to England; and transmitted by them to others, may be correct; but, is that supposition a safe criterion upon which to base a rule of law, or to assume that a custom is law, and its observance essential as a matter of law? Unless the custom originated further back than with those elders directed by command of God, it might be open to objection; for that reason, we should be quite careful not to quote such supposition as sufficient authority for it.

It may be true that the inquirer has witnessed such administrations as he names, in which one of two or more elders were laying on hands, should have omitted the words "Receive ye the Holy Ghost;" and this omission was supplied by one of the others before the final amen was said. But this would only prove the forgetfulness, or the possible opinion of the one so omitting that the formula was not essential to the completeness of the rite, and the more careful remembrance, or possible opinion of the one supplying the omission that the ordinance was not complete and effective unless that formula was used.

We are not objecting to the use of the words, nor would we wish to be understood as desiring to substitute other words for those which custom has made so commonly understood, as they are clear, forcible, and beautiful

in expression, and cannot be objected to on any ground as inelegant, inexpressive, or inappropriate; but, in answering the question asked, an explanation seemed to be necessary to avoid dogmatic assertion.

Q.—Is the motion to indefinitely postpone subject to amendment and debate?

A.—Yes; see Book of Rules page 76, Sec. 88, article, Postponement.

THE reform wave in New York City municipal affairs shows no signs of abating its vigorous efforts to cleanse the metropolis from its long-standing maladministration and corruption, as indicated from the clipping which follows. The good work ought to be prosecuted at all points and among all parties where such evils exist, without respect to persons or political creeds. The spirit of the hour demands that merit alone shall determine the right to occupy in positions of trust, and that constant improvement in method shall characterize the civil service. This is as it should be. True progress demands improvement upon the past and present, while perfection in the system and execution of government remains unattained.

Resolved, That the New York Board of Trade and Transportation believes the police force of the city of New York should be divorced from all political control and it should be constituted on some such basis as is the army of the United States or the militia of the State of New York, with a commander in chief and all grades of officers who shall rise from the ranks; that provision should be made for court martial and for appointments to the force by the strictest civil service rules, with provisions for promotions, based upon a civil service examination and the previous record of the applicant.

GOLDEN WEDDING.

THE Columbus, Nebraska, *Telegram*, for Thursday, November 15, comes to us marked at the notice of the celebration of the fiftieth anniversary of the wedding day of Bro. Henry J. Hudson and his Wife Sarah. After the full notice of the ceremonies which took place in Maennerchor Hall, Columbus, where Bro. Hudson lives, the editor writes:—

Judge Henry J. Hudson was born in London, England, November 28, 1822. He was married to Sarah Shefford, who is also a native of London, November 10, 1844. In April, 1857, this couple settled in Platte county, and endured all the hardships and privations of pioneer life. Judge Hudson has filled many official positions of note in

Platte county, was a representative in the eighth legislature of Nebraska. He was ten years postmaster; he has been district court and county clerk; he was for ten years justice of the peace; county commissioner three years, and probate judge one term; and at present is police judge for the city. In all these positions his record has been a clean one. Honorable in all his dealings, and honest in his official duties, he has performed every trust put in his hands with credit to himself and honor to the community which selected him for the place.

Some four hundred guests were participants of the festivities of this pleasant and striking occasion.

MUCH NEEDED CORRECTIONS.

OUR brethren engaged in ministerial work have had no small task in refuting the unreliable statements published in encyclopedias and school histories concerning Joseph Smith, the Book of Mormon, and the faith and its adherents in general, etc., as such have been widely misrepresented, by both prejudice and ignorant writers. The statements in the clipping that follows will be appreciated and be found of use to the ministry in combatting the errors in statements referred to. We expect further corrections in this line from the work now being done by the General Conference committee appointed to secure correction of similar errors.

About a year ago Albert A. Pope, renowned for his persistent advocacy of good roads in the United States, addressed circulars to school-teachers inviting them to send him notes of any misstatements of fact that appear in any school book used throughout the country under the authority of a school committee. As a result he received notes of no less than 5,360 alleged errors, tabulations of which were sent to various publishers and authors. The errors admitted to be such by the publishers and authors themselves number 673, the rejections from the same 3,114, and no answers have been received in regard to 1,573. Mr. Pope states, what might have been expected, that those whose books appear to be extremely faulty have refused to assist in making corrections, but that many of the leading houses welcomed the criticisms in the friendly spirit and arranged to make corrections in their plates of such errors as they admitted to exist. It is not proposed at present to carry the matter any farther, though in many cases where the criticisms have been objected to the critics have urged that the case be submitted to a competent board. But it is fair to presume that 673 of the most glaring errors in the school books are in course of elimination, and that is no small reform to accomplish. It is said that one so-called first-class publishing house issued in the year 1892 a book contain-

ing nearly 300 admitted errors, and that this book is in use in many schools in different parts of the United States.—*Chicago Tribune.*

DISCUSSION AT OMAHA.

THE discussion between Rev. C. W. Savidge, of Omaha, and our brother, T. W. Williams, of Council Bluffs, heretofore noticed in HERALD, was begun on the evening of November 20. Of it Bro. Charles H. Porter, of Wilber, Nebraska, laboring in Eastern Nebraska, who was in attendance, wrote the 22d:—

The debate between Rev. Savidge, of Omaha, and Bro. T. W. Williams, is under good headway and is progressing finely. Bro. Williams has proven himself an able defender of the Book of Mormon in this discussion. The discussion of the first proposition closed last night. Rev. Savidge failed to meet the arguments of his opponent, or to present anything to offset them. He is a forcible speaker but appeals to the feeling rather than to the intellect of his hearers. He has presented but little argument thus far and what he has advanced has been easily met and successfully answered by Bro. Williams. The second proposition in which Bro. Williams affirms that he represents the church of Christ, will be discussed to-night, and the claims of Rev. Savidge for his church will receive consideration to-morrow night. It is regretted by the Saints that Bro. Williams could not prevail on his opponent to continue the discussion of these questions longer; but he pleads other duties. The church is said to seat four hundred. It was full last night and standing room was at a premium. Bro. Williams has announced that he will deliver a series of lectures on the Book of Mormon, in this city, next week. The announcement was received with applause by the audience.

On the 23d Bro. Porter wrote again:—

The debate last night was on the second proposition, viz.: "Resolved that the church of which I, T. W. Williams, am a member, viz., The Reorganized Church of Jesus Christ of Latter Day Saints, is the Church of Christ and identical in faith, organization, and worship."

It terminated disastrously for the Rev. Savidge so far as his position was concerned. He acknowledged his defeat and said he never before had experienced such feelings as had come over him during the debate. He said he was conscious that God was working mightily with him. He seemed unable to comprehend the true position of things. He didn't use all his time in his first speech, and in his second he humbly acknowledged his defeat. He said he was certain God had a purpose in this both for himself, the Latter Day Saints, and others. After using about thirteen minutes of his time he commenced to pray, and during his prayer he said, "O God, thou hast rebuked me! thou hast rebuked me! thou hast rebuked me!" It was a wonderful scene. The house was filled, and I think all felt the force of his remark when he said

he had never experienced the like before. He said he slept but two hours the night before and he never had felt such a power upon his body, and spirit, before. He never before had been so that he had to speak with stammering tongue to his congregation. He was very humble but while he made his acknowledgement of defeat he asked with mildness, "Do you people live this religion? Is it not true that, such and such things, were done publicly by you people not long since?"

I confess that my face burned with shame when he asked the question, and I trust it will be a lesson not soon forgotten by our people.

Bro. Williams did excellently. His defence of Joseph Smith as against the testimony of Governor Ford was exceedingly good. Many of the Saints were present and I believe they all felt the power of God's Spirit. I hope this debate will prove of lasting good to the Saints as well as others; and I trust the Saints will endeavor to so live that when they are asked either privately or in public, "Do you live this religion?" they will be able to truly answer, By the grace of God we do. Your brother in Christ,

C. H. PORTER.

THE following from an "orthodox" minister is refreshing, in the light of what is ordinarily believed and preached by Protestant ministers. Light is penetrating even the circles of conservative Congregationalism—a hopeful sign.

OUR LORD'S RETURN.

Last evening Rev. T. B. Hyde of the Northern Congregational Church, preached to a large congregation on the how, where, and when of our Lord's return. The last condition of his visit was easily disposed of, for no one knew the time; it was locked in the heart of the Eternal. As to the other condition of his visit, there was some very clear information in the Scriptures. His coming was not the gift of the Spirit, nor was it the destruction of Jerusalem, as the predictions were not fulfilled when that event happened. It was not death, and between all these states and his return there was a marked distinction. Death was an enemy, and at death their bodies went to corruption. Christ's coming was their "blessed hope." He would come visibly and personally, as he went, and every eye would see him. "The same Jesus shall so come in like manner," and at that day "his feet shall stand on the Mount of Olives."—*Toronto Mail*, October 8, 1894.

EXTRACTS FROM LETTERS.

BRO. M. M. TURPEN, Reader's Mills, Alabama, the 13th inst.:—

I have been laboring in this vicinity since the 1st inst. Have been blessed, and some are interested in the truth and talk of obeying at no distant day. I met two men of the Utah Church on the 7th inst. in a discussion of the differences between us. Their man was a very weak representative, but their

claims were still weaker, which was clearly made manifest to those present. It made friends to the cause of truth and I rejoiced that we did not have to even try to defend and make excuses for such a system.

R. E. Grant, Bay City, Michigan, November 15:—

The work here is onward; five were baptized last Sunday and four more last Wednesday, making nine in the last four days; many others deeply interested. I take the afternoon train for Bay Port, in company with my wife. The work is onward throughout Michigan.

Bro. Clarence Riley, Council Bluffs, Iowa, November 14:—

Council Bluffs branch is prospering nicely at present. Prayer meeting last evening was one of the largest in the history of the branch and a splendid interest taken. New members coming in have given impetus to the work here, because they are of that class that have an established moral character, having had Christian experience in other denominations. We believe that the souls of all men are alike precious in the sight of God and that none should be looked down upon by his people by reason of that that appears on the surface. If we do rejoice more over one than another it is only because of the help that the moral man or woman can give the work, while if one is taken from the slums, the work has to help him or her gain a standing before he can render assistance in pushing it forward. The work of Bro. C. Scott and others who have labored here is beginning to show up, it being followed and pushed vigorously by our present missionary, Bro. T. W. Williams, who, by the way, so far as we know, is giving entire satisfaction in his labors among us. Bro. Williams begins his debate with the Rev. Charles W. Savidge, of Omaha, on the 20th. It is looked forward to with much interest. Mr. Savidge at first wanted to continue the debate until he had sifted Mormonism to the bottom, but thinks now that three nights will be all he wants.

Letter from Bro. George M. Scott, of Little Sioux, Iowa, states:—

Just got a letter from Bro. D. Chambers. He and Bro. Hutchings propose carrying the war on along Missouri River from Missouri Valley north. May God prosper them. All is well. Come again, Bro. Joseph.

Bro. J. F. Henson, Orchardville, Illinois, the 19th:—

Myself and Bro. I. A. Morris have just closed a meeting at the Green schoolhouse. I baptized twelve, Bro. Morris baptized two. I also baptized one here the 11th. Our meetings here have been very spiritual. Bro. Slover is with me. We are feeling well in the good work. Pray for us that God may bless. My heart is in the work.

Bro. William Strange, Chicago, Illinois, November 20:—

We are much encouraged with the onward march of the work in this great city. Our growth is steady and apparently of a permanent character. This perhaps is attributable, largely, to the active, earnest, and harmoni-

ous efforts of the Saints. We are nearly every day finding somebody in search of truth, which gives us spiritual bone and muscle to fight on until the final victory.

EDITORIAL ITEMS.

BRO. ASHTON WOOLLEY, located at Crib Point, Victoria, reports an increased desire to hear the gospel message at various points in that portion of the Australian field. He reports new and excellent openings, but the usual scarcity of laborers prevented answering all demands.

Brn. A. H. Parsons and T. H. Truman (the latter presiding elder of the branch) have been diligently striving to acquaint the people of Brooklyn, New York, with the latter-day message. A handbill sent us announces a series of chart-illustrated lectures, also class meetings, Religio society, etc., at the Saints' Tabernacle, Powell street, East New York avenue. That is right, brethren; let the people know what you have and where to find you.

Sr. Huldah Flinn reports a prosperous Sunday school at Amity, Missouri, where the young people are striving to devote themselves to religious and general study and improvement. Bro. John Rounds is preaching the word with good effect.

Bro. R. M. Elvin has for sale the first six volumes of the HERALD neatly bound in one volume. Address him at Lamoni.

Bro. T. W. Williams and Rev. C. W. Savidge, of the People's Church, of Council Bluffs, Iowa, are discussing the claims of the divine origin of the Book of Mormon, in the church named. The Omaha *Bee* and the *World Herald* of the 21st have reports of the first session of the debate, from which it appears that Bro. Williams was doing well. We await further particulars.

Bro. Heman C. Smith in charge of the Southeastern mission, reports from Milton, Florida, November 19. His report shows that the ministry, traveling and local, have been doing well, being faithful and diligent. The quarter closes with one hundred and forty-eight baptisms, and the organization of two branches.

The HERALD for 1895; new volume. Subscriptions solicited; price \$2 per year, six months, \$1. Now is the time to subscribe.

Mothers' Home Column.

EDITED BY FRANCES.

OPPORTUNITY.

Master of human destiny am I!
Fame, love, and fortune on my footsteps wait;
Cities and fields I walk. I penetrate
Deserts and seas remote, and passing by
Hovel, and mart, and palace, soon or late
I knock unbidden once at every gate.
If sleeping, awake; if fasting, rise before I turn away
It is the hour of fate,
And they who follow reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury, and woe,
Seek me in vain, and uselessly implore,—
I answer not, and I return no more.

—John J. Ingalls.

WHICH WAS RIGHT?

Select reading for Daughters of Zion, December meeting.

"OH, mamma!" cried little Harold Brandon, "you should have heard Dick Stuart; he's been telling such an awful lot of stuff—just horrid—he says—" and then followed a brief account of a profane and really disgraceful conversation he had heard coming home from school a few minutes previous.

"Harold!" exclaimed his mother, with scarlet face and eyes flashing with mingled pain and anger, "never let me hear you speak of such things again! It is terribly wicked of Dick Stuart, and you are a very, very naughty little boy to listen to him. You have grieved me greatly by your conduct."

"But, mamma, Dick says such things are true and—"

"Not another word, Harold! Dick is a wicked boy. You must never listen to him again. Good little boys never speak of or listen to such talk as that. Now run away to your play, but remember what mamma has told you."

Ashamed, although not exactly penitent, Harold ran out of the room. He was an honorable and dutiful little fellow, and he tried not to think of what Dick had said, but occasionally it occurred to him in spite of his efforts.

"I shall ask papa; he will tell me; mamma always shuts me up so;" he thought a little indignantly; but this hope was nipped in the bud.

Mr. Brandon returned to dinner soon after, and Harold followed him at once to the library, where his mother was still sitting. He was wondering how he could secure his father's undivided attention for a few minutes, when Mrs. Brandon exclaimed:—

"Henry, do you know your little boy has been very naughty? He has been listening to such horrid talk and then came and repeated it to me."

She glanced at her husband as she spoke with an expression her little boy thought meant a great deal more than her words. Mr. Brandon was a quiet man, absorbed in his profession, and with unlimited faith in his wife's ability to train up their child in the way he should go. He rarely interfered, and on the present occasion contented himself with saying:—

"That was very wrong, my boy. You must not listen to anything you think your mother

or I would be displeased with; neither must you repeat such words."

Certainly, to his mother Harold never did. However, his parents had not forbidden him to play with Dick Stuart, and in spite of his wickedness Dick was quite the pleasantest and jolliest boy in school; so, a little against his conscience, Harold continued to be very friendly with him. After a time he became quite accustomed to Dick's rough language, and although it hurt him a good deal at first, for he was naturally a refined little lad, the evident approval of many of the older boys had such an influence upon his plastic mind that he began to think that it was positively manly. A year later, could his mother have heard him discoursing to an admiring group of schoolboys, her heart surely would almost have broken. Innocent, pure-minded little Harold was sadly changed, yet neither of his parents noticed it. He grew to manhood tall, handsome, clever, and energetic. He was a general favorite, and greatly sought after, and although too high principled and self-controlled to be dissipated in any way, he yet found pleasure in the society of men who were called roués. When he was twenty-seven he fell in love with a beautiful girl of twenty-one, and was fortunate enough to win her affection.

Grace Bethune was as good and sensible as she was clever and pretty. She was so intensely refined that it was rather a wonder that she did not feel that Harold Brandon's mind was out of unison with her own, yet perhaps not either, for she was one of those women who instinctively bring out the best there is in their associates. Harold's own sense of unworthiness may have had a good deal to do with it. He felt that it should be the effort of his life to become worthy of her, and, happily for both, this feeling did not wear off after they were married.

One evening, a month or two after their marriage, he thoughtlessly expressed himself in a manner that made Grace shrink from him in horror.

"You do not really mean that? It cannot be possible that you really hold such views?" she said, tremulously. And it seemed to him as he looked into her white, pained face, and dark, horrified eyes, that he had not meant it, although it had been one of his pet theories among men for years.

"No—no! I merely give you the side most men take."

"Never speak so again, Harold," she said, earnestly. "Do not associate with men who are so immoral, for immoral they must be, at heart anyway, to hold such views. If—if you were to speak and think in that manner, it would almost kill me."

"If it did not kill her, it would at least slay her love for me to know me as I am. I must be careful and shun those hounds," her husband thought uneasily. The "hounds," as he called them, had for years been his dearest associates, and were considered very eligible young men by half the mammas in town, but Harold's mind was undergoing a great change. He and his wife were more constantly together than most husbands and wives, and he soon became thoroughly dis-

gusted with everything unchaste and unrefined. Yet for years he had to watch himself, lest he should betray the bent his mind had been inclined in. Their married life was very happy. Grace had discovered ere the honeymoon waned that her husband was not quite so perfect as she had pictured him, but he was so devoted to her and so unselfishly anxious for her happiness that, like a sensible little woman, she kept her disappointment hidden, and seemed only to remember that in Harold's unfading devotion she was blest above others. She realized this more and more as she beheld the many unhappy homes, and unloved and neglected wives among her acquaintances. Then, too, she thought that perhaps her husband had been disappointed in her, although she fondly hoped and believed not.

Years after they had been married, Harold Brandon was lying on the lounge in his wife's pretty sitting room one afternoon, suffering with a neuralgic headache. His wife was sitting beside him, smoothing his aching temples with a soft, almost mesmeric touch. Just as she fondly hoped he had fallen asleep, the door was gently opened and their only son, a bright, handsome lad of nine years, came on tiptoe across the room to her.

Grace glanced anxiously at her husband; his eyes were closed and he seemed to be sleeping peacefully; he was not easily aroused; so she kissed little Earl and held a bright, whispered conversation with him.

"Mamma," he said presently, lifting a flushed, eager face to her fair, sweet one, "Joe Bruce is a very rude boy, he has been telling us such strange and wicked stories, and do you know he says good boys never grow to be men!"

Harold Brandon's eyes half opened and he glanced from his wife to his child a little uneasily. They did not notice him, so he feigned sleep again.

"Would you like to tell me about it, Earl?" Mrs. Brandon inquired, gently.

Earl looked at her doubtfully.

"Joe said if I asked you about it, you would punish me: I knew you wouldn't mamma," he said, after a moment, and then he went on to tell her very much the same story his father had told his mother nearly thirty years before.

"Oh, my dear little boy, I am grieved you have heard this," said his mother tremulously, and she drew him closely in her arms as if to shield him from some evil. Looking up, Earl saw that her eyes were full of tears.

"Oh, mamma, I am so sorry!" he exclaimed.

"Is there anything you would like to ask me about?" she inquired, gently.

"Yes." He asked her a question; she answered it wisely, in a way to satisfy his curiosity.

"You will not play with Joe Bruce or such boys, dear? Do not listen to such rough language. If you cannot help hearing, and anything excites your curiosity, do not repeat it to anyone else, but come straight to me. If I cannot explain it, papa will, if you are old enough to comprehend. You know, Earl, there are many things in your books you are too young to understand, and there will be just

as much you will hear outside, probably."

"Mamma, why does Joe Bruce speak so?" he asked curiously.

"He must naturally be a bad boy, and he wishes to poison your mind as his own has been poisoned, I am afraid. You will remember, dear, and you will not listen to or repeat such language, unless, as I said before, you want to know what is true."

"Yes, mamma, I will try not even to think of it."

"You are mamma's own good boy. I am so glad my darling came straight to me with this poisonous stuff," his mother said. Then she kissed him and sent him away on some pleasant errand.

"Grace," Mr. Brandon said gravely, as the door closed after Earl. His wife started nervously; she had almost forgotten his presence.

"O, were you listening?" she asked, distressingly. "Was it not painful, Harold? Our dear little Earl to hear that!"

"It will not hurt him with such a mother," her husband said quietly.

"Harold, what should I have done? You will know better than I for you were a boy once yourself. Was I wrong in speaking to him as I did?"

"I think God gave you your intuition, dear," he said. "I went astray just where our boy stood awhile ago. If my mother had talked to me as you talked to Earl, your husband would have been more worthy of you, Grace. Another thing I am convinced of; if a man wants to keep his boys from going wrong he must be in every sense of the word a companion to them, and teach them by example as well as by precept. Grace, if our united efforts can save our boy from pitfalls and make a good man of him, I think he is, and will be, in little danger."—*Mrs. S. H. Snider, in the Housekeeper.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. N. V. PEARSON, of Hamon, Texas, desires your prayers in behalf of her two daughters and their husbands, that they may be brought to a knowledge of the truth.

SR. MINERVA HISCOCK, of Mattawan, Michigan, requests your faith and prayers in behalf of Sr. Mary D. Welch, who has been afflicted for some length of time.

BRO. AND SR. NILES, of Purcell, Indian Territory, request your faith and prayers in their behalf.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"He liveth long who liveth well!

All other life is short and vain,

He liveth longest who can tell

Of living most for heavenly gain.

"He liveth long who liveth well!

All else is being flung away,

He liveth longest who can tell

Of true things truly done each day."

Thursday, Nov. 29. — The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Joel 3: 1, 2, 12, 16.

Original Poetry.

BLASPHEME NOT.

"Thou shalt not take the name of the Lord thy God in vain."—Ex. 20: 7.

On the mountain's cloudy summit,
Envelop'd in the burning light,
'Mid the lightning's dazzling flashes,
And the thunder's roaring might;
Far 'bove Israel's feeble vision,
In tones of trembling Moses heard
Sounds, as coming down from heaven;
For Jehovah spake the word.

I, the Lord, am God forever,
Creator of the land and sea;
My name is above all others;
I live throughout eternity.
Thou shalt not irreverently
Speak my holy name in vain;
For I will not hold you guiltless,
If you thus my name profane.

Lest throughout all future ages
Time should fail this word to bear,
Let it deep in stone be written,
That the world may know and fear;
It is written with God's finger
In the rock, severely plain,
"He shall not be counted guiltless
Who shall use my name in vain."

J. A. STROMBERG.

LAKE HONDA, California,
August 3, 1894.

Letter Department.

CLARKSDALE, Mo., Nov. 18.

Editors Herald:—Addressing you last from Lowry City, at the close of the first question of the Scott-Briney debate, I now in justice address you again to say that at the close of the first question Bro. Scott was forced to give up the battle because of sheer exhaustion brought on from overwork in speaking to that vast throng under adverse circumstances. On the night of the 2d of November the rain poured down, making much noise as it fell upon the canvas and added to by the confusion within, made it almost impossible for Bro. Scott to be heard, thus straining his lungs severely, and on the morrow his lungs were bleeding from the overstrain. Casting about for a man to throw into the breach, the lot fell upon Bro. Rudolph Etzenhouser, who without warning or preparation stepped to the front and donned the robe of battle. Briney, Braden, and Co. measured the boy with a smile of satisfaction, thinking that victory would now perch upon their banner and the battle would soon be over: but alas! they had reckoned without their host, for armed with the truth and clothed with the Spirit, backed up and supplemented by the faith and prayers of the Saints, every argument produced by Briney and Co. withered before the blast of truth as it fell from the lips of our noble brother. Chagrined, non-plussed, beaten, and battered, Briney slunk away into his hole of vituperation, slander, villification, and buzzardlike, preyed upon carrion and villified the dead; and, becoming

pinched closely by the argument, he called Bro. Rudolph an infamous scoundrel, while Bro. R. calmly replied, "And you, Bro. Briney, are a venerable gentleman!" Suffice it to say that not many men in the church, in our humble opinion, could have taken up such a battle and handled it so nicely and victoriously as Bro. Etzenhouser; and if we do not mistake Bro. E. will be heard from along those lines of controversy with honor to himself and victory to the cause.

Yours,
T. W. CHATBURN.

VALE'S MILLS, Ohio, Nov. 11.

Editors Herald:—Our reunion is of the past, but its effects will be felt for many a day. We had a splendid time, considering some bad weather, and all seemed to enjoy themselves; and the good Spirit was manifest in all our meetings. The ministry were blessed with liberty in preaching, so much so that some who are not of us said, "Surely they must have help, or they could not preach as they do." Three were baptized, and more are near the water's edge, and would step in if it was not for the king (public opinion), for I am satisfied they believe the work to be true.

Brn. Griffiths and Hilliard came on the 25th and Bro. Griffiths staid till the 29th, when he left for home to see his sick ones. May the Lord be merciful to them. While here he gave us some grand counsel, and if we would only live by it we would surely please the Master. Bro. Hilliard staid a week and gave us grand and good preaching. Surely it can be said of him that he does not teach as the scribes but as one having authority. Bro. Harder staid with us over the second Sunday. He is not large in stature, but mighty in word; in fact there was not a sermon preached during the reunion but what was good and well received, both by those within and without the church; so we are made to rejoice more and more in this glorious work, and pray that it may move on till the honest in heart are gathered into the fold.

Yours in faith,
S. J. JEFFERS.

BROWNVILLE, Neb., Nov. 2.

Editors Herald:—I have been an earnest seeker after truth and have never found it unless I make a full stop under the Latter Day Saints' banner. Nearly two years ago I heard a Mr. Elvin preach a funeral sermon, and it struck me as forcibly as a slap on the shoulder. His method of explaining the future state was grand. Have you many such soldiers in your ranks? I am well pleased with all I have heard and seen. Am well acquainted with some of your members, and they are fine people, especially Mr. Redfield and family,—very upright and honorable in their everyday walk.

It would seem that where the seed has taken root it is there to stay deep down in the hearts of your people. The flickering light of the world-accepted religion has no more effect on the Latter Day Saints than water on granite. I do earnestly hope that the pride in my heart for this world's approbation will be plucked out by the roots, and

a love for the truth spring up in its place. You have my best wishes for the spread of your well-begun work; and surely the harvest is ready for reapers fearless of this world's despising, willing to endure the scoffs and the scorn of those who fear not God nor the Devil.

The feelings of the people are much modified since the word has been preached in these parts. When Mr. Redfield came here six years ago the inhabitants were very bitter, but they are excusable, as the majority of them are quite ignorant on religious matters, and of the Bible in particular. I read your paper, the *Herald*, and have found comfort. Pray for me that I may see more plainly.

H. P.

PARK CITY, Utah, Nov. 12.

Editors Herald:—This is to certify that at the request of Sr. Keller I write to the Church of Jesus Christ of Latter Day Saints, in Lamoni, Iowa, her statement and testimony. She was baptized September 5, 1875, into the Reorganized Church and confirmed the same day by Elder George M. Robinson, and she has been a faithful member since. She is a lover of the gospel of our Lord and Savior Jesus Christ and she is striving to serve God with the full purpose of her heart. She was baptized into the Church of Christ in the days of Joseph the Prophet. She was married to her husband the day before the stars fell, and came to Utah, where she became dissatisfied on account of her husband going into polygamy, because it was abominable in the sight of God and contrary to the Doctrine and Covenants. She has great respect for the Reorganized Church. I feel satisfied the foundation of God stands sure.

Sr. Keller is very old and feeble at this time and she has heard very little preaching since she came into the church, but her faith is firm and unshaken. Her hope is bright and her testimony is good, God bless her. Her name is Roxey Keller. Sr. Keller's husband put four hundred dollars into Joseph's hands to purchase land in Caldwell county for the settlement of the Saints.

Your brother in the gospel,
THOMAS STREET.

STOUTLAND, Mo., Nov. 10.

Editors Herald:—The writer left New Franklin October 26 and arrived here the 30th, and planted our artillery and opened up the fight on the 31st, to a full house, and has continued every night since. The second night the Baptists opposed us some; the result was that propositions for discussion were formulated and signed by the writer and one of the ministers of the Baptist Church. They wanted an indorsement from our church for me. I sent the propositions to our Bro. I. N. White and the indorsement came; then the Baptists called a council and came to the conclusion that it was not best to meet the stranger in their meeting. They said he had just dropped down from heaven on them and they did not propose to let their man meet him. I was there and asked the privilege to speak. I told them I had not dropped from heaven, but had come here in

a lumber wagon and if they did not want to indorse their man, for them to pick a man and we would furnish one to meet him; but they adjourned without selecting one. So you see it is a square back down; after all our trouble of sending for books and making preparations for the debate to commence on the 12th it is a failure.

We will "trouble the waters" on Sunday. How many will be baptized, we do not know; there has been but one who gave his name thus far, but there are many who are convinced of the truthfulness of the gospel of the Son of God.

This is a new place. This is the first time the gospel trump has ever been blown here. Brn. J. B. Gouldsmith and Willie Mannering came in yesterday to be on hand to assist in the debate, but how the mighty have fallen. More anon,

J. L. YOUNG.

XENIA, Ill., Nov. 17.

Editors Herald:—The writer in company with Elder J. F. Henson, president of the district, went to Green schoolhouse in Marion county, Illinois, October 11, and commenced preaching. We arranged to go south on the 1st of October to visit the different branches in the southern part of the district. We had the day set three different times, but were not permitted to go, being hindered in many ways until the above date when we decided that the Lord wanted us to go in another direction, and as we could think of no other place to begin work, we went to the above-named place; and the Lord was with us indeed and gave the Spirit in power in the preaching of the word. At the next meeting three gave their names for baptism. We continued the meetings there three weeks. The people were interested in their souls' salvation as never before in this place. We continued preaching every night, and visiting in daytime, and baptizing, till Bro. Henson had baptized eleven and the writer two, when we closed the meeting. The writer came home, attended prayer meeting, was impressed by the Spirit to give an invitation, when one, Sr. Kurtz, gave her name and was baptized on the 2d. A man who had attended the meetings at Green schoolhouse and being convinced we preach the ancient gospel, not feeling safe where he was, sent for Bro. Henson on the 7th, and was buried with Christ by baptism. One other, a lady, gave her name, and will be baptized sometime in the future. There are many more in that place interested, and I think there will be a branch of the church organized at no very distant day. For the present, the new members will be enrolled with the Brush Creek branch.

I preach to-night and over Sunday at old Fredricksburg, in Marion county; thence to Edgewood, Watson, and Arcadia, in Effingham county; thence to Richland, and on to Kibbie. The harvest truly is great and the laborers are few.

In the past year there have been five called and ordained to the office of elder and two to that of priest. The work in this district is now in better condition than it has been for several years.

I highly appreciate the labors of our mis-

sionary in charge, Bro. Emsley Curtis, who has fought nobly for the truth at Kibbie, at Oblong, and at Unity. When Inman and Moore came in like a flood, then Curtis stood in the breach to defend the work. May God bless all such noble defenders of his truth. I feel encouraged in the work. I have been united with the church more than twenty-seven years and never felt better in the work than now.

In gospel bonds,
ISAAC A. MORRIS.

STAFFORD, England, Nov. 3.

Editors Herald:—My experience in this field thus far has been similar to that in other localities, in one direction; for that for which I did not feel sanguine appeareth, while that for which I felt sanguine tarries. Can you solve this seeming enigma, or suggest a better method than waiting for that which tarries, the waiting to be construed to mean legitimate activity?

If excitement in the political arena, and in the spiritual realm, with assiduous labor, contriving, etc., to give prestige to their respective measures with a view to the perpetuity of their several organizations or societies; the love of horse racing, gambling, from the member of Parliament to the boot-black, ladies not excepted; the love and free use of intoxicants, theaters, fairs, feasts, novel reading, etc., constitutes modern Babylon; then, she shines here, with wonderful effulgence; and he or she who does not wish to be inveigled within her contaminating embrace, should neither touch, taste, nor handle.

Compacts, organizations, etc., are greatly desired; and yet, despite efforts for their perpetuity, disintegration seems to approach their threshold, and soon permeates the whole as if nothing savoring of adhesiveness is to be found among them, and so they soon become divided among themselves; which only furnishes additional evidence that perilous times have come because men are lovers of themselves, covetous, boasters, proud, etc.; all of which necessitates a greater godly zeal by the Latter Day Saints to practically labor, to give prestige to and extend the Savior's kingdom abroad, the only method, government, or body that can possibly survive the dividing power which is abroad in the land. The gospel strongly savors of heavenly adhesiveness, of which we may partake, just in proportion as we by righteous lives partake of the divine nature; in which event we will all become effective peacemakers, which will effectively prevent strife; thus making our spiritual growth visible, to each other and to a divided, distracted, and demoralized world.

The thought that self-examination may be made and judgment passed on one's self, with injury to none, is stimulating indeed. And if this had been more effectually done, our morbid sensitiveness had been less visible, and efforts to instruct, build up, and establish, might have been made more visible and the power of adhesiveness more sensibly felt. God is moving for the consummation of his contemplated designs; and we, according to our gifts and callings, must move too; not for the worse, but for the better,

Surely he assumes a grave responsibility who responds to an appointment, by virtue of which he becomes an ambassador of Christ. For if admitting the verity of God's word, he must be amenable to God, for the use or abuse he makes of the power committed to him. If we recognize the reflection of God's will in placing the members in the body as it has pleased him, we can only show ourselves in harmony with that will, by intelligently moving according to the gifts and callings of God, as a preventive to schism, in that body. God's word is replete in itself, therefore restrictive and mandatory, given as a latitude for Spiritual activity as given and accepted law directs; and he or they who transcend or stop short of this law-given latitude, must either evince ignorance or willfulness; either of which would be reflective on any Latter Day Saint, to whom an opportunity has been offered to acquire a knowledge of God's law, reflective of his will. But despite the explicitness of God's word, we are all very largely what we desire to be. Hence as if to meet an exigency, the Lord in the inception of the latter-day work gave assurance that he had spoken to his servants in their weakness, after the manner of their language, that they might come to understanding. Priestly domination or the prostitution of a God-delegated power, to unholy purposes is terrible to contemplate, pernicious and demoralizing in its effects. But the advocacy and claim to absolute or unrestrained liberty would be an ineffective remedy to eliminate or prevent the evils of priestly domination. Christ, from the inception to the termination of his ministerial career, taught, defended, and governed himself by the written word, thereby subjugating his will to his Father's will, and was always right. But, you may think this prelude lengthy.

I left Manchester about the middle of August, visiting Leeds, Sheffield, Clay Cross, Leicester, Burton-on-Trent, striking Stafford October 24. I found zealous and God-fearing Saints, who seemed to anticipate and provide for my necessities, which I trust was duly appreciated. One was added in Leeds, and one in Clay Cross. The branch officials are sons of toil, and in the two former branches, members are scattered over a wide area of country, rendering it impracticable for one official to attend to the requisite visiting, and when approached on the matter, I suggested that when necessity demanded, an increase of visiting officials and sectionizing the branch, believing that branch officials should know the moral status of all the branch members, without making visiting obnoxious to members or burdensome to the officials. Some of the local ministry have been diligent in outdoor preaching, this being the only means of opening new places. No public schoolhouses are accessible here, nor free advertisement of Sunday nor any other day meetings. Big newspapers are sold for a penny, but advertising is expensive. The Saints in Clay Cross have an opportunity to purchase a building site at two shillings per square yard, which is cheap, as land generally sells in this country. The erection of the house of worship would help the cause much,

but the Saints there are few, and sons of toil. They were considering the matter, and as I left I suggested a counting of the cost and cautious moving. Most of the branches are heavily taxed with rent for houses of worship.

Prejudice ran high here towards the latter-day work, and in essaying to know the needs of the mission no evidence appears that the spiritual birth of this nation is a near event; but the necessity for godly, persistent labor in preaching the gospel to find the twos of families and ones of cities is apparent. Fishers have to precede the hunters in this latter-day work, and until the hunters are sent, the fishers must be content with nibbles and an occasional substantial bite. We ought not to think present duties monotonous because of their sameness; for thereby we should jeopardize our spiritual growth. Diligence in present duty evinces our loyalty to and love for God, and supplies present spiritual necessities. Doubtless for a known purpose, Christ promised to be with the twos and threes that should meet in his name.

At Burton-on-Trent, the city of breweries, a lively branch of fifty members once existed; but removals, expulsions, etc., have reduced their numbers to but few. No meetings have been held for a long time. I held two meetings there and advised a weekly prayer meeting for the few. I very much enjoyed a brief visit with Bro. G. Potts, of Brooklyn, New York, who was visiting home after eleven years' absence.

I have preached here up to date three times in a chapel owned by the working-men's mission, twice in the Young Men's Christian Association room, four times in a private residence, and to-morrow twice in the Y. M. C. A.'s room again, which is rather an expensive arrangement for the few Saints here; but for the benefit of the cause they desired to have it so. Being sent, I am laboring here as best I can, feeling willing to leave the result with God and the people.

It is to be hoped that from this land the gospel may yet go to other lands. The rainy season is upon us; sunless and rainy days are numerous. Health good, and I, even I, can say that the good Lord has graciously condescended to aid me in presenting his word.

In bonds,

JAMES CAFFALL.

MANCHESTER, England, Oct. 29.

Editors Herald:—The district meeting was held at Manchester, in the Saints' meeting room at Farnworth, Sunday, October 28, commencing at 10:30 a. m.; Joseph Dewsnup, Sen., in the chair, assisted by Henry Greenwood; James Baty secretary. There were also present, Elders J. Harper, W. Spargo, S. Spargo, T. Mills, D. Hope, F. Bruton, T. Hughes; Priests J. Eckersley, T. Coucil, W. Partington, W. Maddock, T. Coux, T. Spargo, T. Bryan, G. Leggett; Teacher J. Laycock; Deacon J. Spargo, and a large number of the unofficial membership of the Manchester, Farnworth, and Wigan branches. After the opening services the presiding officer addressed the ministerial brethren in reference to the needs and requirements of the district in its branch organization, etc. The meeting

was afterward addressed by Brethren Coucil and Mills. At 1:30 p. m. a public meeting was held upon the market place; speaker, Thomas Bryan. Adjourned to the meeting room for fellowship at two p. m. in charge of Henry Greenwood. An excellent time was had; many testimonies borne to the truth of the work, the presence of the Holy Spirit being markedly manifest. At 5:30 p. m. held public meeting at the "Big Lamp," on the main thoroughfare of the town, Bro. Leggett speaking for a short time, but owing to a heavy rainstorm we had to retire to the meeting room, where meeting was opened and addressed by J. Dewsnup, Sen., and James Baty. The services of the day both in and outdoor were much helped and enlivened by the strains of sweet music discoursed by a band of reed, string, and brass instruments, composed of Brethren and Sister Spargo of Wigan, and two friends, assisted by Bro. Green and Bro. Coux of Manchester, some twelve or fourteen instruments altogether. At the close of the day's services a vote of thanks was accorded to the musicians and also to the brethren and sisters of Farnworth for the kind manner in which they had provided for and entertained the visiting brethren and sisters during our sojourn with them. I think we may fairly claim as a result of the meeting the publishing of God's work in that particular part of the vineyard and the spiritual helping and encouragement of the Saints.

Yours in bonds,

JOSEPH DEWSNUP, SEN.

CHARTER OAK, Iowa, Nov. 13.

Editors Herald:—The work in the Galland's Grove district is moving on nicely, all things considered. In addition to those baptized at Galland's Grove, as mentioned in the *Herald* recently, two were baptized by Elder J. T. Turner; one at, and the other near, Deloit where others were expected to follow soon.

While the writer was holding a series of meetings seven miles south of Cherokee, Cherokee county, Iowa, last June, the Saints there desired to be organized into a branch, as they had been holding weekly services for a year, more or less. The missionary in charge, Alex Hale Smith, was consulted, and permission secured, and the organization effected October 28, 1894, after an interesting and spiritual prayer and testimony meeting. The branch is to be known as the Pilot Rock branch, and it commences its existence with fifteen lively and worthy members, and the following officers: President, Priest Nelson Sheldon; teacher, Nathan H. Hayes; deacon, Albert Crippen; clerk, Lulu E. Hayes. They have a Sunday school in good working order, with Bro. Albert Crippen as superintendent and Sr. Lulu Hayes as secretary. They are using the *Gospel Quarterlies*, and though they have but few small children to attend, I was glad to notice that each Saint was in attendance and took hold with a will, evidently believing the *Quarterlies* contained information good for all. The *Gospel Quarterlies* are the best I every saw, and are indeed a credit to the church, and should be used by every Sunday school within the church. We now have ten branches in this district, in the most of

which there is a flourishing Sunday school, and it is to be hoped that the few that are lacking in this particular will soon place themselves in line with the onward march and organize and sustain a Sunday school. I am pleased to say that the Sunday school is doing a good work in our district, and I hope the good work may continue.

In bonds,

C. E. BUTTERWORTH.

BANK, Md., Nov. 14.

Editors Herald:—Since writing from Pleasant Hill, Maryland, four Sabbaths and week-day evenings were spent near Barksdale Station, just above this village. During this time the district conference and Sunday school association convened. Brooklyn church was represented by Bro. Thomas Lester, and Philadelphia by more than a dozen of her earnest workers. Bro. F. G. Pitt, of Chicago, was present, giving vim and vitality to the exercises. Bro. Kent and the writer felt pleased to have his assistance, which greatly augmented our effort at that place. Come again. The tent was quite well filled most every session. A heavy storm prevailed Saturday evening and most all night, yet the Saints rejoiced and praised the Lord. At Chesapeake City we spent the last two weeks of our tent campaign of 1894. Here we encountered a heavy gale that lasted for five days. During this about all we could do was to keep things intact and listen to the flapping of the canvas, which became very monotonous. This place was a new opening. The weather being against us we could hardly tell what might have been done under more favorable circumstances; however, we took the hint, and when the squall subsided we folded our tent and laid it away for the winter; and well we did, for the weather has been too cool for tent work. Since then I have spent most of my time in Brooklyn, trying to assist in bringing the work before the people, delivering several lectures as per handbill. Quite a few strangers present. On October 18 I was called to Providence Mills, Maryland, to preach the funeral sermon of Bro. Hugh Carr. He cut a very small pimple while shaving on Sunday morning, and in a short time his face began to pain him and to swell. On the following Wednesday evening he expired. He was strong and hearty. This brother was with us when we set up the tent in Harford county, Maryland and the one who came so near being hit with a stone just after the close of the service; one night soon after Bro. Kent and the writer had caused two lewd fellows to be arrested for disturbing our meeting. The stone missed his head and struck a tree that he was standing near. So we go, one by one!

I returned home last night from Bellair, where we went to appear in court against those parties, but discovered public opinion was against us: that we were spotted as "Mormon ambassadors" direct from Utah. Having made a Sate case of it we went before the State's Attorney and outlined our faith and work. He told us it was just possible we would not get a hearing because the jury had been buttonholed by these parties and their

minds poisoned against us, but with the understanding that we were not Mormons (polygamists) he would go before the grand jury and state our case. After waiting patiently for twenty-four hours we were permitted to appear before that august body and there gave testimony against those fellows we had arrested July 3. It is a long rope to pull to compel evil and corrupt men to give you a chance to worship God in peace. Next will be the court, if they make a case of it. So we wait, hoping and trusting that the millennium will hasten.

A. H. PARSONS.

MALHEUR, Oregon, Nov. 15.

Editors Herald.—It is with pleasure I write to let you know that Bro. H. L. Holt has been with us. He preached fifteen sermons with good liberty to a goodly number of people, removing much prejudice, and making many friends, who wish him to come again. This is the first seed sown on this ground. I feel hopeful of the near future, for there are those here who will make worthy Saints, and I sincerely ask the prayers of the faithful that I may be able by the help of our heavenly Father to do the work which is left here for one of his lonely handmaidens to do, that I may be able to live and work to the good of the good seed which hath been sown by our worthy brother. I will endeavor to be faithful, as I ever pray for the prosperity of Zion. Your sister,

LIZZIE WEISE.

ARDOISE, N. S., Oct. 25.

Editors Herald.—Our conference came off on the 14th inst., and though it was not as large a gathering as some, still there were features about it long to be remembered. Bro. Davison and wife and three children were here, also Bro. Newcomb and wife. On Saturday afternoon we met for general conference business, at which time it was announced that there would be a lecture delivered that evening, on the past, present, and future of the Jews; so, sure enough, as we entered the chapel at seven o'clock we were faced on the opposite end by a large chart nearly the entire width of the building, enabling the speaker to show the people just what he was talking about. This chart was gotten up by H. J. Davison and reflects great credit upon him. It covers thirty-seven square feet and must have taken time and labor physically and mentally.

On Sunday morning a sacrament, prayer, and testimony meeting was held that will not soon be forgotten, at least by the writer. At two o'clock there was a Sunday school concert and although heavy rain prevented some of the children from coming, the affair showed that there had been an interest taken by the young people.

On Sunday evening the same subject was taken up, or continued, as on Saturday evening, and was handled in a way that had a tendency to wear off the idea of leaving out of religion the Jew question. We left for home accompanied by Brn. Davison and Newcomb. On Monday morning we were brought face to face with the fact that parting is a

thing of the present, and as we go forth to the toil and battle of life alone, we ask ourselves, Ah, when and where shall we all meet again? Bro. Davison had to hurry home as he had to leave on Tuesday for Maine.

In the faith,

J. W. DIMOCK.

MILLERSBURG, Ill., Nov. 19.

Editors Herald.—A fortnight ago, even the 5th inst., I was thrown violently from a buggy, at the Evansville and Terre Haute depot, at Washington, Indiana, and forsooth, my left collar bone was broken and smashed! I regretted to have my plans for the season frustrated. "Man proposes, but God disposes." I am at home for rest and repairs; and, thank fortune, I am getting on fairly well. Our bodily health, as also that of my family, is all right. I have not lost a Sunday since getting hurt, and now I am happy to state that I am getting well and feeling quite hopeful.

My labors have been crowned with visible success to some considerable extent. I hope the broadcast sowing will bring rich returns, for, indeed, I have strewn with a willing, liberal hand. I know full well that many, very many, have heard my voice, in both the defense and advocacy of the gospel of peace and good will. It will do the average hearer but little if any permanent good to say of our ministry, "They are well posted in the Scriptures; they are in deep earnest; they are intelligent; they are honest;" etc.; unless they are led to accept the message of peace and pardon; of life, light, and immortality, that they freely bear. I heartily agree with Bro. Roth in the view he takes of delivering a score or so of discourses in a new opening when the interest will at all justify so doing. Seedtime, cultivation, and harvest form a trio. The culture of the orchard or field takes the major portion of the time.

The tender care of the lambs and the feeding of the sheep are factors in the Church of God. Law and order, discipline and government, are all necessary and essential in their place; without which, confusion, contention, darkness, and death would ensue. Presiding authorities are a blessing to any local organization.

The moneys that pass into the coffers of the church, and from thence to the ministry, are largely the accumulations from bone labor, muscular toil, and muscle work. Means contributed at the sacrifice of nerve force, domestic comfort, and personal convenience, are sacred gifts, and should be expended very judiciously. The missionaries that offer their time and talent to the church—the body that agrees with and appoints them, are under moral obligation to get into their fields hastily and stay there faithfully, nor run home for every trivial cause.

A man is not expected, nor yet is he fit to represent the great work who does not love his family with his whole heart, fervently. The closer the home tendrils cluster and cling around his devoted heart, the harder he will fight when engaged in carrying forward this holy war, and "don't you forget it." The family altar and shrine and the home adorers will be an incentive to do and dare

when on the mountains, in the plains, amid the busy marts, in rural retreats, or down by the murmuring sea, or on a foreign strand.

An honorable war is far better than an ignominious peace; hence Elder L. F. Daniel and your humble servant had a few theological tilts not long since. These debates were by times hotly contested, but withal, bloodless battles. They were the entering wedges to many hearts. We need laborers to follow up the good-begun work. The field is indeed wide, but laborers are so very few they are not adequate for the needs and demands of the work scarcely anywhere. May the Lord our God raise up, call, qualify, and equip more valiant ministers, I do greatly desire.

M. T. SHORT.

DAMASCUS, Ont., Nov. 12.

Editors Herald.—I arrived here November 3, where I am holding forth. This is a new place. I opened it up last summer. Several are quite interested. I baptized a very promising man here, who formerly belonged to the Church of England. He is all alive to the work; others we expect soon. There is one gentleman who was an infidel until he heard me preach; so he stated to me the other evening, and now both he and his wife are strong believers and expect to join us ere long. So the good work rolls on. To God be all the praise. In bonds,

ELDER S. W. TOMLINSON.

Original Articles.

THE RESURRECTION.

IT is not to incite controversy that I present a few thoughts on the subject of the resurrection, but to suggest the idea that God has provided that there shall be a resurrection of the dead of all mankind. Jesus, who is "the resurrection and the life," has declared that "all who are in their graves shall hear his voice and come forth." Paul affirms, "as in Adam all die, even so in Christ shall all be made alive," and "that there shall be a resurrection of the dead, both of the just and unjust." And Jesus says that "they that have done good, shall come forth" in "the resurrection of life; and they that have done evil, unto the resurrection of damnation." And Daniel declares:—

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. —Daniel 12: 2.

If the phrase, "Many of them that sleep shall awake," means that some may not awake, it would mean the righteous as well as the wicked; that is, that some of the righteous would not awake. It is said by some that the words, "So in Christ shall all be

made alive," means that "all who are in Christ" shall be made alive; but this does not imply that those who are not "in Christ" shall not be made alive, but is simply an assertion that those who are "in Christ shall be made alive." But the statement is clear and positive that, "all that are in the graves shall hear his voice [the voice of Christ] and shall come forth," and equally unequivocal is the declaration, "that there shall be a resurrection of the dead, both of the just and unjust," and that, "as in Adam all die, even so in Christ shall all be made alive." The words, "as in Adam all die," signify that *by* or *through* Adam all die, so in, or by, or through Christ shall "all be made alive." By disobedience of Adam all have sinned, or that all have sinned in, or by, or through Adam, who represented *all*. The phrase, "even so in Christ shall all be made alive" does not signify that all who are in Christ shall all be made alive, for it proceeds to say, "But every man in his own order. . . . They that are Christ's at his coming, and then cometh the end [the rest, or remainder, or balance], when he shall have delivered up the kingdom to God the Father," at the close of his thousand years' reign, the same sort of phrase as John uses, when he says:—

The rest of the dead lived not again until the thousand years were finished.—Rev. 20: 4.

At the close of Christ's millennial reign, or thousand years' reign, the "rest of the dead," those who are not "Christ's" at his coming will be raised, so that those who were Christ's at his coming, and those who were not his then, will all have a resurrection, so all "shall hear the voice of the Son of God, and they that hear shall live."

There is no doctrine more clearly taught in the books of the church than that there shall be a "resurrection of the dead, both of the just and the unjust" and that whether a man is in Christ or not, he shall "live again" if he dies, but every man in his own order. Christ the firstfruits, or Christ and the firstfruits, then they who are Christ's at his coming, and the "rest of the dead" when the thousand years are finished.

The earth also shall disclose her blood, and shall no more cover her slain. Thy dead men shall live, together with my dead

body shall they arise. And the earth shall cast out the dead.—Isa. 26: 21, 19, 20.

They who have done good shall come forth in the resurrection of life, while they who have done evil shall come forth in the resurrection of damnation; but to life or damnation all shall come forth. While no man can elect himself to resurrection (for all will live again whether good or bad), yet every one can secure a part in the first resurrection, or "the resurrection of the just," but he that misses that resurrection will "come forth" in "the resurrection of damnation," or the resurrection of the unjust, for "there shall be a resurrection of the just and of the unjust," and every man must take part in the one or the other; for all who do not have part in the resurrection of the just must surely partake of the other.

For there is no middle ground—a man must either be just or unjust, he must be either a saint or a sinner, or either a good or an evil man, and he must rise either to life or damnation; and he can choose which it shall be, but it must be either one or the other. Whether he will or not, he must be raised; as he must die in or through Adam, so he must live again through or in Christ; but whether to everlasting life or everlasting shame and contempt, it will be as he may choose to have it, but no man can be raised or left in the grave as he will. Doubtless the unjust would prefer to not rise, but rise he must. All must live again, "but every man in his own order;" but what that order may be every man must decide for himself. If he decides to be "in Christ" he will rise at his coming, but if he prefers to remain out of Christ he will be numbered with the "rest of the dead" who will not "live again until the thousand years are finished" and will come forth in that "order." Then "cometh the end" the consummation, the closing act, the conclusion as the words, "*To telos*" mean; or the last band, or regiment, or order, after Christ has reigned a thousand years, for "the rest of the dead lived not again until the thousand years were finished." The last closing act will be the resurrection of those who are not Christ's, and this will include the whole world. By that time all will have been raised who have ever died.

No one can choose whether to be

resurrected, or to remain in the grave; for all must come forth whether good or evil, just or unjust; but every one can choose to have part in the "first resurrection." Paul's statement, "If by any means I might attain unto the resurrection of the dead," should be more properly translated, "If by any means I may be resurrected out from among the dead ones," or in other words, "I might attain unto the first resurrection," for he could not desire to attain unto a resurrection when he knew that "there shall be a resurrection of the dead, both of the just and the unjust," and that whether he was in Christ or not he would be raised from the dead; but he sought to attain unto the first or chief resurrection. He could not be solicitous about *a* resurrection, but he was desirous so that "by any means" he might "attain" unto *the* resurrection of the just, not to any kind of a resurrection. Christ says that "all that are in the graves shall hear his voice, and shall come forth." It is just as true that there are multitudes of the wicked who are "in their graves" as that there are any righteous ones who are in their graves, and *all* shall hear the voice of the Son of God, and they who hear shall live. The world is composed of the "just" and the "unjust," all who are not "the just" are the "unjust," and "there shall be a resurrection of the just and the unjust," "but every man in his own order." "They that are Christ's at his coming," "then cometh the end," "*to telos*," the last band or regiment, when he shall have put down all rule, and authority, and power, or "the rest of the dead lived not again until the thousand years were finished."

The books of the church—the Bible, Book of Mormon, and Doctrine and Covenants teach fully and plainly the resurrection of all the dead. The last enemy death shall be destroyed. Death and hell are to "deliver up the dead that are in them." Death and hell (or the grave) are to be "cast into the lake of fire and brimstone," not to be tormented as they are not sentient beings—but to be destroyed. Death and hell or hades—the grave—being destroyed there will be no more death or hell; for all the dead are by this time resurrected, for "death and hell delivered up the dead that were

in them." "The last enemy, death, shall be destroyed." "There shall be no more death," for death will then come to an end in that all the dead are made alive, but "every man in his own order." As in, by, or through Adam all die, even so in, or by, or through Christ shall all be made alive.

T. W. SMITH.

INDEPENDENCE, MISSOURI, February, 1894.

THE HANDWRITING ON THE WALL.

MIGHTY empires, powerful dynasties, and governments, both great and small, almost innumerable, have arisen, figured, flourished, warred, waned, faded, and fallen. When they were marching up to the zenith of their development their steps were firm, proud, and stately. Martial prowess, heroic fortitude, military acumen, legislative, executive, and judicial strength, commerce and trade, mining and building, the task of subduing and cultivating the soil, all conspired to development and stability; but when the intellectual, moral, and spiritual traits were neglected, and due and becoming respect, reverence, and veneration for the Supreme Being were wanting, disintegration, decay, decline, inevitable downfall, utter ruin, and lonesome, perpetual oblivion were written in the very nature of things.

The corroding hand of time has penned the fate of the slumbering nations and extinct races. They writhed, so to speak, between the upper and nether millstones; but our grist is between the improved rollers that spin and whirl with incredible speed and Herculean force. The propelling power of remote ages was animate, physical force; the free, wild wind, and the rushing stream.

Skilled labor is now accurately and automatically performed by iron fingers set in motion by the power of steam, or the agency of the invisible electricity that sweeps over the land or rushes under the great thoroughfares of the world, the high seas. If humility and gratitude, adoration and praise, honesty and integrity, faith and devotion, love and mercy, truth and righteousness, holiness and godliness, and every other divine attribute, grace, virtue, qualification, and perfection would keep pace with the wonderful disclosures of science,

the improved methods of learning, the facilities for education, intellectual development, and the march of human reason, all would be well.

In the mad race of life, in which the toiling masses have to work, scheme, and twist to keep their heads above water and gain a meager subsistence, the brain is stupefied from over-exertion, the heart is blunted in the sharp competition, morality is in the background, and the spiritual and divine nature and life are murdered in the relentless fray. Syndicates, combines, and trusts roll their massive juggernaut wheels over the helpless millions, while corrupt legislators are paid to connive at their sins and oil their tracks. Sordid avarice and a lust for wealth, honor, and power, when successful, are lauded to the skies, popularized, and deified. The moneyed power too often manipulates the affairs of church and state, whereas merit and adaptability should turn the scale.

Asia, the cradle of mankind, has been an olden battle field. The Assyrian hosts were assaulted by the Parthian archers. When pomp, splendor, haughty pride, royal extravagance, and voluptuous corruption animated to a wild delirium of drunken debauchery within Babylon, the queen city and magnificent capital of the world, the tramp of Darius' army was the muffled drumbeat and funeral dirge of the glory of kingdoms, the beauty of the "Chaldees' excellency." Cyrus, the Persian, was a contemporary and coördinate king with the Median monarch. His highness more especially interested himself in the welfare of his Jewish subjects and their restoration to the Holy Land; and thus they were enabled to rebuild Jerusalem, reërect the temple, resume services therein, and rejoice before the Lord. The skill, valor, and conquests of the intrepid Greeks, and the successes, reverses, and death of imperial Rome have all gone into the history of the dying world.

God's government takes the good from out of every nation, tongue, tribe, and people. Gold and diamonds, rubies and pearls, the precious metals and the valuable ores, are not flung carelessly away because found among filth and dirt, worthless rocks and

drift. The gems of purity and real worth, whenever and wherever beheld by the all-seeing eye that never slumbers and that can peer through the darkness as well as the light, are all noted and scheduled for the eternal kingdom.

All the rulers of men and the systems they have framed to protect property, foster commerce, develop the resources of all material wealth, administer justice, promote the happiness and usefulness of the people, that have existed, do and will exist by the will and permission of God. Righteousness exalteth an individual; and nations are composed of units and integral parts.

Blessed is the nation whose God is the Lord.—Ps. 33:12.

The nation and kingdom that will not love, obey, and serve the the Lord will waste away and utterly perish in their sins as heretofore. Persons and institutions that are wanting in merit will be placed in the balance, tried, and tested, and, lo, they will be as light and worthless as the thistle down. They will vanish like smoke and be quenched as tow; all when the great change shall come when our earth will be be resurrected.

They shall proceed no further.

Whose day is come, when their iniquity shall have an end.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For the Lord loveth judgment, and forsaketh not his Saints; they are preserved for ever.—Ps. 37: 10, 11, 28.

The merits, or supposed superabundant merits, of Jesus Christ, martyrs, canonized saints, elect angels, and the infinite love and mercy of the Lord of hosts, cannot deliver a wicked son, or a sinful daughter by imputed righteousness. This position is stated plainly in Ezekiel 14. Any theory that teaches to shift responsibility or evade the consequences of continual sinning, assails the free moral agency of the race, dethrones right reason, assassinates a noble manhood, and kills the soul.

The old trouble is that the many are content to let the few do the thinking; and so arrogant, cunning tyrants have molded and shaped public opinion. These wily knaves have defined the rights of man all to suit their own base and vile purposes, and

have actually set metes and bounds to civil liberty. Not content to swim in the cesspools of political corruption, these fugitives and vagabonds have invaded the sacred precincts of the heart, and have prescribed how and how much or how little to believe of the word of God, in order to be popular. These parasites on the body politic; these running sores and spreading cancers; these vampire bats and blood leeches, with the doctrines and commandments of men; with cunning crafts and traditions of the elders; with confessions of faith, articles of religion, disciplines of church government, dogmas of belief, commentaries, catechisms, creeds, etc., have stolen away the key of knowledge; for, as in ancient times, they will not go into the kingdom of God themselves, and they that would enter in they have and do hinder. It is sad indeed, cruel in the extreme; damaging beyond calculation, and irreparably ruinous, for hirelings, hypocrites, fat shepherds, false teachers, wolves in sheep's attire, pulpit cowards, and blind guides, to flatter and cajole, to wheedle and gull, to dupe and cheat, to benumb and and debase, to deaden and seal, damn and deliver all into the care and clutches of the demons and fiends of the infernal regions of despair.

As the hottest battle harbingers the olive bough and balm of peace, the darkest hour presages the morning light and joy, the biting frost and the bitter cold invigorate the body and fructify the gardens and fields with unseen chemical magnetism, to loosen, enliven, and enrich; so the seeming evils of the age but tend to discipline, develop, and perfect the saint, and promote the glory, power, and wisdom of the longsuffering God of compassionate love. Our Creator, Benefactor, Preserver, Judge, and King has done, does, and ever will do right under any and all circumstances. Each phase of existence and our diversified experiences, are but parts of the whole; and as the Lord spoke to Job from out the whirlwind, so he has brought, can, and will bring order, peace, and blessedness from this endless variety of heterogeneous elements, if we will be submissive and obedient to his righteous and holy will. If, however, we sin, rebel, and walk in our

own ways; and love, obey, and serve Satan, we array ourselves against Omnipotence. As long as heat melts ice and water quenches fire, truth will rebuke, defeat, and dethrone error; and virtue, fidelity, and purity will condemn, abominate, and abhor the slums of profanity, vulgarity, drunkenness, and debauchery.

If we let the incoming tide of evil bear us on its crest, the ebb will carry us away out on the wild, deep sea. Retribution will sooner or later overtake the persistent wrongdoer, and seal his doom, fell despair will be his lot, and eternal condemnation and everlasting contempt will be his heritage, according to the Scriptures. Inasmuch as the kingdoms, empires, and governments of the world are to be all overturned, demolished, and laid perpetually waste, it behooves us to cast about and become integral parts, live branches, and lively stones in that order of things that is perpetual, unshaken, and immovable. Let me entreat a sad, sinning, dying world to halt, repent, and become soundly converted to God and his kingdom, lest peradventure you may not fill the measure of your creation, and come to grief and shame. I would judiciously advise, humbly beseech, fervently implore, and vehemently urge you to not procrastinate till the ever elusive to-morrow what you ought to do to-day, lest the balances of justice indicate your worthlessness, lightness, and irretrievable ruin. Turn, O dying sinner, to the paths of peace and duty, and tread the King's highway of mercy and hope, faith and love, in order that you be not weighed and found wanting.

M. T. SHORT.

THE MERIDIAN OF TIME.

AND the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God. For no unclean thing can dwell there, or dwell in his presence; for in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who

shall come in the meridian of time.—Gen. 6: 57-60, I. T.

1. On the proviso, that Christ was born in the year 1 A. D., and on the sixth day of the month now called April, then was such date the meridian of time, in some sense, whether discoverable or otherwise.

2. On the proviso, that it was four thousand years from the fall of Adam to the birth of Christ; and provided also that it was to be two thousand years from the birth of Christ until the millennium began; and as the millennium, from the meaning of the term, is to comprise one thousand years; and as the earth is to be destroyed not many years after the close of the millennium; and provided also, that the earth will not begin to be reconstructed until the end of one thousand years after the close of the millennium, then was the date of the birth of Christ the meridian of all that time that was to elapse from the fall of Adam on down to the time that the new heaven and the new earth will begin to be prepared.

3. On the proviso that Enoch began his ministry abroad about the time that Methuselah was born, it would then appear that Enoch uttered the prophecy that Christ would come in the meridian of time about three thousand and thirteen years before the time that he did so come. And as the earth is to be destroyed not many years after the close of the millennium, and supposing that number of years to be thirteen, it would then turn out to be also three thousand and thirteen from the birth of Christ to the destruction of the earth; thus placing his coming in the flesh in the meridian of all that time that was to intervene between Enoch's day and the destruction of the earth.

4. On the proviso that it was two thousand years from the call of Abraham to the birth of Christ; and provided also that it was to be two thousand years from his birth to the time when the millennium began, then was the time of his birth the meridian of all that time that was to intervene between the call of Abraham to the progenitorship of the race through which Christ was to descend as to the flesh and the time that all things are to be accomplished to a fullness in regard to that race as such.

5. On the proviso that the expres-

sion, "the meridian of time," may be construed to mean any point of time from which time may be reckoned either backward or forward, then was the time of the birth of Christ the meridian of time; for the one reason, if no more, that from thence, by a vast portion of mankind, the years are numbered both retrospectively and prospectively.

A. J. MAPES.

WESTPORT, Missouri.

A FEW THOUGHTS AND QUESTIONS FOR THINKERS.

1. IS IT wrong, or unwise, or unsafe, or contrary to the true policy of the church, to discuss, in a timely and proper manner, any part of our faith, through the *Herald*? If so, then *why* is it?

2. Should all controversy be excluded from the *Herald*? If so, then are we to consider the published views of those writers who may happen to be the first to get into print, as a proper representation of the views of the church? If we are, then what about the balance who have not been permitted to write or speak on the subjects treated upon? that is, not to the church in general, at least. Is this the best kind of representation that the church can secure through the *Herald*?

If it is wrong for any writer to controvert what another has written, when it has been published in the *Herald*, then would it not be the better way to exclude all articles except those which have been written by the editors? This would put all others in an equality in this respect; and would it not vest the right to represent the faith and doctrine of the church with these who are supposed to know what that faith and doctrine are? It would, too, have a tendency to still further preserve the "equanimity" of that class who are disturbed when they see different and conflicting views appear in our church organ; for, as it is, contributors not only differ to some extent among themselves, but it sometimes occurs that they differ from the editors of the *Herald*. And if it is necessary that the equanimity of all classes should be preserved, then these differences *must not be expressed*, neither through the *Herald* nor in conference capacity.

3. If the discussion of any particular

part of our faith, including, of course, the merits and claims of its accepted revelations, whether those revelations are found in the Bible, Book of Mormon, or the Doctrine and Covenants, or somewhere else, by friends of the cause and believers in our faith, from the point of view that they are divine, when had through the *Herald*, will destroy the "equanimity of both the investigator and many in the church," then what will be the effect upon this same class of investigators and church members when they hear and read the unfriendly, unfair, bitter, but otherwise able, attacks of our many opponents? (Such as Clark Braden and his like, for instance.) Will "both the investigator and many in the church," be made better, or stronger, or thereby be better prepared to withstand these attacks from without, because of never having discussed these matters themselves, or never having heard or read the discussion of them by others who believe in all the revelations which have been accepted by the church? I think not. A friendly discussion of the revelations which we believe have come from God, is one important means of acquiring knowledge concerning them; and the more we know about that which God has given to us, the more we will know about him. If these revelations are actually divine, such discussion will tend to confirm both minister and member in the belief of their divinity. If they are not divine, we do not want to be governed by them *at all*, and the sooner we find it out, the better it will be for us. Is there a Latter Day Saint who will object to this sentiment? If so, let him hold up his hand. We may be told, right here, that some are not able to bear such strong food; that "strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Yes, but it should be borne in mind that the *Herald* is the church organ; in dealing out food to the needy ones, it is its province and duty to feed—not the church at Lamoni, or at Snyder, Oklahoma, alone, but the *whole church of God*, and *all who are out of the church*, who are willing to partake. How can it do this except it contain food which is adapted to all classes, both the strong

and the weak? Children and dyspeptics need not partake of all the different kinds of food which is set before them. Let them eat that which they are able to assimilate and digest. But must the strong, hard working men and women be denied the privilege of a dish of beans and a piece of beef steak, because children and dyspeptics are seated with them at the same table?

4. Is it not a fact that some of the revelations contained in all the sacred books of the church, have what *appear* to be weak points? Now if these revelations are true and divine, these points will no longer appear weak to us when we understand them. But how shall we secure the needed knowledge? And who needs that knowledge? Is it the *whole church*, or the ministry only? If "all discussion on such matters should properly be relegated to the precincts of a council of the ministry or a 'General Assembly,' and not permitted to enter the *Herald* columns," how are the masses of the church to become informed concerning them? Is it sufficient to merely give them the benefit of the decisions of the councils of the ministry, or of a General Assembly? Please do not misunderstand me. The importance of these "councils," provided for in the law, I cheerfully concede; and that any matter, when thought proper by the body, may be referred to one of these councils, or to the "General Assembly," is not denied.

5. It is said that "discussion, controversy, and true criticism, are both right and necessary in their place," but "removed from that into the confines of other realms, they serve to injure, retard, and finally destroy, rather than to promote unity."

Are we to understand from this that all "controversy and *true criticism*," should be excluded from the *Herald*? It might be a pleasant thing to some "investigators and many in the church," to have such a church paper as that, but I think it would be one of the greatest calamities that could come to the church. The strength and unity resulting from the educational work of such a paper as that would be too much like the unity and strength found among the followers of Brigham Young and Co., and among the hosts of people who be-

lieve the Pope to be infallible! Such strength is *weakness*, and such unity is largely a concentration of ignorance which can never stand the test of time. Unity, proper, is that which results from an intelligent and voluntary belief in and obedience to the same truths. "Prove all things; hold fast that which is good," was written to members as well as ministers in the church, and it involves the necessity of examination, criticism; and sometimes controversy is a valuable aid in helping us to separate the chaff from the wheat. That proper "controversy and true criticism" have ever wrought ruin among the people of God, is, I think, a great mistake. Both their legitimate and final results are to extirpate errors, unite and make strong, *in the truth*, all intelligent and truth-loving people.

To exclude all controversy and criticism from the *Herald*, would, it appears to me, be taking a long step *backward*, and a very dangerous one too. But then I am only one. *Herald* readers and contributors, what do *you* think about it? Should our *Herald* contain but one set of views on all subjects connected with our faith? and if it should, who shall write them?

J. R. LAMBERT.

GOD DID NOT CREATE EVIL.

WE believe it to be the aim of all true Latter Day Saints to rightly divide the Scriptures. In this city of Manchester we have instituted a monthly priesthood meeting for this purpose, where intellectual subjects may be presented and discussed. The subject, "Did God create evil?" (which implies sin) as stated in Isaiah 45:7, Jeremiah 18:11, and other chapters, received a lengthened consideration at the above institute. There were some for and others against the writer's views, viz., that God did not create evil as defined above; hence the writer's great pleasure at the able manner the subject was handled by Bro. T. W. Williams in his article, "Higher Criticism" in the *Herald* of July 18, page 462.

The following are some of the proofs brought forward to show that God was not the author of evil:—

He is not the God of the dead, but the God of the living.—Mark 12:27.

He would be the God of the dead if he had created sin or evil.

God cannot be tempted with evil, neither tempteth he any man.—James 1:13.

Sin is the transgression of the law.—1 John 3:4.

Where no law is, there is no transgression. Romans 4:15.

By the law is the knowledge of sin.—Romans 3:20.

Without the law sin was dead.—Rom. 7:8.

The sting of death is sin.—1 Cor. 15:56.

God sending his Son, condemned sin in the flesh.—Rom. 8:3.

If he had created evil, he would not have condemned it.

Christ through death destroyed him that had the power of death. (Heb. 2:14.)

It was said that God in creating all things must have created evil, and Genesis 2:8, 9 was used to show that the tree of the knowledge of good and evil was planted in Eden. But God pronounced this with all other trees "very good." Sin only being manifest when the law was broken, in the first effects of the broken law, Adam and Eve perceived that they were naked, and from this point is brought into operation the wonderful power by which the sexes are drawn together, as seen in Genesis 1:28, to increase and multiply. It is said that this inherent power, when perverted, has moved armies, states, kingdoms, nations, and empires to war and contentions.

The Prophet Nephi in the Book of Mormon, page 58, tells us that if Adam and Eve had not fallen, all things created must have remained in the same state forever, "having no joy for they knew no misery: doing no good for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things." On page 59 Book of Mormon, we are also told by the same prophet that "Adam fell, that men might be; and men are, that they might have joy," in the ultimate development and happiness of the human race. As evil or sin did not originate in Eden, we will have to trace it further.

In Luke 10:18 are these remarkable words:—

I beheld Satan as lightning fall from heaven.

Evil or sin must have been in operation there.

In Isaiah 14:12 there is something like a lament for this stupendous fall; viz.:—

How art thou fallen from heaven, O Lucifer, son of the morning.

One cannot help joining in a lament

over a fall of such magnitude, affecting as it does the destiny of worlds.

In 2 Peter 2:4 it is stated that the angels that sinned were cast down into chains of darkness to be reserved unto judgment. No doubt the sin or rebellion was brought about by the misdirection of their agencies, and thus sinning under the higher conditions of the celestial law appears to be an unpardonable sin, being against the Father, Son, and Holy Ghost, as seen above, by the offending angels being consigned to chains, or a state of darkness, until that final judgment of the great day. We look in vain for any mitigation or amelioration of the condition of those rebellious angels; the answer comes back, No probationary state admissible or possible. The punishment of those who took part in that terrible uprising against the great Majesty, God, appears to have been by degrees, according to the part they took in support of their leader, the Devil; but this does not prove that sin originated in heaven. Our research must therefore be extended.

Our Father, the great Omnipotent, who is above all—omnipresent, by his power, and omniscient, seeing all; the great, Eternal, self-existing being, called God, or good, the source of all light, life, power, excellence, and majesty; having no bounds nor limits to his domain, worlds without end—in these eternal conditions it is not possible that good could have had a beginning. This being so, the opposite to good, called evil, or, the knowledge of evil, must have existed eternally, the one not being appreciable without the other. The creation of sin is only possible by breaking a known law, and it appears to be the only thing that men or devils can create. God alone is the Creator. In our limited research to find out the source of evil, implying sin, we have traced the subject to the margin of eternal conditions, beyond which we may not proceed, and do hereby respectfully withdraw from further exploration; still earnestly hoping for a higher scholarship in the celestial school of our God.

F. ARMSTRONG.

October, 1894.

One fourth of what we eat keeps us, and the other three fourths we keep at the peril of our lives.—*Abernethy*.

Miscellaneous Department.

DEDICATION.

The dedication at Edgerton Junction branch, Missouri, took place November 11, in charge of T. T. Hinderks. At the appointed time, eleven a. m., the Saints gathered with a large crowd of people at their new place of worship. After singing, "We dedicate to thee this house," etc., William Lewis offered the dedicatory prayer. After another hymn had been sung, J. T. Kinnaman preached the dedicatory sermon. The vast crowd of people could not all be seated. At the close of the sermon the report of the building committee was read and the building was turned over to the branch complete and paid for.

The building is beautifully located, about one hundred yards north of Edgerton Junction, on the southeast corner of T. J. Mauzey's farm. The building is 26x40 on solid stone foundation; well lighted and neatly carpeted. Cost of building complete, nearly \$1,000. This building was erected at a great sacrifice of a few, and now stands as a beautiful monument, a credit to the Saints.

Many were disappointed at not seeing President Smith, as it was announced through the county paper that he was expected.

At the close of the meeting dinner was announced. There was sufficient food to feed a thousand people, and all were invited to stay and partake of the good things that the sisters had prepared for that occasion. The sisters loaded three large tables in front of the church with the good things Missouri had produced. After the blessing was asked Saint and sinner partook of the bounties spread before them.

At 2:30 p. m., preaching by T. T. Hinderks to a crowded house of attentive listeners. At the close of the service, an old gray-headed Baptist said, "Well, we have this day been fed both temporally and spiritually." At 7:30 William Lewis addressed the audience. So was spent a profitable day with the Saints of the Edgerton Junction branch. Bro. J. T. Kinnaman remained to conduct a series of meetings.

SCATTERED MEMBERS.

Will the brethren and sisters whose names appear below who may see this notice report to the secretary, W. L. Gorton, or president W. Vickery, of the Plano branch as to their whereabouts, and if living in the vicinity of a branch of the church ask for your letters to unite there. And if any should know of those who do not read the *Herald*, or have died, will they please report, if possible give date of death, or post office address of those living, and oblige your brethren. Sarah L. Cramer, W. H. Pomeroy, Julia E. Willis, Harris Cook, Silas J. Cook, Candace L. Cook, Charles J. Roberts, Victoria Carver, Joseph S. Scott, Peter Moe (75), Joseph Rasey (94), Hans Anderson, Lillian R. Wilsey, Martha L. VanOrder, Elizabeth Wilson, Permelia Nelson, Ira Mack, John D. Briggs, Clarence E. Mason, John Baerman, Jesse M. Nance, Robert S. Warnock, Mary Elliot,

Susan Gable, Mary A. Nance, Clara Cole, Maggie E. Farlow, Elizabeth Miller, Bertha E. Young, Elizabeth Randall, Richard Randall, Edwin L. Skeen, Caroline S. Cays, Christiana Christian, William H. Barter, Mary Jones, Cora Luella White, Milo J. Wicks, Mercy Annetta Hogle, Lydia Mitchell, Christian Peterson, Abraham S. Hawks, Edith Irene Smith, Mary Harwood, Annie R. Northcutt, Benjamin Leland, Ellen J. Tucker. W. VICKERY.

PLANO, Illinois, Nov. 9.

CONFERENCE NOTICES.

The conference of Southwestern Texas district will meet at San Antonio, on February 22, at seven p. m.

W. H. DAVENPORT, Sec.

Conference of the Independence district will convene at Armstrong, Kansas, December 8 and 9. All the ministry of the district are requested to be present. The election of officers takes place at this session, also other important business will be transacted; therefore come.

R. MAY, Pres.

NOTICES.

To the People of Southern Oregon:—Parties desiring me to visit and preach for them will please write me to that effect addressing me at Drain, Oregon, care of William Taylor. Those not writing I will not call on, taking it for granted they don't think it advisable.

Yours respectfully,

HIRAM L. HOLT.

BORN.

COCHRAN.—At Lamoni, Iowa, May 10, 1894, to Bro. Frank E. and Sr. Emma R. Cochran, a son; named Wallace Edwin; blessed July 29, 1894, under the hands of Elders H. A. Stebbins, A. S. Cochran, and R. S. Salyards. Having a healthy body the bright spirit within gives promise of tarrying upon earth, and of living a useful and worthy life.

LIGHT.—Ila V. Light, daughter of George H. and Mary A. Light, was born at Wood River, Hall county, Nebraska, on November 30, 1890. Blessed at Lamoni, Iowa, April 22, 1894, by Elders J. H. Lake and J. R. Lambert.

DIED.

DUNCAN.—At his home, in Oakland, California, of typhoid malaria, Bro. George R. Duncan, one of the trustworthy and trusted men of spiritual Israel, whom family and church alike know not well how to spare. Our deceased brother's call is a solemn reminder to those remaining behind that the healthiest and strongest are powerless to resist the enemy's poisoned darts, unless the Great Victor interpose his mighty hand to shield, or pluck the weapon out, and extract the deadly venom from its wound. Stricken by the fell disease Monday, October 15, after every help that faith could give, and notwithstanding medical skill and loving hands of wife and kindred's gentle nursing, on Monday, October 29, our esteemed brother passed away to his rest, his sweet rest in the Savior he loved. Born March 31, 1857, he was in manhood's prime. A wife and one sweet daughter of thirteen remain for Saints to comfort. Elders M. H. Forscutt and C. A.

Parkin conducted the services at the house and in cemetery, both assured that his four years of earthly service end in deepest joy.

RYAN.—Angeline Ryan, whose maiden name was Gray, was born at Suresco, Lancaster county, Nebraska, May 24, 1874; was baptized at Lucas, Iowa, in 1890 by John Watkins, Sen.; was married to Michael Ryan at Keb, Iowa, December 20, 1893, by William Waterman; died November 9, 1894, at Keb, Iowa. The funeral services were held at the Keb schoolhouse November 11, 1894; sermon by Elder James McKiernan. The interment was at the Ottumwa cemetery. She was the daughter of Bro. and Sr. Robert S. Gray, of Lucas, Iowa, who, with her infant son, four sisters, and three brothers mourn her—seeming—untimely death. At the funeral service the house was crowded to the doors with her many friends, and eighteen teams formed the procession that wended its mournful way in the bleak November cold to the silent city of the dead.

SMITH.—At Denver, Colorado, November 7, 1894, Sr. Florence E. Smith, aged 36 years, 10 months, 28 days. Sister Smith came from the East about two years ago in hopes of improving her health; became acquainted with some of the Saints and thus interested in the true gospel, and was baptized by Elder John Kaler, and as long as life and strength remained, bore a faithful testimony to the truth of the latter-day work. She was blessed many times by being administered to, but not healed. She received the sacrament the 4th inst. and signified her willingness to depart this life at any time the call might come. Her passing away was peaceful and quiet. I don't think I ever looked upon a more peaceful corpse. "Blessed are the dead that die in the Lord." Funeral services in charge of Elder E. F. Shupe, sermon by Elder James Kemp. E. F. S.

SMITH.—In Pleasant Valley, Washoe county, Nevada, November 4, 1894, Sr. Caroline, widow of late Elder George Smith. Deceased was born in Herts, England, May 4, 1813; baptized into the Reorganized Church in Nevada, March 1, 1868. After an illness of a few days she was stricken by the hand of death and her life passed away peacefully. God in his mercy had granted her the desire of her heart, to see the afflicted loved ones (husband and daughter) pass away first, and for one year she has been patiently awaiting the messenger of death, anticipating a glorious rest. She leaves seven children and numerous grandchildren. Funeral services in the Odd Fellows' hall, Washoe City, by Elders Thomas Daley and T. R. Hawkins.

CARR.—At Providence, Maryland, October 17, 1894, Bro. Hugh M. Carr. Deceased was born August 27, 1838, in Chester county, Pennsylvania; baptized July 31, 1893, at Nottingham, Pennsylvania, by A. H. Parsons. He passed away rejoicing in the gospel.

HARDY.—Albert L., son of William C. and Sr. Hardy, of Nevada, Iowa, was born in Cedar county, this State, October 11, 1887; died October 12, 1894. What a comfort we mourn not as those that have no hope. Funeral sermon preached at the Baptist church in Nevada by Elder W. C. Nirk.

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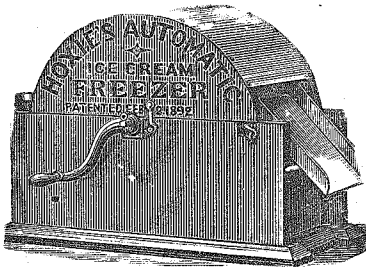
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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Vol 41.

Lamoni, Iowa, December 5, 1894.

No. 49.

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TWENTY-FIVE FALSE MESSIAHS.

THE following short sketches of the Twenty-five False Messiahs is translated from *Danskeren*, Copenhagen:—

1. Simeon, surnamed Bar-Cochba, "son of a star," appeared in the reign of Hadrian (A.D. 130) and claimed to fulfill the prophecy of Balaam. He took Jerusalem in 132 and was slain in 135. His enemies changed his surname to Bar-Cozeba, "son of a lie."

2. Moses Cretensis arose in the reign of Theodosius the Younger (A.D. 434), and pretended to be a second Moses sent to deliver the Jews of Crete. He was soon unmasked, but disappeared, before he could be punished.

3. Dunaan appeared in the reign of Justinian (A.D. 520) and called himself a son of Moses. He was captured and put to death by the Ethiopian general Elesban.

4. One Julian was set up as king by the Jews and Samaritans and looked upon as the Messiah. This was during the rebellion under Justinian (A.D. 529). He was captured and beheaded.

5. Serenus arose in Spain about 721. He had a large following.

6, 7, 8. The twelfth century produced very many false Messiahs. We have a report of one in France about 1137, one in Persia 1138, and one in

Spain 1157. The Jews followed them in great numbers.

9. In Fez, arose (1167) David Alroi (Alray). He persecuted the Jews and ended miserably. Disraeli has taken the plot for his "Alroy" from the life of this pretender.

10. In this year there arose also a false Messiah in Arabia. He claimed to work miracles. A king demanded proof of the miracles. The prophet said that they might cut off his head, and he would come to life again. It was done, but no revival took place.

11. About 1170, a false Messiah arose among the Jews beyond Euphrates. He claimed as proof of his Messiahship that he had been cured in one night from leprosy.

12. In 1174, Persia again saw a false Messiah, who also brought great tribulations upon his followers.

13. The Cabalist David Almasser arose in Moravia in 1176. He pretended that he could make himself invisible. He was killed, and the Jews had to pay heavy taxes for his sake.

14. Persia was again, in 1199, afflicted with a pretended savior. David-el-David, a magician and a man of great learning, arose against the king. He was captured and beheaded, and great numbers of Jews were punished as his followers.

15. Ismael Sophus was a Spanish Messiah. In the thirteenth and fourteenth centuries the Messiah craze seemed to have died out. Yet the learned Saadia, Ibn Chija, Nachman, and Gerson calculated that the time for the real Messiah to arrive was in 1358. No pretenders seem to have arisen. Later, Abraham Abrabanel fixed 1502 as the date.

16. With the opening of the sixteenth century, the false Messiahs began again to appear. The German Rabbi, Asher Lämmlein, created much enthusiasm in Austria and converted many Jews and Christians to the belief that he was the Messiah. He promised to lead them under the banner of the Messiah, "the King of the Jews," to the Holy Land. He died suddenly, and his followers were scattered.

17. During the eventful reign of Charles V., David Reuben appeared and claimed to be sent to lead the Jews to Palestine. He gained favor at court and was even received with distinction by the Pope, Clement VIII. He was joined by Solomon Molchofia, a Portuguese apostate Christian, who became the prophet of the movement. When later these two attempted to convert the Emperor, they were taken prisoners. David escaped with his life. Solomon was burned at the stake.

18. In 1615, the first false Messiah in the West Indies appeared. He was successful among the Portuguese Jews. He promised to destroy Rome and overthrow antichrist and the Turkish Empire.

19. In the Low Countries a false Messiah arose in 1624, and made a great commotion. His name is not known.

20. The most successful of all the false Messiahs was Sabbathai Zebi, who took advantage of the peculiar expectations which in 1666 seemed to possess mankind like an epidemic. Rumor from the East told of great multitudes who from unknown parts marched to Arabia. They were supposed to be the lost Ten Tribes. From Arabia they were said to have sailed for Scotland "with sails and cordage of silk." The sailors were reported speaking Hebrew, and on the sails was this motto, "The Twelve Tribes of Israel." Zebi claimed to be "King of the Kings of the earth," and said that these events were signs of his coming. The Turkish government seized him as a dangerous agitator. To save his life, as he thought, he turned Mohammedan. He was finally beheaded. Zebi's influence lasts to this day. It is hard to account for it, but it is a fact.

21. Rabbi Mordecai, a German Jew, appeared 1682, and succeeded in imposing upon many. When proved to be an impostor he fled from Italy to Poland.

22. The most remarkable among all these impostors was Frank, afterward called "Baron" Frank, and said to be

a relative of the Russian Emperor. He arose in the middle of the eighteenth century, and propagated a new creed. A sect which originated with him still exists in Poland. He was largely influenced by Zebi. His daughter led his followers after his death.

23, 24. Jakuthiel, King of Israel, vulgarly called Moses Chayim Luzzatto, appeared in Amsterdam about 1744, and Ari Shocher appeared at Siena. They both claimed to work miracles. The first was a learned man. The latter was waylaid and murdered.

25. The last impostor heard of in Europe was called Jakuthiel, King of Israel, like one of the former frauds. He appeared in 1872 and addressed the Jewish congregation of Berlin, and gave out as his motto: "Not with power, nor with force, but with my Spirit, says the Lord Zebaoth." His "diplomatic note" to the Porte demanding a peaceful cession of Palestine was laughed at, and he did not pour out the threatened "vials" because he was not obeyed. He appears to have disappeared as silently as he came.—*Literary Digest.*

SHUT YOUR MOUTH AND LIVE.

THE number of people suffering from nose and throat troubles is astonishing. Look around you and see how many of your acquaintances are unable to make full breath through the nose. You will be astonished to see how many of them breathe through the mouth. They do not realize it and would deny the statement even while drawing in air directly through the lips. No one can avoid so-called catarrh and throat troubles who persistently breathes through the mouth. The nose was made for breathing and the man who breathes through his mouth disobeys nature as surely as does he who tries to drink through his nose. It is only a difference in degree. A very large per cent of throat troubles is due to mouth breathing. The nose is supplied with what may be called a filtering device, but when drawn through the mouth the air strikes directly upon the throat and keeps it constantly irritated, just as the lower part of the eyeball would be if you constantly held the lid away from it and let in the light. "Shut your

mouth and live," is the advice given by experts in throat diseases.

But look at the noses of many of your friends and you will see why they are mouth breathers. One or both of the nostrils are fallen in, "collapsed" as they call it. In some cases the nostril is almost entirely closed, in others it is but half as large as formerly. This is due to a lack of use—a person begins to breathe through his mouth and slowly the muscles of the nostrils fail through lack of exercise just as the muscles of the arm would fail if exercise were diminished or discontinued. The consequence is that such nostrils gradually "fall in," and you will notice many of your friends who cannot possibly take a good breath except through the mouth. Such people cannot long enjoy good health. They are breaking one of nature's laws—like the man who expects his stomach to do the work that belongs to his teeth. Sooner or later such people begin to suffer—it is "catarrh," "throat trouble," deafness, dyspepsia, but it all comes from driving cold and unfiltered air through the mouth. Had the air gone through the nose, as it should have done, all suffering could have been avoided. The simple remedy is, "Shut your mouth and live"—stop breathing through your mouth.—*Selected.*

CONTENTMENT.

AN editorial in the *Annals of Hygiene* for August, reads as follows: "One of the most sensible editorial expressions on the recent railroad strikes that we have read takes the ground that the spirit of unrest that is so characteristic of these days is due, in the main, to lack of contentment. We are entirely in sympathy with anyone who is laudably ambitious for self-improvement and self-advancement; we firmly believe that everyone has not only the right, but it is his duty, to better his worldly conditions in every possible way. But, while striving for betterment, it is of paramount importance that we should aim to be contented with what we have. But, you may say, if contented with what we have, where is the incentive of betterment. To the well-balanced mind, to the thoughtful man, present contentment and ambition for the future are perfectly compatible. He who culti-

vates contentment with his present condition is much more capable of future advancement than he who by fretting and dissatisfaction brings about an abnormal condition of his nervous system that is, in itself, antagonistic to his material prosperity. The history of our successful men of affairs reveals to us the spectacle of cheery, contented men, calmly and dispassionately striving, day by day, to better their condition; in their early days, before success had crowned their efforts, we did not find them fretting and fuming over their limited possessions: with what they had, they were, for the time being, satisfied and contented, but they were always full of the quiet determination to have more, and more they got.

"Contentment is an absolute necessary condition of physical health, and so is it, also, equally of financial health and success. The discontented man will never be a healthy, wealthy, or successful man. Contentment with his present standard of health need not debar a man from a determined effort to improve it, neither should contentment with his present worldly condition act as a barrier against an effort to improve it. Contentment and laudable ambition are compatible and they are essential to social welfare, and the sooner we all realize this fact the better will it be for all of us."

LITERARY NEWS AND NOTES.

The *Arena* with its big Christmas number of over 200 pages opens the eleventh volume, and its increasing bulk as well as the repute of its contributors and the standard and character of its literature, indicate its extending influence and prosperity. In the December issue there are contributions from some of the greatest writers of our day, and some of the most delightful and entertaining of the younger American essayists and fictionists. In the former class are Professor Max Muller, the great Oriental scholar and authority on language and comparative religion, of Oxford University, and Count Leo Tolstoi the famous Russian novelist and social reformer. In the latter are Hamlin Garland, the author of "Main Traveled Roads;" Will Allen Dromgoole, the Southern story writer; Rev. Minot J. Savage, the famous Boston preacher; B. O. Flower, the editor of the Review; Walter Blackburn Harte, the author of "Meditations in Motley;" Henry Lathford and Helen H. Gardener, the popular novelist.

What would a wicked man do amid absolutely good surroundings, meeting only rebuff on all sides for his wickedness? Only two courses would be open to him—reform or insanity.—*Wright.*

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, December 5, 1894.

No. 49.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 5, 1894.

A HEAVY LOAD (?).

THE *Christian Herald and Signs of our Times*, for November 14, 1894, has the following in its column, "Our Mail-bag":—

Leon Brower, Manchester, New Hampshire. Where can I find any account of the size and weight of the Tables of Stone?

The Nedarim, one of the most ancient of Jewish books, says the tables of Moses were six ells long, six broad, and three thick. They probably weighed over *twenty tons*. According to our measurements, they would each be nine feet long, nine broad, and four and a half feet thick.

It will be remembered that Moses, after receiving the two tables of stone, threw them down in a fit of anger and broke them. The account is given in Exodus 32; and it appears there that God gave to Moses two tables, on the two sides of each of which the commandments had been inscribed by the hand of God. In descending the mountain he had these tables in his hands; and when he came in sight of the camp, saw the calf, heard the music, and saw the dancing, he was angry and threw the tables of stone from him and broke them "beneath," that is, near the foot of the mountain. After this, Moses was commanded to make two tables like unto the first, and on these God wrote again the commandments, and gave command in regard to them.

It will be remembered, also, that an ark was prepared in which the testimony (the commandments) was placed. This ark was called the Ark of the Covenant, and which contained, according to Paul in Hebrews 9: 4, the golden pot that had manna; Aaron's rod that budded, and the *tables of the Covenant*.

At one time this ark was drawn on a new cart by a pair of untried cattle, and because it was rudely jostled in crossing over a threshing floor Uzzah was slain for trying to steady it.

See 2 Sam. 6: 6, and 1 Chron. 13: 7:

It will be also remembered that the ark was to be borne on the shoulders of the priests and the Levites selected to this duty. See 1 Chron 15: 2-26.

And the children of the Levites bare the ark upon their shoulders with the staves thereon, as Moses commanded, according to the word of the Lord.—1 Chron. 15: 15.

The ark as commanded to be made was two and one half cubits long, one and a half broad, and one and a half deep. Ex. 25: 10.

The cubit was the length of an ordinary man's forearm measuring from the elbow to the tip of the middle finger, about eighteen English inches. This would make the ark about three feet and nine inches long, about two feet and three inches wide, and the same in depth.

Now, if the measurement and weight of the tables of stone were as the *Christian Herald* has given them; it was a heavy load for Moses to bear down the mountain side, a remarkable thing that they so easily broke when Moses threw them down; an extraordinary thing that they should go into an ark of not one fourth part of the dimension of either of the two tables; an extra large and strong cart upon which the attempt to carry it back was made; and a very heavy load for the golden lined ark, silver barred and silver studded staves to bear, and an onerous burden for the Levite children to carry.

We really wonder why the *Christian Herald* did not give us something easy to believe—twenty tons of stone story is most too much.

"INFORM THE PEOPLE."

"MORMONISM.

"IF Mormonism succeeds, Christianity will receive a mortifying blow. The question is, What ought to be done? The answer is, "Inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit, by which the learned and the unlearned

are strangely overcome." — *Baptist Register*.

Yes, Mr. Register, "inform the people;" that is just what ought to be done, and if *Christianity*, as now practiced by Christendom, from the Catholic with his beads, down to a Millerite with his picture of Daniel's vision, does not "receive a mortifying blow," there is no truth in the Bible.

Inform the people, and if Paganism, from juggernaut down to an Indian pow-wow, does not "receive a mortifying blow," then there is no virtue in the priesthood of the Son of God.

Inform the people, and if all nations in their present notions, embracing Jews, and Gentiles, and infidels, do not "receive a mortifying blow," then there is no God.

Inform the people, for information is the food of Mormonism, and power the life of it. Bless the discernment of the *Register!* there is "order and system" in Mormonism, and there is faith, virtue, temperance, patience, godliness, brotherly kindness, and charity. And again, there is a form of godliness and the acknowledgment and manifestation of power; because the signs, you know, were to follow the believer.

Inform the people, for Joseph Smith, like his brethren the prophets, has been killed, and you know the good book says it should be so. The first man that offered an acceptable offering before the Lord, *was killed*, and Christ was killed, and the promise was that his disciples should be served likewise.

Inform the people, and give the truth, for false information will disgust wise men, and then our "invisible spirit," full of revelation and prophecy, will overcome the learned and unlearned, and help bring to pass the strange act of God. Give the people information, do, and Mormonism is safe.

Inform the people, do, that Mormonism contains the seed of its own continuation, and the elements of its own exaltation. What bore Noah's ark triumphantly over the flood will bear Mormonism victoriously through

the fervent heat of the last days. Mormonism embraces everything good in heaven, or on earth and it claims all truth in heaven, earth, and hell:—so do inform the people, that the Church of Jesus Christ of Latter Day Saints, holds the keys of the kingdom, spoken of by Daniel, and the voice of the Spirit says, *This is the way—walk ye in it!*

Inform the people, that the “invisible spirit” of Mormonism, having the Book of Mormon and Book of Doctrine and Covenants for walls to support the gospel of the Bible, on one side, and the Melchisedek and Aaronic priesthoods on the other, for witnesses and messengers, is abundantly able to cope with the philosophy, wit, ambition, avarice, and aggrandizement of the priests of Baal since the apostles fell asleep, even the hireling clergy of the nineteenth century.

Inform the people that Mormonism is the stone cut out of the mountain without hands, and will continue to roll forth until it becomes a great mountain, fills the whole earth, and even the gates of hell should not prevail against it. So, Mr. *Register*, you perceive that Mormonism is a great leveling machine, high as heaven, deep as hell, and great as the earth, propelled by the “invisible spirit” of an all powerful God, and who can stop it?—*Times and Seasons*, vol. 5, p. 727.

BOOM OR BOOMERANG!

LAMONI is enjoying at the present time what may be denominated a diminutive boom in real estate. Town lots are in demand and are bringing prices considerably in advance of the rates of one year ago. Houses are being built faster than has been customary, and land extending quite a distance in several directions beyond what was once thought to be a reasonable town limit, is being platted and sold in lots of varying size, at figures which would have been considered good for lots much “closer in” not very long since.

There can be no doubt that much of this phenomenal growth is owing to the fact that Lamoni is the present headquarters of the church and the home of quite a number of the leading ministry. Gathering into the “regions round about” seems also

to be the inspiring motive in many instances. Every circular received or advertisement read, which tells of present strides, has its influence in awakening a desire in the reader to become possessed of a home site here before the advancing price takes the soil beyond his or her reach.

Frequently we are interrogated as to the probable stability of present conditions or security of investments; but hitherto we have refrained from any public expression on the matter, nor do we wish to be understood herein as attempting to stay any tide of real prosperity that may be flowing in this direction.

It seems to us, however, an opportune time to go on record (if in the minds of any we are not already there) regarding the position of the church in these matters, and to advise Saints and others accordingly. This we do in few and plain words:—

First. Neither the church as a church, nor the Lamoni branch, nor the Presidency are directly interested or engaged in the business of buying and selling real estate; nor are they in any sense to be considered responsible for the rise or fall of prices of lands bought or sold.

Second. Persons who contemplate buying property in Lamoni, should proceed upon strictly business principles and make careful investigation of all claims, representations, contracts, and offers, as well as values, precisely as if buying in any other locality or from any other dealers.

Third. The fact of Lamoni being headquarters for the church at present, should not be employed as a basis for figuring the safety of investments in real estate within its limits, nor as a guarantee that all representations made by men who live in the town are to be relied upon as absolutely correct.

Whether Lamoni shall continue to grow till it becomes a large city or not, remains to be seen, and those who invest must depend upon their own judgment and assume all risks for themselves. The present increase in prices is not a guarantee in itself of continued prosperity.

The record of booms, or rapid rises in real estate values, is one of loss to the many and gain to the few. Under the mania that seizes people at such

times debts are contracted in a day or week that hang like an incubus for years. Depression and stagnation have followed in their wake everywhere, proportioned always by the dimensions of the cause preceding.

Steady growth, though it be slow, is more to be desired, as it usually contributes to the permanent well-being of those affected. Investors in Lamoni property will be affected to their loss or gain in precisely the same manner as if purchasing elsewhere. Association with a large body of Saints is very desirable; but it will not hinder financial reverses in the country nor supply bread to the hungry when they occur; nor will it of itself furnish employment to those needing it at any time. Neither large mills, manufactories, nor railroad shops have place in Lamoni yet, nor are they in prospect, so far as we know; nor have we special natural advantages to offer as an inducement for them to locate here.

Those of the Saints who have means with which to purchase land for farming or stock raising purposes, or upon which to subsist, should they reside in town, are reasonably safe anywhere; but those (should there be any) who buy for speculative purposes and those who, without reasonably certain prospect of steady employment, by which to earn a livelihood, are seeking to plant their hearthstone here, should be slow about encumbering themselves with heavy burdens of debt. They should stop and determine whether or not their faith and fortune would survive a reversal of present tides, should such set in, as is quite possible, unless Lamoni shall prove an exception to all places on record.

At the joint council of the First Presidency, the Twelve, and Bishopric, held in pursuance of the instruction given by revelation during the April conference, it was agreed to advise Saints everywhere to consult the Bishopric when contemplating a transfer of home locations with a view to permanent settlement. The advice was good and very timely. To observe it will be to escape the ill consequences of hasty changes otherwise in many instances.

We hope soon to see the college and the Saints' Home in course of

construction and to thus furnish privileges to the Saints better than are afforded in any other locality by the church. These institutions, especially the college, will doubtless contribute their quota towards the town's support, but there is more danger of our advance thought magnifying than diminishing even their importance in that line. Their advantages lie in other than financial directions chiefly.

It is better to make personal inspection, if possible, of all claims, representations, and properties involved in contemplated investments, so that the responsibility connected therewith may attach to the investor. It is the part of wisdom to deal in all such matters upon business principles only, irrespective of the churchly relation of either buyer or seller (and herein we seek to cast no reflection, for we have knowledge of no cause to do so).

Towns and localities, like principles, have very enthusiastic admirers, and sometimes suffer so much or more from the intemperate zeal of those admirers as from the indifference or dislike of those abroad. We are desirous that Lamoni shall take up great dimensions, but would prefer a gradually attained and permanent healthful plumpness to a swollen or inflamed condition resultant from impatient haste and fraught with prospective discontent. We could perhaps enjoy a boom, but not a boomerang.

SAVIDGE-WILLIAMS DEBATE.

THE Omaha *Bee*, of the 23d, contains a lengthy article on the late Savidge-Williams debate, in substance about what was published in Bro. C. H. Porter's late report of the discussion. The following additional letter from Bro. Porter recounts the closing features of that conflict:—

OMAHA, Neb., Nov. 24.

Editors Herald:—The Savidge-Williams debate closed last night. Rev. Savidge was at his best and made a good effort to prove that his church is the Church of Christ. He seemed to have caught his second wind, as the pugilist would say, and was in good fighting trim. He said the Lord had, the night before, "closed his mouth that he might open his eyes," and he declared his intention of using that as a text for next Sunday's discourse. He delivered an eloquent and forcible address to the congregation in support of his church; said they believed all the Bible; had the Spirit of Christ; that he believed he had been called of God, but had seen no angel,

nor heard any audible voice; stated that he had called the church, and God had called him and given him a sign, etc. He said he thought as formerly concerning Mormonism.

Bro. Williams called his attention to the statement made the first night of the debate; viz., that "Mormonism was a blot on the fair white breast of this country," and requested him to withdraw the statement so far as the Reorganized Church was concerned. This he declined to do and signified his willingness to meet Bro. Williams at some future time in debate at Council Bluffs touching the character of Joseph Smith, etc. In reply Bro. Williams challenged him to meet him at Council Bluffs in a five nights discussion on the proposition, "Resolved that Joseph Smith was a true prophet of God." The house was filled to overflowing. Bro. Williams did well and succeeded in proving to a demonstration that many differences existed between the Church of Jesus Christ and the People's Church of Omaha.

The Rev. Savidge's greatest plea for his church was that they had the Spirit of Christ. The disputants seemed to vie with each other in courtesy, yet some very strong language was used. I think the Rev. Savidge has learned a lesson he will not soon forget, but it has not done him the good it might if his mind had been sincerely open to conviction. His closing speech showed clearly the condition of his mind. He had rather listen to the tales of irresponsible parties speaking against Joseph Smith, than be convinced by logic and evidence that he could not meet. He has not read aright the lesson of two nights ago, consequently he cannot enjoy the light which would have resulted if that conviction had been honestly received.

Your brother in Christ,

C. H. PORTER.

IS THIS A LAND OF LIBERTY?

THE following letter and the notice following, look a little as if there was still one place where there is not liberty of conscience. The notice is of course not signed; but it reminds one of the days of the Ku Klux and kindred societies, told of in Judge Albion W. Tourgée's "A Fool's Errand."

We have advised the brethren not to build hastily, but to wait till the prejudice passes, if such be possible:—

BAY MINETTE, Ala., Nov. 11.

Editors Herald:—We are trying to build a church here with only a few Saints who are poor people financially, but are willing to do all they can for the advancement of the latter-day work. There are five families of Saints living in Bay Minette, and a few others living close around. We have the lumber on the church lot ready for building as soon as we can get to it. There is quite an uproar about us building a church here as the people are very prejudiced against us. They have thrown out threats and hold secret meetings. The letter to my father, G. T., which I inclose, will give you an idea what they mean to do. They tell all manner of lies against

him. I will mention some of them; to wit., (1) That he was run away from Butler county, and that he was whipped and made to leave. (2) That in Mobile county he called a meeting of the young ladies and insulted them. Those that are doing the worst persecution are leading members of the Methodist and Baptist churches, who pray in public and pretend to be very religious. If it is the Lord's will we will build a church here as we haven't any place to hold meetings.

Yours in bonds,

J. S. CHUTE.

BAY MINETTE, Ala., Nov. 3.

MR. G. C. CHUTE, Bay Minette, Alabama,

Dear Sir:—As we have been apprised of your intention to build a so-called church in our community, and as we are also in possession of facts concerning your conduct the past summer in Mobile county, and as we do not wish any such institution in our midst, we notify you not to attempt to build your so-called church in our midst, as we will not submit to it.

A BROTHER Thomas Dixon sends us the following clipping from an Australian paper. Bro. Dixon was the man who disputed the Baptist gentleman and it took place at Kaitangata, Otago, New Zealand:—

Nothing of any importance has happened during the last week except some slight excitement which occurred on Saturday evening at the crossing. It appears that a traveling preacher of the Baptist faith, who styles himself an evangelist has been holding forth at the railway crossing for the last three consecutive Saturday evenings, and last Saturday evening the said preacher was not content to preach the doctrines of his own particular sect, but unwisely and unchristianlike started to criticize other sects, especially the Mormons, which caused some dissent among some of his listeners (one of them being a Mormon), and the result was a religious argument between certain parties. It is to be regretted that those who profess to be Christians should allow themselves to be dragged into religious controversies which are not only inimical to the welfare of those who are standing around, but degrading in the extreme to those who profess to teach God's word.

THE editor of the Chicago *Tribune* in that paper for November 29, names among other things to be thankful for, the following, which we clip, and commend to all who entertain the notion that the world as a whole is growing worse:—

Hospitality and dinner-giving seems to have been a more lavish but also a cruder observance formerly than it is now. In one of his early social studies George William Curtis described the scene in a supper-room at a large evening party "where jellies, custard, oyster soup, ice cream, wine, and water gushed in profuse cascades over transparent

precipices of tulle, muslin, gauze, silk, and satin, clumsy boys tumbled against costly dresses, and smeared them with preserves. When clean plates failed the contents of plates already used were quietly chucked under the table. Heel-taps of champagne were poured into the oyster tureens or overflowed upon plates to clean the glasses. Wine of all kinds flowed in torrents and particularly down the throats of very young men who evinced their manhood by becoming noisy, troublesome, and disgusting, and were finally led sick into the hat room or carried out of the way drunk." Such scenes as this are fortunately now thoroughly out of fashion and a more refined conception of the art of eating and drinking together prevails. On the whole, although we are accustomed to speak rather regretfully at times of "the good old days," there is room for congratulation that many of their customs are outworn. It must be conceded that in many ways life is richer and fuller to-day and that there is more cause for Thanksgiving than ever before.

WORLD NOTES.

THE steamer *Mariposa*, arriving at San Francisco, November 22, brought several Mormon elders from Samoa, the Friendly Islands, and New Zealand. They claim three thousand followers in New Zealand. They left twenty missionaries in that country.

The Illinois congress of liberal religions opened at Streator, Illinois, November 19. Representatives of Unitarian, Universalist, Reform Jewish, Ethical Culture, and independent societies were present. "The object is to unite those in a propaganda in the interest of humanity and in quest of knowledge, justice, love, and reverence."

Hundreds of lives have been destroyed, hundreds have been injured, and much property destroyed by the November earthquakes in the island of Sicily.

The official report of the great earthquake of October 22 in Northern Japan shows that 2,155 houses were overthrown, 2,006 houses were burned, 482 persons were killed, and 661 were injured. The damage to property is estimated at over 10,000,000 yen.

The committee on morals of the Civic Federation of Chicago has reported on a plan for the suppression of the social evil. In addition to the building of seven reformatory buildings, and other direct efforts against it, an educational campaign of one thousand speeches will be inaugurated in the city.

The Chicago Methodist Union at its

late session discussed the following problems: "Relations of church to problems of modern society."

"Mr. Darrow's address was a vigorous protest against the attitude of mildness and tolerance on the part of the Christian churches of all denominations to the rich and selfish classes whose power was the principal factor in causing labor troubles and other social evils. Prof. Charles S. Little said it was the business of the law to deal with corporations, but the churches should have something to say to such members of corporations as, while posing as church members and pious Christians, used their immense power in their corporations selfishly and in disregard of the well-being of society. Prof. Graham Taylor said the weakness of the churches was that they were not worldly enough in the better sense—they are not sufficiently in touch with the living world and not well enough aware of its necessities."

A meeting of the Anglo-Armenian Association was held at London, November 27, to protest against the terrible cruelties inflicted upon and the massacre of large numbers of Armenians by Turkish soldiery. Reports showed that fully 12,000 Armenians, men, women, and children, had been subjected to almost every conceivable barbarity and afterward brutally murdered in the late outrages. Steps will be taken by various national societies to bring their respective governments to act in the matter.

A new city of cliff dwellers has been discovered in the Bradshaw Mountains, Arizona. It is estimated to contain 260 houses, and is said to be the largest ever discovered.

Czar Nicholas, of Russia, on the occasion of his marriage has issued a manifesto of clemency, remitting arrearages of taxes and modifying sentences. He is said to contemplate the granting of a constitutional government to his subjects. His reign gives promise of liberal reforms.

It is reported that the Emperor of Austria has agreed to approve the civil marriage bill and other religious reform measures adopted by the Hungarian Parliament, under the leadership of Dr. Wekerle.

Dr. Herzog, a Chicago physician, claims to have made discoveries that will greatly alter present methods of

the treatment of diseases. He claims that smallpox and, indeed, all diseases are produced by amoeba-like bodies, similar to those produced by yeast fermentation that fasten themselves upon bacilli and produced fermentation of the blood; that each disease results from specific amoeba-like atoms that can be destroyed and disease be prevented or cured by specific inoculation. His discoveries are credited and attract much attention.

The new constitution of the State of New York separates State and municipal elections; the former being held in even years, the latter in odd numbered years. City and county offices, also civil justices are thus farther removed from political control and combinations. The revision is the most far-reaching one made in years.

WE take the following account of the burning of the Nauvoo temple, from the *Canton, Illinois, Register*, of November 24:—

BROUGHT TO LIGHT.

HOW THE FAMOUS MORMON TEMPLE AT NAUVOO WAS DESTROYED.

George W. Rudisill, of Bowling Green, Florida, writes a two-column article to the *Fort Madison Democrat*, giving what he purports to be the first authentic account of the burning of the Mormon temple. He was a resident of Fort Madison during the Mormon regime. He says that Judge Sharp, of Carthage, Squire McCauley, of Appanoose, and J. B. Agnew, of Pontoosuc, were the men that planned and carried out the destruction of the temple. He claims that Agnew confessed to him just before his death and asked him to not make it known until after the death of all parties concerned; as they had pledged themselves to keep the matter secret. Mr. Rudisill prints the confession of Agnew, giving it as near as he can in his own words. Agnew said that the reason for our burning the temple was that there were continual reports in circulation that the Mormons were coming back to Nauvoo, and we were afraid that they might take it into their heads to do so, and as we had had all the trouble with them we wanted, we determined the destruction of their temple, and by so doing they would not try to come back.

We met and journeyed toward Nauvoo on horseback, and hiding our horses about a mile from town, walked into town. We determined to destroy the temple if it cost us our lives. We arrived at the temple and persuaded the steward to show us through it. I stole the key from the door, and when we went we started away in a hurry pretending that we had to catch a boat. We watched only a short time until we saw the steward start away on a run, and we knew he was go-

ing after another key or some one and this was our chance. We ran back, Sharp and McCauley standing guard while I went in. I went into the upper story and lit the bundle of tinder that I had prepared. In endeavoring to get out I lost the way. I crossed the burning fire, my clothes were ignited and I was so seriously burned that I scarcely believed I would get out alive. However, after a desperate effort, I succeeded in finding my way out, and with the assistance of my companions I succeeded in reaching my horse. We all rode away in different directions toward our homes. I rode on a half mile and then looked toward Nauvoo and saw a flickering light and the next minute the flames burst through the roof and lit up all the country for miles around as light as day. I rode to Squire McCauley's residence, he having arrived home two hours before. He took me in and hid me away for a week, taking care of me, as I was badly burned and in a serious condition.

The above is only a synopsis of the confession, however, it embraces the main points. A few years ago a Nauvoo paper published an account of the burning of the temple, and told of the confession of Joseph Agnew, as some of the old settlers knew of it. But this is the first intimation that Judge Sharp and Squire McCauley were implicated in the matter.

When the temple had burned it aroused the greatest indignation in the whole community, among the Gentiles and Mormons alike. Nearly seven hundred dollars was subscribed among citizens as a reward to ferret out the perpetrators, but no arrests were ever made.

QUESTIONS AND ANSWERS.

QUES.—What effect does the disorganization of a branch have on those who are at the time members of it? Do they cease to be members of the church?

Ans.—No; the disorganization dissolves the local association but does not affect membership of the persons in the general church; they remain members of the church though their branch organization is broken up by disorganization.

A VALEDICTORY.

A COUNTRY minister in a certain western town took permanent leave of his congregation in the following pathetic manner: "Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and 'by their fruits ye shall know them.' Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye."—*Rehoboth Sunday Herald.*

THE London *Times* reaps \$45,000 a year by its birth, marriage, and death columns.

The HERALD inserts birth and death notices free, but charges one dollar for marriage notices. However, its revenue from that source is quite limited in amount, possibly because some newly married men are too happy to think of remitting, but, probably, because such think they need the dollar more than does the Herald Office. Don't forget the dollar with the marriage notice.

EXTRACTS FROM LETTERS.

BRO. J. A. GUNSOLLEY writes from Salem, Massachusetts, November 22:—

I am laboring as I have opportunity. I am assisting in Boston branch in Sunday school and branch. I am assistant priest, and preach about once a week on an average. I think the work is onward here in Boston and vicinity. While in the cities not many have time for religion, in the country places many seem anxious to hear the message of peace.

Bro. Henry C. Smith, from Antonio, Colorado, the 21st.

I start to day for Flora Vista, New Mexico. Am quite disappointed in this climate; it does not agree with me.

Bro. Heman C. Smith, writing from Milton, Florida, the 19th ult., says:—

By constant care we can keep the work moving in the South, but it takes a persistent effort to keep it on its feet. Most of the missionary force are doing nobly.

EDITORIAL ITEMS.

BRN. David Chambers and J. S. Strain report the results of the late Council Bluffs discussion, already reported by Bro. C. H. Porter. Both those brethren regard it as a signal victory for the right.

Bro. M. O. Erickson reports good results following the labors of Bro. Swen Swenson at Lake Park, Minnesota, and vicinity. Saints there hope for permanent fruits to appear in the obedience of some as the faith of the church is now better understood.

Bro. F. C. Smith was at Burdickville and Lake Ann, Michigan, and vicinity, preaching the word, meeting and prevailing against the usual opposition, to some extent. He found some who could "be saved without the Bible." Others, however, hear the word, and the work is "onward."

Bro. I. N. Roberts departed for St. Joseph and other points in the Far West district the week of the 25th.

Bro. F. M. Smith arrived in from Des Moines on the 27th and left for Leighton, Iowa, on the 30th.

Bro. G. H. Hilliard, of the Bishopric, is in the New England mission laboring in the general interests of the work. He will remain six weeks in that field, and may be addressed at No. 2710 Washington street, Boston, Massachusetts.

Bro. E. A. Erwin reports one added to the Manchester, Texas, branch by baptism. Bro. A. B. Moore was laboring at that point, November 22, when Bro. Erwin wrote, and would continue labor in that region. Bro. J. D. Erwin had returned from a successful trip in Arkansas, where he would soon return.

Who sent it? On the 24th of November we received two dollars and forty cents from some party in Indiana; as no letter was with it we have no means of telling from whom it came. Only the first two letters of the post office from which it was mailed were discernible—Ha—, Indiana.

Saturday night's mail brought us the latest account of the Savidge-Williams discussion, after our forms were made up, hence it appears in the letter department. See Bro. T. W. Williams' own version of the affair. We join with him and all who have heard this good news in thanksgiving to God for the victory. The work moves, and the Lord is moving it, as he will continue to press it on to final triumph over all opposing forces.

Bro. Truman B. Woods reports himself and wife at work distributing the printed word and presenting the gospel in conversation at their home, Santa Monica, California, where there are Saints, but no branch. He reports five baptisms by the elders with others ready, and prospects excellent, could labor be continued. He would like to see the work presented that the people be saved from the deceptions of spiritualism, now prevalent at the point. He will endeavor to continue circulating church literature.

HOW TO CROSS THE ARMS.—Not upon the chest; but behind the back; for the lungs must be given full play, and plenty of room allowed them for that purpose. The constant habits of life may be made either lengtheners of our days, or nails in our coffins.

Original Poetry.

PROPHET OF GOD.

BY E. J. RICHMOND.

Prophet of God! arise, go forth;
Strike down all sin before its birth.
Lead on thy cause; prevent the wrong;
Evil, at birth, is ever strong.

Prophet of God! if man thou art,
Aflame, alive, must be thine heart.
Go forth ablaze to stop the wrong,
Athwarting evil among the throng.

Prophet for aye! immortal souls
Like muffled drums each heart's beat rolls,
Beats ever on, beats strong and true;
Great things depend, ah friend! on you.

Prophet art thou? both brave and strong,
Use every weapon 'gainst the wrong;
Persuade, and argue, and exhort;
All Satan's devious ways abort.

The souls of those still yet unborn,
It can't be said are free from harm;
The tempter's shafts are poison-tipped;
While in the bud, the bloom is nipped.

Withered many an infant soul
Of sinful parents—Satan's goal;
Bloom of life all withered, and gone,
Born without morals, or health, or brawn.

O, what ruin black sin hath wrought!
The very air with germs is fraught.
Bacteria they; the microscope—
God's word—the only antidote.

Then spread abroad from shore to shore,
Peace and good will forever more,
'Till ever through the world amain
The King of heaven shall o'er us reign.

Thy mission done, lie down to sleep
With Saints redeemed at Jesus' feet;
In heaven around the celestial throne,
Hear this thy welcome, "Well done, well done!"

September 6, 1894.

Mothers' Home Column.

EDITED BY FRANCES.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY,
HINTS ON CHILD-TRAINING.

GUIDING A CHILD IN COMPANIONSHIPS.

It is not easy for a child to go through childhood without companions, neither is it desirable that he should do so. Companions are a necessity to a child, and since he will have them and needs to have them, it is doubly important for the parent to guide in the choice of his companions, and in his relations with those whom he has without choosing.

No child can be rightly trained all by himself, nor with only grown people for associates. There are lessons which a child cannot learn so well from an elder teacher above him as from a younger teacher alongside of him. There are impulses which can never be at their fullest with a child only as they operate upon him as one of a little company of children. A child is entitled to the benefit of

learning these lessons, and being swayed by these impulses with wisely chosen and fitting companions. Many a parent has been surprised—after seeking in vain to interest his child in some direction—to have the child come to him with new interest in that very matter, inspired by the words or example of a young companion. All that the parent had said had been of no value, in comparison with that which had come from the child's companion, as another self. Again, even through a brief and comparatively unnoticed companionship, which ought to have been guarded against, a parent may find, to his regret, that his child has received lessons and impulses directly opposed to his counsel and purposes. These are but illustrations of the instructive and swaying power of child companionships. Such a power as this ought not to be ignored or slighted by any parent.

Anyone can realize that unless a child has companions, he cannot be trained to be unselfishly considerate of his companions; to bear patiently with companions who are weak, or impatient, or exacting; to show sympathy for and to minister lovingly to companions who need such ministry. And no parent would think that a child would be as well off without these elements of character training.

An only child is naturally at a disadvantage in his home. He lacks the lessons which playmates would give him, the demands on his better nature, and the calls on his self-control and self-denial which would come from their requirements. Parents of an only child should seek to supply this lack, in some measure, with companionships of children from other homes. And even where there are several children in one family, each child has need of outside companions of his own age.

In choosing a neighborhood for residing either for a long or short period, in choosing a week-day school or a Sunday school, where a choice is open to parents, they should have prominently in mind the companionships to be secured to their child. And when the choice has been made, the responsibility is still upon the parent to see to it that the best available companionships there are cultivated and the most undesirable ones shunned by the child.

It is a parent's duty to know who are his child's companions, and to know the character, and conduct, and influence upon his child of every one of those companions separately. This is a parent's chief work in guiding and controlling his child's companionships. A parent must have his child's sympathy in order to gain this knowledge; and he must give his sympathy to the child in order to use this knowledge wisely. It is necessary to keep an open ear to the child's confidences concerning the sayings and doings of his companions, and it may be necessary to keep an open house for them as well as an open heart and hand to them personally. It is a pity there are not more who are willing to do all this in view of all the good it may accomplish for their children.

A parent ought to help his child to see the advantage of the worthiest companionships and the disadvantage of the unworthy ones.

It will not do for a parent to accept all companionships for his child just as they may come to him. He must feel responsible for the child's wise selection. And the parent should see to it that not his child alone is benefitted in his companionships, but that his child's influence is also for the good of his playfellows.

C. B. S.

SHELTON, Nebraska.

Dear Sisters:—Many times I am led to rejoice in the glorious work of the gospel since I joined it last spring. I feel very thankful for the privilege given me in attending General Conference at Lamoni, and after receiving the faith and light of the gospel, I was baptized by Bro. J. R. Lambert June 3. I'm now trying to walk in the footsteps of my Master, and obey his word and keep all his commandments. I shall never forget those cheering words which were given me by the Spirit spoken through Bro. R. M. Elvin at the time of my confirmation; they were so encouraging to one just starting on the Christian journey of life.

I have not the privilege of attending the meetings of the Saints as the greater number of you have. I fear I did not use my privilege as often as I should when I had the opportunity; but one does not always feel the need of her privileges until she is deprived of them.

There are very few Saints in this part of the State, but they are striving and living as best they can considering their opportunities. We are holding prayer meeting and Sunday school at the private dwellings of the Saints.

Your sister in the gospel,
HATTIE E. LIGHT.

RIVERSIDE, California.

Dear Sisters:—I feel this morning that I must say a few words to all the sisters who have contributed to help the "Column." The gracious words that have been said as helps to the poor, tired mothers—oh! how my heart goes out in thankfulness to God for them that he has given wisdom to his children in these the last days to help those who can only hear the gospel preached through the church publications. I thank the Lord that he has revealed himself to his children. When sickness and sorrow come let us go to Him who will hear his children when they cry. I can say, the more I trust him and go to him, the more I am blessed. When I have been so ill that I have thought I could not get up I have prayed the Lord to give me strength for this day, and the strength has come, so much so that I have been astonished at the work I have accomplished. Thus from "day to day" we get strength to bear with all the temptations that come in our way. I have been one who had a quick, fiery temper and it led me to do many things that were wrong and made my children unhappy, but thanks to God's power I have been able to overcome, and now have long suffering and patience.

Words cannot express what a blessing the *Hope* is to the dear little children. My little grandson is always ready to hear it read to

him. I have distributed the church papers to different ones. Some are interested and say they are good, but don't seem to care to take the papers. Perhaps I don't urge them enough or talk as much as I should on the subject. I feel that I am so weak and afraid I may not do or say all that I should.

SISTER HANNAH.

HARDY, Nebraska.

Dear Sisters:—Since my last letter to you my soul has been filled with joy unspeakable, and I write to tell you that my prayer has been answered and how thankful I am to him who doeth all things well for sending help, also making known to me that there are other Saints near here besides myself. It had been my desire for some time to have an elder come, and I had prayed that help be sent here; but after that young lady asked if we couldn't have meetings at the schoolhouse, I spoke to the superintendent of the Sunday school about it. She knew of no one she could get to come, and asked if I knew of anyone. I knew of no one near whom I thought could come. I was deeply impressed and felt that good could be done if I *could* get some one to preach here, yet I knew not where nor whom to write to. I was still pondering upon this the next morning when the thought came to me to "write to the *Herald*." All the time I was doing up the morning's work those words, "Write to the *Herald*," were on my mind, so I wrote that forenoon, and just four days after my letter was printed in the *Herald*, I received a letter from Bro. C. H. Porter, of Wilber, Nebraska. He had just read my letter in the *Herald*, and had also received an urgent request to go to Guide Rock. He said he would stop with us while on his way there and hold meetings.

I received a letter the same day from Bro. G. W. Beebe, of Balm, Missouri. He also had read my letter in the *Herald*, and wrote to tell me of his two daughters living five or six miles from us, one of whom was a Latter Day Saint. This I did not know and would sometimes feel a little lonely. Thus you see the Lord had not only answered my prayer but had made known to me even more than I had asked for, and to him I am very thankful.

Bro. Porter arrived here the evening of the 3d inst., but as we did not receive his card in time no announcements could be made till Sunday forenoon. He preached two sermons to a house full of interested listeners. I think a good many have been set to thinking. Two families have borrowed papers and books of me to read. One Mr. Peters and wife, Adventists, seem greatly interested. They read the Voice of Warning and *Herald*, and sent to-day to borrow the Book of Mormon and Joseph the Seer. They liked the Voice of Warning and are going to send for one.

While there are some anxious to find out more, others seem indifferent, and are quite prejudiced. One lady said Bro. Porter thought his church was the *only church*. She also said she felt so sorry that I had been influenced to believe as I do. Nothing gives me greater pleasure than to know that I believe as I do, to know that I am a Latter

Day Saint, and I shall ever be thankful that I have been led by the all wise Creator, who is ever willing to give wisdom to all who ask of him.

Pray with me, dear Saints, that the bars of prejudice may be rent asunder, and that each and everyone who has been walking in darkness may receive light. That the stumbling-blocks may be removed and that they at last may be led to walk the straight and narrow way which leads to life eternal. Some are anxious for Bro. Porter to return and we are looking for him in December. Hope not to be disappointed.

If there are any of the readers who have any of the church papers or tracts which they do not want I would be very grateful to them if they would send them to me to distribute around here. I think much good could be done in that way. Asking to be remembered in your prayers, and ever praying for the welfare of Zion, I remain,

Your loving sister,

JENNIE BARRETT.

CHICAGO, Illinois.

Dear Sisters:—This is a dark, rainy day and as I sat reading the *Herald* I thought how lonesome it would be if I did not have the church paper to read; the *Autumn Leaves*, too, I could not spare. Such splendid reading! I hope all the young in the church will appreciate the effort put forth in making it interesting. I, like many others, feel my inability to write, still I know it is my duty. I have been brought up in the church and my relatives belong. I was baptized in Independence, Missouri, by Bro. Warnky when about fourteen years old, and I have never regretted it, but rather rejoiced, for I know this is the everlasting gospel. My husband does not belong to the church, but his relatives do, and my fervent prayer is that he may ere it is too late.

In reading about the Gospel Boat setting sail my heart went out in prayer for a safe and speedy journey, for all on board. I rejoice also at the good work of the Daughters of Zion, and pray for their success.

Your sister,

MRS. EUGENE HORTON.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. ELLEN JONES, of Warren, Ohio, requests your faith and prayers in her behalf that if it is the Lord's will she may be restored to health. She is eighty-two years of age and very sick and weak and needs your faith and prayers that she may be healed of her affliction. There is no elder there at present.

Sr. Jennie Barrett, Hardy, Nebraska, requests faith and prayers in the behalf of her husband's mother, of Foolsland, Illinois. She was stricken two years ago with paralysis, and is worse again. She is not a Latter Day Saint. Never heard the gospel preached by them.

Religion is like muscle—if we do not use it we will lose it.

One of the worst resolutions in the world is a good resolution that has been broken.

Letter Department.

LAURELTON, Ohio, Nov. 19.

Editors Herald:—The truth has again covered its enemies with shame.

"Praise to the Lord for the great restoration Brought by the angel to Joseph the Seer."—*Saints' Harp*.
"Praise ye the Lord. . . I will praise thee, O Lord, with my whole heart."—Psalms.

After preaching the eighteenth time at Howenstine, Ohio, whence I last wrote, I spoke twice, by urgent invitation, at Slabtown, two miles north. The night after the first sermon I dreamed that my friends had given me a small snake; that I felt disposed to take good care of it, and accordingly covered it with dirt; that soon I observed the covering moved, and thought it was its tail, but on looking carefully saw it was its head. It crawled out, and I felt I should kill it; and, picking up a small stick, struck it once on the head. That seemed to kill it, but in a minute it partly revived, whereupon I wholly dispatched it by several blows. I then looked it over and discovered it to be a rattlesnake, and so venomous as that its rattles extended by nearly half the length of its body. I saved them.

I told this dream in the morning; when the man with whom I was stopping told a dream he had had, premising first that perhaps I could interpret it, to which I answered that I feared I could not; but he having told it, the Spirit showed me the interpretation, which he, his wife, and a neighbor agreed then was plainly correct, though theretofore neither had been able to at all understand it.

That evening was my second effort at Slabtown. There my dream was literally fulfilled in a figure; viz, a minister was introduced by my friends, and I afterwards invited him into the pulpit to pray. He did so. After I had finished preaching he asked to propound a question, and I gave him leave; whereupon he, instead of putting it, started to make an address; but I stopped him, reminding him of the question. He began the second time a harangue, apparently for the purpose of "throwing dust" into the eyes of the large congregation before me, which, it was evident, had received my sermon very favorably. Again I stopped him, kindly informing him that if he wished to ask a question he might do so, and I would answer it if I could; but that if he desired to reply at length to my effort, he might preach at any other time and at that or any other place, but that that meeting had been held long enough and must soon be closed. At this juncture he quoted the words, "Physician, heal thyself," (Luke 4: 23;) and premising that I had just taught that the signs follow the believer, requested me that poison might be sent for and that I take some to prove it. Here was the supreme moment of my twenty sermons and of Bro. True's faithful work and his persecutions and sacrifices. The Lord was with me. I replied that I could answer that; whereupon I immediately said that when Jesus was on a pinnacle of the temple the Devil said to him, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear

thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."—Luke 4: 6, 7. At this a distinct murmur of applause passed like a wave over the audience, and I calling the closing hymn, the reverend sat down in rather awkward grace. I thought that had killed the small snake but to my surprise after the meeting he would enter into a supplementary harangue, in which for bravado he announced his determination to debate, but upon my warm appreciation of the challenge, he cooled. The upshot of this was that as he is a believer and a minister I asked him to expound certain scripture, but he failing to do so the lamps were turned down just as the truth finally turned him down, and as they went out so his rattles were taken from him and his venomous qualities "went out;" for all reasoners saw who "had the horns and ate hay." One remarked of the sermon, "That's good; it cuts right and left." Another had "had no idea that a 'Mormon' talked that way."

After reaching home, one of my friends wrote me that this reverend had gone home concluding he did not want to debate. But the climax was only reached by announcement that another reverend was going to preach, a certain day, at Howenstine on the subject of "Mormonism, its history, its doctrine, and its fruits." As soon as this information reached me I hastily made preparations, and the next Sunday afternoon astonished my Howenstine friends by appearing personally on the ground with pencil and notebook to get the full benefit of the rare exposure, myself. It was another case of "mud throwing," and I announced a reply, and did answer it fully in two hours and ten minutes sermon last Sunday in which—God be praised—ignorance, superstition, and bigotry suffered, being covered with shame; and the fact became apparent to a number there that Joseph Smith was a good man and inspired of God to translate the Book of Mormon.

It is perfectly clear that God has souls in that place, and that he worked through me, Bro. True, and others, to bring them nearer him; and I believe those souls will shortly be his, according to the true gospel. I sold three more copies of the Voice of Warning, making seventeen in all, and one copy of Braden-Kelley debate, and secured three subscribers to the *Ensign*.

"Praise God from whom all blessings flow."

Long live truth; namely, the restored gospel of Christ at Howenstine.

This is a conscientious statement of the facts. I recognize that if lasting good has come to some at Howenstine, it came by the grace of God. I found the Braden-Kelley Debate contains the "best evidence" in favor of the characters of both the Smith family and the early Saints. Bro. E. L. Kelley's article in *Herald* of November 14, which arrived two days before my effort, served me also *in re* the Spalding story.

J. W. Wight, Soldier, Iowa, has taken up my cudgel on the subject of "what may appear to be their weaker points" in some of the 'revelations.' All of this clash did not

come by my desire. At first I merely requested the brethren not to discuss the revelation on account of the "little ones." I meant by that not to rehash the facts for and against its divinity. Of course an expounding of it on the basis of its truth would, as Bro. Lambert observed in reply, be a desirable thing. I did not intend to "rebuken an elder," or elders, but to "entreat him as a father."—1 Tim. 5: 1. Let it drop here; or at least before some one be hurt.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133: 1. JOHN S. PARRISH.

NEW CANTON, Ill., Nov. 22.

Editors Herald.—This finds me still in the faith and trying to help to build up the kingdom of God. I have met with nothing so far during the conference year that has been especially encouraging. It may be because I do not see things as large as others do, yet from my standpoint I have met with no more discouragements than might be expected in the way of a minister for Christ laboring more or less among strangers.

This is where there seemed to be such a good prospect to build up the work last winter; but many who seemed interested then do not attend meetings now, although they are still here. It may be that the cares of life prevent their coming, but quite often I find it to be the case that some go to meeting until they find they must either quit going, or join the church, and they choose the former. Many more would come into the church if, when they got in, they could have church privileges; but to make the first start, and thus lead out, and stand the sneers and jeers of those who seem anxious to oppose, is more than they feel willing to do. To use a common expression, "They lack backbone." It seems that some people can so manifest, that what they lack in impudence they can make up in gall, while others do not seem to have the moral stamina to stand on their rights, although it be in free America.

I had often wondered while reading letters of the brethren, who seemed to have more or less opposition to meet with from preachers of other churches, whether it was not brought about by the use of what Joseph calls "meat-ax argument," until I struck a place in this county called Bee Creek. In company with Bro. Guthrie I went into the neighborhood as much like a sheep of the true Shepherd as I knew how, and opened up in my lamblike manner, and had only preached about five discourses, when, lo and behold, and it came to pass, that one of the shepherds of Babylon arose in the strength of his might and monopolized the appointed hour of their Thursday night prayer meeting in misrepresenting what I had said in a former sermon, not less than six times, telling the people what he knew [did not know] about "old Joe Smith and the Book of Mormon." And when I introduced myself to him at the close of the service, he was ready for debate. Question: "What do you want to debate?" Answer: "I will affirm that the church to which I belong is the church of Jesus Christ." Question: "To what church

do you belong?" Answer: "To the Church of Jesus Christ." Question: "Will you not identify your church by inserting, 'commonly called or nicknamed Campbellites?'" Answer: "No." So not being anxious to deny that the Church of Jesus Christ is the Church of Jesus Christ, the matter was dropped for the present.

I occupied the stand the Friday and Saturday evenings following; and, lo and behold, it came further to pass that another one representing the "Bible-alone theory," without claiming any call, or rather disclaiming any call to so represent, came down on Sunday afternoon at an unusual hour, without any public announcement, so far as I had heard, and opened up his battery against "Joe Smith and the Book of Mormon" and informed us during his remarks that to understand scripture properly we need to read the "pro and the con." But in his remarks about "Joe Smith and the Book of Mormon" it was all con and no pro. So on the Monday night following I began answering number one and intended to answer number two; but at the close of my Monday night meeting, when I had announced further intentions of reviewing number one on Tuesday evening, a good brother bounced up and announced that number one would speak on Wednesday evening. So that by such Christianlike conduct I was prevented from answering number two at all.

Debate? Of course; number two even offered to send right away and get "I, Clark Braden" to debate with little *me!* I could not call to mind when I had ever had such a compliment paid to my talent as that was. When Mr. Ingersoll thinks that infidelity is a belief too sacred for him to enter into dispute upon with those who are infidel to that belief, I think it about time that the elders call a halt before entering into an agreement giving some one a wanted opportunity to vilify the character of the dead.

Says one: "What will you do then?" Do just as Bro. I. N. White did lately in Missouri; be present if you can, and answer if you have the opportunity, and so escape the responsibility of aiding in getting up a meeting in which you know beforehand that misrepresentation, vituperation, and bombast is the only stock in trade possessed by your opponent, and called discussion.

I have baptized but one so far this conference year, but do not feel at all envious of those brethren who have made a better report in this class of work. Let the good work go on, brethren, and I shall rejoice with you. There is not a local minister in all of what used to be the Pittsfield district, that is making any move whatever in church work, and as a consequence the Saints in the district do not meet in the absence of the traveling minister. Our church building in Pittsfield stands idle. It is thought by some of the Saints there that if Bro. Hilliard had staid there longer last spring, he might have done some more good. Bro. McKiernan was there during the summer, and I came from there here. Neither one of the two last named received any encouragement by way of a turnout by the towns-people, two or three being the most at my meetings,

and but few from the country. There is a good turnout here, some of whom seem interested enough to listen to what the preacher has to say. I ordained Bro. William Guthrie, who lives in Calhoun county, Illinois, his post office address being Nebo, Illinois. Calhoun county is in the St. Louis district. The authorities of said district will please take notice. There are some good Saints in that locality, but are not organized into a branch; nor would it be advisable to do so at present.

Praying and working for Zion's weal,
Yours in hope,
J. C. CRABB.

SILVER CITY, Iowa, Nov. 22.

Editors Herald:—The latter part of September my wife and I went to Eastern Iowa to visit. I preached at Fulton, and then went to Muscatine, where I preached over two Sundays. Not much interest was manifested at first, for most of the people there, who are Dunkards or Quakers, are satisfied with their present religion, deeming it a liberal sufficiency. I felt signally blessed in presenting the word there. The interest increased some as the meetings progressed, and on the day before our departure I had the pleasure of baptizing Bro. and Sr. Rynearson. The Spirit was present in great power in their confirmation, and the intimation was given that others would yet embrace the truth in that place. These two uniting was a great testimony and encouragement to Bro. and Sr. Dykes, who were isolated there for a long time. May God bless them for their deeds of kindness.

From Muscatine we went to Boone, via Cedar Rapids, and met with the Saints twice; thence on to Silver City. I just closed a series of meetings out at the Mud Creek and Golden Hill schoolhouses. There was a fair attendance, and pretty good interest manifested. This is the boyhood home of our worthy Bishop. I was kindly cared for by Sr. Ryerson and her husband. I shall go to Shenandoah Saturday, and will continue in the field.

Yours hopefully,
J. B. HEIDE.

NETAWAKA, Kan., Nov. 28.

Editors Herald:—After some labor near Topeka and at Scranton I had the pleasure of being with the Saints at Atchison from the 17th to the 22d. I attended their Sunday school, and held sacrament and social meeting in the morning. The Spirit was with us to comfort. I preached four times in all, with but moderate attendance. The branch has striven hard and under trying circumstances to pay for their lot, on which stands their neat little meetinghouse; but am glad to say that from fifty to sixty dollars will clear it all now. Courage, brethren and sisters, you have done well.

I am to be at Blue Rapids for Sunday, December 2, and at Minneapolis, Kansas, on the third, to open up the work in that town and to consider the interest of the work in organizing a branch in that locality, etc., after that to Scandia and Cuba, in Republic county, and other places if I am able to reach them.

While at Atchison I met Bro. R. L. Ware

on his way home from his field sick. Am sorry for this. Hope he will soon recover and be able to return to his field—North-western Kansas district. Bro. J. Alfred Davis has gradually worked his way up to that field since he left home in the forepart of October and will continue his labors in that vast territory for the balance of the conference year, and we pray the Master to bless him.

This morning Brn. J. Arthur and R. W. Davis set out for the vicinity of Topeka, Kansas, to fill a previous appointment left, and to look up others that are in view. May the Lord "send his angels" to prepare the way.

In best of bonds,
J. T. DAVIS.

MONROE CITY, Ind., Nov. 21.

Editors Herald:—Bro. A. C. Barmore and I came here on the 16th. The gospel had never been preached here. We set to work to procure a place to preach, but the whisper, "They are Mormons," was soon wafted on the breeze and the doors of the churches were closed and the ministry of the town are giving eager listeners private discourses and advising the people to not turn out to our meetings. We have procured the G. A. R. hall and have held two meetings, and will continue this week. We have had large crowds so far. We cannot tell what the outcome will be, but we intend to plant the standard of the gospel and leave results with him who ruleth all things well. To a human point of view it looks discouraging, but the Spirit of the Lord has been with us, so we are not in the least discouraged. May the Lord bless all laborers in Zion.

In gospel bonds,
CHARLES BARMORE.

NORMAN, Ok., Nov. 23.

Editors Herald:—The prospects are brightening a little. I am now at the Macedonia schoolhouse where we had the joint meeting with the Utah elders. They have not preached here since, claiming that it would "do no good." Interest is encouraging to begin with, and we hope it will increase. At the Blackburn schoolhouse, where there was no chance of preaching last summer, they are now calling for us to come. Some are quite favorable, and may obey.

I am encouraged by the attitude the church is taking, making more of an effort for purity and goodness, heeding the advice to "come up higher."

In bonds,
R. M. MALONEY.

OLDTOWN, W. Va., Nov. 22.

Editors Herald:—I am now holding meetings at the Morning Star schoolhouse, near here. This is a new opening. I have preached twelve times to large and attentive audiences; house packed every night, and the best of attention given. We will continue till over next Sunday, and then go to Jackson and Roane counties. Bro. Godbey did some preaching near here some time ago. People now are coming from far and near to hear. Hope some good will be done.

H. E. MOLER.

PEORIA, Ill., Nov. 22.

Editors Herald:—By the kindness of Bro. Ordway in giving employment, I have located in this city. Our branch, a month old, bids fair to prosper, and numbers at present about twenty members. We have Sunday school at one p.m., preaching at 2:30, and prayer service at 3:30 each Sunday. The Saints attend quite well and all seem alive and lively in spirit. A few "outsiders" lend us their presence, some of them their deep interest. Our meetings are held in a pleasant hall on the third floor at 123 South Adam's street. We extend a cordial invitation to any of the ministry who may be passing, not to "pass by on the other side," but to call and leave us a sermon.

Through Bro. Ordway's efforts (chiefly) our name is kept before the people, through the papers, and we hope some echo of the Shepherd's voice may in that way reach some of "his sheep" that they may no longer follow strangers. Trusting we may at least hold the fort in safety, I am,

Your brother,

ADAM J. KECK.

NETAWAKA, Kan., Nov. 26.

Editors Herald:—I desire to state for the benefit of the Saints and friends in North-western Kansas who have written me about preaching in their neighborhoods and towns, that by request of the missionary in charge I was placed in the Northeastern district. This will explain why I am not responding to the many calls.

I am sorry to be separated from the Saints of the west, for since laboring among them for the past three years I have found many of them as kind and hospitable as a father or mother could be, and oftentimes have been cheered, comforted, and sent on my way rejoicing with tokens of appreciation; all of which is indelibly stamped in memory and written (we think) in the "Lamb's book of life." May God reward them.

I rejoice in this latter-day work. To see the effect it has on the life of man is simply marvelous. Well was it called a marvelous work and a wonder. When properly accepted it operates upon the better nature of man and develops all that is noble and good, suppressing the selfish, carnal, and evil that is in him; thus making him Christlike. When I look at the extent of the teaching of the Christian world to-day, also at the effect it has upon the people who profess to believe, the question suggests itself, Is the proper Spirit with them? If it is, why do we see such fruits as appear? "By their fruits ye shall know them," said the Savior. If malice, strife, contention (evil speaking), and backbiting mark the line of march, shall we say the good Spirit ruleth? No. In turn, if the world see in us that that is not noble, grand, lovely, and virtuous, they can say, "Your works do not correspond with your teaching." Can we afford this? Not by any means. The Lord requires his people to live by every word that proceeds from him, and as we should be living epistles, our records should be as clear and open as the word that God has given us to form them by.

I frequently read of numbers being baptized

in different places. This gives me great joy for I love to see our numbers swell. Then we say, "God bless the ministry." Well said, for they are indispensable to the progress of the work. But how the heart of the missionary swells with gratitude when he hears these words: "We are glad you came. If the gospel you preach will cause people to be as good as Mr. and Mrs. —, we would be glad if everybody were of your faith." Preaching in such places is generally effectual and the work there thrives. May the God of heaven bless us with unity, peace, and love.

My permanent address for the rest of the year will be, Angola, Kansas.

Your brother,

R. W. DAVIS.

COUNCIL BLUFFS, Iowa, Nov. 29.

Dear Brother Joseph:—I had thought to write nothing to the *Herald* concerning our debate with Rev. Savidge, preferring that others should do this, but to-day being Thanksgiving the question involuntarily came, What have I to be thankful for? I felt that inasmuch as God has fulfilled his promise in such a wonderful way, it is my duty to render due acknowledgement therefor. Rev. Savidge is quite an eloquent speaker; he is not much of a logician but quite an orator. In his effort to counteract the good impression made in behalf of the Book of Mormon he resorted to such statements as "Joe Smith;" "Spalding story;" "Mormonism all bad; whether in Utah or Reorganization;" "Mormonism is an ulcer on the white breast of the nation;" "I would rather die than accept it;" "I would suffer the Danites to cut my heart out first." Such a clear rebuke was I permitted to give him that he afterwards said "Joseph," and he acknowledged a difference between us and the people in Utah.

I need not weary the reader with a synopsis of the discussion, for I never read one that did justice to both disputants. During the week previous to the discussion our babe had been very sick with lung fever, and on Thursday it seemed that she could not live much longer. Oh, how sorely was I tried! "Shall I leave my child, not knowing whether she shall live until I return, or shall I neglect my work?" Alone, I could not stand the struggle, but my companion and I bowed before our heavenly Father and sought his guidance. I arose resolving that I would go, and leave the results with God, feeling that I could best expect his blessing if I was at my post. I had a ray of hope, but my wife was in the blackness of despair, not having a particle of evidence as to the recovery of the child, and as she says now, "Even the Spirit's presence was denied me." Yet while in this condition and with tears streaming down her cheeks she said: "Go, and God bless you." Thank God for such a noble wife! I went, and O, what a blessing did God bestow! In my second speech I was led to pray, "O Lord, if I am thy servant and preaching truth, loosen my tongue and fire my mind with thy Spirit that I may be enabled to present it; if I am in error, confound me in my utterance." Instantly the response came in a manifestation of power

such as I had never before witnessed. The speaker was enveloped in the Spirit and the room was filled with it, and for half an hour I but gave utterance to the Spirit's prompting. In fact, the Saints testify that my contour, expression, and even my voice changed, so powerful was God's Spirit displayed that people all over the house were melted to tears. Yes, when I ceased speaking there was a power pervading the room the memory of which a majority of that audience will carry to their graves, whether they heed its bidding or not.

Rev. Savidge arose, but not to reply. His hands trembled and his face was ashen white. He stated: "God has dealt wonderfully with me to-night; he has confounded me! On Tuesday night I was blessed with liberty, but to-night I am all mixed up. I do not know why this is so. I prepared my arguments here on paper, but God has mixed them up. I believe God is teaching me a wonderful lesson!" The effect was electrical. My prayer was answered. God had given me liberty, and the enemy was confounded. The universal verdict was that we had gained a victory, and with more assurance did we realize that God had done it, when we noticed Rev. Savidge's tactics the following evening. He was *confounded*, but not *convinced*. O, how the Saints rejoiced, as I looked into their faces filled with a new light and with joy inexpressible, yet with the unbidden tear trickling down their cheeks as their souls were touched by the mellowing influence of God's holy Spirit, trials, crosses, and persecutions fell into insignificance, and I with many of the Saints felt that this one experience was enough to repay for all the sacrifices of a lifetime. God grant that the blessing thus given, affecting both saint and sinner, may bear fruitage in the reconsecration of their life's forces on the part of the Saints, and a full conviction and final ingathering of many honest souls for whose benefit God displayed his power! O, the insignificance of man, and how carefully should he guard his every act, for "it is a fearful thing to fall into the hands of a just God."

As I saw my opponent cringing under the influence of a power that he did not understand I felt in my soul to pity him and pray God that he might see the light.

On the last night we were on the negative, his church claims being considered. He guarded his language well, spending his time in proving that the Holy Ghost should be in the church, laying on of hands for healing the sick, etc. I was forced to take the lead, and succeeded in drawing him out so that I had a fair groundwork for my second speech. During the first two speeches of my opponent this last evening one could see that his whole demeanor was changed. He stated that he had cast his last stone and that even if we had the Book of Mormon, if we had the Holy Spirit we could lift souls out of the pit, and prayed God that we might be enabled to win millions to Christ.

In his ten minutes speech he turned around and spoke of the Spalding Romance, Mormonism being bad, etc., and completely upset the good impression he had made upon the audience; for they were enabled to see his

glaring inconsistency with no effort on my part. When he assailed the character of Joseph Smith I answered that in this limited time we could not consider all the claims of Joseph Smith, but announced that I would meet him either in Council Bluffs or Omaha and affirm that Joseph Smith was a prophet of God. He accepted this and said he would meet me in Council Bluffs sometime in January. Thus closed the debate. We lost nothing, unless it was the ill-will of many, and gained the confidence and respect of nearly all.

Your brother in Christ,

T. W. WILLIAMS.

P. S.—To show you the feeling of the people I submit a few things we heard.

Rev. Summerville, M. D., associate minister with Rev. Savidge, and who helped him organize the People's Church: "Bro. Savidge has been beaten worse than Sullivan. He has not answered a single argument made by Mr. Williams, but I am glad of it, as I counseled him not to go into the debate."

Mr. Skinner, moderator for Rev. Savidge: "This debate has done good. I have learned a great deal about your people."

The chorister: "I have learned something; I find you are not all Heathen."

A member of the Peoples' Church: "Why don't Bro. Savidge answer Mr. Williams' arguments? He must be sick to-night."

Another: "This will break up our church."

Another: "O, Bro. Savidge is all right; but he is not up to date like Mr. Williams."

Dr. Deford, member of no church: "Come and call on me; there is only one side to this discussion; the argument is all on your side."

An infidel, speaking of Thursday night: "This is the most wonderful manifestation I ever witnessed."

Another (non-member): "Why, that was wonderful; Mr. Williams' face changed while he was talking."

Rev. Mackey, Rector of Episcopal Church, Omaha: "Mr. Savidge ought to have known better than to have entered the discussion. This is a very deep subject."

From the Saints:—

David Chambers: "I never witnessed such a manifestation of God's power in my life. I have read of such things, but I never experienced such before. Bro. Williams' face and voice changed when the Spirit rested upon him."

J. S. Strain: "I will never be happier in heaven."

Henry Beecroft: "If ever God spoke through human lips he did through Bro. Williams."

C. A. Beebe: "This is a regular Pentecostal blessing. It is wonderful."

Sr. A. B. Mair: "I will never doubt God's power again."

Rev. Savidge: "God has confounded me; he has mixed me all up. He is teaching me a wonderful lesson!"

T. W. Williams: "To God be all the glory."

I have given sufficient to show you that Saints and others gave God the credit for the victory. May we live worthy of the good it has done us.

T. W. W.

HIGGINSVILLE, Mo., Nov. 25.

Editors Herald:—Please mention to the Saints that I am a poor lay member of the church, but that is no reason why the banner of Christ should not be unfurled in Higginsville, and I am distributing all the literature I can get. Some are very near the kingdom, and all the church literature sent me will be distributed with judgment and caution, and it will give those anxious to help the work a chance to send their old papers and tracts where they will do a good work, and while the sender will be far away, the silent preacher will be building us a stake in Zion,

Yours in the faith.

J. E. F. SMITH.

The engineer who stands by his engine when he knows he is rushing to early death, and the mother who gives her life away in particles to save her children, both emulate the character of Christ.—*Parkhurst.*

Simplicity of diet is the characteristic of the dwellers in the Orient. According to Niebuhr, the sheik of the desert wants only a dish of pillau, or boiled rice, which he eats without fork or spoon. Notwithstanding their frugal fare, these sons of the desert are among the most hardy and enduring of all members of the human family. A traveler tells of seeing one of them run up to the top of the tallest pyramid and back in six minutes.

Original Articles.

REBAPTISM.

THIS is not written with a desire or intention of being drawn into a discussion on the right or wrong of the practice of rebaptism, but merely to pen a few thoughts which may perchance be the means of easing the mind of Bro. Nunley, the author of the letter which appeared in the *Herald* of November 21, because he appears to be fixed in the idea that the Lord never gave a command for the performance of such a rite; and in order to undeceive his mind I desire that he should prayerfully please read for a description and the name of the personage who gave the instructions to John the beloved disciple to the churches as found in the first chapter of his Book of Revelation, commencing at the tenth verse. Afterward read chapters two and three and you will find the following in chapter 2, verse 5:—

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

The Ephesian church, the first one spoken to, possessed some good characteristics. They could not bear

them which were evil, and hated the deeds of the Nicolaitans (plural wife-ism and concubinage), which the Lord declared he also hated; but with all this there was one great wrong they had committed,

Thou hast left thy first love.

They had fallen, and in order that they might regain their lost position they were *commanded* to repent and do the first works. What first works? Most assuredly those works by which they first came into possession of their first love for the truth as recorded in Acts 19: 1-6; also referred to by the Apostle Paul in his epistle to this same Ephesian church in chapter 1, verses 13 and 14. That is, if they obeyed the command to repent they should then be *rebaptized* for the remission of their sins, and be again sealed with that Holy Spirit of promise, which was the earnest or assurance of their inheritance until the redemption of the purchased possession, unto the praise of his (the Lord's) glory.

You will also discover that others of the churches admonished were guilty of far greater crimes than the Ephesians; they were guilty of crimes which the Ephesians hated, and they were commanded to repent; but instead of repenting "and doing the first works," it was said to them, "He that hath an ear, let him hear what the Spirit saith unto the churches," which was its equivalent; and as he had said unto the Ephesians,—

Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

It had also been said through the Ephesian message as a notice to the other churches,—

He that hath an ear, let him hear what the Spirit saith unto the churches.

In most of the churches were those who were guilty of abominable acts, and certainly had lost their first love, and needed a renewal of that love like the Ephesians by repentance and a doing of the first works.

So far as a person being baptized as a help in case of severe sickness is concerned, there were, as the brother admits, some such baptisms performed in an early day, and in England in the early forties, and said to have been with *good* results; and I read:—

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—D. C. 58: 6.

In the Book of Mormon I also read:—

For there is nothing which is good, save it comes from the Lord; and that which is evil, cometh from the devil.—Omni. 1: 12.

I therefore conclude that if *good results* followed those baptisms in cases of sickness, the Lord recognized them, and the *good* which followed came from him independent of a command.

The practices of sprinkling and pouring, which have become custom in the Christian world and called baptism, cut no figure in the case from the fact that there is and was a *law* which governs the mode, and the sprinkling or pouring a little water upon a person can never fulfill the *law*; for Jesus said:—

Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

This was and is the established gospel law, and in order to its fulfillment the person must be immersed in and concealed under the water. Neither sprinkling nor pouring will fulfill the law, neither will trine immersion fill the bill, because it is contrary to the mode adopted by the *Lawgiver* and practiced by his immediate apostles and witnesses.

Praying that these few thoughts may be of benefit, I subscribe myself,

Your brother in the covenant of peace,

WILLIAM HAWKINS.

VORTS, Missouri, November 23, 1894.

STOCKBRIDGE INDIANS.

EDITORS HERALD:—In regard to the Stockbridge Indians, the following I glean from the "Panorama of Nations," by H. G. Cutler, contributor to the *Magazine of American History*:—

Early in the twenties remnants of the Narragansetts, Pequots, Moheicans, and other tribes of former power who had emigrated from the land of the Onondas near Utica, New York, removed to Green Bay [Wisconsin], and afterwards to the shores of Lake Winnebago, southwest of that locality. Here they formed the Brothertown Colony, proceeded to

clear land, and establish churches and schools. Since then the inhabitants have generally kept pace with other portions of the county (Calumet) in material and mental improvement, having sent several representatives to the legislature, and developed, educated, and refined citizens. Others have become wealthy and sent their children to Universities. With the Brothertown Indians also came the *Stockbridges*, a New York tribe, who had been granted a small tract of land by the Oneidas, but who sighed for independence. The story of their advancement and incorporation into the body politic of a great State is similar to that of their friends and coworkers.—Page 392.

T. S. HAYTON.

PROSPERITY, MISSOURI, October 18, 1894.

WISE COUNSEL IS PROFITABLE TO ALL SAINTS.

Wise counsel giveth wisdom to the wise.

I am fearful that many who take the *Saints' Herald* do not take time to read all the good things and instructions found in print upon its pages, especially in respect to the qualification of the ministry. Secondly, I think young men zealously engaged in the ministry in the latter-day work cannot spend a more profitable moment in reading over gospel duties than to look at some of the rules that help to make up a good gospel minister before the public. But how many young elders of this latter-day ministry look at or study these necessary rules. One other point in the good instructions given in the *Saints' Herald* is how parents should teach and instruct their children in gospel principles while they are young and under parental care.

Young boys or young men who are still members of the church, after working hours are over, instead of going to study books or lessons on Christ's gospel resort to some playground, croquet, or checkers, for pastime. How is that for Latter Day Saint gospel-teaching in families where the head of the family is an elder in the church? Here, then, is the mystery. I wonder if all the good counsel given in the *Herald* both to young ministers and to Saints' families how they should teach and raise their children, is read and treasured up in good and honest hearts and practically observed. I fear not. I hope these few hints on the duty of a good ministry and the duty of families in teaching their children the good things of the kingdom of God may not be in vain.

Well, I will say that I am again at home, and that I have hopes, if life remains, to visit the conference next spring, if possible, at Lamoni. I did intend to visit Lamoni before returning home from Independence, but my business at home demanded otherwise. Godspeed to the *Herald* and to that Logan Reunion is my prayer.

Supplementary question:—

Is it commendable for brethren who profess the name of Latter Day Saints to join in the athletic sports of the day, betting, ball playing? Twenty years ago ball playing was nothing but little school-boy play, but the ball playing craze of late years has become most tremendous; whole towns and cities are more or less absorbed in the craze, while newspapers and magazines pander to the folly of this kind of sport in devoting a space in their columns for the ball playing interest.

From the interest that some newspapers take in this ball playing business one would suppose that some new science in ball playing had been discovered, almost equal to the power of steam or the telephone, great wages being paid for good ball players. The world is making gain on nonsense and Sabbath-breaking and some newspapers like to have it so.

Surely the world is on the toboggan downward slide when athletics and professed Christians have no respect for religious worship on the Sabbath day. The ball playground is no better than the saloon for the Saint visitor. Every idle work will be brought into judgment.

W. B. SMITH.

OSTERDOCK, Iowa, September 23, 1893.

SERMON BY ELDER C. SCOTT.

LAMONI, IOWA, 1894.

I ASK your attention for a short time to these words: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter 1: 3-5.

It seems to me to be well, in the midst of the unparalleled agitations of the times, that the children of the Master

should not lose sight of that for which we are hoping; that our attention should not be allowed to divert at any time from the consideration of the salvation brought to light through Jesus Christ. The future of the Saints is a subject worthy of all the attention that we may be able to bestow upon it. The conception of that inheritance; the idea that we may have with regard to it and how it is to be attained, is to us a matter of the first importance. If we are engaged in the service of, if we are giving a portion of our time, our best interests, and our means to the sustenance of a religious cause, it is essential that we know of its verity, of its reasonableness, of its harmony with the gospel, with the revelations of God.

There is something that to my mind is of a striking character with regard to the very conception of the inheritance of the children of God, the future inheritance of the Saints as we entertain it, compared with the idea entertained by the barbarian or heathen world—as it is sometimes called—and also the idea held by those who compose what is called Christendom. The ideas are different. And with regard to heathendom and Christendom we may remark that they have no definite idea or conception with regard to the future inheritance of the people of God, and it seems to me strange. The ideas held by both are, as we understand it, perversions. Should you refer to any religion of the ancient Heathen or the religion of those of more modern times, you will observe that they lay down no definite ideas with regard to where we shall be in the future or what our condition is expected to be. So far as I have been able to search, I have failed to find anything definite. It is true they have an idea, a settled conviction, we may grant, of a future for mankind, but as to its nature and character they are not in harmony with themselves in their various definitions; nor do they give any definiteness in any one of them, so far as I am now informed, with regard to what we should hope for in the future.

With regard to the Christendom of the age—I mean the popular religious ideas of the age—they present no definite heaven, and they are becoming so uncertain about it that they present no longer any definite ideas of hell—so far as it relates to those subjects—and they usually, when investigating this question, rather than move off into any thought that comes in the least in antagonism with

their ideas, simply remark, "Well, we believe that we will be happy no matter where it may be located, or what the conditions of our heaven may be, or the little that we may know concerning it, and we are willing to move along with this vague indefinite idea before us, content with our condition as it is." I have been told this personally, both by the lay members and the ministry, and as you notice the public religious writings, very little is said with regard to the question in the popular Christian world now.

The Latter Day Saints have some degree of definiteness of conception, and to me this brings some degree of strength in favor of Christian power, which is simply as much above every other form of religion that I have been enabled to become at all, to the least degree, acquainted with. And when we come to consider the fact that there has been a vein of inspiration pervading the ages of the world, down to the present, as accepted by us, as to the idea of what the future inheritance of the children of God will be, that harmonizes with that general degree of inspiration, with those rays of light that have come to the world from time to time, and with the Latter Day Saints in those ideas that have come to them that have been connected with reference to heaven, what it is and where it shall be, and this harmonizing with the statement of revelation all the way down, it seems to me that it comes with an additional degree of strength, and support, and a conviction that the idea must be divine.

And then we may make the further observation, that when we appeal to the scientific world it does not directly give us any additional light with reference to what that hope is and what it shall be as we may expect to realize it. To make the idea that I wish to convey plain to your minds, I will state that in the developments of the electrical world, in the philosophical world, or in any part of the scientific world, I cannot find that the most gigantic minds have had a single ray of light with reference to Christ, and the Christ character, and the future hope additional to what the Apostle Paul entertained. If you and I have any additional ideas to what has been revealed through him, it is because subsequent revelation has come to us from that world whence this conception originated. The very fact that this idea of future bliss is not revealed through these various heathen forms of religion, the

very fact that the more modern creeds of Christendom give no additional ideas and contain not the definite and plain revelations of the hope of the children of God, is evidence that those revelations given anciently and those of the present as accepted by us, contain such a reasonable and beautiful harmony which is additional evidence that the inspiration of the Almighty characterizes the development of this great latter-day work; that gives to you and me this superior advantage with reference to what we shall expect to attain to if we are indeed and prove to be the humble followers of Christ, the children of God as pointed out in the divine record. I only refer to this, this morning, that we may see the contrast between what we have been taught and the ideas of others not taught as we have been.

With reference to the place that shall be the inheritance of the children of God, we may open the Bible, and read plainly from the Psalms of David, and the Book of Isaiah, and from the sayings of Christ, who says, "Blessed are the meek for they shall inherit the earth." From that same revelation we may read that God created the earth for man to dwell upon.

We can read in other places that God proposes to adapt the earth in the future ages to the final conditions that are promised, so far as a definite place is concerned, for the habitation of his saints; hence the Apostle Peter could confidently say, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Another preverted idea with regard to how we shall attain to this future inheritance, exists in the mind of both the Heathen and the so-called evangelical Christian. The Heathen, knowing nothing of the demand, knowing nothing of the superabundant goodness of God through the Redeemer, subject themselves to the most excruciating penance in some regards, and attach whatever future glory or happiness may come to them altogether to such work as seems to them essential in order to attain to this inheritance. With them it is all works, and penance, and suffering, and expiation, with no grace.

Again we are told by modern Christendom that there is no work that we can do, in any regard, that will benefit us in securing a future inheritance. God does it all; there is nothing that we can do; it is all grace. Is not this the crystallized idea of the present hour? When we

turn to the pages that reveal Christ and the Christian character, we are informed that, there is placed before us, the revelation of the infinite goodness of God as an incentive to lead men to works of righteousness, purity, and holiness.

And again we find ourselves, as a people, occupying neither the one extreme nor the other, but believing that we may be assimilated to the holy character of Christ, that we may become good, that we may become such as the Father would have us, by obedience to just such requirements as Christianity demands in the development of the moral and spiritual character. To my mind this is another evidence bearing strongly in favor of the inspiration of the revelations, both of ancient and of modern times, as they open up to us. And in this line of thought you may identify every man, in any age whether ancient, in mediæval, or in modern times who has been touched, in any degree, as a messenger of God with this holy inspiration, that he is in harmony with the idea all along; and these cardinal principles of the Christian character, Christian duty, Christian life are the means by which the future inheritance can be attained.

The nature and character of this inheritance we must not forget, for out of the very nature and character of it grows the practical idea. In the first place, we are told that this is an incorruptible inheritance. It does not fade away; it does not die; it is eternal, undying; it cannot corrode; this inheritance does not rust; no mildew can touch it; no foe can invade it; no strong man can carry it captive. It is an incorruptible inheritance, and if indeed we shall be placed in possession of it, you and I must formulate a character that shall be incorruptible. We must build morally and spiritually on those principles that will not corrupt, that cannot defile, that are eternal, incorruptible in their nature, in their character; for we are told that corruption does not inherit incorruption; that which is corruptible cannot inherit it, neither doth mortality abide long where immortality comes in and takes its place.

This very idea, it seems to me, would admonish us that we should shun and depart from all that is of a corruptible character, all that degrades, all that lowers, that tends to drag down and render us unworthy of this inheritance which is incorruptible. Being an inheritance that is incorruptible, it cannot

be defiled; there cannot enter into it anything that defiles, neither that loves and makes a lie, neither that which is dishonest, nor that that leads astray, that tends to degrade the soul and the spirit of man; it must be not only incorruptible, but undefiled.

I want to call your attention to the statement of the Savior:—

“Blessed are the pure in heart: for they shall see God.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

If we hunger and thirst after righteousness we have no inclination to seek to be engaged in the practice of that which, in its nature and character, is unrighteous.

“Blessed are the peacemakers: for they shall be called the children of God.”

Peacemakers! This character is a practical one; this life is a practical one. Again we are told:—

“Be holy: for I the Lord your God am holy.”

And again:—

“Follow peace with all men, and holiness, without which no man shall see the Lord.”

Paul, writing to Titus, says:—

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”—Titus 2: 11.

We should live righteously, godly, and holy in “this present evil world.” (Gal. 1: 4.) Yes, evil is always present in this world and we are liable to come in contact with it. The Lord knowing the inability of human nature, when left to itself, to rise above the evil influences which are in the world, has condescended in his goodness and in the richness of his grace, in bringing salvation to all men, to provide, that by the enlightening, instructive, and powerful aid and influence of his Holy Spirit, they will be drawn away from evil to resist it steadfastly. Now when we come to consider evil in its nature and character, it makes it so personal that I frequently refuse to go into details in regard to it. It strikes your humble speaker squarely in the face so often that it is enough to think about it without presenting the matter to any great extent, too often or too publicly. The evil of backbiting, for instance, how quickly before we think of it, we will find ourselves guilty of it, and how easy and

natural it is to set up a standard by which to judge others, instead of remembering that the Savior, when evidently referring to the motives that move men, said, “Judge not, that ye be not judged;” or, “Judge not unrighteously,” says a later translation, and that simply leaves the position more closely defined. We cannot judge the motives of men; we may only judge the words, and not the motives. The Apostle Paul says, “I judge nothing before the time,” and James represents that the man that judges his brother is a transgressor of the law and not a doer of it. I refer to these merely as examples.

How easy it is to be engaged in evil and fail to exemplify the higher law, the more exalted ideas pointed out by the Savior, meekness, holiness, purity of heart. I do not know what it is to be holy—I can offer no conception of what holiness consists, unless it is daily observance of those things that the Lord says are holy, the holy commandments of God. There is a great deal said about holiness in the Christian world, and there is an idea that it is what they call the “second blessing.” The first blessing would be the blessing of pardon at the moment of conversion, as they present it. The second blessing would be to go on, and somehow or other and in some manner “get” this holiness. It comes to you in a moment, comes from God. Well now, to my mind, while holiness comes from God, as I believe, yet in the spiritual as in the natural world, it comes like the grape, or the fig, or any other fruitage or blossom that comes from God. There are principles and laws that God has set in operation in the natural world that produce fruit, and it is the product of the operation of those laws; light, heat, and attraction of the sun and the moisture and strength of the earth; the laws of condensation and evaporation and action of the atmosphere that produce the flowers and fruitage.

So there is in the spiritual realm, the divine law of the Sun of righteousness, the divine grace of the Holy Spirit, its showers and dews, and the beautiful and lovely example of Christ in the principles of righteousness; and we, by submitting ourselves to *the operations of the law* on the heart and the mind by this living godly, holy, and righteous lives, it will produce in our character this attribute called holiness.

This to my mind is how we become holy and attain to holiness in this world.

Therefore the practical ideas or the qualifications that are attached to our character, may serve to fit us for this hope that we are begotten unto by the resurrection of Jesus Christ from the dead. It seems that in this way we are begotten to the hope of living again by the resurrection of Jesus Christ from the dead, and it seems that so far as the revelations of God are concerned, in their intelligence, they reveal plainly that this hope of living again and the life which will come to us after the end of this life, comes only through Christ, “there is none other name under heaven given among men whereby we must be saved.”

Are we preparing ourselves for this inheritance? Do you see the beautiful city, the palace divine, and the face of the earth all blossoming and rich with fruitage as it shall be? Can you look upon the starry crown that awaits you, secured to you by virtue of the infinite and divine right of Christ? Can you behold the earth divested of all that brings sickness, sorrow, and pain, and death, and forever exempt from misery? Can you behold by faith your own body changed from a corruptible being into that of an incorruptible one never more subject to pain and death as mortality suffers?

Again, you behold, as Peter says, the earth filled with righteousness, and as Isaiah says, “I will also make thy officers peace, and thine exactors righteousness”—only righteousness prevails—and then the various congregations of the Lord, from year to year, assembling in grand conference; they are evidently reporting their grand and exalted labors that they have done through the year previous, becoming better qualified for future works, going onward and onward in development and enlargement of the understanding of the principles of the kingdom of God. These are some of the things of which we have in our present condition but a faint conception, but in our immortal condition will fully comprehend. And as you place your minds on these things and contrast the condition of that life with what you hear sometimes and are made to feel because of the degraded nature of man in this life, don't you think it makes our present condition look contemptible and low in comparison? And then, when this conference shall adjourn, you will not say, “I will meet you here again next year if we live,” for that phrase, “if we live,” will be a thing of the past; there will be no more use for it, in

the many mansions of our heavenly Father's house, who knows what extended missions there may be that we may be permitted to go on and progress in this inheritance that is incorruptible, and undefiled, and that fades not away, and is reserved for all those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

How I long for strength and endurance that I may attain to this inheritance. An aged brother who resides here, once in confirming a blessing on my head, told me that my trials would be stronger and more difficult as I moved on in the way of life. My experience has demonstrated the truthfulness of the statement. How great necessity there is that we have the grace of God and the help of his Spirit to enable us to set a good example before each other and the world. How many souls we might be instrumental in saving by this example, by not allowing ourselves to be drawn out of the way from this righteous and holy life that should constitute the character of a child of God, that like an enduring monument will stand as the ages roll on. I hope that we may be prepared for this inheritance that we may enter into its enjoyment.

—Reported by Bro. E. Stafford.

SYNOPSIS OF SERMON BY ELDER E. L. KELLEY

At Downey Reunion, California, 1894.

"NOW CONCERNING spiritual gifts, brethren, I would not have you ignorant."—1 Cor. 12: 1.

When we read any of the epistles, we must remember that the author did not write by chapter and verse, but as a friend to you and to me, that the divisions did not take place till eleven hundred years afterwards, and we should read the letter as a whole, not a passage here and there. In this letter he says:—

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Now the apostle did not stay in Judea only, but went outside and in the little town of Corinth preached to the people whom he said were aliens and foreigners, and in this selection tells them the means by which they may escape death, if they keep in memory the means of which he has told them.

The other afternoon some one told us that many of the human family have been born into the world with evil organizations because of the sins of the parents; and that to bring well-organized beings into the world, we must go back fifty years before they are born. This is a suggestion that all ought to heed, but God, who knows the frailty of men, has not left them without means of release from their evil natures. "I came not to call the righteous, but sinners to repentance." "They that are whole have no need of the physician." I call attention to this because we all see the evil organization of men and women, and does God leave the remedy for this unprovided for? Many infidels are made by misrepresentation of God. The gospel is able to change the evil organization to a righteous one; it is able to save from theft. A phrenologist says that in five years a man can become entirely changed by striving to overcome his evil tendencies. The recognition of right becomes settled.

Some ask, "How about the Sunday school defaulter?" We reply that he has said, Lord, Lord, on the Sabbath, and has not carried the principles of Christianity into his daily life. He has been a hypocrite for years. It is not that God is a failure but that the man has failed to follow God's laws. The man was born blind, not for his sins nor his parents, but that God's work might be manifest to lead his children aright.

Men and women have thought that an overwhelming influence would take possession of them, when they were converted, that would almost take their senses away, but the Holy Spirit does not take away judgment and reason. It did not take away Saul's understanding, for he asked, "What wilt thou have me to do?" It never takes away judgment, and we should use no one else's reason or judgment. If you cannot enter by reason and judgment into the kingdom, I ought not to scare you into it.

Christ told his disciples just before his ascension that they were to be baptized, not only by water, but by the Holy Spirit, and to tarry at Jerusalem till they received it. Why not go outside? They had been promised all things that pertain to life and righteousness. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 6. So long as these early disciples

were with Jesus, he was their comforter, but it must needs be their development could not be brought about without something besides Jesus. So the Holy Spirit was sent to guide them into all truth and righteousness. Some people govern, and some are led by others. Those in the civil world who have thought for themselves, govern and lead others who follow them blindly, so in the religious world, many follow blind guides, never reasoning. A true guide tells his followers to think for themselves and ask God to help them think and act for themselves. God has given man the ability to understand, and he has the right to test the message whether it be of God, man, or Satan.

Some say that Joseph Smith practiced polygamy. The people of Utah have tried hard to prove it, and have never been able to. I never have accorded that Joseph Smith was a polygamist. It is the same as though Abraham Lincoln was charged with the same crime. If you cannot prove it then it is a false charge, so with Joseph Smith. The judge in the late Temple case proved that Joseph Smith was innocent of this charge. But if it was so, Joseph Smith is not our standard; and if he committed this sin he was a violator of the law. It would make no difference to our religion. Do we throw away the Psalms because David went into sin in his later life? We have means of redress if the President violates the law, but no man accused him during his lifetime. It was not till seven years after his death, the supposed revelation was made known.

When God gives power it must be used aright. Moses had power given unto him but when he was angry with the children of Israel, he misused his power and so had to pay the penalty of the law and was not allowed to enter the promised land. Power is not given to break the law of God. Our text begins concerning spiritual gifts. How many have ever heard that preached? Should not all things be taught pertaining to our development? and unless they pertain to our development why not remain ignorant? but they are given us to understand, so as not to be led astray. "No man speaking by the Spirit of God calleth Jesus accursed," "no man can say that Jesus is the Lord but by the Holy Ghost." It must needs be that Christ sent the Comforter to guide into all truth, and if we remain without it, we shall be ignorant of the word of God. When he comes he shall testify of me (Christ):

When the Holy Spirit came, it was with spiritual gifts.

The Pentecost was not the only baptism of the Holy Ghost, and the gifts were bestowed then and afterwards. Cornelius and his household were baptized with the Holy Ghost after Pentecost. Saul was called and baptized. Again in Acts 4:31 we read how a multitude assembled in the open air and were filled with the Holy Ghost. It was the same Spirit as on the day of Pentecost. In Acts 19 it is said Paul rebaptized some and they received the Holy Ghost and spake in tongues and prophesied. Acts 9:31 tells us that all the churches of Judea walked in the fear of the Lord and comfort of the Holy Ghost. Christ told his disciples to tarry till the promise was fulfilled, and the promise is to you and to all that are afar off.

The disciples received the promise, Cornelius received the promise, and Paul and all the churches in Judea were comforted and guided by the Holy Ghost. All were baptized into one body by the one Spirit,—the Holy Spirit.

Conference Minutes.

NODAWAY.

Conference was held at Ross Grove, October 13 and 14, 1894; M. P. Madison president, Eliza Byergo secretary pro tem. Ministry reporting: Elders J. R. Evans, H. Kemp, J. Thomas, W. Powell, R. K. Ross, F. J. Curtis, I. N. Roberts, M. P. Madison baptized 3; Priests R. K. Hill and N. N. Byergo; Teachers C. C. Nelson; Deacons H. Smith and R. Nelson. Branch reports: Platt 117, gain 4; Sweet Home 50, no change; Ross Grove 32, no change. Bishop's agent reported: On hand \$46.15; received \$12.30; paid out \$17; on hand \$41.45. All officers were sustained. Conference closed to meet at Guilford the third Saturday and Sunday in February.

LONDON.

Conference met with the St. Thomas branch October 27, 28, and 29, 1894; J. H. Lake president, associated with R. C. Longhurst, Wm. Corbett, and R. C. Evans; John Shields and S. Brown clerks. Branch reports: Cedar Valley 32; 2 baptized, 5 received, 1 died. Corinth 39. London 234, 5 baptized, 3 received, 2 died. Stratford 21; 1 baptized. Osborne 27. Garafraxa 87; 2 baptized. Proton 85; 3 baptized. Monmouth 54; 9 baptized, 3 removed, 3 expelled, 4 died. St. Mary's 42; 4 baptized, 1 died. St. Thomas 88; 1 baptized. Windham 46; 3 baptized. Irondale 21; 8 baptized, 1 died. Grand Valley 22; 1 received. Waterford 70. Cameron 60; 8 baptized, 2 died. Niagara Falls 32. Toronto 26; 1 died. McKillop 27; 2 baptized. Bishop's agent's report: On hand \$469.40; receipts \$295.41; expenditures, \$386.66; balance

\$378.15. Ministry reporting: J. H. Lake baptized 4, R. C. Longhurst baptized 5, R. C. Evans baptized 9, J. Shields baptized 10, W. Corbett baptized 2, M. F. Derby, S. W. Tomlinson baptized 6, T. A. Phillips, R. B. Howlett baptized 1, G. C. Tomlinson baptized 1, D. McGregor, T. Hatty; Priests: A. F. Sherman, R. W. Tarzwell baptized 2, A. Knisley, W. H. Gray; Teacher D. Tarzwell. Preaching by B. St. John, John Shields, S. Brown, J. H. Lake, and R. C. Evans. Conference adjourned to meet in October, 1895, time and place to be decided by presidents of mission and district. It was resolved that a four days reunion be held in June.

Miscellaneous Department.

CONFERENCE NOTICES.

Conference of the Galland's Grove district will convene in the Saints' chapel, Dow City, Iowa, Friday, March 8, 1895, at 10:30 a. m., continuing over Sunday. Branch officers will please see that delegates are appointed and their branch reports made out and approved by the branch and forwarded to the district secretary, Sr. Nellie Rudd, Dow City, Iowa, in due time. As many of the missionaries and local ministers as can will please attend, as we have important business to transact. Saturday afternoon and evening will be devoted to the Sunday school work, under the management of the district superintendent, Bro. R. Wight, and others. A cordial invitation is extended to all, and everybody will be made welcome.

C. E. BUTTERWORTH,
W. W. WHITING,

Presidents.

BELL, Iowa, November 23.

BORN.

MCKEE.—Ina Evelend McKee, daughter of Bro. William and Sr. Ina A. McKee, was born August 5, 1894; blessed November 11, 1894, at Topaz, Douglas county, Missouri, by Elder C. J. Spurlock.

ALLEN.—To Bro. S. D. and Sr. Jennie Allen, at Milton, Florida: Jennie Celestine, January 30, 1888; Avery Marcella, April 16, 1890; Stephen Grover, June 19, 1892; and Joseph Turpen, November 11, 1894. All blessed on November 25, 1894, by Elder Herman C. Smith, at the family residence, near Milton, Florida.

DIED.

CARR.—Sr. Sarah Ann Carr departed this life November 7, 1894, at her home near Cameron, West Virginia, aged 62 years, 5 months, and 3 days. She died strong in the cause of Christ with a hope of eternal glory. Sons and daughters mourn. Many friends were there to pay their last respects to the one they so dearly loved. Services at the house by Elder J. B. Wayt; interment in Bruhn cemetery, November 8.

WELLS.—In Alpine county, California, September 23, 1894, Sr. Agnes A. Wells. Sr. Wells was born in Marietta, Ohio, December 26, 1834; baptized November 25, 1889, by Elder Thos. Daley. She died with the glorious anticipation of having part in the first resurrection. She leaves a husband,

and son who has been baptized since her death. Funeral services by Elder D. R. Jones.

THIMBLEBY.—At Beaver City, Utah, November 14, 1894, Sr. Elizabeth Thimbleby. Deceased was born in May, 1811, at Lancashire, England; was baptized into the Reorganized Church December 31, 1870, at Salt Lake City by Elder R. Atwood. She lived a Saint, and died in full faith of a joyful resurrection.

OSBORNE.—At Lamoni, Iowa, November 23, 1894, Sr. Hattie M., wife of Mr. Charles A. Osborne, and daughter of Bro. Frank D. and Sr. Grace A. Young, aged 23 years and 6 months. The cause of death was a tumor, from which she suffered for two or three years, and especially during the last three months of her life. Although she longed to abide with her loved ones here, yet she endured her trials with much patience and resignation. By nature she had an unselfish disposition, a faithful heart to all that was noble and good, therefore she was greatly loved as a daughter, sister, wife, and friend. No children were born to her, hence no little ones are left to miss a mother's love. Sister Hattie was born in California and came with her parents to Iowa when she was five years old, and she was baptized at the age of ten by Bro. A. B. Moore. She loved her Savior and his gospel. By her request her funeral sermon was preached by Bro. H. A. Stebbins. Bro. A. S. Cochran assisted him, and her mortal form was laid to rest in Rose Hill to await the coming of the Lord at the first resurrection.

EVANELIA VIEWS.

The Bishop's office now has two very fine views of the new boat that has gone into missionary service in the Society Islands; one 8x10 inches in size, the other 10x12. The pictures may be had at fifty cents each, or the two for one dollar, postage prepaid; the net receipts to be applied on the Gospel Boat account.

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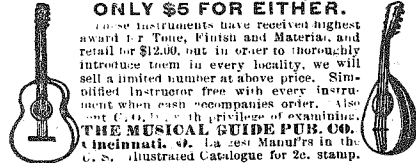
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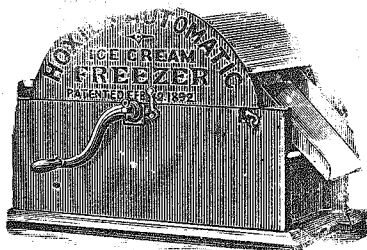
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Vol. 41.

Lamoni, Iowa, December 12, 1894.

No. 50.

L. Campbell 12/2/96

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GLADSTONE ON THE ATONEMENT.

THE average theologian will be puzzled to understand why Mr. Gladstone regards the views of Mrs. Annie Besant as of sufficient value to combat them. But after reading Mr. Gladstone's article, “True and False Conceptions of the Atonement,” in *The Nineteenth Century*, September, we are convinced that Mr. Gladstone made choice of Annie Besant's belief or nonbelief, because what she has written in regard to the atonement represents those views antagonistic to the doctrine most largely held. Mrs. Besant does not, in her “autobiography,” write as a Theosophist; but she undertakes to show her reader how, after the most careful and painstaking investigation, she was compelled to reject the essential doctrines of Christianity. Mr. Gladstone takes her conception of the atonement as the representative “false conception.” She puts it in the form of a question:—

“What is the justice of God in accepting a vicarious suffering from Christ, and a vicarious righteousness from the sinner?”

It is this question or proposition

that Mr. Gladstone combats. He puts aside for the present the acceptance of a vicarious righteousness from the sinner, and proceeds to discuss, “What is the justice of God in accepting a vicarious suffering from Christ?”

He says:—

“It is, then, obviously intended to suggest that God accepts from Christ the suffering which, but for Christ, would have been justly due to the sinner, and justly inflicted upon him; and that, Christ being absolutely innocent, injustice toward him is here involved.

“Let it be granted—

“1. That the ‘sinner,’ that is to say, man, taken generally, is liable to penalty, for sin ingrained and sin committed.

“2. That the Son of God, liable to no penalty, submits himself to a destiny of suffering and shame.

“3. That by his life and death of suffering and shame, men are relievable, and have upon acceptance of the gospel and continuance therein been actually relieved, from the penalties to which they were liable.

“4. That as sin entails suffering, and as another has enabled the sinner to put all penal suffering away, and, in effecting this, and for the purpose of effecting it, has himself suffered, this surely is in the full sense of the term a vicarious suffering, an atonement, at-one-ment, vicariously brought about by the intervention of an innocent person.

“This dispensation of atonement is part and parcel of the incarnation; and the incarnation, undertaken in order to suffer, by the man of sorrows acquainted with grief, is mystery, but is not injustice; does not involve the idea of injustice, and is not liable to the charge. Such is the contention which it will now be endeavored to make good. . . .

“The following propositions as they stand of course cannot pretend to the smallest authority; but they are meant to be, and I hope may be, conformable to the established doctrine of Scripture and the church at large:—

“1. We are born into the world in a condition in which our nature has been depressed or distorted or impaired by sin; and we partake by inheritance of this ingrained fault of our race. . . .

“2. This fault of nature has not abolished freedom of the will, but it has caused a bias toward the wrong.

“3. The laws of our nature make its excellence recoverable by divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery.

“4. A Redeemer, whose coming was prophesied simultaneously with the fall, being a person no less than the eternal Son of God, comes into the world, and, at the cost of great suffering, establishes in his own person a type, a matrix, so to speak, for humanity raised to its absolute perfection.

“5. He also promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of grace, whereby men may be recast, as it were, in that matrix or mold which he has provided, and united one by one with his own perfect humanity. Under the exercising forces of life, their destiny is to grow more and more into his likeness. He works in us and by us; not figuratively but literally. Christ, if we answer to his grace, is, as St. Paul said, formed in us. By a discipline of life based on the constitutive principles of our being, he brings us nearer to himself; that which we have first learned as lesson distils itself into habit and character; it becomes part of our composition, and gradually, through Christ, ever neutralizing and reversing our evil bias, renews our nature in his own image.

“6. We have here laid down for us, as it would seem, the essentials of a moral redemption; of relief from evil as well as pain. Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into Christ, who is God and man; and that Christ has been constituted, trained, and ap-

pointed to his office in this incorporation, through suffering. His suffering, without any merit of ours, and in spite of our guilt, is thus the means of our recovery and sanctification. And his suffering is truly vicarious; for if he had not thus suffered on our behalf, we must have suffered in our own helpless guilt.

"7. This appears to be a system purely and absolutely ethical in its basis; such vicarious suffering, thus viewed, implies no disparagement, even in the smallest particulars, to the justice and righteousness of God.

"8. It is not by any innovation, so to speak, in his scheme of government, that the Almighty brings about this great and glorious result. What is here enacted on a gigantic scale in the kingdom of grace, only repeats a phenomenon with which we are perfectly familiar in the natural and social order of the world, where the good, at the expense of pain endured by them, procure benefits for the unworthy. It may indeed be said, and with truth, that the good men, of whom we speak, are but partially good, whereas the Lord Christ is absolutely good. True; yet the analogy is just, and it holds, even if we state no more than that the better suffer for the worse. . . .

"9. The pretexts for impugning the divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences, wrought out in those who obtain the application of his redeeming power by incorporation into his church or body.

"10. And now we come to the place of what is termed pardon in the Christian system. The word 'justification,' which in itself means making righteous, has been employed in Scripture to signify the state of acceptance into which we are introduced by the pardon of our sins. And it is strongly held by St. Paul that we are justified by faith (Rom. 3: 28, 5: 1), not by works. . . .

"11. I have said that, when the vicarious sufferings of Christ are so regarded that we can appropriate their virtue, while disjoining them even for a moment from moral consequences in ourselves, we open the door to imputations on the righteousness of God. But the epoch of

pardon for our sins marks the point at which that appropriation is effected. . . .

"We have seen, then, that the atonement of Christ, so far from involving deviation from the established laws of divine justice, has its foundations deeply laid in the moral order of the world, and is an all-powerful instrument for the promotion of righteousness. It may indeed be alleged that it is a provision obviously exceptional, and that according to ordinary laws every individual stands or falls in the main by his own well or ill doing, and not by that of another. Nor can this be denied; it being indeed evident that the entire case of the human inhabitants of this planet has been made in most important respects exceptional through the introduction of sin into the world. Hence it is that, as we are assured by the apostle, we are ordained to be a spectacle for men and angels. In other words, it would seem that this world does not exist for itself alone, but is, in some manner which we cannot yet—unless most vaguely—conceive, to serve a most important purpose of example, warning, or otherwise, on behalf of other portions of God's intelligent creation. But the exceptionality, so to call it, of the Christian dispensation is not an argument against it being true. On the contrary, it is a substantive argument in favor of the gospel, if it be manifest that the remedy is one adapted to, and so far accounted for, by the disease. That it tends to repair the rent which has been made by disobedience in the fair order of the world, to restore that harmony of original creation which, as we are told, made the Sons of God shout for joy."—*Literary Digest*.

"The Simple Story of How to build a dynamo at Home" is the title of a serial which will commence in the Detroit Electrical Student of December 22. It tells in language a child can understand how a dynamo and battery which will run the sewing machine can be built by any boy. Give the boys a chance. Electricity will be the biggest breadwinner of the twentieth century. Perhaps your boy, if he gets a start, will make it his life work. The Student is a crisp little weekly for amateur students of electricity. One dollar a year. Detroit Electrical Student, 33 Lafayette avenue, Detroit, Michigan.

Philosophy triumphs easily over past evils and those to come, but present evils triumph over philosophy.

The *Review of Reviews* for December brings to the attention of its readers a remarkable state of things in South American international relations. It has been known for years that Great Britain has persistently encroached on territory belonging to the little republic of Venezuela; but few Americans have been aware of the extent of those encroachments. The editor of the *Review of Reviews* asserts that England is now occupying a vast region which only a few years ago she acknowledged to belong to Venezuela, and that in fact she has no lawful claim to any territory whatever west of the Essequibo River, although she has acquired the coast line as far west as the Orinoco. The editor's charges seem to be supported by the statements of reliable English publications; the *Cyclopedia of Geography*, for example, computed the area of British Guiana a few years ago as 50,000 square miles, while the present area is given as 109,000 square miles by all British statistical works, although there have been no cessions to England in that region. As Great Britain has refused arbitration of the points in dispute, the *Review of Reviews* advocates the appointment of a joint commission by the United States, Mexico, and the South American republics to investigate Venezuela's claims, and that such as may appear well founded be sustained by the united American powers against England.

The Burlington Route is now running weekly "personally conducted" California excursions. Pullman palace tourist cars of the latest model, with porter in charge, leave Chicago every Wednesday. For particulars, rates, etc., call on or address any Burlington Route agent. 12d3t

Dr. Holmes was our American Charles Lamb, so human, and so near to our human life; a singer and teacher to all men; one of the great brotherhood—the beloved physician whose healing went out to the whole world.—*Collyer*.

You have no right to be so busy attending to your own business that the public business can have none of your attention. You must remember that you are first Christians, next patriotic citizens, and then men of private business.—*Wilson*.

Character counts on earth to day and in eternity to-morrow. The value of gold is in what it does; the value of character is in what it is. Money may be stolen, but I defy the thief to touch what I am. Reputation is what you think of me. Character is what I am.—*Myers*.

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THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, December 12, 1894.

No. 50.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 12, 1894.

IN CITIES.

WE have numerous orders for the printed word for city distribution. We note with satisfaction the efforts of the brethren to bring the work to the attention of the people in the cities. They are the centers of population and influence, and from them the word has "sounded abroad" into remoter districts from the days that Jesus and the apostles began to bear witness, "beginning at Jerusalem." The Apostle Paul established church centers at Corinth, Thessalonica, Rome, etc., as well as in outlying districts. Cities are centers of thought, of movement, and discussion. The faith from the beginning has been a means of leavening the public mind and changing the current of religious thought. In these last days, these days of close scrutiny and earnest thought, the work is to change the face of the religious world; indeed to transform it generally, as in the days of the Master and his immediate co-laborers. This it has already done, to a great extent; but the work of greater transformation lies before it. The truth is to stand as an ensign to the people, to be placed and to remain aloft, unmoved, a sure refuge for the honest in heart throughout the world. It is and will continue to be an interesting, a sublime spectacle, the shaking process that will try all principles, that will leave none untried, untested, uninvestigated. Under such peculiar and favorable conditions the gospel "in word" and "in power" will be "made manifest to every man's conscience," every one who will hearken to the voice of the Good Shepherd. With this end in view, with an intelligent and appreciative conception of the sacred character of the trust reposed in us, each man and woman may enter upon the

field of work as his conditions permit, remembering that the end in view is the building up of the branches into permanent centers of truth and light that the gospel may go forth into all the regions round about. Men and women who enter zealously upon this work, and who sink the petty hindrances that have so often retarded its progress, will find before them a life work and blessing of spirit unequalled by, incomparable with any other purpose. God awaits to bless the faithful of the scattered flocks with fuller assurances of his special watchcare and support as they grasp more firmly the rod of iron and with fuller purpose of heart press forward. Let us remember that right where we are are opportunities for work in the interests of the Master's cause. This gospel is too precious to the interests of the world to be confined to narrow limits and fraught with too great consequences to be retarded by lack of sacrifice and obedience in its interests. It is moving, but could move more rapidly with complete unity. The work is "intrusted to all."

UNITY OF CHURCHES.

THE question whether a union of churches on a basis satisfactory to all of the present contending factions is possible, is attracting almost universal attention. The late Parliament of Religions seems to have emphasized the feeling among many thinkers, both at home and abroad. The Melbourne *Age*, for September 29, sent us from Australia by Bro. Gomer Wells has an excellent editorial on the subject from which we quote:—

There seems to be a very real if somewhat incoherent desire for union on the part of all religious bodies. Not very long ago the venerable head of the Roman Church issued a formal invitation to all the sects of Christendom to reunite; and though not much heed has been paid to his impressive and stately encyclical by the West of Europe, we see now that the head of the Eastern Church has made a definite response to it. A short while ago such an invitation would in most Protestant countries have been looked upon as a Machiavelian design, promoted by Jesuitry, and a "no popery" cry would have been raised.

But to-day some at least of the bitterness of theological hatreds has worn off, though it may be an open question whether that is the result of our caring less about our religions or of our having found out that it is possible for others to be absolutely sincere and good men though they disagree with us. The Parliament of Religions at Chicago showed at least that it is now feasible for the representatives of diverse creeds to meet without trying to settle religious differences by the use of the rack and the firing of faggots. The world might gain a good deal from the spread of tolerance, and the cause of religion is more damaged by the bitter quarrels between the sects than to an impartial observer seem to hold almost precisely the same dogmas, than by any other one cause. That the reign of tolerance has not yet become an accomplished fact is shown by the proceedings at the English Church synod at Sydney, where a lay member denounces the clergy who have become members of the English Church Union as having betrayed their ordination vows by inclining towards a reunion with Rome. The Presbyterian Federal Assembly that has just closed its session in this city shows a genuine desire to effect an incorporated union of the various branches of that communion in Australasia, but the practical difficulties in the way are great, and the resolution finally come to entails a re-drafting of the scheme and its submission to the assemblies of the negotiating churches before the meeting of the Federal Assembly at Sydney next year.

There is one aspect of the matter which deserves the attention of all who take more than a sectarian view. Union is strength proverbially, but it may lead to a greater weakness later on. Union means the settlement of a fixed basis of doctrine, binding on all who unite. The mischief of the adoption of a settled creed is not apparent to men who feel convinced that they have arrived at final truth. But a large proportion of mankind is, on the contrary, convinced that theology is a progressive science, and that its tenets must be revised from time to time, or become wholly inadequate in a world which does not stand still. It sounds eminently satisfactory to obtain a union of belief and of action amongst religious bodies; but it is well nigh impossible to do so without shutting out new ideas. What Buckle calls "the deep slumber of a settled conviction" must surely fall over the minds of men who are tied down to a fixed and immutable creed. The revolt against such a state of things has been the origin of dissent in all its forms. One must fear—or should we say hope?—that an amalgamation of the churches must certainly be followed by a fresh outburst of dissent in a very short time, except on the one condition that the basis of the union is made so wide and so elastic as hardly to allow the amalgamation

to be justly styled a union at all. The Church of England itself is probably one of the most tolerant religious bodies in existence at the present moment. Amongst her clergy are men of the most widely varying and even antagonistic views. Between her High, Low, and Broad sections there is a great deal more difference of opinion than exists between many of the Nonconformist sects that keep up separate organizations. But what she gains in unity from this tolerance she surely loses in definiteness of aim. Any churches that follow the example of catholicity that she gives must also lose much in the way of distinctness in the expression of belief. The only way out of this dilemma is the general acceptance by the population of one religious creed. This may not be impossible. We may cherish a respect for those who look forward to the time when it may happen. But until that time arrives a federation of religions is a dream, though, like many dreams of the same kind, its realization is hastened by all who work and hope for it.

A unity of the churches, in the sense of an agreement in regard to the doctrines of salvation authorized by Jesus Christ, and promulgated by the apostles; especially those beliefs an acquiescence in and active observance of which are essential to a holy life in time preparatory to a glorified life hereafter is desirable. There can be no question about the necessity for an agreement upon the point of toleration of religious beliefs, as between the churches themselves. The world, that is, the mass of men of no connection with or profession of belief or church relation, has long since given all the latitude to the nominal Christians that they deserve. Every favor that secularism can show to ecclesiasticism, safely, is shown; every opportunity for the display of church paraphernalia, scholarship in the pulpit, splendor of ritual, and heights of devotional exercises is afforded the churches, so-called evangelical, until to belong to some church is almost fashionable and a necessity to social distinction. As a rule in villages and towns of moderate size, the church elements are the leaders in nearly all gatherings; what they take up goes, what they frown upon fails. With this world intolerance is a crime; but in the sectarian bigot, in creed and philosophy and social standing, intolerance is a weapon of defence, and ostracism one of offence. To countenance or to tolerate an opposing belief, or those who profess it, is to abet heresy and foster evil with the average sect defender, and in these

circles is the true persecutor found to live and flourish. It is time that this circle was broken up, and the religionist become as tolerant of his co-thinker and differing believer, as he himself asks the world to be tolerant to him and his beliefs. Men surely ought to agree that the arbitrament of the question of heresy cannot be had before any earthly tribunal known to man; and in the very nature of things can be had only at the final settlement of all earthly things in the judgment of the Divine to sit by and by.

What we have taken from the *Age* is timely and is worthy of a consideration.

THE GOSPEL—PREACHED TO THE POOR.

BRO. JOHN A. STROMBERG, who has charge of room 9, in the Almshouse, San Francisco, California, writes that there are some nine hundred people in the institution; and that they are visited at stated intervals by Catholic, Episcopalian, Salvation Army men, with a general assortment of other sects, who bring a varied lot of religious wares offering them to the poor, but that as yet no Latter Day Saint has been among them to offer the testimony of Jesus according to the New Testament plan. Bro. Stromberg is an officer of the lesser priesthood, but feels unable alone to make successful headway in preaching the word. Would it not be within the reach and motives of some elder to go to Bro. Stromberg's help, and if permission can be obtained from the secular officers in charge of the institution, give them short discourses, pithy and to the point. Long sermons and dissertations would not be tolerated by the officers, and should be specially avoided in such places. They are not effective, as a rule, in any place under ordinary circumstances, and in institutions of the sort where Bro. Stromberg is, would be quite out of place. Let the poor hear the gospel.

BRO. C. E. BUTTERWORTH sends us the following from "the Weekly Times and Eastern Ontario Dairyman," Rockville, Ontario:—

TORONTO, Nov. 20.—Benjamin Plowman, the Western tanner, did not commit bigamy when he married Matilda Dixon at Detroit in May, 1893, although at the time he had a wife living in Canada. Plowman was con-

victed by a jury at the York Assizes, but Judge McDougall reserved the case for the Divisional Court, and it came up yesterday.

The act says: Bigamy is an act by a person, who, being married, goes through a form of marriage with any other person in any part of the world.

Lawyer Du Vernet argued that the portion "in any part of the world" was beyond the power of the Dominion Government. The argument was followed by this remark from Chief Justice Armour: "This conviction should be quashed. It appears to me that the Government is powerless to punish bigamists when the second marriage ceremony is performed in a foreign country. The British Parliament might provide that if a British subject married in another country he could be punished if he returned. The Parliament is in a subordinate position. Its jurisdiction is territorially limited to within its own borders." Justice Falconbridge concurred.

This decision overrules the judgment of Chancellor Boyd in *Queen v. Briery* and has the effect of rendering unpunishable any married man or woman who desires to escape the cost of a Canadian divorce, marry in the United States and return.

WORTH NOTING.

THE proclamation of amnesty issued by the Czar on the occasion of his marriage includes the accused Lutheran clergymen of the Baltic provinces. It is expected that all such prosecutions will be dropped and that the order for the expulsion of German officials and workmen from Russia will be rescinded.

A dispatch from St. Petersburg says, at the Czar's instigation, a bill is being prepared to introduce elementary education throughout all Russia.

NEW YORK, Dec. 4.—For the first time in the history of Union Theological Seminary, and probably for the first time in the history of any Protestant divinity school in this country, the lecture platform was occupied last evening by a priest of the Roman Catholic Church. It has been the custom during the last few years for the members of the Homiletical Society, an association of students of the senior class of the seminary, to invite clergyman of various denominations to address them at certain periods on subjects appertaining to the work of the ministry, to which the most prominent pulpit orators and thinkers of all shades of Protestant belief have responded. The Rev. Alexander P. Doyle of the Paulist Fathers spoke to day on "Methods of Preaching." The Rev. Dr. Charles A. Briggs, Professor of Biblical Theology, in introducing the priest, said:—

"I am glad to welcome Father Doyle here as the representative of the great mother church of Christendom, whose head recently issued a touching appeal for the reunion of the church. It became the head to show a spirit like that of the Master himself."

Father Doyle said:—

"I always have made it a settled purpose to sit on the same platform with my brethren of other denominations whenever it was possible without sacrificing any principle of dogmatic faith. I rejoice to-night that mine is

the pleasure to be the first to pass over the bridge of religious toleration and join hands with you in Christian unity."

After the lecture the speaker was congratulated by the members of the faculty and students.

SPECIAL ATTRACTIONS.

WITH the next issue of the HERALD we shall begin a series of valuable and interesting articles by Brn. S. W. L. Scott and I. M. Smith. The first series, by Bro. Scott, "Notes on the Braden-Scott discussion," will contain a statement and review of the chief arguments of Mr. Braden against the Book of Mormon and the Reorganized Church; also his statement of faith and defense of the so-called "Christian Church"—the organization effected by Alexander Campbell and his coworkers. Both sides will be presented for what they are worth.

Bro. Smith's series, "The Book of Mormon Vindicated," will include a review of the Bible evidence in favor of the Book of Mormon, also of the prophetic evidences of the book itself. The treatment will be found original and somewhat new. Bro. Smith is a close, logical reasoner, and prepares his matter with the closeness of a lawyer's brief.

The readers will find these articles to contain much of real interest and value. Subscribe for the HERALD and get these contributions to the divinity of the work. They present in compact form what the elders are meeting in the world, and what they are presenting in advocacy of the truth. The HERALD, price, \$2.00 per year.

EXTRACTS FROM LETTERS.

WORD from Bro. James Caffall dated 23 Wells street, Lozell, Birmingham, England, November 23, indicates that he is doing all he can. He says:—

My health is good, and I want to be doing my very best for the work in this land. Permanent address 17 Dawson street, Manchester, England, care Joseph Dewsnup.

Bro. H. O. Smith, writing from Salt Lake City the 27th ult., says:—

Will you please send me a supply of tracts. I would like a hundred of each kind anyway. I want just such tracts as you would supply for any other mission, and none on succession or polygamy. I have almost despaired of reaching the Mormon people, so am going to work upon a new basis. About half the population of the city are nonmormons, and we have to reach them with the gospel; and

maybe in reaching them we may reach others that teach and believe in a perverted gospel.

Bro. Henry Resch, Minneapolis, Kansas, the 29th ult.:—

We are expecting to hold a series of meetings at this place, commencing next Wednesday evening, and would like to have some tracts for free distribution, if you have any for that purpose; something that would be suitable for a new opening. I would also like a dozen Voice of Warning to sell during the meetings.

Bro. F. M. Sheehy wrote from Boston, December 5, as follows:—

Bro. Hilliard has just arrived in the district. He preached in Boston yesterday. Will go to Providence for next Sunday, from there to Fall River and other points. He is in good health and spirits. We witnessed a beautiful sight yesterday; a mother and her three children going into the baptismal waters, attended by Bro. Bullard. We obtained the use of the Disciple church font for the purpose. All goes well with us in the hub.

Bro. G. M. L. Whitman, Omaha, Nebraska, the 3d inst.:—

The genial warmth of the Christ love is beginning to be felt, even in cold Omaha. We had the pleasure last evening of leading two into the waters of life in Christ, a young man and a young lady, both very worthy. There are more very near the kingdom.

Mr. J. L. Shaw, who subscribes himself "a friend for right," writes from Alcona, Michigan, December 3, commending the preaching of Bro. David Smith and deploring the opposition of sectarianism. He says:—

Will try and send you a few subscribers to your paper soon. Am interested in this matter and want a fair showing up of all the facts, without any feelings of prejudice from sectarian doctrines of other churches or creeds.

Bro. R. R. Dana, in a note from Los Angeles, California, states that there have been sixteen added to the San Bernardino branch since last conference, thirteen at Los Angeles, thirty or more at Newport, and some five outside of any of the branches. He adds:—

The branches are in fair condition, though the accuser of the brethren is making an attempt to counteract the success of the last year.

Bro. John Hawley, of Sheridan, Missouri, visiting at the home of his mother, "Grandma Hawley," wrote Dec. 4:—

A few thoughts upon the condition of my mother I think would be read by many of the members of the body of Christ with interest as she has been a member of the church for sixty years. Last July 23, she fell upon her hip and the doctor pronounced it broken; she suffered very much pain for two months. Her daughter, Priscillia Young, watched over her for some time, and since that time the care has been upon her Son Gideon's

family, which is her original home. Her condition at the present writing is not very encouraging, her mind is somewhat impaired; her appetite is quite good; though it troubles her to think that she cannot converse with the family as once she could.

Bro. R. W. Davis, Atchison, Kansas, the 5th:—

Bro. J. Arthur Davis and the writer just closed a series of meetings near Topeka. Prejudice runs high there, but we think good was done. We were challenged to discuss the differences between us and the Christians, and so left propositions to that effect; time to be settled on in the future.

EDITORIAL ITEMS.

Bro. J. R. LAMBERT began a series of meetings at Leon, Iowa, county seat of Decatur, on Sunday, the 2d inst. Bro. C. Scott was expected to join him in the effort.

Bro. N. R. Nickerson, of North Plymouth, Massachusetts, reports success and fine liberty in opening the work at Middleboro. He was well received and felt very hopeful of good results.

Brn. A. H. Smith and E. C. Briggs left Lamoni for the mission field the week of the 2d; the former going to Western Iowa, the latter to Michigan.

Rev. I. L. Hicks, the St. Louis weather prophet, has sent us his Almanac for 1895, containing weather forecasts for the year, based on his astronomical calculations. The publication is valued by many. It may be had by addressing Word and Works Publishing Co., St. Louis; price twenty-five cents.

Note our attractive Holiday Book List, on cover page of HERALD. Treasures of Holy Writ, works of biography, of music and poetry,—all works of value because rich in the merit of true excellence, are included. In addition to our catalogue list the Herald Office will purchase any work obtainable desired by its patrons. Orders solicited, especially for church publications and general literature.

Letters are received from Brn. C. M. Fulks and J. M. Holcomb; the former writing from Manchester, Texas; the latter from Wichita county, same State. Both write appreciatively of the work, and commend the labors of Brn. Moore in that field.

ERRATUM.—In Bro. William Hawkins' article, "Rebaptism," in last HERALD, second column, third paragraph, it should read, "instead of repeating," not "repenting," as misprinted.

Original Poetry.

"THE SWEET SINGER OF ISRAEL."

BY ELBERT A. SMITH.

My God! my God! thou knowest how I love
this man
Who poured his soul in the glad singing of
sweet song.
They called him "the prince" in his bright
days of youth,
And prince he is to me o'er other men.
Whose kindly nature won him friends that
time can never change.
Named by the prophet ere he saw the light
of day,
Meted his portion with thy chosen singers;
Thou heardst his music break, and sob, and
die away.
The unstrung harp was hung to rest
Within the shadow of the cold stone wall.
One of the "three pillars" tottering fell;
But thou, we trust thee till thine own good
time,
Canst string the harp with thy strong hand,
Open again the dumb lips unto song,
And build once more the pillar tall.

Mothers' Home Column.

EDITED BY FRANCES.

"A day is too long to be spent in vain;
Some good should come as the hours go by—
Some tangled maze may be made more plain,
Some lowered glance may be raised on high,
And life is too short to spoil like this,
If only a prelude it may be sweet;
Let us bind together its thread of bliss
And nourish the flowers around our feet."

WHAT A SONG DID.

AGAIN let it be said that it is simply impos-
sible to compute the compass of one's influ-
ence. A single little act may transform a
life—it often does. This anecdote bears in
itself a sensible lesson which all might learn
to advantage:—

The power of sacred song is strikingly ex-
hibited by an incident of the Crimean war,
told in a volume of Scotch anecdotes.

Duncan Matheson, a Bible reader to the
soldiers in the Crimea, was returning one
night to his lodgings in an old stable. Sick-
ened by the sights he had seen, and de-
pressed with the thought that the siege of
Sebastopol was likely to last for months, he
trudged along in the mud knee-deep.

Happening to look up he saw the stars
shining calmly in the clear sky. Weariness
gave place to the thought that in heaven
there is rest, and he began to sing aloud the
old hymn:—

"How bright these glorious spirits shine!
Whence all their bright array!"

The next day was wet and stormy. While
going his rounds Matheson came upon a
soldier standing under the veranda of an old
house. The man was in soiled and ragged
clothes, and his shoes were so worn that they
did not keep his feet from the mud. The
Bible reader drew him into conversation,
cheered him by encouraging words, and gave
him money to buy shoes.

"I am not what I was yesterday," answered

man, his heart opening to Matheson's sym-
pathy. "Last night I was tired of life and of
this blundering siege. I took my musket
and went down yonder, determined to blow
out my brains. As I got round that hillock
I heard some one singing, 'How bright these
glorious spirits shine!' It recalled to me the
Sabbath school where I used to sing it,
and the religious truths I had heard there.

"I felt ashamed of being such a coward. I
said to myself, 'Here is a comrade as badly
off as I am, but he is not a coward—he's bear-
ing it!' I felt that that man had something
which I did not possess to make him accept
with such cheerfulness our hard lot. I went
back to my tent and to-day I am seeking that
thing which made the singer so happy."

"Do you know who the singer was?" asked
Matheson.

"No."

"Well, I was the singer seeking comfort
and hope in the song you heard."

The tears came into the soldier's eyes as
he thrust the money into Matheson's hands,
saying, "After what you've done for me, I
can't take this from you."—*Sel.*

SOMERVILLE, Victoria, Australia.

Dear Sisters:—It has been a long time since
I wrote you, but not because I have lost in-
terest in the column. O no; I feel more in-
terested and encouraged each time the
Herald reaches us, and thank the Lord for
the grand and noble thoughts expressed
therein; thoughts which we feel assured are
inspired of the Holy One to touch our way-
ward hearts and bring us closer to him.
How thankful we are for such an organiza-
tion as the Daughters of Zion. What could
be more needed in this day and age when the
world is so full of iniquity and deceit? God
bless the brethren and sisters who are not
afraid to speak out the plain truth, and may
they go on in their noble, God-given work.

"Be their zeal in heaven recorded,
In the better land rewarded,
God speed the right."

Yea, even till King Immanuel comes to claim
his true and tried Saints who have fought the
fight valiantly while sojourning on the
earth.

On receiving the *Heralds* yesterday our
hearts were made sad by learning of the
death of our brother, T. W. Smith. His
name and memory are cherished by many a
Saint in this land; the good counsel together
with prophetic words he often gave, will
never be forgotten. Many an eye will shed
tears because of his departure from us, but
we hope to meet him, with all the good and
faithful ones on the resurrection morn.

We rejoice to learn of the progress the
work is making in Zion, and only wish we
could make as favorable reports here. The
work seems to move so slowly; so few are
ready to listen to the old, old story, and fewer
still to obey it. The field is large and the
laborers few, hence much work must be ac-
complished to gather in the golden grain
ere the coming of our Lord. I often think if
we could only realize the duties we owe our
God, who has so mercifully brought us into
the fold, that we would endeavor more ear-
nestly to live more consistent lives than we

do, laying aside things of a worldly nature
which tend towards drawing us from things
pure and good, noble and refining, to those of
a groveling nature. Let us, dear Saints, be
beacon lights, sending forth the beautiful
rays of the gospel, that some weary brother
or sister may be encouraged (not discouraged)
to press onward with more zeal than they
hitherto have had, and thus obtain the love,
joy, and peace, which are promised to all the
faithful in Christ Jesus. Let us work, watch,
and pray, for the night soon cometh when no
man can work, when the cry will be heard,
"Behold, the Bridegroom cometh; go ye out
to meet him." May we all be prepared and
go out with joy, having our lamps trimmed
and burning, is the desire and prayer of,

Your sister in bonds,

SARAH BUTTERWORTH.

CABOOL, Missouri.

Dear Sisters:—When reading the article on
"Baby Sweethearts" in the *Herald* of Octo-
ber 31, I felt like commenting on it. I do
think it is such an evil practice in parents
and older persons to be teasing children
about each other. It many times spoils all
their enjoyment in each other's company. I
know this from experience. I have a little
girl past eight years old and innocent in all
her ways, of a frank, loving nature, and full
of play; she loves to interest all her com-
pany. But how often I have seen all her
play spoiled for the time, simply by some one
teasing her about the little boys who hap-
pened to be in the company, and many times
it gives her such a distaste to them she will
not go where they are. I have one neighbor
who has a baby of two years, just beginning
to talk plain, and she talks to him about his
sweethearts as though he were twenty. It is
just disgusting to me to hear her talk. I
think this is one thing that is the trouble
with the human race to-day—they have been
pushed out too soon. I know it is one reason
why we have so many fallen girls in the
country. They are allowed to keep men's
company before they know how to take care
of themselves, and the men take advantage
of this. It makes my heart ache to see how
careless mothers are about their girls. They
seem to think there is no danger until it is
too late and those who are trying to care for
their children have a hard time with
such influences around them. I know what I
am talking about for I have the trial, and
because I am trying to care for my own and
keep them from harm that they cannot see,
it angers them and they call me a crank and
other names which are not agreeable to hear.
But I have one consolation, the Lord is with
me and I know we have to be firm to resist
the evil in and around children as well as
others, sometimes. Young girls, I would like
to give you all a word of advice: Be careful
of your actions in company, for you know not
of the evil which is in the world. Especially
if you belong to the church, don't let your
conduct bring reproach upon it.

LUCINDA JOHNSON.

It is much easier to limit one's gratitude
than one's hopes and desires.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness? or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me; yea, come unto me thy Savior.—Doc. and Cov. 18: 6.

Thursday, Dec. 6.—The church, its ministers, and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Micah 6: 6, 7.

Thursday, Dec. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 Timothy 2: 1, 2.

Thursday, Dec. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Timothy 1: 24, 25.

Thursday, Dec. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Hosea 3: 5.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

MRS. CLARA ROBERTS, of Shenandoah, Iowa, earnestly requests your faith and prayers in behalf of her mother, Mrs. Eleanor Gaylord, who has been a great sufferer for years.

Letter Department.

AMADORE, Mich., Nov. 27.

Editors Herald:—I do not think I could pen words of more comfort or encouragement than to say that the work of our blessed Master is progressing nicely in Eastern Michigan district. I think I am safe in saying that the Saints with but few exceptions are doing the best they can spiritually, also temporally, considering the oppressing times they have experienced the last two years. Notwithstanding the hard times, the Saints of Huron Center branch are erecting a nice, commodious little chapel 26x40, on a site donated for that purpose by Bro. McDonald. According to a previous promise after the district conference this fall the writer hastened to assist them on their building and also do some preaching in that locality. The inclemency of the weather prevented my holding as many meetings as I had desired, but the outside of the chapel was nearly finished when the writer left, and my prayer is that the Lord will bless their efforts to the full completion of their chapel, which is so much needed in that locality on account of schoolhouses being closed against meeting by the enemies of the work, who have acted about like the dog in

the manger,—could not eat himself, and would not let anything else eat; that is, they could not reach the people with their doctrine, and sooner than have them hear the truth they closed the buildings. We have much of this to contend with wherever we endeavor to establish the truth, but by the baptisms reported during the last four months we can see the Lord is adding to his church such as shall be saved.

I love this glorious work and feel blessed in telling it to others. I never felt more like assisting to push the work out in new fields than at present. We invite the cooperation and assistance of all the local brethren of this district, and hope they will do all they can this coming winter to push the work on to victory, and that branch presidents will take heed unto themselves and to all the flock over the which the Holy Ghost has made them overseers, to feed the church of God, that we may have it to say of the various branches in this district as Paul did of the Thessalonians, that from them the gospel had sound d out to others. Brethren, let us work while the day lasts, for the Savior has said the night will come when no man can work.

On the 26th, according to a resolution passed at the district conference. Bro. R. E. Grant, sub-missionary in charge, and the writer, organized a branch at Black Creek to be known as the East Fremont branch. So the good work goes on.

Yours in bonds,

J. A. GRANT.

AGNEW, Neb., Dec. 3.

Editors Herald:—One week yesterday I spent the day with the Palmyra branch, holding three meetings. From there I came on to Lincoln on Monday, in order to see Bro. Baldwin, as he had written me to be there on Sunday; but I already had an appointment to be with the Palmyra branch. We held meetings at Lincoln on Monday and Tuesday evenings, and on Wednesday Bro. D. R. Baldwin took his leave of the Lincoln branch and has now gone to try his fortune in Arkansas; so by this move the Lincoln branch is left without an elder; but by vote of the branch they made a wise move, according to their circumstances, by choosing Bro. M. J. Schafer to preside, as he had been priest of the branch; so I hope that they may be able to keep up their meetings as heretofore.

From Lincoln I came on to Agnew, on Friday the last day of November, but on arriving at Agnew I found they had concluded to not hold any meetings at the present time, so by the kindness of Mr. Thomas States (a merchant there whose wife is a member of the church) I was brought to this place, some four miles west of Agnew; so we held meeting on Saturday evening, and Sunday morning and evening. We had a good turnout and good attention.

This is a new point. There never has been any preaching of our faith here before. We expect to continue on all this week, over Sunday the 9th, and longer if the interest demands.

I was within five miles of this place for a week last fall in September; had good, interesting meetings while there. When we

commenced here the Methodists had been holding a protracted meeting for about three weeks, three miles south of here, and had announced that they would discontinue after last night; but I understand that they now are going to run their meetings for awhile longer; so we have concluded that opposition is the life of trade; that they can run their meetings and we will run ours. There seems to be a good opening through this whole country for the preaching of the gospel, if we only had the preachers to do the work. Bro. W. M. Self, of Bennet, is with me.

Fraternally,

J. W. WALDSMITH.

TEMPLE, Ohio, Dec. 3.

Editors Herald:—Meetings were held here yesterday as usual with good audiences in attendance. Brn. J. H. Lake and M. H. Bond discoursed, assisted by Bro. William Garrett and self. The sacrament meeting was well attended and a good interest was manifest in the services. Bro. George H. Hilliard, Bishop's counsel, preached here on Sunday the 25th last, morning and evening, effectively; also on the Monday evening following. Bro. George is a hustler and lays the law down uncompromisingly, and easily to be understood by any who desire to learn. Like all faithful warriors he is filled with confidence and hope. He left here on Friday for the East, Massachusetts, where I hope to join him the last of this week, or sometime next. But circumstances have stood in the way of me carrying out my programme of work for several weeks, so have been trying to adjust myself to the inevitable. The way looks brighter just now for executing plans.

A telephone line is being constructed through our village, which gives it a look of improvement, if nothing more comes of it. We will doubtless soon be able to talk to people at all principal points east and west of us, as it is to extend from the Atlantic to the Pacific Ocean and intermediate points.

Fraternally,

WM. H. KELLEY.

NORTH PLATTE, Neb., Nov. 29.

Editors Herald:—The work in this part is moving slowly. I have baptized nine in this district and three in the Northwestern Kansas district lately, and the prospects are good for nine more very soon.

I cannot write as encouragingly as some of our eastern brethren, but I am glad to report progress in the good cause. While we are in a very bad condition in this drouthy country for the bread that perishes, yet the poor have the gospel preached to them, and some are willing to accept it. One good thing the drought is doing here if nothing more: it is driving the hireling ministry out into fatter pastures, so we are not hindered by them in our work. We are not having so many loud revivals in these parts as usual at this time of the year. I expect to continue in this county until January, then go to Buffalo and Franklin counties, Nebraska. My address will be, North Platte, until January.

Yours for truth,

G. W. SHUTE.

KIBBIE, Ill., Nov. 28.

Editors Herald:—I opened my dwelling-house November 20 and Bro. J. F. Henson preached two nights to an interested audience, and the writer by the request of neighbors and friends preached once in his own house by his fireside from the text, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4. It made our heart rejoice to meet our neighbors around our fireside and reason with them out of the Scriptures; for at the close of the meeting while singing the old familiar song,—

"Am I a soldier of the cross,"

the wife of our worthy Brother M. G. Powell came forward and gave her name for baptism. She has been a member of the Christian Church for many years. She was baptized November 23 by Bro. J. F. Henson, after which we retired to the house of Bro. Powell for confirmation, where a lovely time was had with Saints and friends on account of the outpouring of the Spirit of God. A good dinner was prepared for all and thus not only was the inward man fed, but there was plenty of food for the outward man, and to spare. The Saints were all made glad to know that the good work is gaining ground, and that some of our worthy neighbors are coming into the church.

From Bro. Powell's I and Bro. Henson, my traveling companion, went to Green schoolhouse where he and Bro. Morris lately baptized fourteen. We preached four times, held one prayer meeting, and organized a Saints' Sunday school. The work is in fair condition in these parts. We came here today to do what we can in the way of teaching the perfect law. We were glad to meet Bro. Charles and A. C. Barmore here, who will remain a few days. Bro. Henson is suffering with throat trouble.

Yours in the faith,

F. M. SLOVER.

POWERSVILLE, Iowa, Nov. 30.

Editors Herald:—It makes me rejoice when I read in the *Herald* the progress my brethren are making in the gospel field. I opened up four miles west of Fairbank, in Blackhawk county, and spoke eight times to a large and attentive crowd. I had intended to continue about three weeks, but a man who lived half a mile from the schoolhouse went across the road to his neighbor and began a quarrel with him, and they got into blows and the latter was too quick for him and broke his jaws, and finally brought him to the ground with his head broken. He died three days later, and the excitement ran so high, and considering all the surroundings I saw it was better to close meetings for awhile.

I went to Oran where Bro. Kephart was at work, and assisted him in baptizing Mr. Hodges and wife on the 19th. Mr. Hodges was a deacon in the Baptist Church, but when he heard the gospel in its fullness it did not take him long to see that the church he belonged to had no authority or organization, according to the New Testament church. I left Bro. Kephart to work there and came, by request, to Blackhawk county to preach Sr. Hamilton's funeral sermon. O that we could

all have the blessed assurance that she had of coming forth in the first resurrection. Our Father gave her a glimpse into the future. O how she wanted to describe what she had seen, but words failed her. Her desire was to go and enjoy what she had beheld.

After the funeral, on the 23d, Bro. John Heide, the energetic Bishop's agent of Eastern Iowa, assisted me in opening a series of meetings at the Key schoolhouse. I was with him till Sunday afternoon, when I turned the meeting over to him to continue for some time, and came here where I begin to-night, and continue here two weeks or more, then return to Dunkerton to baptize one or more. One young lady gave me her name for baptism just as I was leaving; she is an exemplary young lady. I hope we may get many more like her.

Bro. O. B. Thomas is still hammering away in Clayton county. I do hope Bro. J. R. Sutton will soon get into the field, for the people are perishing for the bread of life, and there are so few to break it to them. The M. E's., who shut us out of their church here a year or so ago, are dying out; they can't pay for the church now, and can raise only about half of the salary for the preacher. May truth and right prevail and the kingdom of God's dear Son be established all over the land. I feel encouraged in the work, for I am blessed by the Spirit in presenting the truth.

Your colaborer,

J. S. ROTH.

MANCHESTER, England, Nov. 20.

Editors Herald:—We have in this portion of the Lord's vineyard a body of religious worshipers who designate themselves, "Saints gathered in the name of the Lord, in obedience to his word." They have quite a number of mission rooms which they designate "gospel halls," or "gospel tents." They appear to be a highly respectable body of worshipers and profess to be searchers after truth, but deny the necessity of priesthood, as an ordained ministry, and have no use for the gifts and graces of the gospel of Christ as enumerated by St. Paul in I Corinthians, chapters 12, 13, and 14.

About eighteen months ago several of our brethren here began to labor among them in the northeastern part of the city, and found a few who were willing to "prove all things," and who after a very careful and prayerful examination of the doctrine concluded to cast in their lot with us as advocates of the restored gospel. In their obedience they realized the promises, and with hearts full of gratitude to God sought to warn their former associates as they themselves had been warned. Several accepted the warning and withdrew from close fellowship with their former colleagues, and were received into the Church of Christ by baptism. At this the "chief shepherds" of this interesting flock took alarm and began an attack upon the doctrine of Christ as presented by the Latter Day Saints, taking care to exclude the possibility of any direct reply on the part of the representatives of the church they condemned. Ultimately a conference of their several congregations in Manchester was held, prior to which it leaked out that it was the intention of the leaders to

attack "Mormonism" and warn their followers of the evil genesis (?) of the same. Representatives of our church were on hand to witness, and defend if needs be; but such as were known as Latter Day Saints were not permitted to enter the precincts of their meetinghouse, although the meetings were open to other outsiders. However, from statements made by some of those who were present at the meetings named, a grand and (as the leaders supposed, it may be assumed) a crushing (?) attack was made upon us and the doctrine we present. Very hard names were used: "anti-Christian," blasphemers, etc., and it was boldly asserted that no Latter Day Saint could enter heaven.

Under these circumstances the writer considered it his duty to call upon the gentlemen who were credited with these statements to make good their assertions, or withdraw them as publicly as they had made them. To this end the following notes were addressed to the leaders of the body, who by their followers are held up as men of Christlike conduct and reputation:—

MANCHESTER, June 10, '94.

MR. W. H. HUNTER; *Dear Sir:*—I have just been informed by a gentleman who was present this evening at a meeting held in the "gospel hall," Warwick street, Hulme, that you had in the course of an address to others as well as those of your own faith charged the Latter Day Saints with being deceivers, antichristians, blasphemers, etc. Now sir, I take exception to such statements, and call upon you to retract them in as public a manner as you have made them, unless you are prepared to prove them in a public discussion to be hereafter arranged betwixt yourself and a representative of the body you have so cruelly maligned.

I am, sir, Yours obediently,

JOSEPH DEWSNUP, Sen.,

Presiding Elder of the Reorganized Church of Jesus Christ of Latter Day Saints.

TO THE MINISTER OF THE CONGREGATION WORSHIPING AT 43 WARWICK STREET, HULME; *Dear Sir:*—Having been credibly informed that a bitter attack was made by one or more of the speakers at your meetings on Saturday last upon the Latter Day Saints and their doctrines, I herewith inclose you an epitome of our faith and doctrine, with the intimation, that we are prepared to defend and vindicate the same (the Holy Scriptures being the standard of evidence) against all comers. I have already written to one of your speakers, (Mr. Hunter,) calling upon him to retract certain statements made by him or else defend them in public discussion to be arranged betwixt himself (or any other accredited minister of your body) and a representative minister of the body he has so malignantly attacked.

I have the honor to be the presiding elder of the Manchester district of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH DEWSNUP, Sen.

A month or more has now elapsed since the foregoing letters were dispatched by post to the gentlemen named thereon, and so far

we have not had any reply thereto, by written message or otherwise. We are, however, quite satisfied. Results are, we believe, in our favor. We are still "plodding on," "*defense, not defiance*," being our motto.

The work of our Master is making rapid strides hereabouts. The Bradford and Salford missions with the local missionaries are in evidence, and are doing a grand, preparatory work; preparing and planting. The harvest will be by and by, if we work, and faint not. The former is in charge of Elder Henry Greenwood, who is assisted by Elders Joseph Dewsnup, Jr., and William Henry Greenwood, and Priests George Leggett and Thomas Taylor. The latter two were formerly members of the body with whose ministers we have had the before-written correspondence, and are both men who are valiant for the truth. A mission room has been hired; regular and set services have been announced, and present appearances speak favorably for excellent future results.

In connection with the above laborers I am in duty bound to mention the labors, untiring labors—in behalf of the cause of Srs. Knott and Rhodes, also of Father Clarke, who is now eighty-six years of age and still to the front as an example to younger men who have put on the armor of Christ.

Salford mission is in charge of Elder S. F. Mather, assisted by Elders William R. Armstrong, Fredrick Bruton, and Ernest R. Dewsnup; also Priest Frederick M. Armstrong and member Edward Nixon, a band of noble young men of excellent parts, educational and otherwise, who are filled with a noble zeal for the Lord's work, and who are unquestionably exercising an influence for good on all around them. In addition to these already named, mention must be made of Elder Barton, Priests Foden and Maddock (officers of the Manchester branch), Srs. Barton, Berry, Bruton, Nixon, Hickling, Greenwood, and Ridgeway; all of whom are more or less engaged in the different departments into which the work is divided in Salford; namely, the general work of the district, the Sunday school, and the Band of Hope. The Sunday school and Band of Hope are making excellent results in this part of the city; the former having an average of eighty scholars under the superintendence of E. R. Dewsnup; secretary, F. M. Armstrong. The latter is also well attended under the present chairmanship of Elder C. H. Barton; secretary Priest John Foden. The attendance is made up with very few exceptions of the children of those who are yet outside of the church, but some of whom, I am happy to say, are in deep sympathy with the work we represent. One name was given in for baptism on Sunday evening last. Another lady, who with her husband has been attending services for some time also expressed her desire to do so when her husband (who was present) was prepared to accompany her, or give his consent to the same.

The Manchester branch itself, under the presidency of Elder James Baty, is fully alive to the importance of its existence and is doing well. The morning meetings on the Sabbath are well attended and are excellent in tone and teaching. Quite a number of

interested persons, who are yet outside the covenant are attending, and if we may judge by their works will not be long before they are added to the church. The branch is well officered, having a presiding elder, two assistant elders, a presiding priest, with five assistant priests, two teachers, and four deacons who are each using the time at their disposal in advancing the interest of the work. We look upon this branch as the center. We are working outwards from this, using it as our base of supply. Leeds, Wigan, and Farnworth branches under the presidency of Elders Seekins, W. Spargo, and Joseph Harper, are making live efforts to follow in the van and are helping much to spread the knowledge of our God-given message. Elder James Caffall, president of the mission, has been through the district with the exception of Wigan and Farnworth branches and we believe that he approves of the course which has been adopted in this corner of the vineyard. He is at present in Birmingham and neighborhood, having labored in Manchester, Leeds, Sheffield, Clay Cross, Leicester, Burton-upon-trent, Stafford, Wolverhampton, and Birmingham; speaking for Manchester and Leeds I have reason to know that he has endeared himself very much to the Saints in these places by his manly, straightforward conduct and his fatherly advice and counsel to us all. May his life long be preserved and his usefulness continued on behalf of this important section of the Church of Christ.

With a brotherly greeting to the whole household of faith, I remain as ever, in gospel bonds,

JOSEPH DEWSNUP, Sen.

NEW ALBANY, Ind., Nov. 30.

Editors Herald:—I was requested to do some preaching at Byrneville and to speak on a particular subject. There was quite a large congregation present; and as I walked from my seat to the stand an elderly lady attracted my attention to such an extent that I did not present the line of thought as requested; but considered the subject, What must I do to be saved? with good liberty.

The brethren were somewhat disappointed. The next morning I continued the same line of thought; and after meeting the elderly lady sent for Bro. M. R. Scott and myself to take dinner with her, which we did. She told us that she was convinced of the truth of our claims and desired baptism, which was granted. She was at one time a bitter enemy to the work. There accompanied her in baptism her son and his wife, an estimable gentleman and lady. The confirmation meeting was held in her house, and such a glorious time we had. She was eighty-three years old last August. At the baptism some of her children, grandchildren, and great-grandchildren stood on the bank at the water's edge; and, O, Brother Joseph, the solemnity of that occasion and its importance gladdens my heart. How proud I was of this great work; and as I buried her in the liquid grave I remembered her past life as a gainsayer and as she arose there has not been a vestige of them left. She indeed is a new creature and as she was confirmed by Bro. M. R. Scott the

one in particular against whom she used to speak, every one present was touched in their hearts as he prayed for her. O, what a contrast is the spirit of the work to that of the world. I am of the opinion that she is possibly the oldest one yet baptized into the church to my knowledge, if not, please correct me. Her name is Martha Kepley. That same evening I baptized another gentleman, the head of a large family. Those four were prominent members of the U. B. Church, and as a gentleman made the remark that those Mormons were not after sinners but they were taking all the best people in their church.

The good work is onward here. I have been active for over one month, and have just closed a ten days series of meetings. Some are very near in those parts where I have been laboring. I trust to be enabled to obtain and keep the Spirit of this great work for it is marvelous.

W. H. KELLEY.

AKRON, Ohio, Dec. 2.

Editors Herald:—Our little band of Saints here are still striving to keep the camp fire burning. We met at Bro. Jenkins' to-day for prayer and testimony meeting. Although few in number the Lord verified his promise by blessing us abundantly with his Holy Spirit.

I take great pleasure in reading the *Herald*, which comes to us every week freighted with the good news of Zion's weal and the onward, triumphal march of her mighty hosts. Four years ago I was baptized into the fold by Bro. L. Devore, and I have never regretted the step, for the Lord has blessed me many times with his Spirit. I am trying to live faithful. The Lord has given me visions that convince me this is his true church. The prize is at the end of the race. We will receive the crown that is reserved for us. May the Lord help us all to live faithful. Your sister,

ELIZA WIKE.

BEAVERTON, Mich., Dec. 1.

Editors Herald:—The work begun here eighteen months ago by Elder Francis Smith, followed by Elders J. A. Carpenter, J. J. Cornish, Cooper, Bailey, and others, gives striking evidence that it will speedily grow from the fact that Protestant sects and Catholics alike, while torn and divided by dissensions among themselves upon their human creeds, have combined to hinder the work. Twenty-four have been baptized into Christ. Elder J. A. Carpenter is laboring with us, and the skeptical sentiment has been allayed somewhat of late; but the poison of the counterfeit has been scattered broadcast in the minds of the people.

We were lectured against by M. D. Rogers, a sectarian orator. Elder Carpenter also debated upon the work with him for three weeks. Of course the world had the majority on its side. The remarkable part of it all is that M. D. Rogers in his remarks one evening defied the Lord thus: "If they are called of God and are his, why does he allow me to follow them up and beat them out? Why does he not strike me dead? I defy them and their

Mormon God?" Immediately after the debate he went home, was thrown into fever, took to his bed, and never left it alive. Thus ended the days of Rogers. Another persecutor of a severe nature made the remark that they would drive us out of here. Some one told him he should begin at once. He said they were going to starve us out. He, too, was immediately taken sick, and before he died saw his family without a crust in the cupboard, dependent upon public charity. Against all the persecutors of the work here the chastening hand of almighty God has been raised during the past four months; sickness, misery, and suffering has been the story; death and the doctors having a harvest, among them, while the Saints through faith in the Lord's hand to heal and obedience to the command to call the elders and anoint with oil and lay on hands and prayer, have had wonderful manifestations of his divine power to heal, being instantaneous invariably in each case.

There is a combination meeting in progress, dealing out ready-made salvation on the mourner bench route; no water, no laying on of hands, no revelation, no gifts,—all done away. The followers of Joseph Smith are all devils, they say, but dare not undertake to prove it by God's eternal truth. Several went to the bench and "got saved." They know they did. Ask them how they know it, and the answer is: "I don't know." Such nonsense!

There are about forty members of the body here, with a thriving Sunday school attended by from thirty-five to sixty, and a good interest is manifested. We are assured that the work will prosper and flourish here. The members are comparatively poor in this world's goods, yet nearly all own their homes and are rich in the spiritual and temporal gifts of a merciful Creator through the merits of our Lord and Savior Jesus Christ, who tasted death for every man. These gifts and blessings distinguish the Church of Christ from all other bodies, for without them we could not discern the Lord's body, and would be the same as those in the world; with no communion with God by revelation, no faith in his hand to heal, no nothing above our natural ambition and presumption. Upon this divine principle of communion in the body, the Church of Jesus Christ in its primitive purity embraced all his spiritual followers. They had no human creed, and it was the day of prosperity to the Church of Christ. No Greece nor Rome had given its hand to scatter the power of the holy people, while she remained as her Redeemer organized her; without human creed or discipline she conquered the world. She had no money, no colleges, little learning, and no influential support; but with the gospel of Christ and the power of the Holy Spirit she triumphed over the pagan world and was stronger in proportion to other religions than in the world than now. Since sectarianism took the helm with human creeds, she has been rejected by the religious world, and is humbled to-day by seeing the land of the Savior's ministry under the rule of Mohammed. Amid these blackened pages of the history of the human race the selfish hand of sectarianism can plainly be

seen, written in the misery and suffering of millions of human beings. The black death of the fourteenth century was but oil poured out upon the troubled waters, yet went by unheeded. The man of Genoa went forth upon the breast of the western waters and unfolded to the world the fragrant mystery of the land shadowing with wings, giving to man a new field for his ambitions and activities, yet finding man-life existing in contentment, already worshipers of the Great Spirit. The mystery of that man-life was not to be unfolded until the time came for God to set his hand again the second time to gather his people, by the angel having the everlasting gospel to preach to them that dwell upon the earth, calling the young man from obscurity; and Joseph Smith was chosen from the millions of the inhabitants of the earth to declare the message, "Fear God and give glory to him, for the hour of his judgment is come." What consolation to the Saints in light in this nineteenth century to give glory to God in the highest, peace on earth, good will toward man! By this divine principle of communion in the body with their Creator by the Holy Spirit through the death and suffering and resurrection of our Lord and Savior Jesus Christ, what peace, purity, and pleasure; what loyalty, love, and light, hearts full of love, producing harmony; which combined make heaven! Our testimony to the world is, We know the work is of God. Pray for us, brethren.

JOSEPH MUSSER.

CREIGHTON, Mo., Nov. 25.

Editors Herald:—Three weeks ago to-day I got an opening to preach in the Smoky Row schoolhouse and have delivered six sermons. The attendance at first was quite small, owing to a revival held in a Baptist church about three miles away. Those meetings have closed now and to-night the congregation was about sixty. I am here alone in this section of country to do the preaching and I wish some of the brethren who happen to come near this place, if they have no more pressing calls, would come to my assistance, as I hope to begin a two-weeks effort every evening beginning December 9. I have no horse, but it is only about four miles to walk.

I must relate a dream I had about this place the night the announcement was made that meetings would be commenced here. I thought (in my dream) I was preaching in this very place. There were only three lights in the house, the audience was small, and presently I imagined I was near a river fishing. The water was very roily and muddy, with a thick, white foam on the surface of it. I thought I let down my hook and the fish began to bite vigorously. I pulled in quite a number of fine looking fellows and as I was in the act of going from the stream I came to what appeared to be a square box, but it was located in the ground, and in it I saw many beautiful fish. I let down my hook in this box and a beautiful one bit and I hauled him out, and immediately I awakened. Part of my dream came true the first night, as there were only three lights in the room. As for the catching of the fish, I must await develop-

ments. Praying for the success of the gospel let us "walk worthy of the vocation" wherewith we are called.

Yours in bonds,
PHILEMON PEMENT.

RAVENWOOD, Mo., Nov. 27.

Editors Herald:—Have just returned from a two weeks tour in Holt county, where Elders James Thomas and J. L. Gunsolley have been doing some preaching. While there Bro. Thomas held a debate with a Mr. Crosby, of the Adventist faith, which resulted in a complete victory for the cause of Christ. Many invitations were extended for Bro. James' return.

Our stay while there was made pleasant by the generous-hearted brother, R. K. Ross, his venerable companion, and others of the Saints. We felt in our hearts to say, "God bless such noble Saints."

Much good has been done the past summer with our district tent. In towns where we could not obtain churches Brn. J. R. Evans and James Thomas, assisted by others, have taken the tent and succeeded in removing a vast amount of prejudice, and made many warm friends for the cause, who otherwise could not have been reached. The work is moving in this part of the vineyard; some are convinced of the truth, others are investigating.

Your sister,
S. E. P. GUNSOLLEY.

KAITANGATA, Otago,
New Zealand, Oct. 22.

Editors Herald:—We are striving to keep the banner of truth afloat until help comes. We have had to defend the faith here. A Campbellite preacher has been preaching on the street here and he invited the people to come and bring their Bibles and ask questions in the church, and I went; but he said if anyone wanted to ask questions to stop till all the people went out, so I did not get the chance in the church on the Sunday, but I got a chance on the street on the next night. He said the prophecy of Joel was fulfilled on the day of Pentecost, but when I asked him, "Did anyone fall asleep and dream dreams, and was there blood, and fire, and vapor of smoke on that day?" he had to confess he was wrong. He told the people to come and bring their Bibles and ask questions, and I told the people I would be there, and I delivered a lot of our tracts. But he did the same; he told us to wait until the people went out, but I got a chance on Wednesday night and we labored an hour with him.

We challenged him to meet us on the public platform. He said he would not give Mormonism publicity, but he did the very thing I wanted him to do; he came out against the Saints and gave a lecture on Mormonism, and said we taught Adam-God, and blood atonement, and that Joseph Smith was the God of this generation, and our doctrine was damnable heresy. He was one of Clark Braden's kind. The people cried, "Shame on him." He told the people not to take any heed to the tracts, but I wish you had seen the rush for them. I could not give them out fast enough. I had to scatter them among them. When I got up to answer him

the people cheered me. I told them that as it was late I would not attempt to answer him that night. The owner of the large hall had given it to me to reply to him, and I invited him to meet me. He told the people he would, and to bring their Bibles; but he was he that fights and runs away, who lives to fight another day. We replied to him and we never had as good a hearing; the large hall was full, and many had to stand. It is the first time I have had to defend the Book of Mormon and the divine mission of the seer as a prophet of God, and the Lord stood by me.

I never felt the Spirit the same as that night. It was the most mental strain I ever had to meet. We felt the need of help here, for the harvest is ripe and the laborers few. We have made friends to the cause in this place, and we want the faith and prayers of the Saints that we may not be a stumbling-block to any. We have a home for an elder with us now. Who will be the first to come? Whoever comes, there is plenty of work in the gospel field and we can get the people to come and hear us here better than in New South Wales. I go on the street when the weather permits.

We have received a letter from one of the Utah elders. He saw by the papers that I had been defending the Mormons and he wanted to know what standing we had in their church? I wrote him and told him my standing in the church, but not in their church. He wanted me to meet him at Milton, fourteen miles from here; but when he gets my letter I think he will change his mind. But I would like to meet him in public and let the people see the differences in our churches, and I will strive to get him to come here. But I think I will have to be very crafty to get him. We will soon be out of tracts, but I trust in the Lord and he will open the way that I will get some more. Will Bro. Dancer please send me some tracts? We will be glad to hear from Bro. J. F. Burton or Bro. J. W. Wight. We will write to both if we can get the address. If we could get either to come here, or Bro. Butterworth from New South Wales, the fare is only one pound ten to Dunedin and seven shillings by train to here.

Your brother in the faith,

THOMAS DIXON.

DOUGLAS county, Missouri, Nov. 10.

Editors Herald:—I am yet battling for the cause of truth in the Southern Missouri district. In October I had the pleasure of attending a reunion of the Saints in Cedar county, which was a spiritual feast to me. It was the first I have attended and I can truly say that such gatherings are of great benefit to the Saints, because in them we get a better understanding of the work in general. Furthermore, we are permitted to see the higher officers in the church; such as apostles, high priests, and seventies, and hear their counsel, thus causing us to better appreciate their labors. These reunions also help to create within us the Spirit of the gathering to the land of Zion, (or Missouri,) which we should all look to with great desire for its accomplishment. I hope to see this

reunion work spread even to our district. This great latter-day work seems to be slowly spreading from north to south, and it appears that a few good reunions held on the line between these sections of country would constitute a connecting link between them that would forever bind them together in love and unity. Then, Saints of the Southern Missouri district, suppose we agitate the subject of reunion and see if the pebble thus "dropped in the water" will not have a good effect among us. One brother says he will give twenty-five dollars for a reunion, surely the rest of us can furnish the balance. If we would go to work in earnest and have a reunion in our district at some suitable point and get Bro. Joseph or some of the Twelve or Seventy to be with us for a week, it would doubtless be invaluable to us. Shall we have one? I wait for an answer.

I have recently been stopping with an English brother named Stevenson, who has a few volumes of the *Times and Seasons*. I will say for the benefit of those who know but little or nothing about this work that it was the name of the church paper published in the days of the Palmyra Seer. By a perusal of this excellent work one may gain valuable information relative to the early history of the church, which is not only interesting to the young Saints, but profitable as well.

It fills one's heart with pathetic and sublime emotion to see what a courageous and sacrificing spirit was exhibited by the Saints from the organization of the church in 1830 till the death of Joseph in 1844. By reference to the *Times and Seasons* we see that the church increased in membership in about one year from six to more than a thousand members; that the Saints were persecuted much more then than now; that Joseph Smith was arrested thirty-nine times, and was innocent in each case; that in November 1833, about one hundred and fifty of the sisters were expelled from their homes by mob violence and fled to the prairie where they remained for some time with only a few of the brethren to protect them. Yes, they endured most every cruelty that blind prejudice incited by Satanic agency could invent, yet amid all this they showed by their *faith* and *works*, that many were willing to keep the commandments of God notwithstanding they hazarded their lives in so doing. And yet amid great trials many of the Saints prospered for a time, but alas, he that thinketh he standeth let him take heed lest he fall. When we read on the pages of history after the death of Joseph we see that deceivers had crept in unawares who by following their own pernicious ways caused such division and apostasy in the church as is seldom recorded in the annals of history; to which the history of Brighamism will surely testify. What a lesson to proud men who love the praise of men more than the cause of Christ! But now as the church has been reorganized under the leadership of one "mighty and strong," we have great reason to lift up our heads and rejoice. Let us by closely observing the history of the past emulate our predecessors in church work in patience, zeal, and in

everything they did that was good; but at the same time let us take warning by their vices and shun the same as we would the venom of the rattlesnake, and by so doing press steadily on to victory. Last night I began services at the Oak Grove school-house, near the place of the Sparling-Bradshaw discussion. Since this discussion two persons have been baptized and others are believing; but withal Satan is not bound, neither are his agents sleeping.

In the faith,

C. J. SPURLOCK.

LATHAM, Ill., Nov. 26.

Editors Herald:—I arrived in this section of country about one month ago. Since that time I have been endeavoring to open up the work in Clinton and Logan counties by laboring from house to house and holding forth one week in the hall at Mt. Auburn; and from there I came here and had the privilege of preaching two nights in the Christian church, and somehow the word got out that I was "a Mormon" and the brethren of the church came to me and one stated that he had quite a dispute about it, and he told them I did not preach Mormon doctrine. I informed them that I belonged to the Reorganized Church of Jesus Christ of Latter Day Saints, and was representing the doctrine of Christ; so the brethren counseled together for a short time and concluded that as the Baptist brethren were holding a protracted effort it would not be best for me to continue any longer; hence my friends have secured me the schoolhouse two miles south of town, and to-morrow night I shall commence there. Since leaving Mt. Auburn I hear there are several anxious for my return. Here and there the people have manifested a good interest.

I moved away from this place twenty-three years ago. The change in this country has been great. This is a very fertile country and, seemingly, the people think more about making money and the good things of earth than of the world to come. However, there are some good people here. Sr. Curtis has a number of relatives living in this section, and has been quite anxious that I should give them the privilege of the gospel, and by the help of God I shall endeavor to present the truth and leave the result with him who has all power.

On my arrival at Mt. Auburn I found a sect holding forth, which usually goes by the name of Faith Cures or Free Church of God. The ministers are Mr. and Mrs. Mooney. They invited me to attend their meetings, assuring me that the meetings were free for any and all to take part. I accepted the invitation. Mrs. Mooney opened the meeting. All stand up and sing the most sensational songs that can be selected, and after five or six have been sung, all bow in prayer and pray in rapid succession, or all pray aloud at once and ask for the Holy Ghost to come right down and slay them out on the right and left. Some are struck dumb while praying, others while singing, and others while bearing testimony. They fall over in a trance or a state of unconsciousness, stiff and cold, and thus they remain from thirty

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to forty minutes usually; but some remain for twenty-four hours. Some claim to have wonderful visions while in this condition. The second night, while Mrs. Mooney was reading the second chapter of Acts, when about half way through,—and by the way, I was much pleased, for I was just thinking how easily I could spoil all her theology by simply calling her attention to the answer given by Peter when they cried out, "What shall we do?" and Peter's answer, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,"—while she was teaching that they could come to the mourner's bench and all come and lay hands on the convert, pray, and usually fall in a trance and declare him sanctified and fully saved, to my astonishment all at once by an unseen power the Bible went across the room while she fell prostrate on the floor and remained there for about thirty minutes. Her husband at once hallooed out, "Saved!" and several songs were sung, and others began to fall, while some danced, and when opportunity was granted me I took the liberty to tell them as a friend and brother that such manifestations were not of God, and gave them a number of quotations from the Bible. Finally she cried out, "That's Mormonism, and all of the Devil!" I informed them that if those citations from the Bible were Mormonism, then Jesus was the first one, and by him we would all be judged. At this juncture they commenced singing.

At the close I got into conversation with them and when unable to answer my argument, one of them holding the office of constable stepped forward and commanded me in the name of the State of Illinois to hold my peace or he would have me arrested for disturbing a religious meeting. I did so and quietly retired; but all this has caused quite a ruffle among them, and several have left them, and others who were almost ready to unite say they want no more to do with it.

All who may desire to write me may do so by addressing me at Illiopolis, Illinois.

Yours for the right,
EMSLEY CURTIS.

Selected Poetry.

IF I KNEW

If I knew the box where the smiles were kept,

No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.

Then over the land and the sea, broadcast

I'd scatter the smiles to play,
That the children's faces might hold them fast

For many and many a day.

If I knew a box that was large enough

To hold all the frowns I met,
I would like to gather them, every one,
From nursery, school, and street.

Then folding, and holding, I'd pack them in,
And, turning the monster key,

I'd hire a giant to drop the box
To the depths of the deep, deep sea.
—Maud Wyman.

THE wage system has been the source of much dissatisfaction and the cause of a great deal of strife and, sometimes, bloodshed. A more peaceful and satisfactory settlement of the question is demanded. It is said that every demand has its supply; so in this case, the want is supplied in what is known as coöperation. What is coöperation? It is the combining of men and women in a stock company or association where each has an equal share of stock, which may be paid for in money, labor, or material. It is divided into productive and distributive. Productive may be the raising of crops, etc., or the manufacture of goods, while distributive is the selling of the things produced. A well ordered and industrious community, whether coöperative or otherwise, attracts the admiration of all people.

If communities of honest, industrious Latter Day Saints could be established under the coöperative principle, it would furnish employment to many of our people and help dispel the dark forebodings which trouble some of the homes of the Saints. Such scenes as were brought to view in the Homestead and Pullman troubles ought to set some one to thinking and thus stimulate the working out of a more equitable plan, such as community of interests offers. If a careful selection of membership be made so as to exclude as far as possible parties having selfish tendencies, one of the greatest obstacles to success in coöperative work will be overcome.

It is this selfish tendency in men that has rendered unavailing every scheme of community of interests of which we have any knowledge.—*Saints' Herald*, 1892, p. 645.

The right application of this principle overcomes this adverse tendency.

Man is a creature of circumstance and takes his character and opinions from his environments, as the chameleon takes its color from the grasses and leaves in which it hides. Place man in a world of competition where he is taught that the ability to get and keep wealth should predominate over all other talents—where he finds he must either grind the faces of his fellow men, or have his own ground in a mad struggle for existence—and the selfish animal in his nature is bound to come to the front. But take him out of these competitive environments, place him amid surroundings where coöperation and interdependence have full play in social and

industrial relations—where he is taught to look upon his fellow man, not as prey, but as his brother—and the better, unselfish side of his nature will be developed.—*The Coming Nation*.

Henry George speaking of coöperation says:—

But it seems to me that the only power by which such a state of society can be attained and preserved is that which the framers of the schemes I speak of generally ignore, even when they do not directly antagonize—a deep, definite, intense, religious faith, so clear, so burning as to utterly melt away the thought of self—a general moral condition such as that which the Methodists declare, under the name of "sanctification," to be individually possible, in which the dream of pristine innocence should become reality and man, so to speak, should again walk with God.—*Social Problems*, p. 95.

I believe that assured success would attend any effort where a due regard for God's law was had and man should be enabled to put in practice that part of the decalogue which requires us to love our neighbor as ourselves. Again Mr. George says:—

I believe that any great *social improvement* must spring from, and be animated by, that spirit which seeks to make life better, nobler, happier for others, rather than by that spirit which only seeks enjoyment for self.

Sr. Fanny Jones says:—

The real progress of a nation will be slow unless accompanied by that Spirit from above.—*Saints' Herald*, 1892, p. 735.

So, in order to succeed in coöperative methods, we must recognize that *mutual advancement* rests on higher ground than selfish interests. In coöperation the interests of the community should come before our own.

Improvement becomes possible as men come together in peaceful association and the wider and closer the association the greater the possibilities of improvement. . . . Thus association in equality is the law of progress.—*Progress and Poverty*.

An organization could be effected among the Saints and land could be purchased, part cleared and part woodland, either of which would furnish immediate employment, and homes could be built.

To illustrate the advantage of coöperation: ten men may have one hundred dollars apiece; but the sum that either may have, would not go far in the purchase of house and land, but let these ten men club or coöperate together and there would be one thousand dollars with which to buy a home. With the increase of membership, rent or interest on the first house would help towards building for the rest of the membership. There

is an association in Boston that will build a house and buy the land for anyone wherever the individual may select for five dollars down and one dollar per week on one thousand dollars with interest at six per cent.

Again, we will suppose that ten men have not one hundred dollars apiece, but have labor and are willing to meet on mutual ground; in other words, coöperate with the ten men, first mentioned, with the money. Thus the money finds investment and the labor finds employment.

Still, again, we find another set of men that have not the money, nor yet the time to devote to labor, but have material or stock which is possibly lying idle and could be incorporated with the capital and labor. Capital and labor united and the stock of the third party added, would furnish quite a start. Money, labor, and stock are all necessary for successful business enterprise. Thus we would have a settlement of the vexed labor question. One writer says:—

Give labor a free field and its full earnings; take for the benefit of the whole community that fund which the growth of the community creates, and *want* and the *fear of want* will be gone.

ARTHUR B. PIERCE.

NORTH ATTLEBORO, Mass., October 5, 1894.

MERCY AND JUSTICE.

WHAT, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.—Book of Mormon, Alma 19: 13.

In perfect harmony with the above, the Savior said:—

Blessed are the merciful: for they shall obtain mercy.—Matt. 5: 7.

But the questions arise, How far shall mercy be extended? and when and where shall justice take effect? If, for accommodation, I lend a brother one hundred dollars for one year and charge him for the use of my money only six dollars, I am acting in strict harmony with the gospel of Christ. If, however, at the end of the year the brother should come to me and tell me that he had met with misfortune and could not pay me as he had promised, mercy comes to my relief and suggests, "You can extend the time one year longer if you wish, and that, too, without additional interest if you choose." You might throw off the interest that has already accrued, or you might forgive the

brother half the debt, and you will receive no harm; or, if you think you can afford it, you might give the brother his note and tell him you forgive him his debt as you hoped the Lord would forgive your debts. If the brother is worthy and needy, you will thereby increase his confidence in you as a follower of Christ; and through your kindness may afford him and his family much relief, yet they will feel that they are much more obligated to you than they were before.

Jesus taught his disciples to pray:—

And forgive us our debts, as we forgive our debtors.

If we can walk through this world all our life long without making a mistake, without sinning against God or man, it may do for us to demand full justice from all without extending mercy to any; but if we are conscious that after we have done our very best we will need from time to time (and especially in the day of judgment) to plead for the mercy of God, we should be very careful to extend mercy to all men.

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.—Matt. 6: 14, 15.

In whatever way a person may sin against me, whether it is by lying, slandering, stealing; or their enmity toward me is manifest in abuse, though their envy and spite is under a cloak of hypocrisy; yet it is my duty to forgive them all and stand ready whenever opportunity affords to bless and do them good; for the Savior taught:—

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matt. 5: 44, 45.

God's love is universal, and should be imitated by all his children. The sentiment or truth taught in the gospel is, Love to *all* and enmity to *none*. I often wonder what the condition of things would be if God blessed only those who loved and obeyed him. And yet, I can understand how, in justice, special blessings are provided for and received by the obedient children of God. The Apostle Peter once

thought upon the subject of mercy and justice; and said to Jesus:—

Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents [\$14,400,000]. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.—Matt. 18: 21-27.

Let us suppose, for the argument's sake, that this servant's condition represents the condition we were in when the gospel found us, and that the ten thousand talents, or fourteen million, four hundred thousand dollars, is used to represent the enormity of our sins, showing that if strict justice were done it would deprive us of happiness forever. Though we had no means of paying the debt, when we plead for mercy and accepted the conditions of the gospel, our heavenly Father was not only willing to extend our time, but gave his Son that through his sacrifice the debt might be canceled and we be the recipients of sanctification, redemption, and eternal life. The mercy of God toward us should teach us the lesson that it is our duty to have compassion on all men, but especially on those of the household of faith, lest we should be found wanting in the day of judgment. Let us see how it was with the servant referred to above:—

But the same servant went out, and found one of his fellow servants, which owed him an hundred pence [seventeen dollars]; and he laid his hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.—Matt. 18: 28-30.

Why did not this servant forgive his fellow servant as his Lord had forgiven him? Was it because his fellow servant owed him more than he had owed the Lord? No; for when you place seventeen dollars in juxtaposition with fourteen million, four hundred thousand dollars, the former sinks into insignificance, though one

may be used to show the abundant mercy of God and the other as demonstrating man's lack of that attribute. Let us notice what will be the result of this lack of charity:—

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him [in the judgment], said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespases.—Matt. 18: 31-35.

It does seem that we, through selfishness and a lack of charity, may become spiritually blind, and forget that we were "purged from our old sins," and pay the penalty for these sins, as well as our former indebtedness, in the prison house prepared for the transgressor. O Lord, deliver us from that unhappy condition by making us willing to apply thy truth to our thoughts, words, and deeds! We do not want to be among that number who in the day of judgment will say:—

Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?—Matt. 7: 32.

Neither do we wish to be among that number to whom thou shalt say:—

Ye never knew me; depart from me ye that work iniquity.—Matt. 7: 33, I. T.

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespases, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds.—D. C. 64: 2.

In harmony with this was Jesus' statement while upon the cross,

Father, forgive them; for they know not what they do.

Influenced by the same spirit of love, Stephen, while being stoned by those whom he was laboring to save, cried out in pity,

Lord, lay not this sin to their charge.

But in the same section and paragraph above-mentioned, occurs an-

other statement to which I call attention as revealing in part where justice comes in, so far as the church militant is concerned. It reads as follows:—

And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

If I understand the scripture just quoted, it means that it is our duty to forgive every sin that may be committed against us individually, whether the sinner repents or not; but while this is true, it also teaches that we cannot step into God's place and forgive those who have willfully transgressed his holy law. To illustrate: God has given to his church the fullness of the gospel and made it her duty to teach its precepts in clearness and fullness in the Spirit of God; and it is her duty to administer the sacraments or ordinances of the gospel in the fear of God, though she is authorized to both teach and administer in the name and by the authority of Father, Son, and Holy Ghost. Could the church, if she wished to, exercise more charity toward the so-called Christian world, change her teaching to suit the tastes of the people, or administer the ordinances to suit their conveniences without displeasing God? If so, why did the Lord state otherwise when such a disposition was manifest upon the part of the members, as follows:—

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in days of old. Wherefore enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.—D. C. 20.

The following was given that the church might know how to govern herself in harmony with the divine will:—

And to her was granted that she should be arrayed in fine linen, clean and white: for

the fine linen is the righteousness of saints.—Rev. 19: 8.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me, and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.—D. C. 41: 1, 2

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law.—D. C. 38: 7.

They obeyed the commandment just quoted, and the law which was to govern the church until Christ comes was given as promised, and section forty-two, which contains said law, reads:—

Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken and hear and obey the law which I shall give unto you; for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

In addition to the statement above, "And ye shall see that my law is kept," in paragraph five we learn something more concerning the minister's duties.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.

As "God is no respecter of persons," his justice requires that these principles should be taught in all the world, and, so far as possible, to every creature without fear or favor, though in the spirit of meekness and

love. He will receive, forgive, bless, and save all those who believe and obey, and punish all those who will not comply with these requirements, notwithstanding it is written, "For his mercy endureth for ever."

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things.—D. C. 85:10.

In section 42: 6, 7 we find this reading:—

And now, behold, I speak unto the church. Thou shalt kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; and he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out.

The justice of God demands that this law should be righteously enforced against every transgressor, that the church might thereby be kept "without spot and blameless" before him; thus preparing herself individually and as a body to meet the Lord with joy at his coming.

Our government, glorious as it is, lacks very much of being what it might be, not so much because of the imperfections of her laws, as because few if any of her laws are as righteously enforced as they might be. There is too much favoritism; too many of her citizens who are not willing that certain of her laws should be enforced, because they are not in harmony with their thoughts and manner of life. Prohibition in many parts of the State of Iowa was a failure, not because the principle was wrong, but because too many of her citizens

were unwilling to govern their appetites and step squarely upon the high platform of a citizen and render all the assistance in their power to enforce the law.

The fact that the Lord has, in his wisdom, invited his church to "come up higher" shows that there is still room for improvement on her part; and yet we would not dare to say it was because of the imperfection of her law, but rather incline to the thought that it is either because her laws are not as correctly understood, or as righteously enforced as they might be, or as closely observed as they could be, that this request is necessary. The law itself provides that members in transgression shall be kindly dealt with; that officers should make every possible effort to save them; that members in transgression who will repent and acknowledge their sin shall be forgiven, and it is just. When one is overtaken in a fault or finds himself a transgressor of the divine law, it is honorable to confess and ask forgiveness; but to confess and ask forgiveness when one is not guilty is both weak and cowardly. Justice makes no such demand.

Officers of the church are to be directed in their work very largely by the guiding influence of the Holy Spirit as to when, and where, and how their work can be best performed in harmony with the spirit and letter of the law. No one is as well qualified to know what an officer's work has been in any given case as he himself, unless it be superior officers or the court having jurisdiction who after a careful and full investigation of the whole matter have a right to decide as to the merit of the work or duty performed. For anyone to undertake such a task, unauthorized, is foreign to good government, and hinders true development in the body of Christ, and is intended only to thwart justice.

Are we all willing that the law of God should be righteously enforced? If so, there is no question but what a great spiritual and healthy growth may be made by the church, and "Zion will arise and put on her beautiful garments," and shine forth above the sins of the world as the sun in his noonday glory. We will have no disposition to plead mercy to the robbing of justice, for it is written:—

Now the work of justice could not be destroyed: if so God would cease to be God.—Alma (large edition) 19: 82.

C. E. BUTTERWORTH.

Willow township, Crawford Co., Iowa, September 22, 1894.

"LORD, IS IT I?"

THE watchword of this day seems to be *progression*. And he who would be up with the times must be actuated by this sentiment, or he must soon yield to the inevitable result of being left to bring up the rear of the onward march.

Now it matters not what one's occupation or profession may be, the same is true, that he must study to keep abreast of the times. Everything in the great business world is quite in advance of what it was twenty-five or fifty years ago. See the mighty strides which have been made in manufacturing and transportation. A rag picked up in the alley in the morning may be laid upon the table of a reading room in the form of a newspaper hundreds of miles away in twenty-four hours. Think of the vast improvements in lighting and heating which have been made. A hundred other things might be mentioned of this character, but sufficient.

In the political world it is the same. While we sometimes think our statesmen do not know nearly so much as our Puritan forefathers, we must confess, upon reflection, that we are to-day far in advance of any time in our history, in theory and in practice, generally speaking.

Then, too, in the social realm great reforms have been inaugurated, tending toward the amelioration of the race, and of the lower creations controlled by it.

When we come to the question of religion, there, too, we see evidences of progress. We see it in the growing demand for more liberal creeds, in the tendency toward the primitive Christianity as revealed in the Bible, and in the growing sentiment in favor of a union of the creeds upon one common system of faith. If the last means anything, it means that in the churches, among the leading minds, the belief is becoming more and more current that there should be but one church,—

One Lord, one faith, one baptism.

This is the very thing the "latter-day philosophy" has been trying to

put before the world for the last sixty years and more, and the world is awakening to the fact.

But do you ask, Can we improve upon the gospel of Christ? Ah, no! But we can improve within the gospel of Christ from first to last. It is improvement in itself. Men have tried to improve upon the gospel until we have the great diversity of creeds of to-day. We read of men who improved *within* the gospel until God took them and their city unto himself. O glorious thought! And so may we so improve within the gospel until we shall be prepared to dwell with God and the angels.

How shall we then make this progression? First of all, by obeying the principles of the doctrine of Christ. And some there are who have supposed that nothing more was required of them after first principles; but Paul said, "Let us go on unto perfection;" and certainly no true disciple will be content to stop short of perfection. Paul did not mean perfection in the sense of God's being perfect, but perfection from the standpoint of mortality. The man who studies to know his duty the best he can know it by God's help, and then does it the best he knows, is a perfect man. This brings it within the reach of human attainment, and hence appeals to our judgment and inspires us to make the fight.

Probably every honest Saint has asked himself the question, when the Spirit has exhorted to come up higher, "Lord, is it I?" Probably, too, every honest Saint has discovered by the aid of that searcher of hearts—the same Spirit—that there are many weak places in his character that need strengthening. Probably too every honest Saint will avail himself of every means within his reach that will help him on to this perfection.

As one of the many means to help us on to perfection the Lord commands us to-day to study "all good books." Now some have supposed that "good books" means only the inspired records. But certainly the Lord understood our language, and knew that good books were such as were beneficial for us to study. Will anyone presume to say that authentic histories are not good? or that descriptions and travels are not good? or that biographies of our great and

good men are not good? or that the pure rhythm and sentiment of the poet, lifting us, and inspiring to nobler thoughts and deeds, are not good? If the song of the birds is inspiring, much more so is the song of the poet? If the landscape stretching away before us is enrapturing and refining, so is the painting of the artist, whether with brush or pen.

Let us not, then, deprive ourselves of these great blessings, because of the false notion that they are of the world. We might as well condemn most of our music because it came from the world. Adam was told to partake of everything about him save of the tree of the knowledge of good and evil. So we are privileged to partake of everything about us but the evil. We are commanded to come out of Babylon. Why? So that we be not partakers of her evil deeds. The Lord does not expect us to cease to associate with the people of the world, so long as he requires us to live among them. Neither does he expect us to refuse a good thing simply because perchance it may bear the stamp of the world.

Provision has been made by divine permission and sanction, if not by divine direction, whereby we may perfect ourselves. In the direction of the Holy Spirit to us as individuals, and through those whom he has set apart as our spiritual teachers, we are instructed in regard to our spiritual duties. By our parents and in the Sabbath school we are instructed in the word of God. In the Daughters of Zion movement means is provided for the better life in the family and social circle. In the Zion's Religio-Literary Society is provided the means for studying "all good books," and cultivating our literary attainments and social behavior, as well as the "gifts of music and of song."

What a happy thought it is that the Church of God recognizes in these different aids the hand of Divinity, and has given them a hearty Godspeed! But it is a sad thought that some whom we know and love are either indifferent or averse to them. There are some whom we know who do not see in the Religio that which is according to their idea of things; and while it is recognized by the Church of God of which they are members, they are carried away with a Chau-

tauqua or some other literary society. We would not be harsh in our judgment, nor seem to be so; but the thought has come something like this: What a great help some of this same class of Saints would be to the Religio, if they would but expend in it their energies. When Jesus was upon earth he had not so much as a place to lay his head. Should he come to earth now he would not find a resting place with the popular churches, because of his simplicity and plainness. His church has always been plain and simple, too much so for many Latter Day Saints. How is it with us to-day? Are we turning our faces in other directions because the church does not come up to our ideal standard? Again let us answer the question, "Lord, is it I?"

When the trump shall sound, and the cry shall be heard, "Behold, the Bridegroom cometh; go ye out to meet him," we shall all want to have our faces toward the Church of God then. But let us remember that the Lord said:—

Many shall say unto me in that day, Lord, Lord, etc.

It is a very serious matter to all claiming to be Saints. When we come to the judgment, suppose we were asked by the Father, "Son, did you make my cause your first effort?" It would be a terrible thing for us to have to say, "No, Father; I thought I could get more good out of this other society, and I made that first." How our heart would ache when the Father would say: "Very well, you shall have what you labored for; you may retire to second place. I have reserved my highest glory for those who have made my cause their first and best effort." We cannot comprehend the anguish that would be caused by that look of compassion and tenderness, yet of justice, as in response to our sentence we should turn away.

This reference is made more especially in behalf of the Religio, for the reason that there are a great many of the Saints in various localities where local societies exist, who could not only benefit themselves, but would aid greatly in the benefiting others by lending their assistance in this grand, good work. It sounds all very well to talk about what our church is doing, and is going to do; but the ques-

again confronts us, "Lord, is it I?" Every one would like to have that question in this last connection answered in the affirmative. And the only possible way to have it so answered is to stand true to our duty and see to it that the cause of Christ does not suffer from our negligence or selfishness. The blessing comes oftener when we lose sight of ourselves and center our thought upon doing good to others, than when working for our own benefit.

J. A. GUNSOLLEY.

210 Essex street, SALEM, Mass.

Conference Minutes.

WEST VIRGINIA.

Conference met with the Wayne branch at Centerville, October 13, and 14, 1894, at ten a. m.; G. T. Griffiths was chosen to preside, G. H. Hilliard assistant; B. Beall was chosen clerk, W. R. Odell assistant. Branch reports: Clarksburg 26, loss 1; Fairview 34, gain 1; Buffalo City 36, no change; Union Grove 17, no change; Wayne 27, gain 2; Cabin Run 26, no change; Mt. Zion 19, no change; New Hope not reported. Elders reporting: J. L. Williams, J. Carpenter, G. H. Godbey, H. E. Moler; Priests B. Beall and W. R. Odell reported. B. Beall, Bishop's agent, reported: Due agent last report \$27.70; in agent's hands \$12.92. Report approved. G. H. Godbey was chosen president of the district, B. Beall was sustained Bishop's agent, and J. B. Russell was sustained clerk. Conference adjourned to meet with the Mt. Zion branch on the second Saturday in March.

LITTLE SIOUX.

Quarterly conference of the Little Sioux district convened at Logan, Iowa, December 1, at 10:30 a. m.; D. Chambers, Joseph Seddon, and J. W. Wight were chosen to preside; A. M. Fyrando and J. F. Mintun secretaries. Branches reporting: Missouri Valley, gain 8; Logan, loss 1; Woodbine, gain 12; Little Sioux, gain 6; Spring Creek, gain 8; Union Center, gain 4; Magnolia, loss 1. Ministerial reports: Elders J. R. Lambert, D. Chambers, C. Derry, J. W. Wight, J. F. Mintun, F. Hansen, W. Chambers, A. M. Fyrando, O. Case, H. Case, W. R. Davison, J. C. Johnson, D. A. Hutchings, M. Jensen, A. A. Baker, R. Farmer, J. Seddon, J. Donaldson, W. Donaldson, T. H. Parker, D. W. Palmer; Priests S. C. Diggle, J. Emmerson, W. T. Fallon, W. D. Bullard; Teachers E. C. Outhouse, J. S. McDonald, D. Goodman, S. B. Kibler, C. Kennedy. Bishop's agent reported: On hand September 1, 1894, \$51.41; received \$176.85; amount expended \$236.41; due agent December 1 1894, \$5.15. [Figures erroneous.—Ed.] Auditing committee reported account correct. Recommendation of Woodbine branch that S. B. Kibler be ordained an elder was presented. Motion made to so ordain, but upon request of Bro. Kibler for more time to con-

sider the matter motion was lost. Warren W. Baker, on recommendation of Logan branch, was ordained a priest. Report of court of elders in case of John J. Conyers was read. The recommendations of the court were by motion adopted. Spiritual condition of branch was generally good and improved. Resolved that it is the sense of this body that ordinations should be recommended only when there is evidence that God has moved in such direction. On motion C. Derry was requested to give us as much labor as he could, and it would be thankfully received. Preaching by A. M. Fyrando, C. Derry, J. W. Wight, and J. F. Mintun. Adjourned to meet at Magnolia, Iowa, first Saturday and Sunday in March.

Sunday School Associations.

SPRING RIVER.

Convention met at Weir City, November 12, 1894; Sr. Mina Hart superintendent, Mirtie Jones secretary. Eight delegates were present. Superintendent reported her labors. The rule was suspended and officers were elected for one year and four months, as follows: G. W. Hobart superintendent, Sr. A. C. Hart associate, Mirtie Jones secretary, Fannie Davis treasurer. Following schools reported enrollment: Webb City 92, Angola 48, Seligman 29, Blendville 49. Voted to accept the Blendville school report and superintendent asked to instruct it in its duty. Blendville and Weir City schools were invited to join the association. The treasurer's report was referred back for correction. Srs. Barbridge, Mina Hart, Lillie Taylor, Martha Macon, and A. P. Free were appointed a committee on arrangements. Short talks on the benefit of the literary work and the help it would be to the work in general were given by A. C. Hart, O. P. Sutherland, O. Olsen, Bro. Stewart, and G. W. Hobart. On motion, a committee was appointed by the superintendent to collect *Ensigns*, tracts, sermons, etc., to be placed in the hands of the superintendent, to be distributed as he saw best; committee, Barbara Davis, E. E. Gilbert, Sr. English, Sr. Alma Cook, Sr. Brown, and J. W. Kern. Weir City Sunday school was received into the association. A very interesting and instructive programme was rendered in the evening. Adjourned to meet at Webb City, Missouri, Monday after the quarterly conference, at ten a. m.

It costs the people of the United States twenty-five million dollars a year to be born, three hundred million dollars a year to be married, seventy-five million dollars to be buried, and nine hundred million dollars to get drunk.

If a colored waiter carrying a roast turkey should drop it, what effect would it have on the nations of the earth? Answer: It would be the downfall of Turkey, the overthrow of Greece, the breaking up of China, and the humiliation of Africa.

He who thinks too much of himself will be in danger of being forgotten by the rest of the world.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

To the Saints of Minnesota; Dear Saints:— No doubt all will agree with me that there is no one better posted in church finances and temporal affairs than Bishop E. L. Kelley, of Lamoni, Iowa.

I this day have received from him an urgent request that all members, both old and young, respond to the pressing needs of the church. We are not forgetful of the very hard times we are just now passing through, but a small amount from each one placed opposite his name in the book is what is required of each member. Remember, many mickles make a muckle. By responding cheerfully as the Lord has blessed you to the demands now pressing on the work, you will be making the sacrifice necessary to your own good. No one of us wants to be found robbing God in tithes and offerings, (read Malachi 3: 8, 9, 10,) but we all want to be found helping and working for the good of others, as "It is more blessed to give than to receive."

I am in hopes to be able sometime in the future to visit each branch and talk this matter up. In the meantime I would request branch presidents to read this notice at branch meeting, explaining to the members the necessity of keeping the whole law, receive whatever may be given, place name opposite the amount, forward same to me, and I will receipt for same.

The scattered Saints can forward directly to me; receipt will be forthcoming. Remember the address.

W. W. McLEOD.

CORMORANT, Becker, Co., Minnesota, Nov 30.

NOTICES.

Saints of Southern California district, please take notice that at the late district conference, held at Los Angeles, California, October 26 to 28, 1894, the writer was chosen to act as church historian for said district, to fill the place of our beloved brother, D. S. Mills, deceased. The object of said office is to record in a suitable book, such remarkable or marvelous manifestations of God's power to his church and his people in these last days as shall be of sufficient interest and value to elicit the attention of all honorable and pious persons, who believe in the divine mission of our Lord and Master, Jesus Christ. Therefore all persons who have received or witnessed any of the above-named blessings, also special answers to prayer, are hereby requested to forward to me (at the address named below) as plainly written and concise accounts of the same as possible, giving exact dates when you can, otherwise the nearest to the exact date. If your communication is under the head of healing, or prophecy, name some person or persons who were present at the time said manifestation occurred as witnesses. If they come under the head of dreams, the historian will claim the right to decide whether they are of sufficient importance to be placed on record as matters of history or not. Hoping that all who feel an interest in this work and who have anything of this character which they

would like to have placed on record will forward them without delay, so that the record may become one of especial interest and value to the church, I subscribe myself,

Your humble servant in this cause,

R. R. DANA.

609 South Spring street, Los Angeles, California.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

To the Saints of the Southern Wisconsin District:—Upon recommendation of late district conference of Wisconsin, the Western Wisconsin district has been divided, and Bro. C. C. Hoague recommended for appointment to act as Bishop's agent in the Southern Wisconsin district.

Bro. Hoague has been duly authorized to act in behalf of the Bishopric, and will receive tithes and offerings from the Saints living in that district, and they may communicate with him by addressing him at Fulton, Rock county, Wisconsin.

If each member in the district will take pains to see that his or her name is entered on the Bishop's agent's record for whatever amount of contribution they can properly make under the law, it will be a great advantage to the work in the district, and will furnish a recommendation for the necessity of work there to those outside so as to secure aid from other sources to carry on the work.

Bro. W. A. McDowell, the former agent of the Western Wisconsin district, is hereby tendered the thanks of the Bishopric for his faithful work as agent in the past.

Very respectfully,

E. L. KELLEY.

LAMONI, Iowa, December 4, 1894.

BORN.

ANDERSON.—Doris Zuleika, daughter of Benjamin and Audie Anderson, granddaughter of Pres. Joseph and Sr. Bertha M. Smith, at Lamoni, Iowa, born October 6, 1894, and named as above; blessed at Saints' chapel, November 25, 1894, by Pres. Joseph Smith and Asa S. Cochran.

FAUVER.—November 27, 1894, to Bro. William Fauver and wife, a son, and named William Leland. Blessed same date by Elders A. B. Kirkendall and A. B. Ervin.

MILLER.—At Fairbank, Iowa, October 2, 1893, to Bro. and Sr. H. D. Miller, a daughter, and named Sylva May. Blessed November 22, 1894, by J. S. Roth and John Heide.

RICHARDSON.—To George and Etta Richardson, of Tabor, Iowa, May 2, 1894, a son, and named Wayne Ross. Blessed November 29, 1894, by Elders H. Kemp and W. Leeka.

MARRIED.

DAY—BROWN.—At the residence of the bride's parents, Bro. and Sr. Emerson Brown, Keosauqua, Iowa, November 27, 1894, Mr. William B. Day to Sr. Bertha Brown, by Elder James McKiernan. After the magic words that made them "one" had been said, the company, about fifty in number, sat down to a bountiful banquet, presided over by Mr. H. H. Disbrow, master of ceremonies, who by his thoughtfulness showed himself an adept for such occasions. The company showed themselves appreciative of good cookery, presented a long list of useful and ornamental

articles to the happy couple, and then departed with kind wishes for prosperity and happiness to them in their new relationship, which they now begin with brightest prospects of future success. May all their days be happy days.

HAWLEY—FORD.—Alma Hawley and Mary H. Ford were united in marriage at the home of the bride's parents at Ravenwood, Nodaway county, Missouri, November 21, 1894, John Hawley officiating. After the ceremony about sixty guests sat down to dinner prepared by the bride's mother. Many useful and valuable presents were given, and all wished the young couple happiness and prosperity.

TOYNE—WHITING.—At Glidden, Iowa, November 29, 1894, Mr. Amos Toyne and Sr. Louisa Whiting, of Glidden, Iowa, Elder C. J. Hunt officiating.

DIED.

DUNCAN.—At Blue Rapids, Kansas, November 25, 1894, Rhoda E., youngest daughter of Sr. Jennie and Mr. James Duncan, aged 11 months and 20 days. Funeral sermon by Rev. Henry Clark, of Blue Rapids.

SHERRILL.—Robert C. Sherrill was born March 28, 1864, near Charleston, Mississippi; was taken with la grippe in the spring of 1891, whereupon he left his home and friends and came to Texas for his health, but continued to go down hill until August 3, 1894, when death came to his relief. He was baptized and confirmed by Elder E. W. Nunley in 1894. He was consistent in his life, and just before his death stated that he wanted to go.

FAY.—At Friberg, Minnesota, June 6, 1894, Sr. Anna H. Fay, aged 49 years, 6 months, and 9 days. Sr. Fay united with the Reorganized Church July 18, 1891, being baptized by Elder I. N. Roberts. She leaves a husband and four children to mourn. Funeral service by Elder William Barnhart.

Then friends shall meet with friends most dear,
Parents and children too,
No more to shed the parting tear,
Or bid the sad adieu.

HOWARD.—At Friberg, Minnesota, May 18, 1894, Bro. George W. Howard, aged 67 years. Bro. Howard was born in Vermont; baptized into the Reorganized Church at Silver Lake, Minnesota, July 18, 1889, by Elder B. B. Mosier. He had no relatives in this State, but leaves many friends to mourn. Funeral at the residence of Bro. J. H. Taplin, conducted by Elder H. B. Fay.

WEST.—Owen West was born April 15, 1852, at Sinking Spring, Ohio; baptized February 8, 1887, by Elder L. R. Devore; died November 6, 1894. He was a true Saint and will be missed by the Highland branch, of which he was president. Funeral sermon November 8, 1894, by Elder A. B. Kirkendall; text, Numbers 23: 10.

HAMILTON.—At the Grove Hill, Iowa, branch, November 20, 1894, Sr. Sarah A. Hamilton, aged 69 years, 7 months, and 6 days. She used to belong to the Baptist Church, but was not satisfied. On May 28, 1893, she was baptized into the Church of Jesus Christ of Latter Day Saints, by J. S. Roth, and notwithstanding the strong opposition she received from all her folks, she

died strong in the faith. A short time before her death she saw the heavens opened and the joy and bliss that awaited her. She longed to go. With her last words she admonished her family to repent and obey the gospel. The sermon was preached to a large audience from Hebrews 9: 27, by J. S. Roth. That was her request when she took sick, seven weeks before she died. She suffered much, but was very patient.

HASKELL.—At his home in Little Deer Isle, Maine, November 28, 1894, Peter H. Haskell, aged 68 years, 10 months, and 2 days. He leaves a noble wife and several children to mourn. He served in the navy at his country's call, during the Rebellion, and had just been allowed a good pension, thus leaving his family in a good condition. He was well liked by all who knew him. Funeral services by Elder J. C. Foss; text, John 5: 25-29.

CARPENTER.—On the morning of November 26, 1894, at the residence of his daughter, Mrs. Selima Pack, Kamas, Utah, the spirit of Bro. John Sencere Carpenter took its flight peacefully and quietly as a little child might sink to sleep. "Father" Carpenter was born in Bavaria, Germany, March 10, 1821; came to America in 1823; became a Latter Day Saint in 1845; came to Utah in 1852; joined the Reorganized Church on his original baptism in 1886. He leaves a widow, five sons, and two daughters to mourn.

BENNER.—At his home in Thurman, Iowa, November 14, 1894, Bro. George F. Benner. Bro. George was born March 18, 1849, in Illinois. Came to Fremont county, Iowa, with his parents in 1850. Was married to Miss Elizabeth Study, in 1871. He united with the church August 25, 1888, and lived a devoted Christian life, highly respected by all. He was a favorite of young and old, kindhearted, and proverbially good-natured. He found a warm spot in the hearts of us all. Was a kind, loving, and affectionate husband and father. He leaves a true and loving wife, two affectionate daughters, an aged mother, four sisters, three brothers, and a large circle of relatives and friends to mourn their loss. Funeral services conducted by the lodge of Oddfellows. Sermon by Elder Henry Kemp in the Saints' church, December 3, 1894, to a large, attentive audience of mourners and friends.

EVANELIA VIEWS.

The Bishop's office now has two very fine views of the new boat that has gone into missionary service in the Society Islands; one 8 x 10 inches in size, the other 10 x 12. The pictures may be had at fifty cents each, or the two for one dollar, postage prepaid; the net receipts to be applied on the Gospel Boat account.

Address all orders to E. L. Kelley, lock box 316, Lamoni, Iowa.

When a right principle so possesses men's souls that defeat only spurs them on and death itself cannot destroy their influence, which, therefore, finally issues in the complete triumph of that principle, then those baffled heroes are in Paul's view more than conquerors.—*Scudder*.

SPECIAL GIFT LIST

FOR THE HOLIDAYS.

With the approach of the Holiday Season comes the spirit of Christmas—the spirit of giving. What shall one give to friends, relatives, or neighbors? Articles of merit, of true worth, certainly; whether great or small. Those worthy of affection and friendship; Gifts that are permanent in value; Remembrances that perish not with the mere using; Gifts that strengthen the sentiments that bind receiver and giver.

For Grandparents, for Parents, for Sons, Daughters, Children, and Friends,—for all, old and young, our book list has articles of value, such as will command appreciation and impart good.

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is a gift worthy of any. For an elder in the field, for father, mother, sister, or brother, for anyone who reads to improve the mind and enrich the heart, this volume is a life-treasure.

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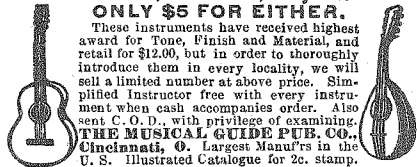
I have two sizes, one a yard long which can be coiled up—the one generally preferred. The other a foot long, and can be folded and put in the pocket. References, Elder J. F. Burton, San Benito, California, or Sr. M. Walker, Lamoni, Iowa. Address, **A. C. GEER,
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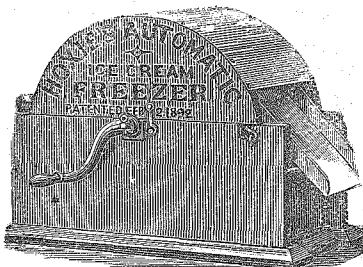
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 41. The Gospel, and Epitome of Faith; per doz. 3c., 100..... 15
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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY

Flora L. Scott

Vol. 41.

Lamoni, Iowa, December 19, 1894.

No. 51.

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DEBASING ASIATIC FAITHS.

THE traveler and authoress, Mrs. Isabella Bird Bishop, recently delivered an address on the religions of Asia, in which she said:—

"As a traveler, and not as a mission worker, do I speak of what I have seen of the desperate needs of the unchristianized world. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, North India, Cashmere, Western Thibet, Central Asia, Persia, Arabia, and Asia Minor. I lived much with the people in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I went I saw sin, and sorrow, and shame."

"I think that we are getting into a sort of milk-and-water view of Heathenism, not of African Heathenism alone, but of Buddhism, Hinduism, and Mohammedanism, also, which prevails in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia it struck me very much how little we heard, how little

we know, as to how sin is enthroned, and deified, and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the core. The morals of Mohammedan countries are corrupt and the imaginations wicked. How corrupt Buddhism is! How corrupt Buddhists are!

"Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, running to such an extent that in some countries I have hardly ever been in a woman's house or near a tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times.

"The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression."—*Literary Digest.*

CHRISTIANITY DID NOT COME FROM BUDDHISM.

WE find an article in the *Danskeren*, Copenhagen, which presents the strongest contrasts between Buddhism and Christianity, and, while not contradicting the premises of Dr. Carus, denies *in toto* the general trend of his paper. We give a translation of the most important passages:—

"Let it be noted, first of all, that it is not among serious scholars that the notion of a derivation of Christianity from Buddhism has arisen. They see parallels, but they do not think of deriving one from the other. All those notions which go to throw discredit upon Christianity come from the skeptics who desire to do away with Christianity.

"How can there have been any derivation of Christianity from Buddhism? Look at the contrasts! How can they be overcome? If Christianity be only a new form of Buddhism, what has become of the characteristics of the Oriental and so-called original source? Whence arose those remarkable differences between the two systems? Indeed there is no family likeness between the two.

"1. Christianity is a religion, while Buddhism claims to be a system of morality and philosophy only, the difference between the two being that the first reveals the Creator, makes man known to himself, and reveals the mode of union with God, while the latter does not.

"2. Buddha cannot rightly be called 'the Light of Asia,' for there are many other lights beside him. Christ has been proved to be 'the Light of the World,' for he lights for every man. Buddha can only help one who helps himself. He bids his followers to go and get rid of suffering; Christ rids those who follow him.

"3. Buddha had no idea of sin as an offense against God, and no true idea of holiness. Sin to him was only a demerit, which could be got rid of by good actions and by ascetic means.

"4. Buddhism says: Act righteously through your own efforts and you shall be saved. Christianity teaches: Be righteous through a power implanted in you from above.

"5. Buddhism is not exclusive. It tolerates other religions as means of salvation. Christianity holds that there is only one name under heaven given among men whereby a man can be saved.

"6. Buddha never claimed to be sent. He came in his own name and preached only his own experience. Christ claimed that the great I AM sent him and he proclaimed his message.

"7. Christ broke no moral law in order to set up as a teacher, Buddha deserted wife and family and denied them.

"8. Christ worked miracles which have been authenticated. Only in the

Lalitta Vishara, the mystical records of the Northern School of Buddhism, do we hear of miracles in connection with Buddha. Christ's miracles were performed for the relief of suffering mankind. Buddha's are fanciful and 'metaphysical.' They nearly all relate to his own personality and glory.

"9. Christ died the death of a martyr. Buddha died peacefully among his friends and from an attack of indigestion at the age of eighty.

"10. Eyewitnesses testify to the resurrection of Christ's body. Buddha's body was burned, and its ashes distributed everywhere as relics.

"11. According to Buddha's own declaration he lives now only in the doctrine which he left behind him for the guidance of his followers. Christ promised: 'Lo, I am with you alway, even unto the end of the world.'"—*Literary Digest*.

LONGEVITY OF FEMALES.

The Medical Record says woman has the advantage of man as regards longevity; she suffers less from accidents, injuries, and many forms of disease; she is, in fact, more tenacious than man of the limited enjoyments allowed her. Dr. Brandreth Symonds has collected and studied a large number of statistics to illustrate this interesting fact (*American Journal of the Medical Sciences*.)

The comparative mortality of the sexes at different ages shows that in the first year of life the mortality of the female is much less than that of the male, being at birth 92.64 per 1,000 as against 112.80, and at the end of the year 31.87 as against 35.08. This difference continues up to the fourth year. From five to twelve the female mortality is greater than that of the male, being at the latter period 3.56 for males and 4.28 for females. At the age of 46 the male mortality equals that of the female, the latter having been up to this time slightly in excess. During the years 46 to 56, the period of the climacteric, the male mortality gains rapidly on the female, being 6.32 per annum for the one and only 3.47 for the other.

Hence the climacteric is really a much more serious time for man than for woman. After 56 the female mortality gains on that of the male, but is always slightly below it. Woman has not only a less mortality, but a greater longevity than man. There is, also, a plurality of female births.

Seneca, writing to a friend of his frugal fare which he declares does not cost a sixpence a day, says: "Do you ask if that can supply due nourishment? Yes; and pleasure too. Not indeed, that fleeting and superficial pleasure which needs to be perpetually recruited, but a solid and substantial one. Bread and polenta certainly is not luxurious feeding, but it is no little advantage to be able to receive pleasure from a simple diet of which no change of fortune can deprive one."

COOLING A ROOM.

Those who have tried the experiment affirm that a large sponge hung in the room at night or in the daytime, if it can be behind a convenient screen, and kept constantly wet, will greatly assist in keeping the room cool, or a cloth hung in the window over the blind will cool the room as if a shower had fallen. All know how fresh water, sprinkled on the pavement in front of all the windows and doors, will freshen the hot, dry air. This is something to remember when the hot nights are upon us.—*Sel.*

Breakfast! Come to breakfast!

Little ones and all,—
How their merry footsteps
Patter at the call!
Break the bread; pour freely
Milk that cream-like flows;
A blessing on their appetites
And on their lips of rose.

Dinner may be pleasant,
So may the social tea,
But yet, methinks the breakfast
Is best of all the three.
With its greeting smile of welcome,
Its holy voice of prayer,
It forgeth heavenly armor
To foil the hosts of care.

—*Mrs. Sigourney.*

ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

December 16-22.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

Instrumental music. "The wind over the chimney," Longfellow. Song, page 100, *Winnowed Songs*. Prayer. Song, page 72, *Winnowed Songs*. Essay, "Old and new year," ten minutes. Music, duet. Reading, pages 78-80, Emerson, *First Series*. Reading, paragraphs 2, 3, 4, 5, section 85, *Doctrine and Covenants*. Quartet. "Life is too short," *Poems of Passion*. Essay, "What is life?" five minutes. Instrumental music. Reading, pages 193-196, *Drummond's Natural Law*. Song. Dismissal.

December 16-22.

Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Missouri.

(Please use Senior program this week.)

December 23-29.

Senior historical department; F. M. Sheehy, superintendent, 2948 Washington street, Boston, Massachusetts.

Opening piece. Prayer. Paper on Vaca De Castro. Music. Sketch of Gonzalo Pizarro. Vocal music. Paper on Pedro De La Gasca. Written answers by every member: Name five points or features that have impressed you most in the study of the subject we have had under consideration. Report of critic.

December 23-29.

Junior historical department; Etta M. Izatt, superintendent, 4342 Vista avenue, St. Louis, Missouri.

Hymn, number 329. Reading, Psalm 107, a member. Invocation. Hymn, number 312. Quotation, secretary, "So teach us to number our days, that we may apply our hearts to

wisdom." Response, society, "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it." Recitation, see hymn number 305. Reading, member, chapter 2, *Judges*. Three-minute talks on "the history of Israel." Roll call, response, one of the historical books of the Bible. Song, member. Business. Doxology. Dismissal.

December 30-January 5.

Senior temperance department, G. H. Gates, superintendent, No. 9 Pierce street, Providence, Rhode Island.

Instrumental selection. Hymn. Invocation. Hymn. Scripture reading by president, Proverbs 5. Recitation. Five-minute papers: "The origin of the theater." "The theater of Shakespeare's time." "Moral aspect of the modern theater." Instrumental music. Question box. Vocal duet. Reading. General discussion, "Should those who would be temperate in all things abstain from attending theaters?" Vocal solo. Critic's report. Business. Dismissal.

December 30-January 5.

Junior temperance department, R. B. Trowbridge, superintendent, Parsons, Kansas.

Organ voluntary. Invocation. Hymn by Society. Declamation. Roll Call. Paper: "The new year and improvements to be made in the temperance line." Vocal music. Discussion: Is prohibition right? Not only prohibition in whisky matters but also all intemperate practices? Responsive reading, Proverbs 8. Short talk by president. Doxology. Dismissal.

January 6-12.

Senior literary department, Dora Young, superintendent, Dow City, Iowa.

Song. Prayer. Instrumental music. Questions on the week's reading. Roll call, response from Whittier. Music, vocal solo. Book review, "Tale of Two Cities," by Charles Dickens. Recitation. Song by society. Paper, "Woman in Christian Work." Report of critic. Business. Dismissal.

January 6-12.

Junior literary department, Jessie Cave, superintendent, Lamoni, Iowa.

Song. Prayer. Biography of Daniel Webster. Recitation. Select reading from Webster. Oration. Solo. Short papers on the following: 1. Strong minds. 2. Great hearts. 3. True faith. 4. Ready hands. Roll call, respond with prose quotations. Song. Dismissal.

C. B. & Q. HOLIDAY RATES.

Christmas and New Year's Holiday Excursion Rates.—Tickets sold December 22 to 31 inclusive, and January 1, 1895, good to return on January 2, at one and one third fare, to any point within a radius of two hundred miles from selling station, continuous passage in each direction.

The Burlington Route is now running weekly, "personally conducted" California excursions. Pullman palace tourist cars of the latest model, with porter in charge, leave Chicago every Wednesday. For particulars, rates, etc., call on or address any Burlington Route agent. 12d3t

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 41.

Lamoni, Iowa, December 19, 1894.

No. 51.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 19, 1894.

GOOD ADVICE.

It has been our endeavor, since coming to Lamoni, to impress upon the Saints the necessity of keeping in view the advice given by the Lord in regard to the methods of gathering; that is, "Let all things be prepared before you."

One of the things to be feared in a gathering is the hasty collecting together of elements from which to form the body corporate which in themselves have not the power of assimilation, lacking either ability or the disposition.

That there will be in every community some who care but little for law, as a restraining rule, or for the obligation to good behavior due from all to society, which should be acknowledged and kept by every member, is an unfortunate fact. These unruly members are all of them quite willing that others should bear the burdens of maintaining the public good, the keeping up of municipal existence and the expense of keeping the public peace, but are careful to keep out of the way when asked to bear their proper proportion.

In a community like the one at Lamoni, where a religious idea has gathered its hundreds, it ought to be expected that there should be no malefactors, and that with those whose religious convictions call them together, there should be great unanimity of opinion and effort to keep evil doers out, or to prevent an increase of crime by swift and sure punishment of those who break the laws. And it may be said that there is such unity of purpose in the town.

There are also conditions of real life confronting every community; the ways and means of meeting and providing for one's household; the securing of a competency—the penny

for a rainy day—the caring for the support and schooling of young families, the discharge of the duties of citizens, in the various capacities of public service, all go into the calculation and everyday life of the average citizen of the commonwealth and the member of the society. In doing all this religion imposes it upon the Saints to be watchful and careful that in the necessary struggle to do what they conceive to be their duty in the temporal affairs of life, they are neither deceitful nor dishonest.

The age is rife with speculation, evil-minded men and seducers are waxing worse and worse. There is a seeming great increase in crime of all kinds, from petty lying, evil insinuation, and slander to the darkest type of murder. All classes are represented, until one hardly knows where safety is. Saints have no hope that there will be an actual cessation from crime and wrongdoing until the coming Savior shall ascend the throne in power, and bring all things into subjection, ruling in judgment, wisdom, and mercy. This does not, however, in any wise justify Saints as citizens in any sort of misconduct.

It behooves all then to be fervent in spirit, diligent in business, upright according to law, and blameless of evil in the gospel of Christ.

Lamoni is growing, and in some things taking on as a village the ways of the world. People are buying and selling, building and rebuilding, buying to hold and keep, or to trade, or sell, if prices suit; all of which lies within the confines of legitimate business, but near to the borders of speculation. Speculation, in proper directions, may be right; but the spirit of speculation does not always nicely discriminate between the legitimate in trade and the illegitimate—if there be money to come out of the transaction. We shall be sorry, indeed, if there be in Lamoni cause to believe that dishonest practices obtain among her promoters and forwarders in business affairs.

The proverb has it, "he that hasteth

to get rich shall scarcely be innocent." Methods that one man employs are to another irregular; what one thinks proper another deems to be improper, and so all are left to follow the "golden rule" as each may interpret, "As ye would that others should do unto you, do ye even so unto them." The common standard of right dealing is known to all, but the finer lines are pursued by the few only. The rules for judging everyday transactions between business men and neighbors are fairly understood, but self-interest sometimes intervenes and distorts the line of sight and obscures the judgment, so that injury is sometimes done to the more innocent, or the unwary and unlearned in business.

We have heretofore cautioned the Saints in regard to changing locations hastily. The poet's lines,

Honor and shame from no conditions rise;
Act well your part, there all the honor lies,
may be paraphrased to say that

Riches and peace from place do not appear;
Do right, in doing which no man need fear.

Let all things be prepared before you, means that in changing localities Saints shall see to it that when they leave one place to seek and build up in another they shall deal honestly with those they leave in the places where they have lived and are leaving, and shall so provide that they shall not waste what they have sold their places for in profitless wanderings about looking for a home, or place to make one before settling. Some sell comfortable homes to change, and then fail to make due diligence in getting to their place of reestablishing themselves; until, by and by, their means is exhausted and they are left somewhere, stranded, and far worse off than when they started. Saints determining to go to Independence, Lamoni, or other locality where the people of the faith are settling in numbers, should make proper inquiry, or by actual visit and personal examination, find out whether the locality chosen is likely to suit them; whether the associations, means of obtaining a livelihood,

and the surroundings are suitable to their enjoyment. Nor should they allow themselves to suppose that they can build up their spiritual homes upon the supposed or real merits and spirituality of those among whom they are settling; they must take the spirit of disciples, contentment, industry, and love of peace with them, or they will fail to make such a home as God intends Saints should have. Is a word to the wise sufficient?

DOES GOD FAVOR HIS MINISTRY?

APROPOS of the singular and peculiar manifestation of power during the Savidge and Williams debate, at Omaha, by which Rev. Savidge was confounded, and the tongue of Bro. Williams loosed to the good of the cause and the glory of God, Bro. Morgan D. Lewis wrote from Centerville of an instance in which Bro. William Thompson, who while living at Forbush, Iowa, had appointments at Union Church. One time when Bro. Thompson reached the church, he was a little late; but he called Bro. David Archibald into the stand with him, the hymn books were passed and the hymns given out when some one of the Baptist congregation rose and claimed the hour, and that their preacher would be there in a half hour. Bro. Thompson quietly, meekly took his seat, stating that he was not aware that there had been an appointment made conflicting with his. The preacher took the stand and undertook to preach on the subject of the "Kingdom of God," stating that he had made it a study for the past week. Bro. Lewis writes of it thus:—

Three distinct times he requested for everyone in the house to pray for him. I assure you I did pray with sincerity, and asked God to have mercy on weak and frail humanity and not let them be led into darkness by a man that did not know what the kingdom of God was. Three distinct times he tried to explain and could say nothing, and praying between effort. He finally said he could not preach on that. So he took his text from John, third chapter; read the whole chapter through, and made nothing out of it.

SR. SARAH ALLEN reports favorably of efforts made by Bro. H. L. Holt, at Baker City, Oregon. He was refused the use of a church building but

preached in a dwelling house, being well received by the people. It is astonishing to note how many houses of worship are yet closed against our representatives in free America. One would think the spirit of liberality had by this time become so generally diffused that religious toleration was fully established in this land; but it seems not. We are thankful, however, to note the growth of broader sentiment; that much is encouraging, as indicating the trend of the popular mind. Our own people have been taught the lesson so often that it will never be lost upon them; that they shall stand always in the front ranks of those who court investigation and encourage progress. Superstition and error surround themselves with mystery and demand unquestioning homage; true faith and truth stand forth in the light and ask for intelligent examination.

Our faith and all methods employed in its advocacy is based on the principle of "Come, let us reason together;" and "Prove all things, hold fast that which is good." Our brethren can afford to fight it out on this line.

THE American Fork (Utah) *Item* for December 1 has this item among its local news:—

The Josephite chapel is looming ahead and will make quite an improvement to our town.

EXTRACTS FROM LETTERS.

BRO. I. M. SMITH, Galien, Michigan, recent date:—

Commenced a series of meetings here yesterday to last two weeks, if all goes well and prospects are favorable. My health is quite good now, for me; much better than in the summer.

BRO. F. H. BROOKS, McKinley, Michigan, December 6:—

The work is onward in these parts. The Saints are rejoicing in the gospel, and the people of the world seem to want to hear what we have to say. I have baptized thirteen since I last wrote the *Herald*.

BRO. E. M. WILDERMUTH, Ono, Wisconsin, the 7th inst.:—

I am trying to hold up the gospel banner, alone with the assistance of the Spirit of our Master. There is a fine opening and a good interest for gospel work here. I came here yesterday from Porcupine and found Elder W. S. Pender sick and unfit for duty. Bro. H. P. Curtis has been laboring here for quite a time and has succeeded in getting up a fine interest, and allaying much prejudice, and making many friends to the cause of truth.

He went to Porcupine to-day to look after the interests of the branch. I shall try to hold the fort.

BRO. W. C. CATHER, Percilla, Texas, the 9th inst.:—

The work is onward here; prospects good. I have just closed a series of ten sermons at Evergreen. The Lord has blessed my efforts in a powerful way, and through prophecy has promised that a great work should be done in this country. When I came here the work was in a dead condition, only one family of Saints. Quite an interest is manifest, and the work will move on over every obstacle, if we are faithful. If we control our pride and live humble and meek before God it will be an easy matter for us to be faithful. Thank the Lord for the gospel. That we may all be faithful in our sacred charge, is my prayer.

BRO. JAMES KEMP from Hutchinson, Colorado, December 5, 1894:—

Bro. F. J. Chatburn and myself are carrying on a series of meetings here with good interest, and I believe some will unite with the church ere long.

BRO. A. B. HANSON, of 613 Cavalry avenue, Detroit, Michigan, wrote December 8, sending the notice of the death of Bro. James A. McIntosh, at the "pesthouse" of small pox, December 5, which we greatly regret to hear. Bro. Hanson adds at the close of his letter:—

The work here is moving along nicely now. Elder J. A. Grant attended the branch election, December 1, and labored here during the fore part of this week.

BRO. R. M. MALONEY, Norman, Oklahoma, December 8:—

I have signed a proposition with L. H. Havill, of the Christian Church, to investigate Mark 16: 17, 18; whether the signs should follow the believer of the present day. I am encouraged in the work and hope to do what I can for its progress. This field needs more laborers. However, we are trying to let the people know what and who we are. Please send tracts, etc.

BRO. I. N. WHITE has succeeded in getting representatives of the Christian Church to agree upon fair propositions for discussion; those that involve that church as well as ours, as some of its representatives have sought to evade heretofore. Bro. White, writing from Independence, Missouri, the 10th inst., says:—

My plans are perfecting to lock horns with Braden early in January, and when once locked, when and where will it end? Hands full all around and can't see any place where I can be relieved. All well; things moving.

BRO. S. W. L. SCOTT, Angola, Indiana, December 12:—

Have been holding services at the battle point — South Scott — with large crowds, great interest, and good liberty. We are returning from a point two miles north of this city where we were privileged to address a

deeply engaged audience last evening. We resume at South Scott to-night and the remainder of week, and take up the work Sunday and evening north of Angola. My health is some better, for which I am thankful. Deep interest in the work all over this country.

Bro. Joseph Luff, by card:—

Just returned from Blairstown, Missouri, where I spoke seven nights in succession in the U. B. church. Had large and very attentive audiences and enjoyed fair to excellent liberty. Blairstown is the home at present of Bro. D. C. White, and it was owing to his influence and that of a few other Saints there that we got the use of the house. The United brethren people treated me royally, though I gave them straight doctrine, right from the shoulder (Scriptures.)

Bro. J. F. McDowell, Eagle Grove, Iowa, the 10th:—

Am here for a discussion beginning this evening.

Bro. W. S. Macrae, writing from El Reno, Oklahoma, the 13th, says:—

Everything grandly moving in our work here. Bro. Thomas Smith is with me. Excellent interest; five baptized on Tuesday, all excellent people, and heads of families. "The morning light is breaking, the darkness disappears."

EDITORIAL ITEMS.

BRO. J. B. GOULDSMITH reports the baptism of three in the waters of Starks Creek, at Cross Timbers, Hickory county, Missouri, husband and wife, and a young man, December 6. It is thought by him others will join the church there. So let the work go on.

Bro. W. N. Robinson, Secretary of the General Sunday School Association, has a card in this issue, addressed to superintendents of schools not identified with the General Association. It will be to the advantage of such schools and to the work in general to respond to his request.

Bro. William Thompson was at Foster, Iowa, December 8. Bro. R. Williams, who wrote of his labors, predicted a successful series of meetings. The people were attentive to the word.

Bro. W. H. Davenport, Bandera, Texas, requests correction in his announcement of time of meeting of the Southwestern Texas district. It will convene on Friday, February 8, at seven p. m., at San Antonio.

Bro. J. L. Gunsolley, writing from Ravenwood, Missouri, the 7th inst., commends the late efforts of Bro. James Thomas, who wrought successfully in the interests of the cause in a

late discussion with an Adventist minister, and made a good impression upon his hearers. General prospects were better.

The Emperor of Austria has signed the civil ecclesiastical bills passed by the Hungarian Parliament. Thus another advance step is consummated. With Catholic Hungary advancing in liberal reforms, what may we not hope for in the line of civil and religious liberty. God reigns, and despotism is relaxing.

The Far West district requests that we publish, prominently, its resolution rescinding its criticism upon Bishop E. L. Kelley and asking pardon of him. We insert said action following its conference minutes.

Bro. J. R. Lambert returned to Leon, Iowa, on the 17th inst., to continue a series of meetings.

The January issue of *Autumn Leaves* probably will not appear until after Christmas. Paper manufacturers have failed to fill our orders on time, hence the delay.

Bro. G. M. L. Whitman, Omaha, Nebraska, reports the baptism of four, with another ready. Bro. A. H. Smith was with them, and all were pleased with his visit. Saints were repairing their chapel, inside and out.

Mothers' Home Column.

EDITED BY FRANCES.

"Home is the crystal of society, and domestic love and duty are the best security for all that is most dear to us on earth."—Smiles.

HOME.

THE bulwark and protection of society and all which society holds dear is found in the homes of the people. Break up, destroy, or in any way corrupt the home life of a nation and you have corrupted the stream at its source, have poisoned the fountain from which the waters issue.

A strange bit of history has come to us in connection with this latter-day work—history which bears upon the work which the Daughters of Zion are essaying to do; namely, to help each other to understand and discharge the duties of home life; to realize that its every relation is sacredly binding and pure as God who instituted it is pure.

We use this bit of history the more gladly—yes, we mean *gladly*—because from time to time letters come to us which trouble the depths of our soul, not with the healing of an angel's touch, but with a sense of indignation, that such things should be. That into the dove-nest of home such serpents should creep. A sister writes: "I have been married eight years and I have five children. They make me

lots of work and worry, but I enjoy it for all that, and every one has proven a blessing to me in more ways than I can mention. O if I only had the assurance of the Spirit that I could help them to become—that they would become—noble men and women! But I will trust and wait. I have felt most keenly the opposition brought to bear against those who bear children in these days. But I do not care if only I am right, for I rather enjoy being persecuted under such circumstances. Could you only know the way I have been talked to on account of my babies! But I honestly believe it is only because their consciences are troubling them on account of adopting methods of prevention. May I ask you one question? Do the Daughters of Zion think such practices right?"

This is only one instance from among many which is brought to our notice almost daily, thus proving beyond a doubt that the abominations of Babylon have entered into and are practiced within the fold.

To this sister we answer as to all others: What the Daughters of Zion believe is of small consequence unless their belief is in harmony with the law of the Lord.

The inspired Psalmist has said, "Lo, children are a heritage of the Lord, and the fruit of the womb is his reward." Can Saints despise God's heritage? Can they rob God of his reward and be guiltless? The apostle has said, "Marriage is honorable in all, and the bed undefiled." Is there defilement worse than such prostitution of the sacred relation of marriage? It is not strange that conscience troubles such, for is it not a very strong point of our doctrine that all blessings come through obedience?

Not long since, in conversation with Sr. Bertha Smith she related to us a conversation which she once had with Sr. Emma—wife of Joseph the Martyr. At our request she wrote it down as follows:—

In July of 1871 I made a visit to the city of Nauvoo, and was the guest of Sister Emma Bidamon, and during that visit many were the kind and motherly instructions which she gave me. At that time I held in my arms my firstborn, a baby boy nearly one year old. I listened attentively to all that noble woman had to offer by the way of advice to me. As a young mother I needed just such instruction as fell from her lips. The most of our conversations I can well remember, especially one which I will relate. It ran as follows:—

"I do love to see a family of children. I think it far more commendable to bear children than to do as some married women do, who appear to be ashamed to raise a family and will resort to prevention. I will tell you a vision I had many years ago. In the early days of the church my husband brought home some Egyptian mummies. They were placed in my bedroom and stood at the foot of my bed. I never was afraid to have them. One night my thoughts just before closing my eyes in sleep were something like this: I wondered what kind of lives those mummies had lived. Had they made a good record or had they done anything wrong, for which they would meet punishment? I wondered what kind of record as women of their age

they had made during the probation that was allotted them.

"Seemingly I dropped asleep, but immediately there appeared at my side a heavenly messenger who pointed toward those mummies and said to me, in a very distinct tone of voice, 'Those women in their lifetime were guilty of murdering the infant in the womb, and this will be the greatest sin of the women of this generation.' Then the messenger disappeared."

At that time she told me that when this messenger told her this concerning the Egyptian women and the sin the women of this generation would indulge in, that this now widespread crime was scarcely known, "but," she added, "I have lived to see that declaration fulfilled in the world amongst my kind, and I am sorry to say I have reason to believe it is practiced in the church to a less or greater extent, and this heavenly messenger told me it was murder."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are . . . murderers."

Let us earnestly commend to the reading of all mothers an article in the January number of *Autumn Leaves*, entitled, "A Christmas talk with mothers."

THE IDEAL SUNDAY.

SUNDAY, as it was almost universally observed twenty or even ten years ago, and the rigor of which still survives in many families, was marked by a severity of conduct and an uncompromising gloom that caused the young ones to dread the approach of the day, and even the older members of the family looked upon it as a period whose restraint was to be endured with resignation, and its end hailed with a sigh of relief.

The children who grew up under that iron rule are now managing families of their own, but, remembering their childish sufferings, seem determined that the present generation shall be spared the discomfort that is inseparably connected with the day in their minds. But they are apt to err too much on the other side. It is the swing of the pendulum, and, as a result of the reaction of sentiment, there is a wide latitude allowed in the present observance of the day that in effect will be incomparably worse than the former Puritanic severity. That harsh training that our fathers and grandfathers underwent, narrow and prejudiced as it was, made better men and women and more sensitive consciences than the present lax methods will turn out. In time, no doubt, the golden mean will be reached, and the ideal Sunday will be found in most American homes. It rests with each individual family, however, to bring this about, and the sooner the right way is found to do it, the better. This ideal day will be one of sweetness and rest, the one day of all the week that will be the home day, and people will realize that cheerful piety is not incompatible with propriety and reverence. Sunday is a festival in the church, and, indeed, all the names given to it are suggestive of joy and brightness. It is the

day of the Sun, a holy day, a term that has given us our present word holiday; and even during Lent, the time of penitence and humility, Sunday is set apart as feast day. Just why it should be looked upon as a day of praise and thanksgiving in church, and a brief season of austerity and gloom at home, it is a little difficult to understand. In many homes, on the other hand, Sunday is either set aside for various little outings, in which each member of the family takes his pleasure in the amusement that suits his tastes and inclinations best, or a carelessness of the significance of the day prevails, and the house-mother considers her duty done when she has put the little ones into their "best" clothes and sent them to Sunday school. To bring about an ideal observance of the seventh day will require a little forethought and tact on the part of the mother or elder sister, but there will be ample compensation for the time snatched from engrossing cares by the knowledge that the memory of these golden hours will be a mighty safeguard from many a danger and temptation.

The housekeeper whose mind is concerned with many things, is often so wearied with the burdens and anxieties of the week that she has come to look upon Sunday as her one day of relaxation in which she must collect all energies for the labors of the coming week. The press of things to be done that takes up every waking moment of the Saturday has left her too exhausted, usually, to even think connectedly, and the least effort to exert herself is distasteful. But this state of things may be easily remedied by distributing much of the housework more evenly. Many precise housekeepers leave the scrubbing and polishing and general routine of putting things in order for the last of the week, so that on Sunday everything may exhibit a perfection of neatness, and the very fact that this order must not be interfered with is one of the most effectual means of taking away from the ease of the day. The method of one young housekeeper, who believes in making home so attractive that no one may have any desire to stray forth in search of recreation, is good enough to be imitated. She performs most of her household duties on Monday, if possible; this insures a freshness and neatness for the rest of the week, and restores the order that is sure to be upset in the general occupation of parlors and sitting room over Sunday. This is, of course, the commonplace working of the question. But, taking it for granted that the mother has so planned her many duties that she can wake up Sunday morning with the gratifying sense of a long, delightful day before her, she will be able to manage all the details of her plans with deliberation. It is not a necessary part of a proper respect for the day, and it is often quite cruel, to insist upon children spending five or six hours in church. That they should be taught to understand the meaning and importance of the services and of Sunday school is a duty that is absolutely required of every mother, but as the greater part of the church service is utterly without meaning to them, the strain of having to be quiet while limbs ache and active little minds wander in every conceivable

direction is physical torture, and engenders a distaste for church going that would appall the conscientious, but mistaken mothers.

Something should be done to amuse little ones during the day that will at the same time mark it as distinctive from the rest of the busy week. Children are always eager for a story, and an hour might be set aside for the telling of one of the beautiful tales of the Old Testament that will hold the childish imagination and give an intimacy with biblical subjects and a culture that no maturer study can supplant.

And as for Sunday evening, that should be the essence of the whole day distilled. There is nothing more enjoyable and comforting than music. It is not essential that there should be a piano or organ; an instrument, while it sustains and undoubtedly adds to the singing; has none of the sweetness and sympathy of the human voice. It is not even necessary that the voices should have been cultivated, every one can learn by a little practice to sing simple tunes with ease and rhythm. Most of the old familiar hymns, those about which our most precious associations cluster, are simple in melody and not beyond the range of the average voice. Having tried this little service of song for awhile, it will not willingly be omitted from the pleasures of Sunday; there can be no closer bond of sympathy than this singing in unison, and the memory of those hours spent in sweet intimacy of home will be the dear recollection of a lifetime.—*Sel.*

Dear Sisters:—How often I have wanted to add my mite to help on this work, but always felt my inability; but in reading so many pieces on the subject of gravest importance to every true mother, the duties of motherhood, I felt I must say something, as I see so many who are shirking the duties and responsibilities of their position. Should we not be proud that God has thought us fit to bring a little soul into the world to rear and train? How careful we should be, not only from the time it first sees the light, but from the time we know that if all goes well we will be a mother. Where is there one of us that would give one of her little ones something to put it asleep, never more to wake in this world? Should we not then think as much or more of it while it is yet a part of ourselves and more dependent on us? Not only this, but should we shirk our duty of bearing children? Some excuse themselves by saying, "We are so poor it is more sin to bring them into the world than it is to keep from bearing them, and I won't have any more and if I was Sister ——— I would not either. They are barely able to get enough to eat;" or, "He is an elder and the care of the family falls on the wife, so I shall post her the first chance I have."

Think of it sisters! Pretending to worship a God we think cannot provide for us and the family he gives! How we should blush to talk such things as I have heard them talked. And above all, stop and think when you see some young sister about to cast in her lot for life with a young man, before you rush to post her. Can God's people practice such

things? Perhaps some will think this is putting it pretty strong and plain, but isn't that what we need? Hav'n't we always fought too shy of these subjects heretofore? Isn't that where the trouble has come in?

I am only a young mother and the care of two little ones falls on me and much other care besides, for my husband is out preaching. Many who read this know what that means.

I never had these things brought before me when a girl as the young women of the church to-day have. One thing, I was a stranger to the church, and my mother had that false idea so common amongst the older women of to-day, that girls must be kept ignorant on those subjects and walk into matrimony blindfolded. The Daughters of Zion have my best wishes. A SISTER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. CARRIE M. VARLAND, of Danway, Illinois, earnestly entreats your faith and prayers in her behalf, that God will touch the heart of her companion and lead him to repentance.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibility to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness? or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me; yea, come unto me thy Savior.—Doc. and Cov. 13: 6.

Thursday, Dec. 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 Timothy 2: 1, 2.

Thursday, Dec. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses. 2 Timothy 1: 24, 25.

Thursday, Dec. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Hosea 3: 5.

DO NOT SLEEP ON THE LEFT SIDE.

There is little doubt that an immense number of persons habitually sleep on the left side, and those who do so can never, it is said, be strictly healthy. It is the most prolific cause of nightmare, and also of the unpleasant taste in the mouth on arising in the morning. All food enters and leaves the stomach on the right side, and hence sleeping on the left side soon after eating involves a sort of pumping operation, which is anything but conducive to sound repose. The action of the heart is also seriously interfered with and the lungs unduly compressed. Hence it is best to cultivate the habit of always sleeping on the right side although Sandow and other strong men are said to invariably sleep on their backs.

Letter Department.

MINNEAPOLIS, Kan., Dec. 6.

Editors Herald:—I arrived at Blue Rapids, Kansas, on the 1st inst., and remained with the Saints there until the 5th, preaching four times with good liberty and moderate "turn out." Enjoyed one prayer meeting and held one elder's court in connection with Bro. J. S. Goble; rendered decision "according to evidence," we hope, to the good and satisfaction of all concerned; at least we tried to; but if we failed, will say, "Try, try again," by appeal.

I arrived here the afternoon of the 5th, according to previous appointment, and met our genial brother, Henry Resch, who had made all arrangements for meeting in the courthouse that night, and to continue. We opened up with a fair congregation. This place is about the center of the State from east to west, hence in the suffering district,—no crops to amount to anything for the last three years. Hence you may judge the condition of the people. It is sad, but many are hopeful, while others are entirely discouraged. Six miles south of town Bro. Resch, through his worthy efforts, has baptized about twenty-five members, in addition to himself and wife, making in all twenty-two; and I am here to help them in considering the matter of organizing a branch. Will report progress.

In bonds,

J. T. DAVIS.

ST. LOUIS, Mo., Dec. 11.

Editors Herald:—I am glad to say the work of the Lord is onward in this part of the vineyard. Last month while on a visit to the western part of the St. Louis district I had the pleasure of assisting to set apart by dedication a neat church, 19 x 30 feet at Linn, Osage county, Missouri. There were a number of non-members present, the house was full, and during the exercises of the whole day the Spirit of the Lord was felt to a large degree. The Saints were made glad in the evening; text, "Divine Authenticity of the Book of Mormon;" good liberty and the presence of the Spirit. All felt renewed. On the following Wednesday the subject, "Joseph Smith a prophet of God." Good liberty was again had; the Saints thanking God for a prophet to guide them in these latter days.

Uncle John Mantle in the joy of his heart thanked God that he had the privilege of entering a house dedicated to the worship of God by the Latter Day Saints. I am glad to say it is a credit to the Saints. They had the privilege to prove the word of the Lord in the Doctrine and Covenants; that if the Saints lived their religion they should find favor with the people. The land, one acre, was donated by a nonmember, and he with others helped much to build the house and has since said he will do more. Thus the work rolls on.

On the 20th of November I organized Zion's Religio, of Linn, Missouri, with seventeen charter members; and with the Sunday school in good order a bright future is before

them. May the Spirit guide. So our visit was very pleasant with but one thing to mar our peace; that was my wife (Sister Maria) was very sick for a few days, but by the blessing of God and the ordinance of the church she soon got around and was made glad to mingle her voice with the Saints. We had a time long to be remembered. Bro. Charley Jones still holds the fort in St. Louis; the meetings are spiritual and strengthening; the Saints as a rule are well. Our young people are a noble band. Zion's Religio has done and is doing much good.

Hoping the good work will continue until Christ shall come,

Your brother,

NOAH N. COOKE.

RADCLIFFE, Iowa, Dec. 1.

Editors Herald:—I feel it my duty to bear my testimony to what the Lord has done for me. I joined the church in 1863; repenting of my sins. I was broken down in health and could do no work. Had six children, a small farm, and was five hundred dollars in debt. I told this to the elder who baptized me; he answered: "Be faithful, brother, God will bless you in both body and spirit." I got the blessing. When the year came round I had earned a little money. I paid half of it to the church and the other half on my debt. I soon got better health and got out of debt. I have been trying ever since to pay my tithing. It pinches the old nature to do our duty. I told the Lord I did not want any more of the world, I had no room for it. I feel weak and unworthy before the Lord. The Lord has blessed my hands' labor, and I have always laid it to the tithing. I told the Bishop not to be afraid to get all the tithing he could; for it would make no man poor. I feel very lonesome and unworthy before the Lord. I hope I may not lose my little hope for my soul's salvation. If I should lose my hope for the final Sabbath rest, I will regret it much. I have no meeting to go to; and ask the prayers of the Saints.

ODEN JACOBS.

BENTON, Iowa, Dec. 7.

Editors Herald:—We are still alive and doing all the good we can, considering the chances. I came to Benton last December from Washington and have taught day school here most of the time during the week and on Sunday have taught in the Union M. E. Sunday school. I place the diagram on the blackboard in the church, which remains for one week during preaching and prayer meetings, and in this way am endeavoring to let my light shine. I was elected justice of the peace in the recent "slide," although I was teaching school all fall.

Rev. Brown, a holiness M. E., was discharged here Tuesday for his teachings. The members became enlightened and did not care to listen or pay for such holiness. I have tried hard to explain what the Scriptures teach about the Holy Ghost and can say it has had a good effect. I think Rev. Brown was allowed to retain his pastorate between Caledonia and Lamoni, seven miles west of you. By teaching the genuine Holy

Ghost he can be routed. The new Seventh-Day Adventist church here is finished and will be opened on Sunday next by a sermon being preached on the Sabbath question by Rev. Richards. (His wife's people live near Davis City.) We can use their church when an elder can come and preach. I think the United Brethren will also build here immediately. "Come over and help us."

Your brother,

W. D. MCKNIGHT.

HARP, Ala., Nov. 29.

Editors Herald:—The Saints of Lone Star branch had four Brighamite elders with them last Sunday. I invited them to preach, and Elder G. V. Nelson talked upon the first principles of the gospel, then Elder Chariton Siegmilller followed by reading Matthew 7: 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He tried to appear a true prophet; that is, in representing the Church of Christ. He read verses 16-20, including the words, "Wherefore, by their fruits ye shall know them."

I replied to them and proved that the books, the Holy Scriptures, Book of Mormon, and Doctrine and Covenants condemn the Brighamite church. We had a very attentive congregation to witness the fight. It did good in putting down prejudice, for everyone could see the difference between us and the Brighamites. I treated them as kindly as I could. When I got through I asked if they wanted to say anything. They said, No; that it was no use.

I will relate a vision I had on Saturday night before. I saw a log house, and it was very old. I noticed it sitting on the sand and a ditch two feet deep and two feet in width around the house. I saw it was in danger and that those in it were not protected from the weather, for it was not ceiled and covered to keep the rain out. The house represented the Brighamite Church. I was glad to be in the right church, but sorry for those in the Brighamite Church; for that house fell, and great was the fall of it.

In bonds,

M. K. HARP.

SAN JOSE, Cal., Nov. 8.

Editors Herald:—I have just returned from a two weeks mission, part of the time in Merced county. I had for my traveling companion Elder J. M. Putney, and I must say that only for a little bodily inability the trip would have been one of the brightest in my ministerial experience. I spoke six or seven times at Dos Palos to good congregations and had the very best of attention; and I feel quite sure that good will come of our sowing. Brn. J. F. Burton and J. M. Putney had both preached at this point before. Bro. Putney, I believe, was the pioneer; and as these brethren have wisdom as well as zeal, they had left the field in good shape. It is always a pleasure for an elder to find that his predecessors have done wisely, then no time is lost in apologizing or smoothing over errors or blunders.

Dos Palos (which in English means two trees or posts) is a colony laid off by Mr. Miller, the great cattle and land king, and bids fair to be a very thrifty settlement. The land is very productive and will produce almost anything that can be raised in the United States. Bro. G. H. Hall, formerly of Shenandoah, Iowa, has a farm in the colony, and I doubt if the world can produce a larger growth of fruit trees for the age of them; it is simply wonderful. I do not know how much of the colony land would produce as his does; but I should judge that so good and productive land is small in comparison with that that is strongly impregnated with alkali. Bro. Steel who is a son-in-law of Bro. J. M. Putney, also lives in the colony, and is a meek and earnest Latter Day Saint. So with Bro. Hall and Bro. Steel and their families we have nearly enough to organize a branch. I am hopeful that a branch will yet be built up at that place, for at the close of the meetings Bro. Putney prophesied that some of them would find no rest in their souls till they obeyed the gospel.

We will take another trip further south soon. Bro. P. is a most genial companion and I am thankful that I can have the company of so wise and earnest a yokefellow. Zeal is good but must, in order to be effectual, be seasoned with wisdom.

Yours in Christ,

J. C. CLAPP.

FOSTER, Iowa, Dec. 11.

Editors Herald:—I have been laboring constantly since the 20th of July; at Allendale, McFall, Blythedale, Missouri, and other points, in connection with Bro. J. S. Snively, till the latter part of August, after which I labored alone at different points in Monroe and Appanoose counties, Iowa, baptizing one at Hiteman. After attending our district conference I preached a few times at Lone Rock and Green schoolhouse and sought to arrange matters temporarily, selling off everything I had to meet pressing obligations, the drouth forcing me thereto, after which I went to Lucas and held a series of meetings three miles south. A good interest was manifested. I enjoyed a sojourn with the brethren after an absence from them of ten years. There is a noble band of working Saints. Brn. Daniels, Evans, and Hopkins are doing much to open up the work in schoolhouses around, as well as laboring in the branch. I believe the branch to be in good condition.

I next went to Oakley, where I preached four times in the Christian church; no interest. I then went to Hiteman, preaching there two weeks to small congregations. Much prejudice exists. The Saints have been sorely tried, but the Lord remembered them and they appreciate his loving kindness. On December 2 I baptized Bro. John Hooper, husband of Sr. Hooper. I never saw a happier woman in my life. From there I went to Avery on the 3d inst., but a Methodist revival was in progress; so went and visited Sr. Roberts at Chisholm, a mining camp near Avery, preaching at night in private house well filled with neighbors. On the 4th I addressed the Christian Endeavor

Society in the Congregational church by their request, on helps and hindrances to a Christian life, but could not get the church to hold preaching services; so came to this place, where I found Sr. Moyer and daughter. Mr. Moyer takes no interest in religion, does not wish to talk about it, don't go out to hear; but in acts of goodness exceeds many professors of religion. The M. E. class leader thought he could get us their church, he being one of the trustees, but failed. Mr. Chamberlin offered me use of his hall free for Saturday and Sunday, so I published meetings, and attended the prayer meeting on Thursday night at the M. E. church. A goodly number were present and through the kindness of Richard Williams, the class leader, I was allowed to speak twenty minutes on the lesson he had read from John 17. I felt blessed in the effort and believe it left an impression for good.

Returning from there Sr. Moyer met a Mr. Terry, a nonprofessor, who had a hall not in use, which he offered to us free as long as we wished to occupy. The hall contained seventeen chairs and four sixteen-foot planks arranged along the wall side, lamps, and table. There was no stove, and dust and quids of tobacco lay in profusion over the floor. I borrowed a large old cannon stove without feet, and cracked, from the Methodist people; then begged and borrowed sufficient stovepipe, and with the aid of bricks for feet, and liberal use of broom, I had things in order for meeting that night, and was greeted with a good, intelligent, and orderly congregation. The interest is growing. On Sunday night, notwithstanding there was meeting at the other church, our seats were all occupied and many standing. I borrowed thirty-two chairs yesterday of Mr. Chamberlain; last night seats all occupied and many standing. Met with some opposition after preaching; had several invitations to visit; have been wonderfully blessed in my efforts thus far. The Baptists have sent for a revivalist to commence meetings on the 13th inst. Well, I hope he will do good. Our faith has never been presented here before, and I am kept very busy between services as janitor, usher, and all-around man, visiting and teaching the people from house to house. I expect to baptize some before I leave, as a number are very near the kingdom; but I tell them not to be in haste; to "prove all things, hold fast that which is good."

Yours in Christ,

WILLIAM THOMPSON.

FULTON, Iowa, Dec. 11.

Editors Herald:—I started from home the last Monday of October to encourage the Saints in the law of tithing, as some had not been taught in regard to the temporalities of the church. I went to Bellevue, and tried for some time to get a place to speak in, but did not succeed. I was well cared for, but the Spirit seemed to say, Get out of this place; they will not receive your testimony; so I went to Osterdock. I spoke there four times, also once four miles from there; also presided over one sacrament meeting, as they have no male member in their branch. I

found the Saints there trying to do their duty. I also found a daughter of Bro. W. B. Smith, who is about ready for baptism. From Osterdock I went to Brush Creek, where I found Bro. W. H. Kephart telling the gospel story. I spoke there twice, then on to Randalia, where I found the Saints almost discouraged; for they had had no meetings for nearly two years. I returned to Brush Creek and spoke there seven times; was kindly treated both by Saints and outsiders. There is a nice branch with Bro. B. F. Miller as president and superintendent of one Sunday school and assistant superintendent of another Union school.

From there I went to the Grove Hill branch; found Brn. Roth and Kephart there. Bro. Kephart had baptized a man and wife. I had the pleasure of confirming the brother. The Saints in this branch are much scattered. They have prayer meeting every two weeks, it matters not in what house they have their meeting, some have to go ten or eleven miles. I found most of them in pretty good spirits, but room for improvement. Elder Kephart is doing all he can for the work. Bro. Roth had been in this part of the country for a few weeks. We opened at the Key schoolhouse, west of Grove Hill branch about four miles. Elder Roth spoke on Friday, the 23d, also on Sunday morning. I continued, speaking nine times to a large crowd of attentive listeners. Many came as far as six miles, and after meeting bade me good-bye, saying "God bless you and give you success;" "Come and see us and we will treat you the best we know how." It makes one feel good when they leave with such good feeling. This is a German settlement, and I spoke to them in the German language part of the time. I did not like to leave, but duty called me home.

I left Bro. Russell Sutton a few miles from Fairbanks, showing the people the way of life. Bro. Kephart met me at Fairbanks. I left him at Oneida, about thirty-five miles from any Saints.

The elders make much sacrifice for the truth: more than many think. Lift up their hands, Saints, by your prayers and good words for them; also with your mites. It will cheer the weary elder. Try it. I got to Amber, Jones county, December 4, and spoke there twice. Bro. Daniel Dierks fetched me to the Canton branch, where I administered, visited, instructed, and encouraged the Saints, etc., getting home on the 7th and finding the family fairly well.

I forgot to say that on Halloween the Saints and friends gathered at our house while I was gone and left as a token of love and esteem a large and beautiful extension table, a set of chairs, table cloth, napkins, water set, glassware, and prepared a grand supper. May God bless all the givers, and may our love not grow less but rather increase. The Saints as well as those without the fold treated me with the best of respect. Saints and outsiders paid my traveling expenses and ministered to my wants better than I expected or deserved. May our Father bless them in basket and in store. May we all do God's will.

I think I made friends to the cause. The

Saints want to do God's whole will even in the temporal law. May they bring all the tithes into the storehouse of God that many more may be sent forth to preach the word. O how many schoolhouses I saw where there has been no preaching done by our people! Arouse! arouse! why idly stand? Let us let our light shine and do God's will.

JOHN HEIDE.

WOODBINE, Iowa, Dec. 10.

Editors Herald:—The Pottawattamie district conference, held at Boomer on the 24th and 25th ult., was one of the best that have been held in the district. All the branches were represented, and full reports of the ministry, local and traveling, were given; and the writer had the poorest showing of all. The local ministry had done well; several additions by baptism; one new branch organized at Fon'anelle, Adair county, as ordered by a former conference. A committee was appointed to visit and consider the propriety of organizing a branch in the township of Neola, or vicinity of Ransome schoolhouse. Elder Derry tendered his resignation of the district, giving as his reason that during the winter he could not do justice to the work, and he thought some more available man should be placed in that position. His resignation was reluctantly accepted, and High Priest John P. Carlile was elected in his stead. Elder Joshua Carlile vice president; so that we trust the district will not suffer loss by the change.

There seems to be an awakening in Boomer since the organization of that branch. They have an excellent Sunday school which attracts the young from quite a distance around; and they mostly attend the church meetings and manifest the best of behavior. The heaven is working. Elder Williams' work in Council Bluffs and vicinity speaks for itself, and needs no eulogy. Elder Butler is doing what he can in Adair county. Elder Peter Anderson is working mostly among the Danes, but is efficient as a laborer among all classes. The writer is invited by the Little Sioux district to labor some in that district. He has so reported to the general missionary in charge. He will try and divide his time between the two districts. Other districts request some of his labors, but he does not think it wise to scatter his efforts too much. The outlook for the work is good in the Pottawattamie district, but more laborers are needed. I attended quarterly conference of Little Sioux district at Logan. Good order prevailed, with peace and unity, so far as the writer could discern. Still desirous of doing what I can, I need the prayers of all. I preached twice in Woodbine yesterday and once in Pleasant Valley, where Elder Lambert preached. If there was a good interest when he was there it appeared to be sadly diminished, or the wrong man was preaching there. Only two voted for further preaching. Does a poor preacher make a listless congregation? Perhaps that was the secret. I did the best I could with a listless congregation, and gave notice of a meeting in two weeks from yesterday.

Respectfully yours,

THE WRITER.

FORSYTH, Mo., Nov. 20.

Editors Herald:—I believe my faith is stronger than when I first believed. I don't think my zeal is as great as when God first revealed the Book of Mormon to me, but I believe I have greater wisdom, and I am thankful. My prayer is that God may bless his people Israel. My faith in regard to the Doctrine and Covenants is about the same as when I left the Valley branch, at Wakenda, but God is confirming the gospel with signs following. I have been preaching here for the last seven years, though I have never baptized one yet. This may seem strange, but I have had much to contend with. I had to give them milk, but now they are a little stronger. Bro. Atwell and son are here preaching, and I think some will obey. He preached last Sunday night, his Son Harry preached at another place the same night, and I preached at Forsyth at four o'clock and at night. I think I had as great liberty of speech as ever in my life.

I have been blessed in some respects since I came here, though I am crippled so that I can work but little; but if my circumstances were such that I could preach all the time I would be thankful; but I can do but little preaching. I have lost the use of my right hand since I came here, so have a hard time making a living.

I held one discussion, but that is the only chance I have had; but I tell them plainly that I am here to defend the faith. I have given out tracts and keep the Voice of Warning out on its mission the most of the time; also other books, and the *Herald*. Some don't seem to care whether they learn anything about the latter-day work or not, but I tell them they have to hear whether they believe or not; that the gospel has to be preached for a witness and a testimony to all nations, then the end will come; but, that it must be preached by the restored authority of Jesus Christ. They don't like to hear of the restored authority. I tell them they are laboring under a broken covenant, and that God has established the everlasting covenant, and that they must enter into it; for that is the gospel as when Christ first restored or established it; for that is the only way for the Gentiles to become grafted into the tame olive tree or house of Israel, and that they cannot receive the seal of God without the restored authority to administer the ordinances of the gospel of Christ. They are beginning to take some interest now.

Brethren, I cannot promise to do much preaching as I am in poor circumstances and cannot help myself. I have a good home, one hundred and sixty acres of land, but I suppose I will lose it, as I owe one hundred dollars on it, and I cannot pay out, as I am not able to work. But I will do some preaching along as I can. Let me tell you what the Lord revealed to me shortly after I came here; it may be good for all as it was to me. I was praying to know about a certain thing I thought it was my privilege to know, and I never received any light in regard to it, so I studied about it for some time, and one night in a dream it appeared that I was studying about the matter when a person appeared and said to me, "If you had been faithful you

might have had as great privileges as anyone." So from this I understand that our privileges are in proportion to our faithfulness in the discharge of our duties before God. Would to God that I could do more to enlighten the people than I do, though I cannot excuse myself in anything. Brethren, pray for me that I may overcome my weaknesses, for they are many.

Yours in bonds,

W. C. KINYON.

HAMILTON, N. S. W., Oct. 28.

Editors Herald:—The *Herald* is one of the most welcome visitors we have in our home, and as we peruse its sacred pages we have to shed tears of joy and thank God for the *Saints' Herald*. You may think that as so few letters are sent we have no interest in its spiritual welfare, but if so, you err. As there are so many such able writers at home, we like rather to hear from them.

The work is of God. I have such clear knowledge of this through obedience to God's commands that I must speak that I do know and testify that I have heard, although but few receive that testimony. We many times look back to the time when Bro. and Sr. Burton were with us, also Bro. and Sr. Smith and Bro. and Sr. Wight. They were parents to us in a gospel sense and knew just how to feed the flock of God over whom the Holy Ghost had made them overseers. Happy moments indeed to reflect on such noble men and women. But changes have taken place, and dear Bro. and Sr. Smith have gone to their rest. Truly they were servants of the Most High and spake as they were moved upon by the Holy Spirit. O may we be faithful and meet them again where parting will be no more! I feel that if I were to omit speaking of Bro. Burton as a father to us in Christ the stones would cry out against us, as he was the best I have heard in counseling the Saints in testimony meetings. Our prayer is that they may be sent here again by the voice of the Lord. Bro. Wight was not least among the former, for if ever anyone had the qualities of a meek and humble spirit Bro. J. W. will rank with the foremost, for his superiors I have yet to meet; and "Blessed are the meek, for they shall inherit the earth;" and when he stands to administer in the Lord's name, the Lord stands by him, as I can testify; and he has left many hearts to mourn his departure, in and out of the church, as a gentleman told me he could sit all day to hear him.

This latter-day work is a marvelous work, it is the savor of life or of death to all that hear it. It is the Lord's doings, and is marvelous in our eyes. May it spread and grow. And when we call to remembrance Bro. Butterworth and his first attempt to speak, and how he broke down, and after five or six years hear him again, the only just conclusion we can come to is, that his mission was ordered by the Lord; and he has stood by him, for as he stood and preached to us three weeks ago what a contrast, for he spoke as one having authority and not as the scribes! And we feel assured that our present missionaries are men of God, and know just how to adapt themselves to the hard times; for

there is not half the means at their command as there was for past ones; and they are therefore rather handicapped, but are making their voices to be heard in the cause of truth.

Bro. Kaler has held one public discussion with one Charles Watt, of the Campbellite order, on the laying on of hands, and it has made it quite uncomfortable for his brethren as he used so much abuse. Many of his brethren are much upset over it and have told me that Bro. Kaler showed the Christian spirit of the two, and if it had lasted another night it would most likely have done a lot of damage to his large salary. Some have left, and more are on the verge of leaving, and are wanting rest. Two of these members attended our meeting last Sunday night and were well pleased. One said he believed that Joseph Smith was a true prophet of God. We should have been over to their stronghold to preach last Sabbath, but their Sunday school anniversary prevented us; but when the opportunity offers we shall attend and preach to them. The people are hard to reach here.

After reading the Temple Lot Suit and how the Lord has directed it through, I was led to praise him for it.

If any of the brethren or sisters have hymns they would like in the Sunday school hymn book, if they will send them to the above address, I will compose music for the same. Send at once.

In gospel bonds,

HENRY BROADWAY.

BOTHWELL, Ont., Nov. 18.

Editors Herald:—The good work is rolling on but slowly in this part of God's moral vineyard. I left home on the 6th of October for the Chatham district conference held at Petrolea, at which we had a very pleasant time. On Monday, the 8th, Brn. Lake, John and Robert Grant, and myself, started to attend the Eastern Michigan district conference at Buel Center. Leaving Bro. Lake and Bro. John Grant at Port Huron, Bro. Robert Grant and I traveled on as far as Blaine; and leaving him there, I went on to Lake Port, to Bro. John Cornish's. Not having seen Bro. Cornish for thirty-five years, we enjoyed ourselves together. The Saints of that branch met together, and I was requested to preach. While visiting the Saints there I had a pleasant time. I was at the house of my nephew, Richard Cornish.

On Friday we left for Buel conference. We had a peaceable waiting together. The Spirit of the Lord was enjoyed among the Saints. There was a large gathering. After conference Bro. William Hartnell and I left for Brown City, going from there to Juniata, where I visited Bro. John and Sr. Hartnell. Sr. Hartnell was one of the first that joined the church in Osborne branch. She was there when Brn. Haskins and J. J. Cornish and I were taken to the woods for a coat of tar and feathers. When the mob was taking us to the woods Sr. Hartnell and another sister were standing in the road and they asked the question, "Where shall we go, or what shall we do?" and I replied to go back to Bro. Jacques' and offer prayer in our behalf.

They did so, and their prayers were heard, and we met them at Bro. Jacques' at three o'clock in the morning.

The Saints of the Juniata branch met for prayer and testimony meeting on Wednesday evening and had a splendid meeting. On Thursday evening I preached. On Friday Bro. Richard Hartnell and I started for his home, near Gaylord, where he and two of his brothers live, and there met my granddaughter who had been visiting at her father's. There are not many Saints there. I had the pleasure of meeting with the Saints of Almira. Bro. John Hartnell and I drove over on Sunday and had a splendid meeting. I had also the pleasure of baptizing Bro. Thomas Hartnell's daughter.

My granddaughter and I came back to Juniata, where I spent a few days, and then went to Cass City, where I visited a week. I visited the house of Bro. Gilbert and family, also Bro. Alfred Thomas and family. Bro. Gilbert and family and I drove over to Hay Creek where I administered the sacrament on Sunday. There are quite a few young Saints there. I am satisfied there would be more if some one could labor there.

Bro. Gilbert and I drove out to see one of the wonders of the nineteenth century; what is termed the "large stone wall," supposed to be the wall of some city. It is counted to be about twenty miles long. It would not be so much of a wonder if there was other stone around, but there is none but what is in the wall. After leaving Cass City I went back to Juniata, where I had the pleasure of meeting Elder Phelps of that place. He and I spent a few pleasant hours together. Leaving the Saints well there we started for home, November 14, and found the folks all well.

Your brother,

JOHN TAYLOR.

MILL CITY, Oregon, Dec. 1.

Editors Herald:—We have received three or four copies of your valuable paper which I presume were sent as sample copies to us. We would like to take it very much. Times are very dull here. Elder Hiram Holt baptized my wife in September. I have not been baptized yet, but hope to be soon.

About fourteen years ago, I with my wife and family were living in a town in New Zealand. I always was religiously inclined from my childhood, but I had never joined a church. I could see that the different sects did not preach, neither did they practice religion as laid down by Christ. However, in the summer of 1881 two Mormon elders from Utah came to our town and I went to hear them. They preached on faith, repentance, baptism, and laying on of hands for the gift of the Holy Ghost. They preached a splendid sermon; they made things very plain to my mind; in fact, I never heard anyone speak on and explain the Scriptures as they did, in my life before, so I invited them to my house. They appeared to be very sincere in their religion. One of them would not eat any kind of meat; he was a vegetarian. The owner of the hall would not let them have the use of it any more, so I let them have the use of a part of my house to

preach in; and finally I, with all my family, were baptized.

After two years we sailed for Zion (Utah). It cost us about eight hundred dollars to get there. The church gave us four hundred dollars which was raised by subscription in Utah. Of course before we joined we wanted to know all about polygamy, blood atonement, etc., but they always tried to avoid those questions. They would answer them ambiguously by telling us we would learn these higher laws after we got to Zion; so in April, 1883, about forty of us new converts and three elders from Utah sailed from Auckland on the steamer City of New York for Zion. After a very pleasant passage of twenty-two days we landed in San Francisco, then took train for Utah, where we arrived in due course of time. After arriving at Ogden we all separated; some of us went north to Logan, others to Salt Lake City, etc. From Logan we went and settled in a small town a few miles out.

I went to work in the temple at my trade. I worked there for nine months at two dollars and seventy-five cents per day, and we liked the country very much. We heard polygamy every Sunday, but I could not see through it. I found out that the Lord condemned it in the Book of Mormon, also in the first edition of the Doctrine and Covenants; but in the second edition I found its condemnation was omitted. Of course I wanted to know the reason, and they told me that the Prophet Joseph received a new revelation—the revelation on celestial marriage; but I could not see through it. In fact, I did not believe it. I told them that one of the revelations must be false. Of course I was counted weak in the faith. However, I held on for two years, then I became an apostate. That was the signal for persecution. They threatened to destroy all I had. Some one took my cow out of my lot one night and I found it dead the next morning. They would not give me work; they intended to starve us out; they would insult my children on the streets. One day three big boys attempted to kill one of mine; another day two little boys tried to cut my little boy's throat, but they could not drive us out of town.

Some kind friends in Logan got the post office for us in the town we lived in, then they were more bitter against us than ever; but they could do nothing. Finally we got a piece of land by contest, then two men came one night and threatened to shoot me. One was the Bishop's second counselor. At last we came to Oregon, and a horrid country it is to live in. It rains about nine months in the year, and the other three are very hot and dry. I think I have said all for the present. I could fill a volume about Utah and its people.

Your brother in the gospel,

W.

ARDMORE, I. T., Dec. 9.

Editors Herald:—I have located my family at this place for the winter, with the hope of being able to open up the work at several new points in this section of country. I find all schoolhouses open for preaching and more

invitations to come and preach than I can possibly fill. I would be pleased to hear from any Saints who may live within my reach, that I may visit them. My address for some months will be Ardmore, Indian Territory, Box 215. I hope to hear from all who are interested in spreading the gospel message through this part of the Indian Territory.

In bonds,

T. J. SHEPPARD.

Original Poetry.

O, COME AWAY.

We are waiting for the Master, for he said
he'd come and take us

To his home, his home in glory, far beyond
the distant hills;

Where his presence ever lendeth joy and
peace that never endeth,

And his gracious loving kindness every
ransomed spirit fills.

O, come away, were going soon, we
long to reach that heavenly home;

The Angels whisper, Do not stay, O
friends and brothers, come away.

When we gain that wished-for country. O,
how happy there with Jesus

And the loved ones who before us entered
into perfect rest.

There no parting on the morrow, joy shall
banish every sorrow,

We shall dwell in peace for ever in the
regions of the blest

O, come away, were going soon, we
long to reach that heavenly home;

The angels whisper, Do not stay O,
friends and brothers, come away.

O the time is swiftly passing; only just a
little longer

Then we'll hear the welcome summons,
Happy mortals, come away.

And our gracious Lord beholding, and the
heavenly joys unfolding,

We shall pass beyond the shadows into
everlasting day.

O come away, we're going soon, we
long to reach that heavenly home;

The angels whisper, Do not stay, O
friends and brothers, come away.

O 'tis worth the years of waiting to obtain
that life eternal

When the warfare ends in vic'try and we
cast the burden down.

No more weary toil nor sadness, we shall
enter into gladness,

When life's troubled day is over and the
cross becomes a crown,

O, come away, were going home, we
long to reach that heavenly home;

The angels whisper, Do not stay, O
friends and brothers, come away.

FRANK SWANN.

TUTNALL, England, September 20, 1894.

A Bavarian hygienist advocates the wearing of coarse linen or sackcloth undergarments, to avoid taking cold; if flannel is found necessary, to wear it outside the linen, but never next to the skin.

Original Articles.

NOTES ON BRADEN-SCOTT DEBATE.—No. 1.

BY ELDER S. W. L. SCOTT.

EDITORS HERALD:—Can you permit an encroachment for the introduction of the above topic to your columns? It is a fact, the man with the big knife (?) dealing deathly blows to the undaunted, unsullied, and star-gemmed brow of the kingdom of Christ, with the questionable lever of extirpation to the very base rock of the divine home on earth, the church, has invaded the Michigan Southern district, and, like the cuttle fish, stirred up the marl and ooze, and retreated under the murky filth of his own creating. But why he deftly touched the border and planted his battery on the outskirts to fight a small division, instead of attacking the main army in chief, remains unanswered. Was it to embank against further intrusion of the obnoxious but invincible enemy? or was it through fear that his armaments were insufficient to cope in encounter with the formidable weapons of peace wielded so successfully by those whom he has sworn to theologically slay?

Mr. Braden introduced himself at South Scott and Knox, Indiana, in Napoleonic rôle, which, with the grace of his own right arm and his own brain, his own courage and dauntless ambition, permitted him (in his own mind) to stand with his foot on the throat of prostrate "Mormonism." But we opine that Mr. Braden is convinced that he too hastily rode down upon the bayonets of the "squares," and reposed too much confidence in his own puny, right *arm*; his *own large* brain; his own animal courage; his own misdirected ambition. And now his remains as a philanthropist, as a benefactor, as a theologian, as a spirit moving for the moral renovation of his fellow men, and as a giant debater (?) are impaled upon the blunt point of popular indignation and righteous censure with the citizens of both South Scott and Knox.

We were frank enough to inform Mr. Braden of our methods and line of attack and defense; that the issue was not a personal one, but of principle, distinct and apart from character;

that Latter Day Saints were not on trial before the Christians or Campbellites; neither were the Christians or Campbellites on trial before the Latter Day Saints; but *both* Latter Day Saints and Campbellites as to the truthfulness of *their doctrines, consistency, and divinity of claims and position*, were on trial before a wise, great, and powerful tribunal, the enlightened conscience and judgment of a proud, candid people, and that wisest, greatest, most powerful tribunal from whose verdict there will be neither exculpation nor appeal,—the bar of God.

But notwithstanding this line was urged by us, Mr. Braden ignored it, and persisted in interpreting everything attaching to the Latter Day Saints' faith upon the basis of what the Campbellites believe, as though the decision had been made that *their* version was established before trial, and that *they were right*,—the very thing to be proven in debate. He also persisted in testing doctrine by trying men's characters, and even went so far as to suggest a court of lawyers to institute criticism to try a man and drag him up fifty years after he died! Wonder how Mr. Braden would take it to even *now* know that fifty years after he had been laid away his holy bones would be called up before a court of men's appointing, to be tried as to the doctrine he taught while living. But after a few citations from the Bible, of the failures and imperfection of men once pure, once holy, once "after the Lord's own" design, once high enough on the ladder of gospel righteousness to look into the untarnished regions where God and the angels dwell,—and the following excellent authority:—

A. Campbell visited Glasgow in 1847. Rev. James Robertson preferred a charge against him and had *him arrested and imprisoned* for ten days.—Dictionary of National Biography, Vol. 8, Ed. 1886,

(the charge preferred was "libel,") why, just here, when Mr. Braden found that his logic (?) was likely to clash against and beat down his impregnable fortress, and if character and report were to be the test of divinity and scripturalness of doctrine, then, when the church of which I, Clark Braden, am a member is poised and weighed in the same balance, that

church as well as both the Old and New Testament institutions are "found wanting," and the people see it so clearly,—he then abandoned that line of attack and confined himself to some of the "beauties of the Book of Mormon."

In the discussion of the first proposition which involved the claims of the Campbellite Church to the legitimacy of the church established by divine authority by Christ and through his apostles eighteen hundred years ago, Mr. Braden devoted four evenings; and if at the close of the fourth session the large audience could have been called upon to relate what the church *believed*, or state its constituent and distinctive elements, they would have been compelled to state from the evidence (?), allowing Mr. Braden to be chief interpreter or representative, that it was a system of rank infidelity, of *disbelief*; for the entire four hours were monotonous with what "*we don't believe*." Reader, whatever your religious proclivities, do you not think the charge of infidelity hurled by such ministers at *us*, comes with moderately poor grace?

The usual argument on the "miraculous in creation" by analogy was applied to the miraculous or extraordinary in the Christian system.

God exerted miraculous power in the creation of man, animals, and plants in the beginning of creation, and then ceased; man, animals, and plants being *continued by natural law*.

But Mr. Braden failed up to the last moment to inform us *when* the "miraculous law" ceased its operations, and when the "natural law" was substituted in its stead. We informed him that whatever be the nature of the change, if any, the *same results obtain*, the same product is gained, by virtue of the operation of the "natural law," as by the operation of the "miraculous law." We called upon him to give some evidence of change. Are the results different? One thing is evident; we have sun, moon, stars, man, animals, and all perpetuated; and, applying his analogy to the church, "miraculous" apostles, prophets, with all the other endowments must be perpetuated, or the analogy does not fit the case. They must be perpetuated by law, or what? Is that law miraculous or natural? Calling his attention to Romans 1: 20:—

For the invisible [spiritual] things of him from the creation of the world are clearly seen, *being understood by the things that are made* [the physical universe], telling him that God set up the beautiful planetarium—the constellated universe—as a mirror, reflecting the constitution and perpetuity of the invisible—the kingdom. As God, by the operation of law, in the beginning hung the radiant sun, and silvery moon, and twinkling stars in the physical, I "clearly" see that inspired apostles and prophets with all like divine illuminators were hung or "set" in the firmament of the spiritual kingdom; and as these physical appendages are *perpetuated*, I must "clearly" see the sun, moon, and stars of the divine institution glitter continuously in the orbits or spheres which the Divine hand has ordained by the very extraordinary or "miraculous" law of the "gospel." And where and when this gospel law is authoritatively administered, the same results must follow its operation. I thanked Mr. Braden for such nice analogy. He never noticed it afterward; but the people did.

On the "organic structure" of the church Mr. Braden put up the argument that prophets, apostles, evangelists, pastors, and teachers, as *set* in the church by divine authority, were simply "scaffolding" set *around* the *structure* by which to *build*; were temporary, to be taken or removed away when the building was completed. But he was reminded of one thing fatal to the whole theory; that,

God hath set some *in* the church [not around or under it], first apostles, secondarily prophets, etc.

And the church being the body of Christ, he was sufficiently divine and self-supportive, without Mr. Braden piling up "scaffolding" around him. But richer by far, while this miraculously constituted and divinely built structure was only provisional, temporary "scaffolding," and was superseded by the "more excellent way," and ceased at the death of the apostles, yet strange to say, Mr. Braden had seized hold of some of this temporary, provisional "scaffolding" timbers at Jerusalem, lugged them all the way over to Bethany, awakened them from eighteen hundred years of slumber, and stuck the same "sticks" "into" his church: evangelists, pastors, and deacons! "O no;" says Mr.

Braden, "they are *not* the ones set in the church eighteen hundred years ago." Well, if they are not the ones set in eighteen hundred years ago, then they are not set in by the authority of God, for the Record says:—

God hath set . . . evangelists, . . . pastors, . . . and teachers.

And if they are not the "timbers" God set in the church, then are they timbers that men have set in it; and that is just what I have claimed all the way through, that Mr. Braden's church is the result of a misguided judgment and a misdirected ambition on the part of Campbell, Scott, and Stone; who wrought to get a name, to the disparagement of the claims of Jesus Christ and his apostles.

The argument then is as follows: If the offices of apostle, prophet, etc., expired or run out by an act of limitation, then by the same process of reasoning the offices of pastors, evangelists, etc., run out also; for they are all included in the category of supernatural endowments. If they all expired or ran out by an act of limitation, they are, therefore, all intransmissible. None were therefore transmitted down into the Campbellite or Christian Church of to-day.

This barb fastened itself to stay, and the argument logically lead to the investigation of the question of authority, or as to whether Mr. Braden's church was invested with it. He more than once affirmed that "the word is our authorization to teach;" but he simply confounded the right to teach with the *thing to be taught*; that is all. Anyone can see that if the word or letter of the law is the authority to administer that law, then any and every person can pick up the constitution and *assume* the administration of the laws of the United States. Political anarchy would be the outgrowth in multiform modes, just as religious anarchy is predominant from the same cause to-day.

Mr. Braden stated repeatedly that the entire church was a reservoir of divine authority, and each member a priest, and quoted 1 Peter 2: 5:—

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, etc.

But at no time did he even try to identify his church with the one Peter addressed as "an holy priesthood," in word, spirit, genius, or organization. We reminded him that the inspired

Peter was addressing this language to "lively stones" who were "called" and molded by that "form of doctrine" delivered unto them, in which they were "delivered" or cast, and constituted that building which Mr. Braden characterized as "scaffolding" and as "done away;" and that before he could claim and appropriate Peter's language to himself or church he would have to show up that he was one of the "lively stones" in the "scaffold-building."

But Mr. Braden "went back" on the theory of "all priests" and "equal authority" question; for when we introduced the founder and author of their church—A. Campbell—in an argument that sunk Mr. Braden, he said:—

Mr. Campbell's teaching is no more authority with us than any other man's opinion.

I guess Mr. Campbell was not the kind of a priest that Mr. Braden is. He could find no excuse for ignoring the teachings of their leading men (other than to concede that they had apostatized from the original theological foundations) aside from denominating them "opinions." But hold on, Mr. Braden; if your church is really the "royal priesthood," and every member a priest, and all have equal authority, are you not incurring the displeasure of God in lightly treating his "priesthood" authority, especially in such grave matters as a complete discrediting of the fulmination of laws governing the "spiritual house"? Think seriously; if all are endowed with equal authority, all have a right to speak and be heard, and must be honored. Then why this "partiality to the law"?

When the question was reached as to the *divine* direction and authority by which the so-called Christian Church sprang into being (if it has one), my opponent bursted another bubble which he formerly blew up, he went clear back on himself. Having stoutly affirmed that the authority was vested in the royal priesthood or congregations, (and, by the way, they have as many priesthoods as they have congregations—for they have no "general church organization," but just *distinct* and *local ones* "knitted together" (?) by no "bands" or "joints"—and the priesthood must be as varied, and distinct, and numbered with reference to the number of distinct

local congregations, the authority being vested therefore in the body,) when the point was reached the question was asked, "Where was the authority where there was *no congregation?*" Mr. Braden's mind I think moved hastily back to that momentous time when the little bubbling, current, reformation trembled, while being born into the cold wave that beat along the lake shore, on the doubtful breeze of "If we have authority to preach, we have authority to baptize." You will note, kind reader, that Mr. Braden's "priesthood" has the most doubtful word in the English language labeled upon its orphan brow: "If." No wonder its sponsors work long and late to set a rose by its side to redeem it from the odium of early birth! It was at this stage of the battle that Mr. Braden tried to rally scattered forces, but the tides swayed him farther out from shore, till his craft struck the gulf current of continued revelation from God and was swept out on the great ocean of uncertainty; adrift, without compass, chart, or rudder to direct!

Here was Braden versus Braden. First, "The word is our authority." Forced out of this stronghold, he retreats to, second, "the authority is in the congregation;" the congregation is the priesthood royal and finding no priesthood royal at the time his reformation was conceived, what could Mr. Braden do? Like the uncautious animal caught in the trap with no hope of escape from this position, he beats the ground. We reminded him that the "winnowing shovel" or separator was in the "hands" of Christ; that *he* adjusted the machinery. The engine—the motor power—was in heaven, the thresher or separator on earth, and who has the authority to put on the belt and connect the machinery on earth with the motor power above, and set it to operating? Who?

Even Christ, who claimed "*all* power in heaven and in earth" (Matt. 28: 28) did not of himself adjust the Christian system.

I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which sent me.—John 5: 30.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.—John 8: 26.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded

forth and came from God; neither came I of myself, but he sent me.—John 8:42.

In this capacity Jesus wrought and his work was acceptable in heaven. In this “sent” capacity his preachers wrought.

Ye have not chosen me, but I have chosen you, and ordained you.—John 15:16.

And their work was accepted in heaven; hence Peter addresses that kind of a “royal priesthood” that offers to God work that is “acceptable.” (1 Pet. 2:5.) And on the basis of *divine* representation,—

Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16:19.

That which is done on earth is not ratified in heaven unless the authority to do is conferred by the ratifier; hence,—

No man taketh this honor unto himself, but he that is called of God, as was Aaron.—Heb. 5:4.

The quotation from Revelation 21:7,—

He that overcometh shall INHERIT ALL things,

the promise made to the royal priesthood, was read for Mr. Braden's benefit, and the following questions, based upon the promise contained therein:—

1. How can we possess all things without heirship?

2. How can we obtain heirship without positive relationship?

3. How can we sustain this relationship without legal adoption.

4. How can we receive legal adoption without direct authority?

5. How can we receive direct authority without direct revelation?

6. Does not possession depend upon heirship?

7. Does not heirship depend upon relationship?

8. Does not relationship depend upon legal adoption?

9. Does not legal adoption depend upon legal authority?

10. Does not legal authority depend upon revelation from the head of the church?

These questions were, perhaps, considered unworthy of notice by Mr. Braden; but the people took them all in. They saw that I tried to trace the spiritual pedigree by abstract; but the chain consists of broken links and no links at all, and is not noticed as legal or legitimate on the statute records of heaven.

At this juncture we turn and humbly invite Mr. B., with all of like belief or unbelief, to

Leave the poor old stranded wreck
And pull for the shore,

Mr. Braden, as is usual, advanced the idea of “only two instances of Spirit baptism,” and after affirming that it was “miraculous,” affirmed that the miraculous influence of the Holy Spirit did not benefit anyone, did not impart any moral influence; did not convert, but left the person or animal operated upon in the same condition as it found him. We asked, If the apostles received the baptism of the Holy Spirit, was it miraculous? did it do no good? was it of no benefit? The Holy Spirit manifests the “mind of God.” Is the mind of God of no good? Mr. B. was a little nonplussed here. We wanted information as to whether the atmosphere was beneficial to one just born into the world, and if the Holy Spirit was not to one born into the world-spiritual the Kingdom of God, what the atmosphere is to one born into the physical world? Question unanswered.

The Savior's teaching to Nicodemus (John 3:5) is a part of the general law, universally applicable:—

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

It makes the promise of Spirit-baptism as general, as universal, as positive, as the baptism of water. It passes the recipient from a negative to a positive state of existence, and as the electric spark darts from one conducting medium to another, and is never attracted by substances foreign in their nature, so the baptism of the Spirit comes to every child of God who is “born of water” by legal authority, or passes from a negative to a positive relationship with God, who is a “Spirit.” So,

The promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.—Acts 2:39.

Of this promise, of being “born of the Spirit,” Jesus says:—

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

It will here be noticed that the Savior makes the “miraculous” Spirit-baptism as broad as the race, as universal as faith in God, repentance from dead

works, or baptism in water for the remission of sins. “This gospel” includes what Jesus taught when he instructed Nicodemus. He further says:—

Heaven and earth shall pass away; but my words shall not pass away.—Mark 13:31.

Mr. Braden “drops” the baptism of the Spirit, and endeavors to obtain divine sanction for so doing by torturing and misconstruing the “words” which “shall not pass away.” Even the inspired Paul is not authority for him, hence such glowing utterances as,

Our gospel came not unto you in *word only*, but also in *power*, and in the *Holy Ghost*, and in *much assurance*,

were made to teach a different gospel then from the one we have now; thus contradicting Jesus Christ in his utterance of the permanency and unchangeability of the gospel or “my words,” as well as well as nullifying his divine “revelation” given to Paul,

But though we, or an angel from heaven, preach *any other* gospel unto you than that which we have preached unto you, let him be accursed.—Gal. 1:8.

But, Paul, are you not mistaken? Can you not afford to modify your sweeping revelations on the eternity and inexorableness of the gospel law, just to accommodate the unauthorized, powerless, spiritless, and un-Christ-like ideas of Mr. Braden and his fellows? Now do, Paul! Nay,—

Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, *as it is in all the world*; and bringeth forth fruit, *as it doth also in you*.—Col. 1:4, 5, 6.

How did it come to the Colossians and all ancient saints? In “word, power, Holy Ghost, and much assurance.” How is it to come to *all* the world, to “every creature?” “As” it came to the apostles. Here is the point at which preachers of the Campbellite Church present looked into each other's eyes. And Mr. Braden with all his sophistry and sarcasm could not set it aside.

Mr. Braden drew up his best equipped forces, and seizing Paul's statement,—

When that which is perfect is come, then that which is in part shall be done away (1 Cor. 13:10),

placed it between him and all danger, and challenged to a deadly combat or

an instant surrender. The glove was promptly lifted and when the smoke from the altar of the battle gods rolled away, lo! at the *time* at which "that which is in part is done away," only *three* of the "partial" are gone! Prophecies fail; tongues cease; knowledge vanishes. Mr. Braden, *three* out of *nine* spiritual gifts are gone, admitting that eighteen hundred years ago is the divine date for their death. Sir, if yours is the Church of Christ, show up the remaining six?

The apostle says:—

Now we see through a glass darkly.

We mildly interrogated Mr. Braden that if Paul and the complete body of Christ—the church—with inspired prophets, apostles, revelation by the work of the Holy Ghost taking of the "things" of "the Father" and showing them "unto you;" visions of God, tongues, interpretations, discernments, with Jesus "walking in the midst of the seven golden candlesticks;" and faith, wisdom, and knowledge; with arms long enough to "open the very door of heaven;"—if, with all these media and fountains of inspiration opened, the church of the living God saw through a glass darkly, pray how do you, Mr. Braden, and your church, expect to see at all, being destitute of all?

Mr. Braden argued at some length that Paul referred to the New Testament or its manuscripts as "that which is perfect;" but when that came, these "parts" or "partials" did not cease; for authentic history relates the continuance of the gifts far away into the fourth, the fifth, and even the sixth century. Again; it must be remembered that they were already in possession of the "perfect law" and had been since Christ came into all the cities of the Galileans preaching the gospel of the kingdom. (Matt. 4: 23.) The law was perfect when Jesus taught, and it was perfect when he committed it to the apostles, and when he said:—

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.—John 17: 8.

It was a "perfect law" in A. D. 60, for St. James wrote:—

But whoso looketh into the *perfect law* of

liberty, and continueth therein, etc.—James 1: 25.

So far as the perfect or completed word of God is concerned, its perfection consists in the fact of it being a perennial fountain of light from God, flowing into the church through the channels of the very "gifts" Mr. Braden seeks to have Paul "do away." The apostles could not and did not teach the "perfect law" without teaching these "gifts," for the simple reason that the law was not and is not perfect without them. Pluck the sun or the moon from the solar system and then call it *perfect*? The first movement as if the earth were suddenly whirled round from the splendors of noon into the shades of midnight, or as if the silvery starrage of material heaven were chased by a celestial tempest from the sapphire sky into the invisible infinite. In the vast arrangement of the "upper spheres" not one wheel jars or creaks, not a single discordant sound disturbs the deep quietude of the empyrean. Smoothly and subordinately each flashing orb performs its sublime and accustomed revolution and reflects light upon the low footstool of earth. The great God shines *through* them. So God has placed each "gift" in the proper orbit to complete the perfect "man" or "church," and through them shines his glory, intelligence, and blessings to the gospel children, scattering shafts of ineffable goodness "to every man as he will."

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

O man! can he "whose breath is in his nostrils," and who is crushed before the moth unclasp the brilliant starry bracelet and crown which God's own hand has fastened on the fair form of the church? The Holy Spirit, age after age, like "Orion" sheds down its rays with cheering splendor in the manifest impartation of gifts, when the perfect law is authoritatively executed and the perfect system moves off under the direction of its author. But as the thunderbolt in dashing away to lower regions loses its light, its fire, its *reflective* qualities, so Mr. Braden's church has lawlessly rushed into darkness and is no reflector of divine light! Its *origin* "is of the earth, earthy," and therefore it needs to "be born again, of water and of the Spirit."

DOCTORS AND TRAINED NURSES IN THE CHURCH.

I MUST confess that I was a little astonished upon reading in *Saints' Herald* for November 7, current volume, the following sentence:—

We believe in having physicians, and educated, trained nurses in our midst as they were in ancient times, and in the early days of this church.

I have no objections to all such professions being in the church any more than blacksmiths and housecarpenters; and I have no doubt that there were those having all these professions in the church in the early days; but as the paragraph reads it makes the physician and trained nurses *church* necessities; and although I have been acquainted with the church all my life, I never heard that doctrine taught before, and when the writer said, "We believe," etc., he should have abridged a little and said "I believe," etc.

I, too, admire the spirit of Bro. Carter's letter; but at the same time I do not believe in mixing the ordinance of God with human wisdom and skill, any further than the law of God directs, and the nourishing that the Lord advises he gives full directions how it shall be done and who shall do it; and not a word is said about physicians or educated, trained nurses. And I fully believe if the Lord had intended it to be so he would have told us so; and I believe that as the Saints have been advised to seek the aid of the doctors and nurses when they have not faith to be healed, it would be but a little while till none would be found who had sufficient faith to be healed under the administration of the elders, and the ordinance that has brought so much joy to the household of the Saints would soon go into disuse.

I know of but one revelation that could be made to do duty in favoring the position taken by the editor, and this is the calling of Thomas B. Marsh; and in my judgment the calling of Mr. Marsh is evidence on the other side. Section 30, paragraph 2, Doctrine and Covenants says:—

The hour of your mission is come; and your tongue shall be loosed, and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed unto my servant Joseph Smith, Jr., etc.

Now, does this look like he was to continue the practice of medicine? Was anything of the kind revealed to "my servant Joseph Smith, Jr.?" I repeat what I wrote in the former letter; that Doctor Marsh was called to be a physician to the church just as Peter was called to be a fisherman to the church, or perhaps Luke to be a doctor to the church. The above is the only revelation that I know of that can be made to do duty in that line; and as for the "educated, trained nurses," we know of no other revelation that can be pressed into the service. If T. B. Marsh was called to be a doctor because his medical skill was needed, why should not God call physicians now by revelation as in that case, or as he did then? He has not neglected to renew the command to call for the elders, etc.

Does the Lord say either in the ancient or modern records of truth, "If you have not faith to be healed call for the physician"? No; he says nothing upon which such a saying can be based but says: "They shall be nourished with herbs and mild food," but not a word is said about doctors or trained nurses.

In a sermon preached by President Smith at the Logan Reunion, October 15, 1892, published as a supplement to the *Saints' Herald*, is most conclusive proof that faith in the ordinance of the laying on of hands *unmixed* with human skill is the most effective in healing disease. He states that at one time there was an epidemic at Plano, and that those who employed the doctors only lost the greatest number of patients; those who had the *elders* and doctors lost the second greatest number; while those who had the elders alone had the fewest number of deaths. This very statement should be sufficient argument against the doctrine of physicians and trained nurses. He also stated that the same or much the same thing had occurred at Lamoni, Iowa. So I am thoroughly convinced that it would be more profitable to preach *faith* in the ordinances of the house of God to the Saints than to simply tell them "If you have not *faith* to be healed, send for the physician."

All things are possible to them that believe.

I know of cases where this advice to call for the doctors has done ma-

terial harm. It may be said that such speaks but little for the stability of the one injured, but suppose it does, these tender plants will grow strong by proper care and proper cultivation.

Six doctors tackled Johnny Jones;
They blistered and they bled him,
With squills and anti-billious pills
And ipecac they fed him,
They stirred him up with calomel,
And tried to reach his liver;
But all in vain, the little man
Was wafted o'er the river.

J. C. CLAPP.

SAN JOSE, California, November 22, 1894.

PROPER AMUSEMENTS AND RECREATIONS.

I WISH, as a lay member of the church, to enter an earnest protest against the extreme position taken by the writer of the article entitled, "Wise Counsel is Profitable to all Saints," in the *Herald* of December 5, in regard to innocent amusements and proper and healthful exercise and recreation.

We are seeking, through the Religion Society and the Daughters of Zion, and in other ways, to impress upon our young men and women the importance of properly caring for their bodies, as well as their minds, and are frequently counseled to the same effect in the *Herald* and *Autumn Leaves*. Most people are now satisfied that innocent recreation in moderation is beneficial, and that a reasonable amount of proper exercise is just as necessary for the proper and harmonious development of a sound mind in a sound body, as is proper food. It is hardly necessary to enter into any argument to prove this—it is self-evident. A man cannot be as good a Christian or as useful a member of society who is weak and sickly as if he were strong and healthy.

The writer says that a young man who is a consistent Latter Day Saint cannot "resort to some playground, croquet, or checkers for pastime." He asks,

Is it commendable for brethren who profess the name of Latter Day Saints to join in the athletic sports of the day; betting, ball-playing?

He says further:—

The ball playground is no better than the saloon for the Saint visitor.

By the use of this language, with no qualification whatever, he condemns almost every form of outdoor

recreation, assuming that betting, Sabbath breaking, and intemperance are inseparably connected with every form of athletic sports, and condemns even the harmless games of croquet and checkers as inconsistent with "Latter Day Saint gospel teaching."

Such wholesale condemnation, without any discrimination even between that which is undeniably good and that which is confessedly bad, is, it seems to me, unfair and unchristian, and will tend to prejudice against us many who might otherwise be disposed to listen to the teachings of the church, and will also tend to confuse our own young people as to the real distinction between right and wrong, and to give them the gloomy ideas of religion which were held by the Puritans, but which we think are not taught in the Bible. The religion of Jesus Christ is one of hope and happiness, not one of gloom and despair. If the writer's strictures were confined to those things which deserve them, they would receive the approval of all right-minded persons; but when a whole class, good and bad, is indiscriminately attacked, not only is such approval withheld; but, in many, and especially those outside the church, a spirit of antagonism is aroused; so that, to my mind, such articles are likely to do great harm to many and very little good to any.

The time has long since gone by when it was thought that a Christian life was incompatible with robust health. People now understand that it is as necessary to take proper care of their bodies as of their souls, as, upon the condition of the body, that of the soul largely depends. No one, whether elder or layman, can have the strength of character, or can do as good work, or accomplish as much, with a diseased body as he can with a healthy one. In fact, it is as much one's duty to take proper care of his body as it is to attend a prayer meeting.

Of course no one disputes that there are many "athletic sports," so-called, that are simply a very thin cloak for gambling, drinking, and Sabbath breaking; but there is no more legitimate connection between such things and healthful exercise in moderation, than there is between the drinking of a glass of whisky and a glass of pure water. To discriminate between what

is clearly right and proper, and what is clearly wrong or tends in that direction, is one thing; but to inveigh against all pastimes because evil men do wrong under the guise of athletics, is quite another. I am as strongly opposed to every form of wrongdoing, and to the wasting of time in frivolity or immoderate recreation, as is our brother; but I am just as strongly opposed to intemperate denunciations of innocent amusements and healthful exercise.

As I understand it, our religion teaches us to make the very best of ourselves in every way, that we may do our whole duty to others as well as to ourselves; but it does not debar us from innocent pleasures or healthful recreation; for it is as much the duty of a Christian to be healthy and happy as it is to refrain from evil.

H. E. JARVIS.

BURLINGTON, Iowa, December 8, 1894.

Conference Minutes.

SOUTHERN MISSOURI.

This district met at Zonker, Missouri, November 30-December 2; Henry Sparling president, C. J. Spurlock vice president, Joseph Ward secretary. Branches reporting: Vera Cruz 81; 12 baptized, 2 received, 1 died, 1 expelled. Burnham 38; no change. Woodside 15; no change. West Plains 66; 5 baptized. Willow Springs failed to report. Ministry reporting: H. Sparling baptized 10, C. J. Spurlock baptized 2, J. Ward baptized 1, C. M. Bootman, W. N. Currier; Priests A. M. D. McGuire, M. L. Davis, T. Hamilton, H. M. Atwell; Teacher R. A. Kincaid. Bishop's agent's report: Received \$43; due elders' families, about \$75. It was unanimously agreed to hold a reunion at Mt. Grove next summer. Preaching by H. M. Atwell, H. Sparling, C. M. Bootman, and J. Ward. The business all passed off without a jar.

FAIR WEST.

Conference convened with the German Stewartsville branch on December 7 and 8, 1894; T. T. Hinderks president, W. E. Summerfield vice president, C. P. Faul secretary. Branch reports: German Stewartsville 72, Edgerton Junction 36, St. Joseph 114, Wakenda 44, Stewartsville 112, Delano 94, Dekalb referred back for correction, Kingston 85, Pleasant Grove 86. Ministry reporting: Elders A. H. Smith, T. T. Hinderks, J. M. Terry, W. Lewis, T. W. Chatburn baptized 10, J. D. Flanders, T. Revel, W. E. Summerfield baptized 2, I. N. Roberts, J. Lampert, H. C. Bronson, J. Rounds baptized 8, D. E. Powell baptized 1, R. Archibald, B. Dice, J. C. Elvert, L. L. Babbitt, A. J. Cato, W. Moore, A. W. Head baptized 1, C. P. Faul, and F. C. Graham; Priests C. Householder, C. Hinderks, A. Nesser, Jr., F. Uphoff, J. S.

Constance, T. Curtis, P. Peterson; Teachers J. Lund, T. McKee, J. Middleton, W. Haden, J. Butler, L. Hovenga; Deacons J. Caley, G. Mauzey. Present officers were reelected for the coming quarter. Missionaries in the district were sustained. Whereas we believe that the presentation of matters deserving our best thought during the last moments of conference is not productive of the best good, therefore be it resolved that hereafter no new business be presented to our conference after the Saturday evening session. Carried. A recommendation from the Stewartsville branch that Bro. J. N. York be ordained to the office of priest was granted and he was so ordained. Preaching by J. M. Terry and A. H. Smith. Adjourned to meet with the St. Joseph branch March 9 and 10.

RESOLUTION.

The following was passed:—

Resolved that we as a conference deplore the action had three months ago, in reference to the Bishop having to do with the allowance of the ministry in our district to their disadvantage or improper discrimination between them; believing that these matters are carefully and prayerfully considered by the authorities of the church that have the finances of the church in charge.

We hereby ask pardon of Bishop E. L. Kelley for our hasty action.

INDEPENDENCE.

Conference convened at Armstrong, Kansas, December 8, at ten a. m.; R. May president, J. Cole Moxon secretary. Nineteen elders, priests, and teachers reported, all of whom are doing labor as best they can under the circumstances. Branch reports: Independence 839; first Kansas City 89; Armstrong 213; Pleasant View 15; Burtville 45; Lee's Summit 29; Holden 37. The Bishop's agent, R. May, reported: Balance on hand last report \$392 85; collected \$395 09; paid out \$683.50; on hand \$104 44. District treasurer, J. Cole Moxon, reported: On hand last report \$2.22; paid out 35 cents; on hand \$1.87. A collection was taken up for district funds and \$4.15 was received. District officers, R. May president, J. W. Brackenbury vice president, J. Cole Moxon secretary and treasurer were sustained for six months. Sr. J. Cole Moxon was chosen assistant district secretary. Preaching by J. A. Robinson and I. N. White. Adjourned to meet at Independence, Missouri, the second Saturday and Sunday in March.

FREMONT.

Conference convened at Saints' chapel, Thurman, Iowa, October 20, 1894, at ten a. m.; D. Hougas in the chair, H. F. Durfey secretary pro tem. The president made a few remarks relative to the duties of the Saints. Branches reporting, Union, Hamburg, Elm Creek, Farm Creek, Plum Creek, Glenwood, and Shenandoah. Visiting brethren enfranchized. Ministry reporting: Elders G. Kemp, W. Gaylord, J. W. Waldsmith, John Carlile, H. Kemp, D. Hougas baptized 9, J. B. Cline baptized 1, J. Comstock, T. A. Hougas, S. Orton, A. Badham, W. Leeka, N. L. Mortimore, H. Hershey, W. D. Ledingham,

G. F. Walling baptized 1, J. W. Calkins; Priests H. F. Durfey, F. G. Dungee, D. Comstock, L. C. Donaldson; Teachers S. Dike, Jr., J. C. Moore, J. Goode. Licenses were granted to Brn. James Comstock, S. P. Becksted, Frank Becksted, J. Felix Vanderpool, Charles Case, J. C. Moore, A. J. Davidson. The committee appointed to audit the Bishop's agent's account reported the account and report correct. The conference accepted the recommendations of the Plum Creek branch and ordained Brn. A. J. Davidson priest and J. C. Moore elder. Bro. S. J. Roberts, also all officers of the district, were permitted to labor as circumstances permit. The present officers of the district were sustained: President, D. Hougas, secretary, T. A. Hougas, and Bishop's agent, Wm. Leeka. The next conference was located at Shenandoah at call of the president. The committee appointed by the Southwestern Iowa reunion at Wheel-r, Iowa, to locate the reunion for 1895, reported that they had decided to locate it at Council Bluffs, Iowa. D. Hougas, John Carlile, and Henry Kemp committee. The preaching was by D. Hougas, H. Kemp, J. W. Waldsmith, and John Carlile.

Sunday School Associations.

SUNDAY SCHOOL SUPERINTENDENTS, ATTENTION!

If your school is not a member of the General Sunday Association we will esteem it a great favor if you will write us telling us why it is not; and when we receive your address we will write you giving you some reasons why we think it ought to be. That is fair isn't it?

If you are members and can suggest what you think would be improvements don't hesitate at all about it but write at once.

We want to progress in this work and want to add both schools and improvements. By giving this matter your earnest and prompt attention and address as indicated below, you will be adding your mite to the upbuilding of the cause we all so much love.

W. N. ROBINSON,

Sec. Gen. S. S. Ass'n.

INDEPENDENCE, Missouri.

CONVENTION NOTICES.

Programme for the convention of Galland's Grove district to be held at Dow City, March 9, 1895, commencing at two p. m.: Song 144; invocation; song 203; business of convention; song 174; speech by F. R. Schafer, subject, How to get the scholars more interested in studying their lessons. Three-minute speeches called by superintendent; song 184; benediction. At seven p. m., song 79; invocation; cantata by Dow City little folks, in charge of Jennie Baker and J. Pearsall; a training class by the district superintendent; song 74; blackboard exercise by Dora Young; paper by Sister Duckett; recitation by Emma Hain; vocal music by Galland's Grove choir; closing anthem 554 Harmony. Don't forget to bring your song books.

J. M. BAKER,
NELLIE RUDD,
JAMES PEARSALL, } Committee.

Miscellaneous Department.

HAUN'S MILLS MONUMENT FUND.

At last report.....	\$15 95
Orra Reed.....	60
Frank Fitzgerald.....	15
Amy Fitzgerald.....	15
C. J. Hunt.....	25
Joseph Carlson.....	10
C. R. Duncan.....	10
Wm. Mannering.....	10
Cecelia Swenson.....	10
Mary Lyon.....	05
F. C. Keck.....	10
W. P. Crane.....	10
J. A. Roberts.....	10
E. F. Masterson.....	10
Walter Lloyd.....	10
Fred Scarcliff.....	15
L. A. Lyon.....	10
J. B. Schroeder.....	10
A. Lloyd.....	10
J. C. Foss.....	10
Ed Beebe.....	05
R. S. Reynolds.....	10
Mantela Wagner.....	10
J. R. Gauger.....	25
C. M. Jarvis.....	25
T. L. Flanders.....	50
J. A. Flanders.....	50
Ida M. Winner.....	25
Sarah Hudson.....	1 00
Mary Chatburn.....	50
Denver Saints by R. Etzenhouser.....	1 75
John Dias.....	25
C. P. Paul.....	25
James Limb.....	25
M. Peterson.....	50
D. Dawson.....	1 00
L. Moore.....	25
M. Trengove.....	25
Amount to date, November 1, 1894, ...	\$26 70

This fund has grown so slowly, on account of hard times no doubt, that it is thought best to not try to put up a stone this winter, but as soon as sufficient is raised the stone will be erected. Moneys on hand will be put in bank for safe keeping. All remittances or advices must be addressed to,

T. W. CHATBURN,
Kingston, Mo.

BISHOP'S AGENT'S NOTICE.

Saints of the Western Maine District:—I feel it my duty to call your attention to the necessity of bringing in your tithes and offerings as the Lord has ordained that his people should do. There is at the present time great need of money to provide for the families of the elders that are laboring diligently for the good of the work. Their families have been left to us as a district to care for. Shall we do it, brethren, and thus sustain the brethren that are in the field? God in his wisdom has made it a work intrusted to all; and the temporal law, when kept by the Saints, is a means of unity of work in all. There are some two hundred and twenty members at present in the district. Eighty-two of that number have their names on the agent's book as helpers in this temporal means for the spread of the gospel. Some of the brethren and sisters have done nobly,

have given freely of their means for the work. God bless them; and he will bless them, and all that will so do. There is still quite a number whose pages in the agent's book are blank as regards tithes and offerings. Dear Saints, as we are to be judged out of the books, let it not be found there that we have not tried to keep that very necessary to be kept law of God. The widow's mite was as acceptable to the Lord as the larger sum of the rich. You who have but little to give, send it along. I assure you it will be acceptable. My address is, Sedgwick, Maine.

WM. G. PERT, Agent.

CONFERENCE NOTICES.

Conference of the Southwestern Texas district will convene at San Antonio, Texas, Friday, February 8, at seven p. m., not on the 23d, as erroneously announced.

W. H. DAVENPORT, Sec.

BORN.

TOMLINSON.—To Bro. and Sr. Tomlinson, at Fruita, Colorado, June 27, 1894, a daughter, and named Lena. Blessed at their home September 30, 1864, by Elder James Kemp.

SNOOKS.—To Mr. W. and Sr. C. Snooks, at Delta, Colorado, May 19, 1894, a son, and named Lobris Park. Blessed at their home October 27, 1894, by Elder James Kemp.

HUBBARD.—To Bro. L. and Sr. A. Hubbard, at Brown, Colorado, August 5, 1894, a son, and named Lutellus. Blessed October 29, 1894, at the home of Bro. Tom Park by Elder James Kemp.

PARK.—To Bro. T. and Sr. Eva Park, June 2, 1894, at Brown, Colorado, a son, and named Melvin. Blessed October 29, 1894, at their home, by Elder James Kemp.

SCHMID.—To Bro. M. and Sr. E. Schmid, at Brown, Colorado, April 6, 1894, a son, and named Cecil E. Blessed November 4, 1894, at their home, by Elder James Kemp.

ROBERTSON.—At Amber, Iowa, January 6, 1894, to Mr. Peter and Sr. Mary A. Robertson, a son, and named Lloyd Peter. Blessed December 5, 1894, by Elder John Heide.

GREEN.—At Onslow, Iowa, July 11, 1894, to Mr. Ed and Sr. Susie Green, a daughter, and named Ruth Agnes. Blessed December 6, 1894, by Elder John Heide.

MARRIED.

BRIGGS—GILLEN.—In Lamoni, Iowa, at the residence of the bride's father, on the evening of November 28, 1894, Bro. J. D. Briggs, son of Elder E. C. Briggs, and Sr. Nora, eldest daughter of Elder James W. and Sr. Nancy Gillen, all of Lamoni. President Joseph Smith officiated in the ceremony, the prayer being offered by Bishop E. L. Kelley. "And all went merry as a marriage bell."

DERRY—ANDERSON.—In Lamoni, Iowa, at the residence of the bride's father, December 12, at 7:30 p. m., President Joseph Smith officiating, Bro. G. H. Derry and Sr. Lottie Anderson, daughter of Elder William and Sister Isabelle Anderson, all of Lamoni. No pleasanter company need be expected for an occasion of the kind than was present and enjoyed the happiness of the young people and the placid contentment of the relatives and friends who witnessed the ceremony and the feast that followed.

DIED.

HEBNER.—Bro. Mark W. Hebner died September 3, 1894. His death was sudden and sad. He was a brakeman, and in some manner was thrown under the train. Bro. Hebner was born December 25, 1863; was baptized March 25, 1888, by J. J. Cornish. Funeral sermon by F. H. Brooks.

BAY.—John H., infant son of Bro. Lyman R. and Sr. Lizzie Bay, was born October 16, 1894, and died November 16, 1894, at Manchester, Texas. Funeral services conducted by C. M. Fulks, sermon by A. B. Moore. Interment in the Saints' chapel graveyard.

EVANS.—In Lamoni, Iowa, December 10, 1894, Mrs. Elizabeth Ann Evans, wife of Mr. John B. Evans, aged 55 years, 1 month, and 9 days. Funeral services the 12th inst., in Saints' church; sermon by Elder W. W. Blair, assisted by Elder C. Scott. Text, "A good name is better than precious ointment; and the day of death than the day of one's birth."—Ecc. 7:1. Mrs. Evans was a worthy, Christian woman. Had health permitted, she would have obeyed the restored gospel, for such was her ardent desire. The Lord will judge and reward sincere souls "according to their works and their desires." Alma 15:11; 19:8, 13.

WATKINS.—At Columbus, Nebraska, November 22, 1894, Ethel, youngest daughter of Morgan and Sr. Susan Watkins, after a sickness of four days, lacking but three days of eleven years of earth life. She was of a gentle disposition, loved her Sunday school, being the farthest off, but usually the first at the school. Funeral service conducted by Elder H. J. Hudson at the cemetery.

GODFREY.—Captain John W. Godfrey died at Lamoni, Iowa, December 2, 1894. He was born in Pocasset, Massachusetts, March 19, 1818. Before the war he was engaged in the rice and cotton trade along the Carolina coast, and because of his familiarity therewith he was chosen sailing master and chief pilot for the South Atlantic squadron, serving under Admirals Dupont and Dahlgren at Hilton Head, Port Royal, and Charleston, 1861 to 1863. Disease attacking him prevented further service. Suffering all these years he finally died of the same disease, that of the kidneys. He was an honorable man, noble in life, upright in conduct, and faithful in heart. A member of the Baptist Church, yet during the year he lived in Lamoni he became attached to the place and the people. The aged wife and two daughters, one of them Sr. Mary A. White, of Lamoni, deeply feel the great and unexpected loss. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran.

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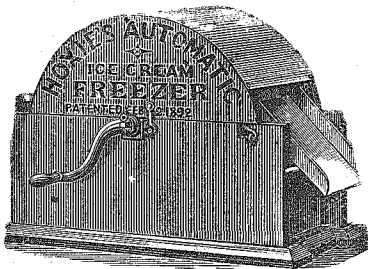
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Vol. 41.

Lamoni, Iowa, December 26, 1894.

No. 52.

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PROFESSOR HUXLEY'S TEST OF RELIGION APPLIED TO SCIENCE.

In his latest book,* Professor Huxley undertook to test the claims of religion by the canons of science. The Rev. William Barry, D.D., writing to the *Catholic World*, November, says that Professor Huxley believed that "he has made an end, argumentatively speaking, of the Christian evidences," and then the Doctor undertakes to demonstrate that the Professor "has left the Christian evidences untouched." The Doctor states the case in this wise: "Either science is a dream or religion is true," but, he says, the Professor's book tells us that religion is a dream, because, according to Huxley's argument, the Christian sciences will not stand the test of logic. It is at this point that the divine takes issue with the scientist. He asks: "But what of science; will it stand the test of logic? Does it not, too, on the Professor's own admission, rest ultimately on faith?" Quoting Huxley's language, "It is obvious that the axioms upon which it [ratiocination] is based cannot be

demonstrated by ratiocination," and also the assertion, "It is surely plain that faith is not necessarily entitled to dispense with ratiocination, because ratiocination cannot dispense with faith as a starting point," Dr. Barry replies:—

"No, I grant that it is not so entitled. But let us see where we are in this remarkable transformation scene. What is faith; what are its powers, and prerogatives, and limits; how is it related to logic, and by what kind of necessity is the intellect thus made its subject and follower?—these questions seem to spring up around us at the touch of Mr. Huxley's enchanted wand, and we find ourselves in a new world. Is faith, and not logic, the last guarantee of science? One 'great act of faith,' Professor Huxley admits—with an unwilling mind, I fancy. But he does, and it must be a legitimate source of certitude or else there is none. Let us inquire, then, whether this is the only act of faith admissible, remembering that upon it the whole 'objective reality' of science depends. Faith and certitude, so it would appear, instead of excluding one another, have turned out, when we consider them closely, to be the same thing. On what grounds, I ask again, does Mr. Huxley submit himself to this 'great act' which is the starting point, not only of all science, but of all experience? Not, he candidly answers, by reason either of experience or of demonstration. And yet all our knowledge of objective reality—that is to say, of truth as existing outside of us—depends on this faith which cannot be demonstrated. Agnosticism is shattered from the beginning by so large and formidable a concession. For it is manifest, I say, that all the so-called 'demonstrations' in which science indulges are thus, according to Professor Huxley, conditional on the truth of a principle that can never be proved; the conclusions of all its reasoning derive their strength from the premises, and of these the great major sentence is so far from being demonstrated that it is not even demonstrable. Is it true, then, that we

arrive at our knowledge of things by a single method only? Or if there is not another method, no less certain than explicit ratiocination, although utterly different from it? And if agnosticism means, and may be summed up into, the recognition of one method and the denial of any other, what becomes of agnosticism on this showing?

"Let us be quite clear. Professor Huxley talks of one 'great act of faith,' viz., belief in the uniformity of nature. How great an act of faith it is, has been dwelt upon, in his usual nervous and forcible language, by David Hume, who has no difficulty in proving that the connection between past and future on which we rely when making our scientific prognostics cannot be in the facts taken by themselves, but must be in some principle which goes beyond simple experience. And in so contending he is undoubtedly well warranted, as a little reflection (to say nothing of Kant and the metaphysicians who have followed him) will show. But what I desire to lay stress upon is the immense number of 'acts of faith,' over and above that which regards the uniformity of nature, implied and admitted in Professor Huxley's recognition that the logical process, or ratiocination, is valid, and is dependent for its validity upon principles that, from the nature of the case, cannot be proved. He may call them by what name he pleases; but, if anything is evident, it is that, according to him, the whole universe of reasoning, like the whole universe of facts, is founded upon 'faith,' and not upon 'demonstration.' . . .

"Thus then, our agnostic, meaning to tie us down to one method, and thereby to make an end of theology—and in fact of religion altogether—cannot help admitting, for his own purpose, the faith he has so abundantly scorned. He believes in 'nature' and scoffs to believe in 'Supernature.' But he comes to nature by faith, exactly like the benighted multitude who, by faith, have attained to a knowledge of God. Were he a consistent agnostic, resolved to grant

* "Essays upon Some Controverted Questions." By T. H. Huxley. London and New York: Macmillan.

nothing which is not 'demonstrated or demonstrable', he could in the end grant nothing at all, and must remain dumb for want of self-evident, though undemonstrable, first principles. Where 'nature' is concerned, I have said, Mr. Huxley is a dogmatist. And what will he answer when his favorite Hume observes that 'no philosophical dogmatist denies that there are difficulties both with regard to the senses and to all science, and that these difficulties are, in a regular, logical method, absolutely unsolvable? . . . Professor Huxley maintains, with every possible variety of asseveration, that the science he has acquired is real knowledge, objectively valid and subjectively true. Yet, in the last analysis, it reposes, by his own candid admission, on faith, and nothing else but faith. Why, then, may not religion repose on faith also? And what becomes of the single method of arriving at the truth?

"We have, therefore, according to Professor Huxley, a power within us, as a constituent part of our intellectual nature, by which things neither demonstrated nor demonstrable are certainly known to us. Nay, it is the source of every certitude, and, in Wordsworth's noble language, 'the master-light of all our seeing.' Take that power away, and our knowledge would sink into a heap or a drift of mere sensations, without connection, or scope, or solidity. The particular certitudes of which we boast are simply an outcome of those first general certitudes when applied to details, without which no science could for a moment exist. The logical faculty, dealing with conclusions, comes second. The faculty which deals with premises, which ascertains and secures them, comes first. It affords, not by reasoning, but by some altogether different process, the foundation on which all dogmatism, not excluding Professor Huxley's, is at length compelled to rest itself. We cannot prove that it is valid, without taking it for granted, but unless we do take it for granted, nothing whatever can be maintained against the assaults of the skeptic. Aristotle has distinguished it as the faculty, or habit, of first principles. And inasmuch as it contemplates self-evident truth, and holds within itself the guarantee of certitude, we shall do no lesser faculty wrong

in calling this, which is the light and strength of all the rest, by the name of intellect or reason.

"Is it not manifest that agnosticism must be limited as soon as we perceive that there are ranges of truths not demonstrable, and yet certain, in mathematics, in physics, in logic, in biology—and why not in religion? Finally, though we granted our absolute powerlessness to 'demonstrate' the great first principles on which theism rests, and from which natural theology has been derived and to some extent enlarged into a system, which conclusions depending on axioms and postulates of their own, we should not be allowing thereby that religion was merely a sentiment, but likening it in its origin to science, and therefore not taking from its lawful influence upon our intellect. The pertinent inquiry is not whether the axioms of theism are 'demonstrable,' but whether the mind is necessitated, by their self-evidence, to affirm them."—*Literary Digest*.

WHAT JAPAN THINKS OF ENGLAND.

THE attempt of the British Government to bring about a joint action of the powers on behalf of China is fiercely resented in Japan. The Japanese will not allow the fruits of their exertions to be wrested from them by outsiders, and they intimate that they would sooner fight the whole world than submit to arbitration before China has been humbled. The offered mediation on the part of the President of the United States has, therefore, been politely declined by the Japanese Government.

The *Boyeki*, Tokio, thinks that British interference need not discourage Japan. The paper says:—

"Though Great Britain was once the most powerful nation in the East, there are now many rivals who are outdoing her. Moreover, the present Orient is not the same as in the days of yore, when Great Britain tramped down India and China. Small gunboats and intimidating measures of diplomacy are no longer effective. Britishers who look down upon Orientals with a haughtiness based on empty traditions are making themselves very unpopular. If they do not beware at the present moment, their downfall must be very rapid. In

Europe Great Britain is not now supreme, and her dominion in the East, if it is to be effectively protected, requires more force than she could maintain. Her fighting strength is not in proportion to the extent of her dominions and the size of her mercantile navy, and it is to be wondered how she could be prepared for a storm, with unpopularity among Orientals and no allies among the European powers.

"Most probably her wily statesmen are awake to the danger of the situation. They must be endeavoring to escape both the encroachment of other European nations and unpopularity in the East; especially the latter, which must be dreadful to them, as their sole aim is to do business. A general strike in the way of business with England would be the most fearful of all strikes to her; hence, the first thing the Britishers ought to do is to shake off their vanity; the second is to make friends among the most powerful Eastern nations. But if they think they can retain their supremacy by remaining the friend of China, and continue to behave arrogantly toward the really most powerful of the Eastern countries, they will find—and they are already finding—themselves sadly mistaken."—*Literary Digest*.

LITERARY NOTE.

The relation which price bears to quality in literature is made obscure by the *Christmas Cosmopolitan*. Stories by Rudyard Kipling, Wm. Dean Howells, Mrs. Spencer Trask, Mrs. Burton Harrison, and Albion W. Tourgée, are interspersed with poetry by Sir Edwin Arnold, Edmund Clarence Stedman, and James Whitcomb Riley, while through the number are scattered illustrations by such famous artists as Remington, Toché, Reinhart, Turner, Van Schaick, Gibson, and Stevens. A series of portraits of beautiful women of society illustrate an article on The Relations of Photography to Art; a travel article by Napoleon Ney, grandson of the famous Field Marshal; one of the series of Great Passions of history, to which Froude and Gosse have already contributed, and half a dozen others equally interesting, go to make up the attractions of the number. The *Cosmopolitan* people say: "We might charge you more for this number, but, in all frankness, could we give you better material, better illustrated, if we charged you a dollar a copy?"

F. G. Pitt, 827 N. Halsted St., Chicago, Ill.
J. C. Foss, No. 72 Crescent street, Rockland, Maine.

THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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Lamoni, Iowa, December 26, 1894.

No. 52.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 26, 1894.

TRUTHS TOLD AT RANDOM.

WE quote below from an editorial in the *Deseret* (Utah) semi-weekly *News*, for December 4, 1894, and from a sermon delivered by Francis M. Lyman, one of the apostles of the Utah Church. The extract from the editorial reads thus:—

As a universal rule, it is safe to place implicit reliance on the word of God, even when it at first seems obscure. When all errors due to human agencies are excepted, the revealed word remains, the rock on which to build for time and all eternity.

The extract from the sermon reads thus:—

Whenever an elder, a high priest, a seventy, or an apostle leads off on his own account and operates contrary to the rules and regulations of the church as the Lord has laid them down, Amen to that man's authority. There have been but about two of the Twelve who have gone off and undertaken to establish a church unto themselves—William Smith and Lyman Wight. President Ripdon led off also, but he was never one of the Twelve. The authority and power that apostles hold must be exercised upon the principles of righteousness and in accordance with church rule and discipline or their operations are void in the sight of God. . . .

We find that the "Josephites" claim that we have been cast out; that when we left Nauvoo and came into the wilderness we were going away from Zion; that Missouri is Zion and no other part of the country. But, fortunately, the Prophet Joseph, during the very last conference of the church that he attended—in April, 1844—announced that America, both North and South, is Zion, and on the following day the Prophet Hyrum Smith announced the same fact. It would be very small for our heavenly Father to be satisfied with the State of Missouri. Why, we would want the State of Missouri with just the few Latter Day Saints there are to-day. We occupy very much more country than there is in the State of Missouri. But this is the land of Zion; from one extreme to the other, as announced by the prophets of God. The "Josephites" hold that when we left Nauvoo we went wrong because we were going away from Jackson county, Missouri. I wonder if we had not good company when we left Independence. The Prophet Joseph was at the head of the people when they departed from

Independence and went to Far West and to Adam-Ondi-Ahman, and on up to Nauvoo.

We quote also from a communication in the same copy of the *Deseret News* from which we take the extract from the editorial:—

The fathers in this territory were made farmers—many of them by compulsion. If they had wanted to they could not have got away from here; being exhausted on arrival; and deeming duty absolute they reluctantly remained, like the pioneers who "came here willingly because they were obliged," as President G. A. Smith used to say.

The issue indirectly raised by the quotation from the editorial quoted above is of considerable importance to everybody, but more especially to all classes of Latter Day Saints. To a rule so universal as the one referred to, that "implicit reliance" should be placed on the "word of God," there can be no radical exception. But inquiry may be made as to when and where the rule shall apply. To this of course the *News* would reply, Now, always, and everywhere. Let us see. The church was originated, planted, and organized in 1830 on the principle of direct and present revelation; and the church was taught, and in turn told the world that God was an unchangeable being, and in every age revealed himself alike on the same subject; so when in 1831 the Lord gave a revelation to the church in regard to an institution originating with himself, in the following plain terms, the church had no alternative, but was forced to the conclusion that God was at the beginning what he was in 1831, on the same subject.

And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—D. C. 46 (Old Ed. 65).

Applying the rule here, we have the word of God, stated clearly as it was at the beginning; and several hundreds of years after the beginning, when God proposed to build up a church with a holy marriage institution, it is redeclared as the word of

the Lord. It was then safe, in 1831, to place implicit reliance on that word, and it would have been always safe to have relied upon it implicitly from that time forward. Did our friends of the *News* do that? No.

We most cordially indorse the sentiment expressed by Apostle Lyman, in the foregoing, the sermon from which it was taken having been published in the *News* in July, last, we believe, where he states that whenever an elder, apostle, or other officer leads off and operates contrary to the rules as laid down by the Lord, then, "Amen to that man's authority." Joseph Smith the Seer, whom the men in the Valleys of Mountains claim to honor so much, said that much, years before, when writing from the jail into which he had been cast with others of his brethren, for their opinions' sake; and it was just as true when Joseph Smith wrote it as when Apostle Lyman said it; the difference if any being that Joseph Smith wrote it before any apostle had gone out taking any considerable number with him; and Apostle Lyman said it, after one of the chiefest apostles had led thousands of the church into a gross apostasy, directly contrary to the rule laid down by the Lord; by command in 1831, by solemn, "So be it Lord," said by the church in 1835.

Now, apply Apostle Lyman's rule,

The authority and power that apostles hold must be exercised upon the principles of righteousness and in accordance with church rule and discipline, or their operations are void in the sight of God,

and what becomes of the authority and power held by Apostle Brigham Young, who so fatally fastened that gross and evil dogma and practice of plural marriage upon his followers, contrary to the rules of the church and in direct disregard of the command and will of God, found in the records accepted by the church?

Apostle Lyman either misunderstands what the "Josephites" hold in regard to the exodus from Illinois to Utah, or he misrepresents us, in regard to Zion. What the "Josephites"

hold is this, that while the whole of America is the land of Zion, there was but one center pointed out, that center was Missouri. In that center a temple was to be built by command, and so far as one single locality could be designated as Zion, that locality was in Missouri. That when the Saints left the Missouri River and went farther west they were going away from, not to Zion; that the "mountain of the Lord's house" so much talked of by O. Pratt, and other Utah preachers, could not be at Salt Lake City.

Our heavenly Father was satisfied once with the land of Palestine; afterwards with Missouri to call it the "land of Zion;" it is frequently called in the Doctrine and Covenants "the land of Zion." The Lord revealing himself in regard to it in July, 1831, said:—

Wherefore this is the land of promise, and the place for the CITY of Zion.—D. C. 57 (Old Ed. 27).

Now, applying the rule laid down by the *News*, the organ of Mr. Lyman and his people, that "it is safe to place implicit reliance on the word of God," with what assurance can he claim that Utah is the place for the city of Zion, or in that sense be Zion.

Using the same rule, what should Apostle Lyman say of the word of the Lord given September, 1832?

Yea the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri.—D. C. 83 (4 Old Ed. p 1).

In this word of the Lord it appears that the State of Missouri satisfied the Lord in 1832; and as no word has been received from him since changing the designated locality, we would seem to be safe in relying on that word of the Lord.

In December, 1833, the Lord said:—

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gather-

ing of my saints, until the day cometh when there is found no more room for them: and then I have other places which I will appoint unto them, and they shall be stakes, for the curtains, or the strength of Zion.—D. C. 98, (Old Ed. 98).

If the word of the Lord is to be relied upon implicitly then we of the "Josephites" are clearly right when we say that when the fleeing Saints went to Utah they went away from, not to Zion.

The "Josephites" hold that the Utah people "went wrong" before they left the State of Illinois; and that for the reason that iniquity had crept into the church previously in the form of a "corrupt doctrine," according to Joseph the Seer; a "damnable heresy," according to Paul; and that by this as the cause, the children of Zion had forgotten and disregarded the "new covenant, even the Book of Mormon and the former commandments," which had been given them of God, "the word of the Lord;" and instead of doing "according to that which" the Lord had written, they had done that which polluted the place where they were dwelling, and merited the "scourge" and the "judgment," "to be poured out upon the children of Zion." (See Doc. and Cov. Sec. 83, Old Ed. 4.) And that as a result they who went to Utah, "willingly because they were obliged," had to go—God had decreed it, and their enemies executed the decree.

The "Josephites" do not hold that the going from the State of Illinois was in itself a "going wrong," in the sense in which Apostle Lyman uses the words "went wrong," for the Saints, the guilty leaders, and the innocently led, all were compelled to go; but the "Josephites" believe that had there been then, after the death of Joseph and Hyrum Smith, a proper reliance on the "word of God," and an obedience to it, the disastrous exodus might not have occurred. Now while the sin of driving people out of their homes for religion's sake, will rest heavily upon those who did the driving; this will in no way change the responsibility which was placed upon the apostles and elders to see that the law of God was kept, nor relieve the situation of those who, instead of keeping the law and relying on the "word of the Lord implicitly," disregarded and broke that law themselves

and taught others that it was a virtue to do so.

The "Josephites" hold that the "word of the Lord," has promised that those of the Saints who were the "children of Zion" though they were "scattered" shall "return with songs of everlasting joy," and "rebuild the waste places of Zion." Now, relying "implicitly on the word of the Lord," they believe that in order for those scattered pure in heart to "return," there is, there must of necessity be a fixity of character about the place to which they may, and can return, a place that shall not be removed, or the promise is a vain one and trust in it foolish. Is Apostle Lyman prepared to say that to trust in the promise of the Lord is foolish? Hardly? Further, to return and rebuild the waste places, signifies the doing of a needed and legitimate work, and this work the "Josephites" are doing, and in the land of Zion at that.

Now, when Apostle Lyman and others of the Utah elders quote a purported prophecy of Joseph Smith, made in an informal conversation said to have taken place on the Iowa side of the river to a few men, that the "time would come that the Saints would go to the Rocky Mountains, and become a mighty people," and undertake to plead that exodus from Illinois which afterward took place, as having been purposely undertaken and provided for in view of that prophecy and to fulfill it, to the glory of the Saints and the prophet, it must be evident to those who hear and think, that they either mistake the spirit of the prophecy, forget the history of the event, or detract from the turpitude of the crime committed in driving them out, forgetting that for the Saints to claim great credit for doing an act predicted of beforehand, and at the same time claim that punishment should rest upon those who compelled them to fulfill the prophecy is a paradox, which those opposed to them will neither see nor try to solve.

No, Pres. George A. Smith was right when he said, "We came here willingly because we were obliged."

Apostle Lyman was not with the Prophet Joseph when he left Independence, Missouri, his father was. They were "obliged" to go. But not for flagrant disregard of God's divine

law were those men robbed, beaten, maltreated, and imprisoned, nor their brethren murdered, nor themselves and their brethren driven from the State, whence they went to Illinois.

It is a fact that the elders of the Utah Church used to teach, and we do not doubt believed what they taught, that by and by Zion would be redeemed, and they who had once been driven thence would be permitted to return and occupy the land again, as the children of Zion returning to Zion, to build again the waste places and build the Temple of the Lord. Do they still teach and believe this? If so, why are the "Josephites" in fault for holding that Utah is not "the land of promise," nor Salt Lake City "the city of Zion"?

A safe answer to the assumption that Mr. Lyman and the elders of the Utah Church make, that the "Mountain of the Lord's house" predicted by Isaiah, chapter 2:1-5, and Micah 4:1-6, applies to the church and people established in Utah and in the valleys of the Rocky mountains, is found in the "Word of the Lord," in the appendix to the Doctrine and Covenants, Sec. 108, pars. 3, 4.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

An "implicit reliance on the word of the Lord," would teach Apostle Lyman as well as the "Josephites" that the mountains of the Lord's house referred to by these two prophets, Isaiah and Micah, were unmistakably Zion and Jerusalem.

There is no one that should doubt that Jerusalem in the text means the Jerusalem of the Jews; and there should be as little doubt that Zion of the text means "the Zion, the New Jerusalem" in the land of Zion, the land of America, and God himself seems to have located that Zion.

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Send in your orders and get the benefit of this reduction in price.

PRACTICAL-IMPRACTICAL.

AT the risk of being censured for a bit of literary piracy, we give the following terse but happy hit at some of the difficulties lying in the way of ideal progression, taken from a gossip letter lately received from a good brother who may scold; but then, as we do not give his name, it won't hurt, for he can only reach us:—

From personal inclinations I regard coöperation in sentiment, as being almost angelic; but from observation and some experience in its application to human wants, I find the "unexpected" suddenly comes along and mars the angelic features, pushing me back into the hard but more practical lines of everyday life.

You doubtless remember the W. H. Godby movement, many years ago in Utah, and what appeared at the time their standard, or motto: "We are nothing, if not spiritual." I admired the sentiment at the time;

but now I would add, "Still nothing, if not practical."

The practical and the impractical are so closely interwoven in our lives that they become matters of everyday discussion; and the impractical, representing almost constant failure, is always ready with an excuse for the failure, regardless of the inexorable rule that an "excuse will not pay a debt."

Let me give an example. It is now upwards of nine years since Bro. — died, leaving a family of four; wife and three daughters, the youngest a mere child at school; all of them frail and delicate in health. A small house and lot worth perhaps four hundred dollars, was all that was left to them as a basis to start life anew upon their own resources. At this juncture, we make a speculation as to the chances in the race of life between this poor widow, and four of the brethren of the vicinity whom we will name A, B, C, and D; all of them hardy sons of toil, in good health, and with a fair proportion of bone and muscle to back them up in the battle of life. On the other hand, the widow must bend over the washtub, scrub floors, dig the garden, carry the little produce raised there in a small basket to market; accepting always such value for her services as her employers are willing to give, and call it charity, even to let her do this menial work; while the brethren can, and do enter the field of discussion upon the problems of government, capital, and labor; engage in strikes, and justify knockdowns generally. But, enough, perhaps, of this thought; suffice it to say that it is in no part overdrawn. So now for the sequence of the race. Sr. — comes out with a fair record. She took up the battle of life on the hard, practical lines, and at this writing has to her credit one thousand dollars at interest; her little home has been made into a veritable palace; her credit and name are "A 1," spiritually and in temporal things. And the brethren, what of them? Why, they represent the impractical; and so far as capital is concerned (of which they complain) Sr. — can buy the whole of them. Now for the query.

If these parties should be brought under the rule of coöperation as generally understood, what would be the relative value of their labors, presuming of course on a continuance of the same traits of characteristic dealings and labor in both the woman and the man. Common sense would say that in equity the sister should have more than they all.

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some of the choicest in the realm of literary productions. Some of our own publications are also offered. For particulars see advertisements on *HERALD* and *Leaves* covers.

REINCARNATION THEORY IN A NUTSHELL.

A BEAUTIFUL EXPLANATION THAT WAS PAINFUL IN ITS FINAL APPLICATION.

LANDLORD ALLEN is always looking for a good thing and always recognizes it when he sees it. This he found in a Washington paper, and the local application makes it the more interesting:—

If there is a good story born in Washington, it is a two to one shot that its cradle will lie in the back parlor of John Chamberlin's. Dr. Edward Bedloe came over from Philadelphia one night and sat therein entertaining a choice group of friends with tales of the far east. In the edge of the group sat a man from Pennsylvania, who had come over from Pottsville on some government contracting business. He was all ears and eagerness. His name was Strauss. Finally the restraint became too intense, and he broke loose.

"Tocotor," said he, "what is dot new reli-chun I hears off about China? My wife has got it ferry bad, und I don't understand it."

"Tell me the name," said Bedloe. "Is it Mohammedanism, Buddhism, Shintoism, Taoism, Confucianism, or what?"

"O, it is no isms, but der name is like a tramp's migrashun of der soul, ain'd it?"

"O, you doubtless mean transmigration of the soul."

"Yah, dot's it. You dell me about dot."

"Certainly. Transmigration of the soul is a very pretty poetic doctrine of metempsychosis which our friends of the Theosophical society have borrowed from the far east—"

"Here, here, toctor! Tell me vot dot means, so I can understand what you vos talking about."

"All right, I will tell you in plain language. Take yourself, for instance. You live to the allotted age of threescore years and ten, and then you pass away. Your soul goes into the body of a bird—a canary, we'll say—and from your gilded cage you fill a lady's boudoir with the melody, living a life of luxury and fed from the dainty fingers of beauty—"

"Oh, dot is peautiful, peautiful! I like dot!"

"And then you die again, and your soul goes into a lovely flower in a garden, and and you fill all the air with fragrance and delight the eye with your exquisite color and delicacy of petals—"

"Ah, dot is fine! I like dot reli-chun."

"As I was saying when you interrupted me, you live the life of a flower, until one day a donkey gets into the garden, and attracted by your loveliness he eats you, and your soul passes into the donkey—"

"Yah, yah."

"When some former acquaintance comes along, strokes your long ears and says: Why, Strauss, is it you? How little you have changed!"—*Pottsville (Pa.) Republican*.

EXTRACTS FROM LETTERS.

BRO. W. J. SMITH, writing from Detroit, Michigan, December 12, reports thus of the illness and death of Bro. J. A. McIntosh:—

Elder J. A. McIntosh died on the 5th inst. from confluent smallpox. I was called to administer to him and was with him two hours before he was taken to the pesthouse. The announcement of his death will be read with sorrow by hundreds in this church. For years he labored patiently in the interest of the work we love, enduring hardships, privations, and untold persecution, bringing hundreds to a saving knowledge of this great latter-day work; and although for the last three years he has not been in the ministry, and was somewhat careless in some regards, yet his interest in the progress of the work in general, and his confidence in the truthfulness of the restoration of the gospel, was as unabating as when in active ministerial work. He was a man of excellent ability, always ready with arguments of the most convincing nature; and in sympathy and kindness he was excelled by but few, if any. I am to preach his funeral sermon next Sunday morning. Bro. McIntosh had been employed as a disinfecter by the health board, and later did some work on the new eruptive disease hospital here. His wife lives at No. 67 Magnolia street, Detroit, Michigan. Bro. McIntosh was very widely known here in political circles, and had many very warm-hearted friends. There was quite a large number of the Saints here exposed to the smallpox by Bro. McIntosh, but as yet none of us has taken it. Even Sr. McIntosh, who was with him until he was taken away, has not come down with it. God has been very good to us in thus warding off the disease from us.

Bro. F. Tubb, wrote from 12 Paragon Road, Hackney, London, England, November 24. He had placed the *HERALD* in the wall rack of the West Ham Library Rooms, by courtesy of the librarian; for which we are all thankful. Of the work there he says:—

It is with the sincerest satisfaction that I inform you that the Lord's hand is still over his people here in Babylon. Six young people have been baptized by President Elder Howell within the last two months.

Bro. D. E. Tucker, Higbee, Missouri, the 17th.

I have been in Montgomery, Calloway, and Boone counties, trying to teach the people the way of life and salvation. I found it difficult to get a hearing, especially in the two last-named counties. In Montgomery I found it easier for it was there I spent my boyhood days. The old hills look natural, but a little higher than they did then. This is in Bro. W. T. Bozarth's jurisdiction. If I have done wrong in crossing the line I hope he will forgive me. However, I promised to return sometime.

EDITORIAL ITEMS.

BRO. J. T. CURTIS, of Kibbie, Illinois, reports our people there as active in church work including the literary and social features of spiritual advancement. Large audiences attended their special thanksgiving day exercises, a good impression being made in behalf of the work.

Bro. J. H. Lawn, Mulberry, California, writes that he has been giving most of his time of late to gospel labor in Santa Cruz and Stockton.

Bro. James Huey writes from Rolfe, Phelps county, Missouri, asking that an elder be sent into that region. He says: "I think one could do lots of good and gather some into the fold." Who will go?

Bro. S. D. Payne requests those who can to send him *HERALDS*, Voice of Warning, sermons, tracts, and such church literature as they can spare, for distribution. Address him at North Platte, Nebraska.

Bro. P. Pement secured a good announcement of his meetings in the Creighton, Missouri, *Champion* of December 7.

Bro. J. F. McDowell has been holding a discussion at Eagle Grove, Iowa, with a minister of the "Church of God." Reports indicate a victory for the truth and a favorable impression made upon the people. We expect to publish a summary of the discussion.

Subscribe now for the *HERALD* and *Autumn Leaves* for 1895.

DISBURSEMENT OF CHURCH FUNDS.

Editors Herald:—Permit me to express my gratitude and thanks to the Far West, Missouri, district for the expression of the resolution passed by the district conference, as set forth in last week's *Herald*. The ready and hearty adjustment of former resolution will conserve the interests of the work, as it expresses the Christlike plan of adjustment, and lest there might be some misunderstanding touching the rights of any to inquire into the work of the Bishop at any and all times, permit me to state that it is certainly proper, should anyone in the church feel or believe that injustice in any matters touching finances is being done, to make inquiries and seek to obtain all the light possible to be reflected upon the matter, and if in a private way this cannot be adjusted satisfactorily, to present the matter to the proper quorums of the church.

Ever wishing the success of the gospel work, I am, very respectfully,

E. L. KELLEY.

LAMONI, Iowa, December 22, 1894.

Mothers' Home Column.

EDITED BY FRANCES.

"Not in the clamor of the crowded streets,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

Select reading for January meetings of Daughters of Zion.

THE PHYSICAL AND MENTAL DEVELOPMENT OF CHILDREN.

HOME INFLUENCES.

THE domestic circle naturally demands first attention in the consideration of our subject, since it is in the home that the foundations of character are laid. The mother is the guiding genius of the household as well as its ruler; she must be both high priestess and queen. Life is for a purpose, and she must teach her little subjects that this purpose should be made a good one. Health is the basis of a successful life, and the mother's care and influence are necessary to combat disease and establish wholesome habits. Equal development of the mind and body results in as close an approach to perfection as humanity can attain, and here again the mother's wise guidance and restraint are all-important. Napoleon may have made a mistake when he went to meet his fate at Waterloo, but he made none in his estimate of the maternal influence when he declared that the great need of France was—mothers. The same may be said of the whole world. Good mothers and good homes are the best securities for civilization and the elevation of humanity. And here let us add that apartments in a hotel, no matter how elegant and exclusive, can never be a home. The strange faces coming and going may be kindly, but they are not the familiar ones a man wishes to see around his table. The mother may be free from the monotonous cares and vexations of housekeeping, but with idle hands and thoughts she is liable to develop into a gossip, if nothing worse. The children become self-conscious or pert, and in every instance which has come under the writer's observation, little folks reared among such surroundings have lost the charming simplicity of childhood.

From the earliest times poets have written tenderly of home, and minstrels have sung of its delights; and the Savior himself gave us the hope that even in heaven we will have separate homes, when he said, "In my Father's house are many mansions." Getting a house, however, does not insure the possession of a home. The architect, mason, and carpenter construct the building, but the family who live in it make the home. Dryden said, "Home is the sacred refuge of our life," and anything short of that is a failure. The house may contain all the necessaries and many luxuries, and the family may be blessed with good health; yet it will not be a true home if there is even one discontented member in the household.

It is unfortunate that the happiness of an entire family can depend upon the smiles or frowns of any one person, but so surely as one drop of ink will cloud a glass of water, so surely will one discontented, envious nature destroy the peace and happiness of a home. If this nature belongs to the father or mother, only prayer and earnest endeavor

will eradicate it; but if it appears in one of the children, wisdom and patience on the part of the mother will usually avail to destroy it. Many parents weep and grieve over the faults of a child without attempting to uproot them until it is too late. Few children are irretrievably bad, and while their hearts and minds are plastic the good work of precept and example must go on.

Of the two, example is the more effective teacher. Many parents may see themselves as others see them if they watch their children at play. If a little girl snatches up her doll, shakes it and says, "If you don't lie still, I'll shake the life out of you!" let the mother examine her own conduct carefully and see if she has not at some time used that very expression. Or, suppose a boy thrusts his thumbs into the armholes of his vest, glares down upon his little sister, who is playing she is his wife, and says sternly: "You must be more economical, Mary. The gas bill was twice as high this month as last, and your dressmaker's bill was enormous! No, you can't have that new bonnet. James, hand me a cigar." We may be sure that boy has heard somebody's father talk in very much the same fashion.

Justice must be administered as impartially in the home circle as in a court of law, if harmony is to be maintained. It is most unfortunate when, as sometimes happens, one or both parents take almost a positive dislike to one of their children and shower affection upon all the others. The science of pathology has never explained this phenomenon, although recognizing it as a fact. The unloved child may be the equal of any of the others in mental and physical endowments, but its heart will naturally be chilled and hardened by the parents' injustice, and its life will quickly become little short of a burden. Then, too, such a display of favoritism makes the other children tyrannical and indifferent to the rights of others.

There must above all be justice in the matter of punishments. If a child disobeys or is guilty of any other offense of sufficient gravity, punishment should be administered without hesitation—not angrily or hastily, but after explaining the reason to the child. Punishment, however, must never be inflicted when not deserved. Children discriminate closely in such matters, and although a dozen punishments may be taken in the same spirit in which they are given, one unjustly administered will rankle in the child's heart forever. The parents may forget it, but in the treasure-house of that child's brain it will remain as long as life lasts.

Overindulgence, the other extreme, is equally harmful to a child. The spirit of egotism is aroused, and the child believes itself possessed of superior traits of character, which entitle it to great consideration from everybody. The children either openly or else secretly foster the feeling that the parents are unjust. In either instance harmony is destroyed, envy and jealousy are aroused, and the home becomes an abode of strife. No wonder the ancients considered justice one of the cardinal virtues, for on it hinges the law of equal rights. In a case where all are equally entitled to favor, it is unjust to

show partiality, and no philosopher knows this better than a child. John Stuart Mill said that justice was the most indispensable of all necessaries, after physical nutriment, and we know it is one of the firmest foundations of our government and constitution; but if it is so necessary for the welfare of men and women, it is no less an important factor in that little world inclosed by four nursery walls.

After the mother has, by her own example, taught her children justice, let her next practice and teach charity, which is only another name for generosity—that charity which hides a multitude of sins. If one child is shy, let her encourage him and show him a little extra attention. If he is homely and is conscious of it, point out his best traits and teach him how to strengthen them. If he is a little duller of comprehension than others, have a little more patience in explaining things. Justice gives equality, but charity gives more; it is the Golden Rule, which teaches us to do unto others as we would that others should do unto us. We cannot all be beautiful, bright, and attractive, but we can be kind and considerate. Those whom God has blessed with superior attributes should be particularly charitable to the shortcomings of others. Mothers must assume the responsibility of this by instilling the thought into the minds of their young children. Tastes for occupation and amusement will differ, but the world is made up of these diversities, and the mantle of charity is broad enough to cover them all.

It is an undisputed fact that the earliest scenes of our lives, after the development of memory, are the most lasting. We forget much of the ordinary routine of life after youth has passed, but the last impressions to fade from the failing mind of old age are those made by the home and friends of childhood. Herein lies one grave reason why the influences which surround children in the home should be good, pure, and true. Many a wayward man, hurrying along the downward road to ruin, has been checked and saved by the sudden recollection of a mother's face or some word of warning spoken by her. Home life gives us our deepest joys and our bitterest sorrows, because in no other phase of our existence do we come so near to other human beings—nowhere else can a smile or frown so lighten or darken our hearts.

If the home is not a happy one, let the father and mother try together to find out where the fault lies. If in themselves, surely they should be willing to rectify it; and if in one of the children, the little offender must be brought kindly and firmly to see the error of its way. Our idea of heaven is that of a perfect home, where we will be surrounded by our loved ones. Mother, home, and heaven—these three words suggest all the deepest joys of this world and of the next. That child who has been taught to love home and its elevating influences is on the high road to moral safety, for such love is one of the greatest stimulants to purity of life.

All thinking men have properly estimated the power of example in the home. Burk said, "Example is the school of mankind, and they will learn at no other;" and Sir Charles

Bell once wrote, "A good deal is said about education, but they appear to me to put out of sight example, which is all in all." Parents should remember that children naturally imitate them, besides also inheriting their traits of character; and they must be sure that their example is worthy of imitation. The mother especially must consider this fact.

Woman is doubtless capable of filling almost any position in which she may be placed; and she should be allowed as much freedom as man in selecting any occupation she may desire; but in so doing, she must not neglect the home and its duties. A bright woman recently remarked: "I do not want any 'rights,' I want the *privileges* of a woman;" and she expressed the idea exactly. Give woman her privileges, and her judgment and instinctive sense of propriety are so good that she will naturally prefer the duties at home to a scuffle at the ballot box, which is really the essence of the term, "Woman's Rights." Not, of course, that a woman should be a slave and a drudge, but she should make her home so attractive to her husband and children that they will have no desire to go elsewhere for entertainment.

One cause for discontent with many a good and true woman is the desire to have a house as fine as some other person's. Envy thus destroys what would otherwise be an ideal home. The children quickly observe this fault, and nurture the same spirit against any of their playmates who possess a newer gown or hat or fine surroundings; for they have not been taught that these things do not make a home. What were the beauties and luxurious furnishings of Malmaison to Josephine after Napoleon divorced her? One of her ladies in waiting testified that she died of a broken heart, the cause of which was revealed in her last words — "Napoleon — Elba — Marie Louise." Our homes are only reflections of ourselves, no better and no worse, as far as the prevailing spirit in them is concerned. Wealth and luxuries cannot make happiness unless the heart is reflective, appreciative, and cultured. Happiness never comes to those who search for it; it is an elusive thing, springing up only in the path of some good deed. "Every man carries the entire form of the human condition within him," said Montaigne; and if this be true, our lives are certainly what we make them.

Why is it, when we enter one house, an air of refinement and happiness meets us at the door and bids us welcome, although there is nothing particularly handsome in the house itself or its furnishings; while in another, where wealth is lavishly displayed, we feel chilled and out of place? The cause is simply that in the first instance the family is contented with whatever life offers, while in the second contentment is wholly lacking. Comfort, another ingredient in the making of a happy home, is not necessarily a result of wealth. The home of a poor man, containing only the necessities of life, can be made comfortable if the parents bend their combined energies in that direction, but there must be discretion, justice, prudence, honesty, truth, and love as the foundations and pillars of the domestic structure.

The mother, being the center around which all the lives of her family revolve, must be sure that her influence is all it should be, for she is daily leaving an impression upon the young hearts and minds around her. She must be methodical in the division of her time, the performance of work, and the use of money; prudent in choosing a time and method for doing everything; punctual that no precious moments may be wasted; and persevering in the face of whatever difficulties may beset her. She must, moreover, be forbearing, cheerful, and polite. Politeness—not necessarily etiquette, which has a more worldly sense—is the one attribute of a beautiful home life which, more particularly than all others, can be best taught by example; and it is attainable by the poor as well as by the rich, since it is really only kindness of heart. There are difficulties which may, perhaps, limit the opportunities of the working classes in the cultivation of polite manners, but the idea well grounded in the minds of the children will bear fruit spontaneously.

Then there is the external adornment of the home, which yields so powerful an influence over the young. The furniture need not be expensive, but it should be neat and tasteful. The room in which the family usually assemble should be made bright and cheery. The dining-room should be kept scrupulously clean and the table linen immaculate; and a few growing plants and flowers, which can always be had for a trifling sum, will lend charm and sweetness to an otherwise shabby apartment. Pictures, also, make very cheerful ornaments and may be pretty without being costly. Artistic wood cuts, photogravures, and prints are now sold very cheaply, and, when framed in natural wood or white enamel, will harmonize with any room.

Above all these things, however, there must be absolute cleanliness, for its moral as well as for its physical influence upon the children, for it has been truly said that "Virtue never dwelt long with filth." Many diseases are attributable entirely to impure dwellings and surroundings. Much is said of the filthy houses in some of the large cities which are occupied by the humble classes, but one tidy woman who keeps her own house and children in order and her own person and clothing clean, may, to a great extent, reform a whole block. The poor have been told that "Cleanliness is next to godliness" without heeding it, but, perhaps, the old English proverb, "Cleanliness is the elegance of the poor," may prove more effectual.

There are a great many little things which go to make up the home, but every one must be considered as a necessary part of the whole. Every mother who wishes her children to grow into moral, truthful, cleanly, cultivated, and contented men and women, must see that the home influences are such as will develop these traits.—*M. C. M., in Delineator.*

DAUGHTERS OF ZION.

AMBER, Iowa: Cora Weir, Ora Nichols, Mary A. Robertson, Emma Steckel.

IN sending us the following poem Sr. Cobb writes:—

"To-day while I was thinking of the Evanelia, wishing I had a view of her and resolving that I would send right off and get one, a lovely view of her at sea was presented to me 'without money and without price,' and the words, 'As ye have freely received, freely give,' keep coming to my mind, so I send you a poorly pictured glimpse of her, to use as you choose, hoping that all suspense and anxiety concerning her will soon be over."

THE EVANELIA.

Upon the deep, dark, heaving sea,
Where ocean storms wild revels hold,
Great ships from every clime, I see,
By raging billows rocked and rolled.

And there, amid that sailing throng,
A luster-laden wavelet's crest
Evolves a boat; it scuds along
An atom on the ocean's breast.

No steam-forced wheels, no towing line,
Propelled and stayed by natal force,
This pygmy, through the foamy brine
Unswerved pursues its southern course.

'Tween sable surge and lowering skies,
From tiny masts, small pennants float.
Ah! looking now through spirit eyes
I see our little gospel boat!

Oh! precious, consecrated craft,
Launched out upon that vast domain,
May breezes soft our treasure waft
And bring our loved ones home again.

Her cordage new, strained tensions feel;
Her sails have never flapped before;
Untried her spars, her dipping keel
Hath touched none save its native shore.

Conceived in faith, faith born, she sails;
Her freight consists of *trust divine*;
Hence He whose promise never fails
Must round her his strong arms entwine.

His people built that mission barge,
He blessed it through his servants lips;
And while he keeps it in his charge
No power its glory can eclipse.

Old Ocean with her mystic wiles
Could not affright the valiant few
Who longed to visit heathen isles
And tell the gospel story—true.

Among them sailed a youthful bride;
Home, parents, friends, and country,—all
Were left to ills that might betide
While she met those that might befall.

The husband's anguish, too, was keen,
But parting pangs were held in check,
And bride and groom to-day are seen
Upon the Evanelia's deck.

Two other forms are kneeling there,
The captain and his faithful wife,
And though far off, I hear their prayer,
"God guide the ship and grant us life."

Hark! now I hear—like sweet refrain
Of music trilled by seraph's throat
The Saints' amen! it sweeps the main,
Inspires the crew, and buoys the boat.

Ah! now she glides dreamlike away,
Strange, deep emotions thrill my soul.

God bless her and her crew, and may
She safely reach her destined goal!

And throughout all her mission years
May shouts of conquest unsurpassed,
Fast follow up the gladsome cheers
That wait her when her anchor's cast.

ALICE E. COBB.

LITTLE SIOUX, December 14, 1894.

[WE trust that this poem may awaken in those who read it an earnest desire to help the cause at this holiday season by ordering a volume of Afterglow, or a view of the gospel boat. The proceeds of both will be applied to this fund.—ED.]

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. HULDAH O. FOGG, of Plano, Illinois, desires your faith and prayers in her behalf, as she is sorely afflicted. She has two little children needing a mother's care, and desires God to spare her to them.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness? or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me: yea, come unto me thy Savior.—Doc. and Cov. 18: 6.

Thursday, Dec. 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses. 2 Timothy 1: 24, 25.

Thursday, Dec. 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Hosea 3: 5.

HOME COLUMN MISSIONARY FUND.

Amount to date, Sept. 22.....	\$4,915 22
Mary A. Raymond, Mont.....	\$ 1 00
Emma Burton, Cal.....	50
Lottie R. Wilcox, Mass.....	25
A Sister, Iowa.....	30
Olive A. Hubbard, Neb.....	2 00
Eliza A. Lester, Mich.....	1 00
Lucy Barrows, Utah.....	1 00
Ann Webster, Aus.....	2 40
M. J. Head, Mo.....	1 00
J. H. M., Iowa.....	5 00
Emma Rice, Cal.....	1 00
Irene Baughman, Iowa.....	50
Rachel Crompton, Mass.....	1 00
Kate M. Davison, N. S.....	75
Stella L. Weed, Neb.....	75

18 45

Amount to date, Dec. 21.....\$4,933 67

DRINK AS A CAUSE OF INSANITY.—In Italy 2 per cent of all the insanity is caused by drink; in Austria, 15; in France, 20; in England 32; in Sweden, 50.

I do not see why that, when the soul thrills with the Spirit of God, it is not as reliable a test of his presence as if it came through the senses of smell or touch.—Stone.

Health is not quoted in the markets because it is without price.

Letter Department.

BLAIRSTOWN, Mo., Dec. 16.

Editors Herald:—A number of Saints have settled in this section of country, but some of them may see "close times," as they have but little money to buy land with, and it is very hard to rent farms only for cash. This is a fine country and excellent for farming. Land is worth from twenty to thirty-five dollars per acre. Saints must remember that it takes money to secure a home, and when they have carefully provided means to buy with, then it may be wise to "all go to Zion." Yes, "we will."

I obtained the use of the U. B. church of this place and Bro. Joseph Luff preached for us six evenings; good hearing and best of interest. Some admitted they never heard such preaching before. Almost every day we are asked, "When is Luff coming back?"

A few weeks ago Bro. John Hancock and I preached three times at the Hazel Mound schoolhouse about twelve miles northeast. We felt blessed with the Spirit on Sunday evening, the Lord granting us power and liberty. A number manifested their appreciation of the sermon by asking us home with them. We left another appointment to begin in about two weeks and continue for a week or more, but the Devil must do his part of the work, so in a few days we were informed that the school directors tried to close the house against us; but finding the law and a goodly number of the people against them, one of them visited the school-teacher, (her son being a Latter Day Saint) and told her he would take up arms against us, or rather than let us preach in the schoolhouse, they would tear it down. It is astonishing to one of reason that the very ones that declare mob violence on the ministers of the gospel are those who make such loud pretensions that they are followers of Christ the Lord. Many may say, "Lord, Lord," have we not prayed and professed thy name; but the answer will be, "Depart from me," etc. May the Lord care for the honest.

In bonds,
D. C. WHITE.

OAKLAND, Cal., Dec. 8.

Editors Herald:—I have been at home recruiting from old troubles, but expect to leave in a few days for Humboldt county, California, by permission and consultation of superiors. My health is somewhat improved, and I find rusting out is harder than wearing out; so I go for the front to battle for the right, as far as I know and understand it. My home address is No. 314 Third street, Oakland, California. Any wishing to correspond with me will please note this.

From some cause or causes the work in California is not keeping pace with the Eastern States, especially in baptisms. So far as I am informed I think California, and, in fact, the Pacific mission, a very hard field. It is not that there are not good, earnest seekers after religion and honest people on this coast, but there is so much excitement and so many religions, so many theaters and other things to bewilder and draw away the people, that

our common old-fashioned way of advertising and conducting our meetings neither draws nor holds. Comparatively few come, especially when we head our posters "The Reorganized Church of Jesus Christ of Latter Day Saints will preach." This strikes with disgust about nine tenths of those who read these posters, and they say in their minds if not with their tongues from ignorance, "Mormons from Salt Lake;" and they stamp us as a thing of naught. This ignorance and this feeling, I am sorry to say, develops itself mostly among religionists and their ministers, who, with a very few honorable exceptions, prejudice their flocks against us and put the old stamp of "Old Joe Smith" and "Mormon" upon us. These conditions, with lack of means, of ministerial forces, and other appliances with which to reach the people, are some of the causes that make this Pacific mission a hard one; and until these with other causes can be removed legitimately and by self-sacrificing and willing men and women who will step to the front with their means and their whole lives consecrated to the work, the work will lag until the time which is not far distant when God will raise up willing men and willing women who will not only make sacrifices in words and tell in our prayer meetings what they are willing to do, but will be doers of the word, will warn their neighbors, preach the gospel, while those of us who have had the opportunity, and also had many and seemingly good excuses, will have to step down and out and wait and be satisfied with what we have earned, while we look on and see others step in and possess what we might have possessed.

My beloved brethren and sisters, now is the time to look into these matters; now is the time to work and to make sacrifices; for sacrifice brings the blessings. So if we want the blessings we ourselves must make the sacrifices, as others' sacrifices will avail us nothing. So mote it be.

Your brother,
A. HAWS.

ROMAN, Va., Dec. 10.

Editors Herald:—As I was reading the last *Herald* this morning I felt like praising and thanking God for the food it contains for our hungry souls. I wonder how any Saint can do without it.

There are still some here that are trying to hold on to the rod of iron, and my heart's desire is to do my duty. I have many trials to endure; still I feel like pressing on, and pray that the good Father may give me strength to overcome. I thank the Mothers' Home Column for the many words of encouragement it has brought to me. May the Lord bless the mothers and daughters of Zion, also the Prayer Union, and every effort that is put forth for the spread of this great latter-day work. Your sister,

F. MONEYMAKER.

In Holland railways are so carefully managed that the accidental deaths on them average only one a year for the entire country.

Swiss hotelkeepers complain that American travelers have been scarce this year, and no other customers spend so much.

Original Articles.

SERMON BY PRES. W. W. BLAIR.

LAMONI, IOWA, APRIL 30, 1894.

THE preacher read for the lesson of the hour Psalm 103 and then said: This is manifestly the language of David the sweet singer of Israel, and evinces a spiritual exaltation and consciousness obtained probably in a large degree by his early surroundings, his early friends, also by the direct inspiration of the Almighty that was upon him from the time when Samuel the prophet laid his hands upon him, prayed for him, anointed him and set him apart to be a servant of God; and arising largely also, no doubt, from his experience in after life in the things that appertain to God.

There is no book in all the Bible that manifests such a profound and universal spirit of devotion and adoration as do the Psalms of David. It is good that we can read them, ponder them, and be well affected by their lofty inspiration.

At the close of the conference it is well that we review the history of the past, the conditions of the present, and the prospects of the future in regard to the work that God has intrusted to our care. We might occupy many sermons, many hours in preaching upon this very fruitful subject. We can only pass hastily over it now, and perhaps be benefited by having our minds stirred concerning the things of the past, the present, and to come, those ordained of God, those we have always taught from the standard books of the church concerning the marvelous work begun in this nineteenth century through the administration of Joseph the Seer—a work ordained of God ages ago, and no doubt known in the councils of eternity before the foundation of our earth was laid, “when the morning stars sang together, and the sons of God shouted for joy.” We regard this work as one of the most important dispensations known to history, destined as it is in the economy of God to open the way for the second advent of Jesus Christ and usher in the millennial reign, when Jesus shall reign as King of kings, and Lord of lords; when “his dominion shall be from sea even to sea, and from the

river even to the ends of the earth.” A wonderful, a marvelous dispensation it is, and we do well to carefully examine it in all its parts—what has been done, what is being done, and what has yet to be done in accordance with the mind and will of God to bring the dispensation to its final consummation.

We teach that one of the chief features of the great work intrusted to our care is the preaching of the gospel of Jesus Christ our Lord. It is a matter of so much moment that the Lord revealed it by his angel to his servant John, and to others, as an event of the utmost importance, as we may learn from the Revelation of John, chapter 14, verses 6 to 8. The gospel as there revealed by angel hands has to be preached to every nation, kindred, tongue, and people, to prepare the way for the second advent of Jesus Christ, the millennial reign, and the righteous judgment of God. The central thought, the leading work, is the building up of the kingdom of God by the preaching of the gospel, sending the word of life and immortality in power and in demonstration of the Holy Spirit to every nation, kindred, people, and tongue upon the face of the earth, that all may be warned, and that as many as will hear may hear and come into the church and become heirs of God and joint heirs with Jesus Christ.

Now, in carrying out this work, provision after provision must necessarily be made for preaching the gospel and building up the church in unity, in harmony and concord, in all its parts; also in purity and in power, to prepare it as a bride adorned for her husband, awaiting the coming of the Lord Jesus in power and great glory.

We believe this work commenced as early as 1823, but more prominently a few years later on, in 1827. And as the years rolled by, one development upon another took place in carrying out this gospel work, in planting the kingdom for the last time among the nations of the earth. The work went on well, and gained rapidly under the administrations of the first elders. Many were the attempts of the enemies of the work to overthrow it and despoil the saints; but still the work prevailed and prospered throughout the United States, and the Canadas,

and across the sea in foreign lands. The Lord went before his ministry by his angels, and scores and hundreds, nay, thousands were ready to receive the gospel messengers when they came. And so they triumphed, and continued to triumph, from victory to victory, until fourteen years after the church was organized it numbered about two hundred thousand souls.

The work came forth in the right time; it came forth in fulfillment of prophecy, and it is the only work we have any knowledge of since the days of Christ our Lord that has come forth in the manner indicated in Holy Writ. It came forth in the Scriptural way; it came forth in the manner foretold; it proceeded onward in the divine way, and it has moved along on the prophetic lines until the days in which we are now living.

The church was organized largely after the New Testament patterns. There were some changes, for there was more that appertained to the organization of the church in these latter days—so far as the record gives us information. It should be borne in mind that there were dispensations of the gospel prior to the days of Noah, and afterwards in the days of Abraham, then in the days of Moses, then came the dispensation in the time of Christ, and now this latter-day work, which seems to be a combining, a blending in one of the essential features proper to retain in this great latter-day dispensation, preparatory to the glorious coming of Jesus Christ our Lord.

One of the best features in regard to this work, is that it does not stand in word only. For whatever the provisions made in the *order* of God; however indicated as to the *manner*, by prophecy—which is all very proper, very essential—there is something that stands above that, and, in some sense, towers far beyond it. The fact is, God confirmed the work. As we have said, in some instances he went before the ministry and prepared the way by angel ministrations and by manifestations of the Holy Spirit. He confirmed it wherever the ministry bore that word in faithfulness. And we find that those who entered into the faith purely and truly, from honest conviction, upright in the sight of God, the Lord blessed them richly and freely by his Holy Spirit, and

thereby confirmed them and enabled them to know that the doctrine they had accepted was divine; that it had the divine sanction because the heavenly powers had sealed it to their souls. We hear of this from every land where this gospel message has gone. Many of the old Saints have been gathered to their long home since I came into this work. The majority that I have conversed with were ever ready to bear testimony in respect to the *manner* in which they came to a knowledge of the work, and the marvelous *manner* in which God spoke to the heart when the words of this great salvation fell from the lips of the ministers whom God had sent, and how God *confirmed* the word by signs following in the manner indicated in his precious word. There was quite a number of old Latter Day Saints who used to live in this vicinity,—one, George Morey, who was at Kirtland during the endowment and was keeper of the temple there. In listening to the honest, ardent statements of that man, his words sank deep into my soul when he told of the manner in which that endowment was carried out and the power of God that was manifested on that occasion in the performance of the ordinances observed. I have heard the evidences of many others also who were there on that occasion, so that by written history, by the testimony of living witnesses, by our experiences personally, and by what is transpiring in various parts of the world, we find that God supervises this work; that he has done it from the beginning in proportion to the righteousness of the Saints, their faithfulness and reliance upon the Most High.

It was foretold that there would be an apostasy. God's people have always been opposed; many times they opposed themselves; Satan has opposed them, and even nations have been incited to fight against God and the saints, so that the history of the church established in this age cannot be expected to be bright and pleasant, or that it would always be smooth and gladsome. I am reminded of a revelation given through Joseph the Seer in August, 1831,—it was at the time some of the Saints went to the land of Zion to locate the center place from whence the Lord's work should go forth. I have talked with a number

who were present on that occasion—one of them a brother, Calvin Beebe, who related some of the remarkable experiences that happened out among the forest trees near the "center place." He, with his brethren, (Joseph was at the head and Sidney Rigdon was with them,) went down into the forest and there engaged in prayer. The power of the Highest was present, the gifts of the Spirit were manifested. Brother Beebe and others spoke in unknown tongues. He, when speaking, came to a word that he said seemed as long as his arm, (and he was a tall man,) which, when it was interpreted, was found to relate to the Nephite name for our Lake Champlain in the State of New York. He mentioned instances of what took place when the land was officially set apart. The word of the Lord came; much of it was prophetic in character. Let us listen to it and profit by it. (See Doctrine and Covenants sections 58, 59, 60, 61, and 62.) And bear in mind that not more than two dozen Latter Day Saints had now come together. In those days, when they had to travel mostly by team, it was a long trip to go from Kirtland to Independence, Missouri. Or if they went down the Ohio to the Mississippi, and up that and the Missouri River it was farther. Any way it was a long and tedious journey; it was like going out of the world. But they had a great work intrusted to their care; and it was to locate Zion, "the center place," whence God would send forth his work to every nation, kindred, tongue, and people; and the word of the Lord was, "He that is faithful in tribulation," thus indicating at that early time that tribulation would come upon the people of God. From a human standpoint everything looked prosperous, and delightful, yet the Lord said:—

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow *after much tribulation*.

The Lord then revealed the fact, for the first time, that I am aware of, in all the book, that tribulation, and "much tribulation," lay between the saints of that time (1831) and the period of "glory" that would finally come to the church. Note well what was said: "For after *much tribulation*

cometh the blessings." And now comes the warning, "Remember this which I tell you before." Remember I have told you that "tribulation" lies ahead of you; you cannot obtain the "glory" before the church has passed through *much tribulation*.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to *bear testimony* of the things which are to come; and also that you may be honored of laying the *foundation*, and of bearing record of *the land* upon which the Zion of God shall stand; and also that a *feast of fat things* might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea a *supper* of the house of the Lord, well prepared, unto which *all nations* shall be invited.

Mark you, it is supper time now, a supper of the house of the Lord, "well prepared;" prepared for the great day to come: "For behold I the Lord have spoken it."

There was another object in going up to Zion at that time, and it was that the word of the Lord might go forth from Zion, that the law of the Lord might go forth from Zion in fulfillment of prophecy. If we turn to the Old Testament Scriptures we find that the Lord, in the last days, will establish Zion, and that the law of the Lord shall go forth therefrom and the word of the Lord from Jerusalem. (Micah 4.) The word must *first* go forth from Zion. Eighteen hundred years ago, when Jesus Christ came into the world, salvation came unto the Jews, and the work that Christ established personally began at Jerusalem. It began in the land of Judea, close by the city of Jerusalem, for John was born in that region of country, and he began there to prepare the way of the Lord, and to make his paths straight;" and when Jesus came he began his work in that region of country, and he said afterwards, "Salvation is of the Jews." It was a Jewish work. John was a Jew; Christ was a Jew; and the apostles were Jews. When Christ arose from the dead, and was about to ascend on high, he commanded his disciples to tarry at Jerusalem; for the word of the Lord must go forth from Jerusalem. That was the order of God in that age of the world.

But, mind you, in these days, at the time when God's work, latter-day work, shall be fully established, when the nations will beat their swords into plowshares, in that time the work must commence in Zion; for,

The law shall go forth from Zion; and the word of the Lord from Jerusalem.

There is another purpose that we might examine as to why those men were sent of God to go and found Zion, which is,

And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither, and have selected my servant Edward Partridge, and have appointed him his mission in this land, etc.

I now will pass to the closing paragraph of section 58 and we come to something still further:—

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed, even above measure, also hold a conference upon this land. And let my servant Edward Partridge direct the conference that shall be held by them. And let them also return preaching the gospel by the way, bearing record of the things which are revealed unto them; for, verily, the sound must go forth from this place [Zion] into all the world, and, unto the uttermost parts of the earth.

You discover, then, that God had a manifold purpose—so to say—in founding Zion *at that time*. It was that the Scriptures might be fulfilled; that the *law* of the Lord might go forth from Zion,

For verily the sound must go forth from this place unto the uttermost parts of the earth.

You discover, then, the character of this prophecy in regard to the "tribulation" that would come to the church, through which the children of God would have to pass before they could attain to the "glory" that would eventually come to them. Since then darkness covered the church; evil men and seducers waxed worse and worse, ending in a great apostasy, a very remarkable one, and one that we believe was foreshown by Paul to Timothy, where he says:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, etc.

And where in another place he says:—

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, etc.

And so we might cite various

other prophecies bearing upon the apostasy.

In a revelation given in 1833, the Lord revealed to his servant Joseph, that a cloud was hanging over the children of Zion, and he warned them that judgments would come against them "like a whirlwind," nevertheless the Lord said he would have compassion and he would "plead with her strong ones." In 1837, in section 105, the Lord declares that his wrath would go forth upon the *nations* of the earth "like a whirlwind," and that at the church it was to begin and many of them would fall, and that some of the Twelve would fall, which subsequent history shows did occur, and which we believe had a more complete fulfillment in 1844; for at that time came division and schism, the church was thrown into great disorder, reproach was brought upon everyone that bore the name of Latter Day Saint, and these conditions continued until about 1851, when individuals, moved by the Spirit of God, appealed unto the Lord for information as to what they should do, and he, by his Spirit, told them to "cast off all that claimed to be prophets," and also told them that the Lord would raise up a man to lead the church; that the Lord would redeem Zion; that his promises concerning Zion should not fail; and that the one to be raised up was Joseph, of the seed of Joseph the seer. All this occurred in 1851-52. I obtained a knowledge of this in November, 1856. Bro. E. C. Briggs (I knew him when he was a sickly boy, five or six years before) and Bro. Samuel H. Gurley came then with the tidings to me. I was very shy—afraid of being deceived—for divisions were numerous. I took the young men to my home and we talked their message over for some time before I was convinced. But finally the Lord took the matter in hand and it was but a little while before the question was settled to my entire satisfaction. Soon I became acquainted with the little band numbering probably forty or fifty—living away in Southwestern Wisconsin. In April, 1857, I became affiliated with them. Looking at it from a human standpoint we were a very insignificant number, but when we knew that God was the author of the work we

could see that we had a large majority.

The work has been going forward from that time, notwithstanding a great variety of hindrances have been thrown in its way. The Apostle Peter said:—

Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.

And he has had much to do in these latter days in hindering the work of God. We have had the world, the flesh, the Devil, and heresies, and divisions, and contentions, to hinder the work of God; we have had it clear down to the times in which we now live. There is one thing, however, growing out of all this, that is very cheering; and that is, that in the midst of all these trials and afflictions; in the midst of all this hindering, destructive work, we are getting valuable experience; we are being disciplined in the work of Jesus our Lord; we are getting to think less of ourselves; we are learning to think more of Christ and his law, and to think more of the church of God than of any man, or quorum, or council, or any number of people. We are learning this by the trials and discipline through which we are passing. God is purging out the dross, and the gold and silver will be purer for it.

Right here I may remark in regard to Satanic power hindering God's work. We go back to the morning of creation; Satan was in the garden of Eden at his subtle work; he influenced Eve and led her into sin; Adam also fell; and from that time forward Satan's power with mankind has been manifested.

In the days of Moses we find, by the record in the Book of Doctrine and Covenants, that Satan appeared unto that man of God, and tried to entice him to worship him. The Psalmist David, a great man; he was taken from the sheepfold and Samuel anointed him king over the children of Israel; but his heart became proud and sinful from time to time; that man was influenced by Satanic power. We read in 1 Chronicles chapter twenty-one, where David permitted Satan to tempt him to number the children of Israel, which displeased the Almighty, for he had commanded that this thing should not be done. David repented of this great wicked-

ness, but you see Satanic power was there seeking through this man, who was high in authority, to overthrow the people of God.

When God would deliver the Jews from their Babylonish captivity, among others of the Lord's servants, there was Joshua, the high priest—and he was a good man, or God would not have called him—and Zechariah was shown Joshua's condition; he was shown that Satan stood "at his right hand to resist him."

I mention these things in order that we may see the power of him we call Satan, the Devil, the adversary. He has a variety of names. All nations have had some knowledge concerning this adverse power; they have a variety of names for it, but it is all the same power, nevertheless.

In the days of the Master, and immediately after he was baptized, he was led by the Spirit into the wilderness, where he had forty days experience before he could enter upon his work, as the chief teacher of perfect truth. Here this power manifested again. Jesus, on one occasion, was showing his disciples that he must go to Jerusalem and suffer many things of the priests and scribes and be killed, and Peter began to rebuke him, and said, "Be it far from thee, Lord." Jesus turned and said, "Get thee behind me, Satan; thou art an offence to me; for thou savourest not the things that be of God." Afterwards the Lord said to him, "Satan desires to have thee that he may sift thee as wheat."

In the fourteenth chapter of John's gospel the Master says:—

The prince of this world cometh, and hath nothing in me.

This prince was called Satan. Paul calls him "the god of this world," also "the prince of the power of the air." Jesus said to the apostles:—

The prince of darkness, who is of this world, cometh, but he hath no power over me, but he hath power over you.—I. T. John 14: 30.

And this power was manifest among them, from time to time; and so we trace it along in the Christian Church. Paul said he was "hindered" by Satan from going at one time to the Thessalonians. And from the Revelation of St. John we learn of this Satanic power being made manifest in hindering and opposing the ministers of God. And it was present with Joseph the

Seer at the opening up of this work. Satanic power was manifested to such a degree that he was bound by it at one time and could not speak when he undertook to pray. But finally he was through faithful effort relieved from it, and he was filled with the Spirit of Christ; praised God. That experience with Satanic power I presume he never forgot. You and I cannot tell until the day of judgment how much Satan has opposed and afflicted us. We have had some strange experiences during these past years. Satan has tried to hinder the progress of this Reorganized Church; he is not dead yet, nor bound. John the revelator said:—

The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.—Rev. 12: 12.

And so it is we have this inspiration coming down from various quarters predicting the hindering of the progress of the church and kingdom of God.

Among the various points that we present for your consideration, is the fact that every prophecy concerning the work that has been given by Joseph the Seer, in this Book of Covenants which was to be fulfilled prior to this time, has had its most literal fulfillment. The Lord has spoken through that prophet, things that, from a natural standpoint, seemed impossible to take place, yet they have transpired just as indicated by the word of the Lord. He also prophesied in regard to the reorganization of the church, and the call of one of his seed to stand in his official place. I need not remind you that this has taken place. I might also tell you of many prophecies given to us in 1851 and since, concerning the man who, under God, would lead and build up the church in the most holy faith. That work he began in 1860, and it is being carried forward. Let God be true. Hindrances have come from a thousand sources, and in view of them we think the progress of the work has been very considerable and notable.

Another thing which has been brought to light, is, that God declared, in an early day, that the "waste places of Zion" should be rebuilt. We have lived to see that fulfilling. When I united with the church we could not, as Latter Day

Saints, live in Missouri—a man's life, who was a Latter Day Saint, was not safe in Missouri. But since then change upon change has taken place; God has softened the hearts of the people until they, in the most of these waste places, are glad to have the Latter Day Saints come, locate, and live there. Indeed, in some of these places, as at Kirtland, and Nauvoo, and Independence, and Far West, and other places, the citizens have invited the Latter Day Saints to locate with them. Lands belonging to the church have been put into the courts for adjustment and decisions are in favor of the Reorganized Church of Jesus Christ of Latter Day Saints. Well, all these things are in fulfillment of the prophecies touching the building up of the "waste places" of the saints.

We find in Doctrine and Covenants 42: 15 where the Lord, speaking to the church, about sixty-three years ago, revealed that the Inspired Translation of the Scriptures would be "preserved in safety," and that when the church received it "in full," then "you shall teach them unto all kindreds, tongues, and people." The manuscript of that work was left in the hands of Emma Smith the widow of the Seer, until the proper time came, and then the Lord moved upon the church and upon his servant Joseph and his mother, to have that work brought forth and printed. It is a master work in some respects, a most valuable work, and proves so in the adjustment of the latter-day work; because it condemns, emphatically, some of the things taught by some who claim to be Latter Day Saints, and condemns things that they claim were taught by Joseph the Seer. Who is it that has the publishing of that work, and the carrying out of the commandment to teach and preach the Inspired Translation to the nations of the earth? It is the Reorganized Church! It has had it printed; its ministry are publishing and sending it abroad and its elders are preaching its contents to the nations of the earth, thus fulfilling the revelation and performing the work committed to our charge.

Another thought: When the Saints were driven out of the land from Jackson county, the Lord commanded them to gather into "the regions

round about," commanded them to buy lands in the regions joining Jackson county. Do you know that the county joining Jackson county was called Ray, the northern boundary of which then reached three miles north of this place—Lamoni? It is a fact,—bear it in mind,—that the land where now is Lamoni, was on the very land of Missouri at the time that that land was dedicated and set apart by command of God to the Seer. Lamoni is on the very land that was a part of Ray county in 1831, and continued to be a part of Ray county until in 1837 and 1838 Davis and Caldwell counties were taken from it. The Lord declares that the Saints should "gather into the regions round about;" and the last revelation touching that was given in 1873 and refers to one I have quoted which was given in June, 1834, which reads:—

And now, verily I say unto you, a commandment I give unto you who have come up hither, that can stay in the region round about, let them stay; and those who cannot stay who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them; for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled. And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and [that belongs to us to-day] talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs. Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until [mark the language] the army of Israel becomes *very great*. But *firstly*, let my army become *very great*, and let it be *sanctified* before me, that it may become fair as the sun, clear as the moon, and that her banners may be terrible unto *all nations*; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore let us become subject unto her laws.—D. C. 102:6.

I have read this in conclusion, that you may see what God has ordained as a chief feature marking the outcome in respect to "the regions round about" the land of Zion, and what it is that God requires of his people when they gather into that one region, and that is, not to talk of judgment, neither boast of faith and mighty works;

but to be very humble and faithful, and so continue, and build up, "until the army of Israel becomes very great;" until it becomes "sanctified" before the Lord; until her banners represent her proportion and quality of power with the nations of the earth. The church authorized the gathering at Lamoni. The Lord led in that matter by his Spirit, and the Lord by revelation April 15, 1894, indorses and confirms it.

When I look back to the time when I first became acquainted with this work, when we could hardly get a schoolhouse to preach this gospel in; when we were under the stigma brought upon the church by ungodly men; when I see we were few in number, humble in all our surroundings, and what the Infinite God hath wrought until the present conditions have obtained, I feel to say with the Psalmist,—

Praise the Lord, O my soul, and all that is within me praise his holy name.

It is the Lord's work. No man may take the honor to himself. It is God's work, and it will keep gathering power and influence, from time to time, until the light shall sweep out to the uttermost parts of the world and the way be prepared for the coming of the Lord Jesus Christ. God hasten that day!

When we see the distress abroad upon our land, in Europe, in Mexico, in Asia, in Central America, Australia, and many parts of Africa, where hard conditions exist; and when we look abroad and see the conflicts that are going on in all its departments, entering into politics, in forms of religion, and into theological opinions and faith; when we see all these things transpiring, the entire world in commotion, we can but pray that God would hasten the time when the gospel shall be preached unto all nations, when Jesus shall come in glory, and reign as King of kings, and Lord of lords. He will come, and the time draweth nigh. The means that God has been developing in ages past are concentrating rapidly now, and his people will find avenues opening up in places they never dreamed of. The Lord will have his church beautified, adorned, and prepared for the coming of the bridegroom, Jesus Christ, in power and great glory.

Brethren and sisters, let us labor

to these ends, and though trials and afflictions come, be patient and wait upon the Lord and carry out all the precepts of the blessed Master. And if every minister and every member will do this, God will give them the final victory, and give to them a glorious crown. That you all may attain to this, is my prayer.

CORRECTIONS LATE, BUT NEEDED.

THOSE having "Book Unsealed," mark on page 10, quotation from Bancroft as volume 4, page 359, instead of as it is. This had been taken from *Herald*. Some edition may have it so. In the coming reproduction of "Book Unsealed," all matter not known to be *true to original*, is so marked, and but *very little such used*.

Those having "Books and Utah Mormonism in Contrast," mark on page 3, first citation, Doctrine and Covenants given as section 58: 5 to be 111: 4; same page, Alma 4: 3 should be 5: 3.

On page 4, at top, citation from *Times and Seasons* should be page 939. Other minor errors appear in both works, mostly typographical; but none misleading that I know of. President Joseph Smith generously and kindly called my attention to several. The Ensign Office is requested to correct books in stock.

R. ETZENHOUSER.

LA GRIPPE.

EDITORS HERALD:—Permit me to give to your readers a formula for the sure cure, as also prevention, of that terrible malady which we call "the grip." This specific was discovered by the celebrated specialist on inebriety, Dr. Leslie E. Keeley, and by him was widely published to the world about a year ago.

The formula for the cure is, Sixty-four grains of asafœdita with two grains of iodoform every twenty-four hours; to be taken four times a day, in doses of asafœdita sixteen grains, and iodoform one half grain.

Persons ordering it from the apothecary should get enough for seven or eight days, say five hundred grains of the asafœdita, with sixteen grains of iodoform. These must be pulverized and mixed, and can be taken in an open powder, though this makes a very nauseous dose. The better way

is to have the whole put in capsules. It is also a sure preventive by taking about twenty grains daily. Persons in delicate health, or in a low state of vitality, are more liable to become victims to this dread disease than others; hence it would be the part of wisdom for this class to at once get the remedy and apply it.

The grip is a microbe disease, and is peculiar to the cold season. No one need fear taking the remedy, as the preparation is essentially harmless.

GEORGE BARRET.

LAMONI, Iowa, December 13, 1894

Conference Minutes.

SOUTHERN NEBRASKA.

Conference convened with the Nebraska City branch October 14 and 15, 1894; J. W. Waldsmith president, J. L. Diefendorf secretary. Branch reports: Blue River 151; 4 baptized, 6 removed, 3 died. Fairfield (first report) 28; 1 died. Haigler 35; 1 baptized. Hebron 23; 1 baptized. Lincoln 49. Nebraska City 135; 4 baptized, 1 received. Palmyra 38; 1 removed, 3 expelled. Brownville 21; 1 received, 1 removed. Union (first report) 11. Ministry reporting: Elders C. H. Porter baptized 3, J. W. Waldsmith baptized 1, R. C. Elvin, G. W. Shute baptized 3, J. Thompson, P. C. Peterson, J. Armstrong baptized 4, C. E. Blodgett baptized 11, E. D. Bullard, D. R. Baldwin, W. M. Self; Priests P. G. Bergsteen, J. Everett, Sen.; Teachers R. O. Self, O. Savage; Deacon J. Drury. Tent committee reported and was continued for four months. Bishop's agent's report: Due agent May 31, 1894, \$10.64; amount collected \$276.44; paid out \$173.85; on hand and due church October 1, \$91.95. Two-day meetings were held at Union, Auburn, Brownville, Nebraska City, Palmyra, Lincoln, Oak Grove, Agnew, and Hooker. The ordination of J. L. Diefendorf was laid over for future action, as his labors were such that he could not do the office justice at present. Brownville branch recommended the ordination of Bro. Jonas H. Drury to the office of priest, which was referred to the submission in charge and district president with power to act. The district officers were sustained for the next four months. Preaching by W. M. Self and Charles H. Porter. Adjourned to meet at Wilbur, Nebraska, February 9 and 10.

NEVADA.

Conference met at Fairview schoolhouse, Carson Valley, November 10, 1894; president, T. R. Hawkins. Thomas Daley, missionary in charge, being present, was invited to preside over the conference. Remarks to the Saints by T. Daley, instructing them in their duty, etc. Branch reports: Diamond Valley 44; 1 died. Mottsville 22. Dayton 15; 1 died. Carson, Elko, and Ruby Valley, no reports. Ministry reporting: Elders T. Daley

baptized 2, D. I. Jones, D. R. Jones, and T. R. Hawkins; Priest Robert Trimmer; Teacher R. A. Trimmer. Bishop's agent, D. I. Jones, reported: Received since last report \$183; sent to Bishop Kelley \$160; on hand \$23. The report was audited and found correct. T. R. Hawkins was chosen president and secretary of the district. The next conference to be held in Diamond Valley schoolhouse, May 5, 1895, at eleven a. m. Preaching by Thomas Daley.

POTTAWATTAMIE.

Conference convened with the Boomer branch the last Saturday in November, 1894; C. Derry in the chair, assisted by Joshua Carlile; Thomas Scott secretary. Reports of branches: Council Bluffs 250; 5 gained, 1 died. Crescent 139; 1 baptized, 1 removed. Hazel Dell 65, no change. Wheeler's Grove 92, no change. Boomer 17, no change. North Star not reported. Fontanelle 25. Fontanelle branch was lately organized by S. Butler under the direction of the district president, and Bro. Butler was chosen president. It was voted that Bro. Butler take a letter of removal from the Bluffs branch and join the Fontanelle branch. Ministry reporting: Elders C. Derry, J. Carlile, D. K. Dodson, R. McKenzie, T. W. Williams, D. Parrish, Bro. Chapman, P. Anderson baptized 1, S. V. Pratt, C. Carterson; Priests C. Larson, T. Scott, S. Underwood, J. Evans baptized 1, J. Lents; Teachers, A. Madson, B. Smith; Deacon C. Lapworth. Bishop's agent's report: On hand last report \$72.60; received since \$163.10; paid out \$213; on hand \$22.70. Audited and found correct. Voted that the elders, priests, and teachers labor in their former fields. By his request Bro. Derry was released from acting as president of the district and a vote of thanks for his faithful labor and words of comfort and cheer was tendered. J. P. Carlile was chosen district president, Joshua Carlile assistant, and Thomas Scott secretary. T. W. Williams, as missionary in the district, was sustained. J. P. Carlile, Bishop's agent, was sustained. Adjourned to meet with the North Star branch at Underwood on the last Saturday in February, 1895, at 10:30 a. m. Preaching by Joshua Carlile, Charles Derry, and Peter Anderson.

Sunday School Associations.

CONVENTION NOTICES.

The Massachusetts district Sunday school association will convene at Providence, Rhode Island, January 12, 1895, at 7:30 p. m. A full attendance is desired.

G. H. GATES, Supt.

Convention of the Clinton, Missouri, district will meet with the El Dorado Springs Saints on Monday, March 5, 1895, immediately after the district conference. There should be as much interest in the Sunday school business as the conference. Therefore come prepared to stay over Monday, and let all the schools come with reports, delegates, etc. A programme will be made at the time.

A special effort will be made with class drill work. The *Quarterlies* will be used.

G. W. BEEBE, Supt.

Miscellaneous Department.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

To the Saints in Northern Wisconsin District of the Reorganized Church:—Please take notice that Bro. G. D. Hayes, of Chetek, Wisconsin, through the recommendation of district and missionaries, has been appointed to the position of Bishop's agent for the Northern Wisconsin district.

The Saints in that district may contribute through him of their tithes and offerings for the sustaining of the church work and all should remember to have some part or lot in this matter, and thus fulfill the law, which, if not kept, remains broken, and consequently we are that far unacceptable in our work.

Trusting that the blessings of the Master may be with all, I am,

Very truly and respectfully,

E. L. KELLEY.

LAMONI, Iowa, December 21, 1894.

SCATTERED MEMBERS.

Will the brethren and sisters whose names appear below, who may see this notice, report to the secretary, W. J. Richards, or president, W. H. Vincent, of the Higbee branch, as to their whereabouts, and if living in the vicinity of a branch of the church, ask for their letters to unite there? And if any know of those who do not read the *Herald*, or have died, will they please report, if possible, date of death, or post office address of those living. Please report by the 25th of January, 1895. Moses Griffiths, Robert H. Brown, Martha Griffiths, Charles B. Brown, Gomer Griffiths, Eliza M. Griffiths, Luther King, Benjamin Turner, Jennie Turner, Nettie Brown, Silas Winn.

W. J. RICHARDS.

HIGBEE, Missouri, December 17, 1894.

ONE MORE CALL TO SUNDAY SCHOOL WORKERS.

Your committee on Sunday school song book is still in existence and waiting for contributions in music to enable them to perform the work for which they were appointed. One thing appears very certain, and that is, unless they are favored in the future more than in the past with contributions of Sunday school songs, it will be a long time before our book is a realized fact. Comparatively few, thus far, have answered our many calls. It is said that some of our best musicians have yet to be heard from. Why this is so, we do not know. We wish we could make this call loud and strong enough to cause every member of our schools who has musical ability to put it into exercise, so that the committee could be furnished with the necessary material to make its work a success. Brethren and sisters, this is your work. Do you want a Sunday school book of your own? If so, you will have to make a stronger effort to that end in the future than has been done in the past; or the committee will have to

conclude that we have not the talent necessary in the church or that the proper time for its employment has not arrived.

We urge upon all lovers of music and workers in the Sunday school to devote a part of their winter evenings to this work, and send to the committee the results of their best efforts, so that the committee will at least be able to report progress next spring and shall feel justified in continuing to act as your committee, should they be so continued.

In bonds,

F. G. PITT, Chairman.

BORN.

PARKER.—James E., son of Bro. George W. and Sr. Mary A. Parker, was born August 17, 1893; blessed December 14, 1894, near Thornfield, Ozark county, Missouri, by Elder C. J. Spurlock.

DIED.

GRIFFITHS.—William H. Griffiths was born December 3, 1890, and died December 3, 1894. He was the third son of Gomer T. and Hattie E. Griffiths. He was taken sick about five o'clock on the morning of the 3d instant with headache. He lay on the lounge during the day, his mother watching and caring for him, but she did not discover that he was seriously ill. He was at the Sabbath school the day previous and appeared to be well and stout. His father returned home in the afternoon of the 3d, from Cleveland, whither he had gone to fill engagements, for preaching, and neither of the parents thought the child dangerously sick, so they did not conclude to call the elders of the church, as is their custom in cases of sickness, neither send for a physician, but decided to wait and note further the developments of the disease, with the intention of summoning aid should the little one get worse. At bedtime the father lay down for awhile with the intention of taking the

mother's place at watching in a short time, should it become necessary. He had been lying down but a little while when the mother observed that Willie was worse. She called, and the parents at once saw that the worst was at hand. They made haste to summon the neighbors, but the first to arrive at the house had only been there about five minutes when death had claimed its victim. It was all over by eleven o'clock. Death had come so suddenly and so unexpected that none scarcely knew how to express themselves, but gave way to the general feeling of grief. The family were all broken down. A physician was summoned,—Dr. Wall,—and he decided that death was caused by the bursting of an abscess that had gathered upon the liver. Willie was a beautiful and promising child as all know who had seen him, and his being called so suddenly away is another of those strange providences or fatalities past the mind of man to find out. But "The Lord giveth and the Lord taketh away." The funeral services were conducted by Elders William H. Kelley, J. H. Lake, and M. H. Bond in the Temple, at two p. m. on the 5th inst., a large congregation being present who felt deeply for the bereaved. The little body now rests in the cemetery near the Temple.

WILLIAMS.—Adelaid Priscilla, infant daughter of T. W. and May Williams, was born December 3, 1893; died December 9, 1894. She was a loving, trusting, affectionate child, and while it is a severe blow to the parents they feel to say,

"So be it.
So be it, then! We may not say,
Whether this thing be worst or best,
But God knows. Let it rest,
Yea, let it rest, and in our place
Let each do well some worthy deed,
Whereof the sickly world hath need.
So much, no more, our hands can do,
So much, then, let us do and wait
Though bitter be the heart's debate."

DAVIS.—At Beall, Indiana, Pearl May, infant daughter of Bro. John A. and Sr. Maggie Davis. She was born March 1, 1894, and died November 4. Her sickness was such as is common to infants and the last two months of her life she was very feeble and weak. The funeral was preached Sunday, December 9, at 2:30 p. m. from Matthew 18: 1-7, by Elder A. C. Barmore.

In the hour of night as we tearfully watched her,
An angel came from the celestial abode,
And bore her pure spirit away to the Master,
To bask in the joys of the kingdom of God.

We are not without hope of her bright resurrection,
For the promise of life is to all who are pure,
And innocents sweet do his face always greet,
For they certainly can his sweet glory endure.

We mourn not as those who're entirely forsaken;
We know we shall meet her in bright realms above,
And with her rejoice in the gifts of Jehovah,
As we join in the echoes of praises to God.

CHARLES BARMORE.

COOK.—Maggie May, daughter of Joseph James and Selena Cook, was born February 18, 1894, and died August 13, 1894. Funeral services were held at the home of the parents in Garner township, Pottawattamie county, Iowa, August 14; sermon by D. K. Dodson to a large assembly of Saints and friends. A long line of carriages followed the remains to Garner cemetery, the place of interment. She was a lovely child.

BROOKS.—Grace L., infant daughter of Bro. Samuel and Sr. Annie Brooks, passed away at their home in St. Joseph, Missouri, December 17, 1894, at the age of 3 months and 23 days. This little sufferer saw but few well days, having taken ill at two weeks of age. She was a precocious child, but her frail body forbade her staying. She was laid to rest in beautiful Oakland cemetery on the 18th, the funeral services being held at the church by J. M. Terry, assisted by R. Archibald. Bro. and Sr. Brooks have the sympathy of the Saints and friends.

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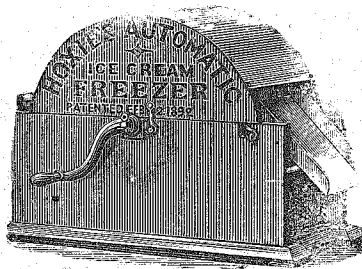
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